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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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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 Allahazwj the Beneficent, the Merciful. The Praise is for Allahazwj Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadsaww and hissaww Purified Progenyasws, and greetings with abundant greetings.

Chapter 1

1ـ 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 الله 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 إِنِّي 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’farasws having said: ‘When Allahazwj Created the ‘العقل’ (Aql - intellect)1, Heazwj Interrogated it, then Said to it: “Come!” So it came. Then Said to it: “Turn back!” So it turned back. Then Heazwj Said: “By Myazwj Might and Myazwj Majesy! Iazwj did not Create any creature which is more Beloved to Meazwj than you, nor will Iazwj Perfect you except among the ones whom Iazwj Love. But, it is (based on) you that Iazwj shall Command, and for you Iazwj shall Forbid, and for you Iazwj shall Punish, and for you Iazwj shall Reward”’.2

2ـ 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 Aliasws having said: ‘Jibraeelas descended unto Adamas and heas said: ‘O Adamas!’ Ias have been Commanded to get youas to choose one from three, therefore choose it and leave the (other) two’. So Adamas said to himas: ‘O Jibraeelas! And what are the three?’

So heas said: ‘The ‘الْعَقْلُ وَ الْحَيَاءُ وَ الدِّينُ’ intellect, and the modesty (bashfulness), and the Religion’. So Adamas said: ‘Ias have chosen the intellect’. So Jibraeelas said to the modesty and the Religion: ‘Leave!’ So they both said, ‘O Jibraeelas! We have been Commanded that we should happen to be with the intellect wherever it may be’. Heas said: ‘So that is your affair’, and heas ascended’ (leaving all three with Adamas).3

3ـ 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 Abdullahasws, said, ‘I said to himasws, ‘What is the ‘الْعَقْلَ’ (Aql- intellect?’ Heasws said: ‘Through which the Beneficent is worshipped with, and the Gardens are attained with’. I said, ‘So that which was in Muawiya?’ So heasws said: ‘That is the heinous, that is the devilry, and it may disguise as the intellect, but it is not the intellect’.4

4ـ 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-Rezaasws saying: ‘A friend of every person is his intellect, and ‘عَدُوُّهُ جَهْلُهُ’ his enemy is his ignorance’.5

5ـ 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-Hassanasws, ‘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 heasws said: ‘They are from the ones whom Allahazwj Admonished. But rather, Allahazwj Said [59:2] therefore take a lesson, O you who have vision’.6

6ـ 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 Abdullahasws 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

7ـ 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 الله 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’farasws having said: ‘But rather Allahazwj would Hold the servants (responsible) regarding the Reckoning on the Day of Judgment upon a measurement of what Heazwj had Given them from the intellects in the world’.8

8ـ عَلِيُّ بْنُ مُحَمَّدِ بْنِ عَبْدِ الله عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الاحْمَرِ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّيْلَمِيِّ عَنْ أَبِيهِ قَالَ قُلْتُ لابِي عَبْدِ الله (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 الله 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 الله تَعَالَى ذَلِكَ فَاسْتَقَلَّهُ الْمَلَكُ فَأَوْحَى الله 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 الله 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 الله 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 Abdullahasws, of so and so, and (about) his worship, and his Religion and his merits’. So heasws said: ‘How is his intellect?’ I said, ‘I do not know’. So heasws said: ‘The Rewards are (based) upon the measurement of the intellect. A man from the Children of Israel was worshipping Allahazwj 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 Lordazwj! Show me the Rewards of this servant of Yoursazwj’.

So Allahazwj the Exalted Showed him that, and the Angel considered it to be little. So Allahazwj 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 Allahazwj 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 Lordazwj. Had there been a donkey of Hisazwj, 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 Lordazwj?’ So he said, ‘Had there been a donkey for Himazwj, Heazwj would not have Wasted the plush pasture like this’.

So Allahazwj Revealed unto the Angel: “But rather, Iazwj am Rewarding him upon the measurement of his intellect”’.9

9ـ 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 Abdullahasws having said: ‘Rasool-Allahsaww 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

10ـ 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 Abdullahasws a man constantly indulging in the ablution and the Salāt, and I said, ‘He is an intelligent man’. So Abu Abdullahasws said: ‘And which intellect is there for him, and he is obeying the Satanla?’ So I said to himasws, ‘And how is he obeying the Satanla?’ So heasws 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 Satanla’.11

11ـ 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-Allahsaww said: ‘Allahazwj 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 Allahazwj neither Sent a Prophetas nor a Rasoolas until Heazwj Perfected the intellect (for himas), and hisas intellect happened to be superior to the entirety of the intellects of the community.

And whatever the Prophetsaww concealed within himselfsaww is superior to the striving of the strivers; and the servant would not fulfil the Obligations of Allahazwj until he knows about Himazwj, 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 Allahazwj Speaks of [13:19] But rather, only those possessing understanding will mind’.12

12ـ 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 وَالنَّهَارِ وَمَا أَنْزَلَ الله مِنَ السَّمَاءِ مِنْ رِزْقٍ فَأَحْيَا بِهِ الارْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ الرِّيَاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالارْضِ لآَيَاتٍ لِقَوْمٍ يَعْقِلُونَ وَقَالَ يُحْيِ 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 الالْبَابِ 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 وَكَفَى 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 (عَلَيْهم 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 (عَلَيْهما 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 (عَلَيْهما 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’farasws said to me: ‘O Hisham! Allahazwj Blessed and High Gave glad tidings to the people of the intellect and the understanding in Hisazwj Book, so Heazwj 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! Allahazwj Blessed and High Perfected the argument to the people by the intellects and Helped the Prophetsas with the proclamations, and Pointed themas upon Hisazwj Lordship by the evidence, so Heazwj 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! Allahazwj has Made that to be a pointer to Hisazwj recognition that it has been Regulated for them, so Heazwj 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 Heazwj Advised the people of the intellects and Made them to be desirous for the Hereafter, so Heazwj 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 Heazwj Frightened those who are not using their intellects of Hisazwj 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 Heazwj Said [29:43] And these examples, We Strike these for the people, and none understand them except for the learned.

O Hisham! Then Heazwj Condemned those who are not using their intellects, so Heazwj 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 Allahazwj Condemned the majority, so Heazwj 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 Allahazwj Complimented the minority, so Heazwj 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 Heazwj Mentioned the ones of the understanding with the best of the mentions, and Adorned them with the best of the adornments, so Heazwj 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! Allahazwj the Exalted is Saying in Hisazwj 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! Luqmanas said to hisas 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 myas 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 Allahazwj, and the Eman to be its load, and the reliance (upon Allahazwj) 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! Allahazwj did not Send Hisazwj Prophetsas and Hisazwj Rasoolsas to Hisazwj servant except that theyas would be using theiras intellects about Allahazwj. Therefore, the best of themas in Answering is the best of themas in understanding, and the most knowledgeable of themas with the Commands of Allahazwj is the best of themas in intellect, and the most perfect of themas in intellect is the highest of themas in status in the world and the Hereafter.

O Hisham! For Allahazwj, upon the people, are two (kinds of) Proofs – an apparent Proof and a hidden Proof. As for the apparent Proofs, so these are the Rasoolsas, and the Prophetsas, and the Imamsasws; 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 Himazwj, 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 Allahazwj and you have pre-occupied your heart from (obeying) the Commands of your Lordazwj 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 Allahazwj 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 Allahazwj; and it would that Allahazwj 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 Allahazwj, 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 Scholarasws, 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 Allahazwj 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! Allahazwj 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 Allahazwj, the one who does not use his intellect about Allahazwj, and the one who does not use his intellect about Allahazwj, 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 Allahazwj, Blessed is Hisazwj 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-Momineenasws was saying: ‘Allahazwj 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 Allahazwj, 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-Momineenasws 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-Momineenasws 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-Hassanasws Bin Aliasws said: ‘Whenever you see the needs, so seek them from its rightful ones’. It was said, ‘O sonasws of Rasool-Allahsaww! And who are its rightful onesasws?’ Heasws said: ‘Thoseasws whom Allahazwj has Related in Hisazwj Book and Mentioned themasws Saying [13:19] But rather, only those possessing understanding will mind.

And Aliasws Bin Al-Husaynasws said: ‘(Sitting in the) gatherings of the righteous makes one to be virtious, and association with scholarsasws (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

13ـ 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-Momineenasws 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

14ـ 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 وَضِدَّهُ الْكُفْرَ وَالتَّصْدِيقُ وَضِدَّهُ الْجُحُودَ وَالرَّجَاءُ وَضِدَّهُ الْقُنُوطَ وَالْعَدْلُ وَضِدَّهُ الْجَوْرَ وَالرِّضَا وَضِدَّهُ السُّخْطَ وَالشُّكْرُ وَضِدَّهُ الْكُفْرَانَ وَالطَّمَعُ وَضِدَّهُ الْيَأْسَ وَالتَّوَكُّلُ وَضِدَّهُ الْحِرْصَ وَالرَّأْفَةُ وَضِدَّهَا الْقَسْوَةَ وَالرَّحْمَةُ وَضِدَّهَا الْغَضَبَ وَالْعِلْمُ وَضِدَّهُ الْجَهْلَ وَالْفَهْمُ وَضِدَّهُ الْحُمْقَ وَالْعِفَّةُ وَضِدَّهَا التَّهَتُّكَ وَالزُّهْدُ وَضِدَّهُ الرَّغْبَةَ وَالرِّفْقُ وَضِدَّهُ الْخُرْقَ وَالرَّهْبَةُ وَضِدَّهُ الْجُرْأَةَ وَالتَّوَاضُعُ وَضِدَّهُ الْكِبْرَ وَالتُّؤَدَةُ وَضِدَّهَا التَّسَرُّعَ وَالْحِلْمُ وَضِدَّهَا السَّفَهَ وَالصَّمْتُ وَضِدَّهُ الْهَذَرَ وَالاسْتِسْلامُ وَضِدَّهُ الاسْتِكْبَارَ وَالتَّسْلِيمُ وَضِدَّهُ الشَّكَّ وَالصَّبْرُ وَضِدَّهُ الْجَزَعَ وَالصَّفْحُ وَضِدَّهُ الانْتِقَامَ وَالْغِنَى وَضِدَّهُ الْفَقْرَ وَالتَّذَكُّرُ وَضِدَّهُ السَّهْوَ وَالْحِفْظُ وَضِدَّهُ النِّسْيَانَ وَالتَّعَطُّفُ وَضِدَّهُ الْقَطِيعَةَ وَالْقُنُوعُ وَضِدَّهُ الْحِرْصَ وَالْمُؤَاسَاةُ وَضِدَّهَا الْمَنْعَ وَالْمَوَدَّةُ وَضِدَّهَا الْعَدَاوَةَ وَالْوَفَاءُ وَضِدَّهُ الْغَدْرَ وَالطَّاعَةُ وَضِدَّهَا الْمَعْصِيَةَ وَالْخُضُوعُ وَضِدَّهُ التَّطَاوُلَ وَالسَّلامَةُ وَضِدَّهَا الْبَلاءَ وَالْحُبُّ وَضِدَّهُ الْبُغْضَ وَالصِّدْقُ وَضِدَّهُ الْكَذِبَ وَالْحَقُّ وَضِدَّهُ 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 الله 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 الله 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 Abdullahasws, and in hisasws presence was a group of the ones in hisasws Wilayah, and the mention of the intellect and the ignorance, flowed. So Abu Abdullahasws 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 himasws, ‘May I be sacrificed for youasws! We do not recognise anything except what youasws have introduced to us’.

So Abu Abdullahasws said: ‘Allahazwj Mighty and Majestic Created the intellect, and it was the first thing Created, from the spiritual (creations), from the right of the Throne, from Hisazwj Light. So Heazwj Said to it: “Turn around!” So it turned around. Then Said: “Come!” So it came”. So Allahazwj Blessed and High Said: “Iazwj have Created you as a magnificent creation and Honoured you upon the entirety of Myazwj creation’.

Heasws said: ‘Then Heazwj Created the ignorance from the dark wavy ocean. So Heazwj Said to it: “Turn around!” So it turned around. Then Said to it: “Come!” But it did not come. So Heazwj Said to it: “You are being arrogant?” So Heazwj Cursed it.

Then Heazwj Made seventy-five armies for the intellect. So when the ignorance saw what Allahazwj had Honoured the intellect with and what Heazwj had Granted it, (ignorance) harboured the enmity for it. So the ignorance said, ‘O Lordazwj! This is a creation like me. Youazwj 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 Youazwj had Granted it’. So Heazwj Said: “Yes. But, if you were to disobey Meazwj after that, Iazwj shall Throw you and your army out of Myazwj Mercy’. It said, ‘I have agreed’. Then Heazwj Granted it seventy-five armies.

Thus, from what Heazwj 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 Allahazwj), 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 Prophetsaww, or a successoras, or a Momin whose heart Allahazwj has been Tested for the Eman. And as for the rest of that, from the ones in ourasws 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 Prophetsas, and the successorsas, 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 Allahazwj Harmonise us and you all for Hisazwj obedience, and Hisazwj Pleasure’.16

15ـ 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 Abdullahasws having said: ‘Rasool-Allahsaww never spoke with the people with full power of hissaww intellect at all’.

And heasws said: ‘Rasool-Allahsaww said: ‘Weas, the group of Prophetsas, have been Commanded that weas speak to the people in accordance to their intellects’’.17

16ـ عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ (عَلَيْهما 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’farasws, from hisasws fatherasws having said: ‘Amir Al-Momineenasws said: ‘The hearts of the ignorant ones trigger the greed, and the yearnings hold them hostage, and the deceptions attach to them’.18

17ـ 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 Abdullahasws said: ‘The most perfect of the people in intellect, is the best of them in morals’.19

18ـ 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-Rezaasws, so we mentioned the intellect and the good mannerisms. So heasws said: ‘O Abu Hashim! The intellect is a Gift from Allahazwj, 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

19ـ 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 Abdullahasws, said, ‘I said to himasws, ‘May I be sacrificed for youasws! 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 heasws said: ‘O Is’haq! How is his intellect?’ I said to himasws, ‘May I be sacrificed for youasws! There is no intellect for him’. So heasws said: ‘(His deeds) would not benefit (to raise his status) him due to that’.21

20ـ 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-Hassanasws, ‘Why did Allahazwj Send Musaas Bin Imranas with the (miracles of) the staff and the white hand and means of the magic, and Sent Isaas with the means of the medicine, and Sent Muhammadsaww and upon the entirety of the Prophetsas with the words and the speech’.

So Abu Al-Hassanasws said: ‘(The reason) for what Allahazwj Sent Musaas, it was so that the magic was predominant upon the people of hisas era. So heas came to them from the Presence of Allahazwj with what was not in their capabilities for the likes of it, and what heas could invalidate their magic with, and by it heas could affirm the Proof upon them.

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

And Allahazwj Sent Muhammadsaww during a time when the prose and the speech were predominant upon the people of hissaww era’, and I think heasws said, ‘The poetry (as well)’. ‘So heasws came to them from the Presence of Allahazwj, from Hisazwj Advice and Hisazwj Wisdom what hesaww 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 youasws at all! So what is the Proof upon the creatures today?’ So heasws 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 Allahazwj, it is the answer!’.22

21ـ 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’farasws having said; ‘When ourasws Qaimasws rises, and heasws places hisasws hand upon the heads of the servants, so their intellects would be gathered by it and complete their understanding (of the religion)’.23

22ـ 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 Abdullahasws having said: ‘The Proof of Allahazwj upon the servants is the Prophetsaww, and the Proof regarding what is between the servants and Allahazwj, is the intellect’.24

23ـ 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 Abdullahasws 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 Allahazwj), discerning, understanding. Thus he would know by that, how, and why, and where, and the one who is supporting himasws and the one who is cheating himasws. So when he recognises that, he would recognise its flow, and its connections and its disconnections, and the purity of the Oneness of Allahazwj, 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

24ـ عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ الله (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 Abdullahasws having said: ‘A Momin is recognised by his intellect’.26

25ـ الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنِ السَّرِيِّ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ قَالَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) 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 Abdullahasws having said: ‘Rasool-Allahsaww said: ‘O Aliasws! There is no poverty more intense than the ignorance, nor a wealth more assisting than the intellect’.27

26ـ 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 الله 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’farasws having said: ‘When Allahazwj Created the intellect, Said to it: “Come!” So it came. Then Said: “Turn back!” So it turned back. So Heazwj Said: “By Myazwj Might and Myazwj Majesty! Iazwj have not Created a creature better than you. To you Iazwj shall Command, and to you Iazwj shall Forbid, and to youazwj shall Reward, and to you Iazwj shall Punish”’.28

27ـ 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 الله (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 Abdullahasws, ‘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 heasws said: ‘O Is’haq! And do you not know why this is so?’ I said, ‘No’. Heasws 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

28ـ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَعْضِ مَنْ رَفَعَهُ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ قَالَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) 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 Abdullahasws having said: ‘Rasool-Allahsaww 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

29ـ 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 مَجْلَبَةٌ 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 Abdullahasws 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 Allahazwj is a friend of the one who recognises Himazwj and an enemy of the one who pretends (to know Himazwj); 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

30ـ 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-Momineenasws said: ‘The one who sides with measws that in him there is a characteristic from the characteristics of the goodness, Iasws shall be tolerant upon it and forgive whatever was lost besides it, and Iasws 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

31ـ عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ مُوسَى بْنِ إِبْرَاهِيمَ الْمُحَارِبِيِّ عَنِ الْحَسَنِ بْنِ مُوسَى عَنْ مُوسَى بْنِ عَبْدِ الله عَنْ مَيْمُونِ بْنِ عَلِيٍّ عَنْ أَبِي عَبْدِ الله (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 Abdullahasws having said: ‘Amir Al-Momineenasws said: ‘The one who is full of himself indicate upon the weakness of his own intellect’.33

32ـ أَبُو عَبْدِ الله 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 الله إِنَّ الله 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-Rezaasws, said, ‘Our companions were mentioned in hisasws presence, and the intellect was (also) mentioned. So heasws 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 youasws! 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 heasws said: ‘They are not from the ones whom Allahazwj Addressed. Allahazwj Created the intellect, so Heazwj Said to it: “Come!” So it came. And Said to it: “Turn back!” So it turned back. So Heazwj Said: ‘By Mazwj Mighty and Myazwj majesty! Iazwj have not Created anything better than you, or more Beloved to Meazwj than you. Due to you, Iazwj shall Seize, and due to you Iazwj shall Give’.34

33ـ عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ لَيْسَ بَيْنَ الايمَانِ وَالْكُفْرِ إِلا قِلَّةُ الْعَقْلِ قِيلَ وَكَيْفَ ذَاكَ يَا ابْنَ رَسُولِ الله قَالَ إِنَّ الْعَبْدَ يَرْفَعُ رَغْبَتَهُ إِلَى مَخْلُوقٍ فَلَوْ أَخْلَصَ نِيَّتَهُ لله 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 Abdullahasws 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 sonasws of Rasool-Allahsaww! The servant raises his desire to the creatures (people). So had he been of sincere intention to Allahazwj, Heazwj would Give him that which he wants in (a time period) quicker than that’.35

34ـ 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 Abdullahasws having said: ‘Amir Al-Momineenasws 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’.

Heasws said: ‘And heasws (Amir Al-Momineenasws) 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

35ـ 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 Abdullahasws, 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 Allahazwj Made it to be an adornment for Hisazwj 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 Heazwj is the Regulator for them and that they are the regulated ones, and that Heazwj is the Eternal Being and there are the perishable beings, and they are indicated by their intellects upon what they are seeing from Hisazwj Creation, from Hisazwj sky, and Hisazwj earth, and Hisazwj sun, and Hisazwj moon, and Hisazwj night, and Hisazwj 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 himasws, ‘So would the servants suffice themselves with the intellect besides other (things)?’ Heasws said: ‘The intellectual, due to the indication of his intellect which Allahazwj has Made it to be his straightener, and his adornment, and his guidance, knows that Allahazwj is Heazwj Who is the Truth and that Heazwj is his Lordazwj; and he knows that for his Creator there is Love and that for Himazwj is Dislikes, and that for Himazwj 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 Himazwj 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

36ـ عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ حُمْرَانَ وَصَفْوَانَ بْنِ مِهْرَانَ الْجَمَّالِ قَالا سَمِعْنَا أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ لا غِنَى أَخْصَبُ 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 Abdullahasws 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’.

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

And this is the end of the Book of Intellect and Ignorance, and the Praise is for Allahazwj Alone, and may Allahazwj Send Salawat upon Muhammadsaww and the Progenyasws of Muhammadsaww.

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 Allahazwj the Beneficent, the Merciful. The Praise is for Allahazwj Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadsaww and hissaww Purified Progenyasws, and greetings with abundant greetings.

1 ـ 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

1ـ 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 Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Seeking the knowledge is mandatory upon every Muslim. Indeed! Allahazwj Loves the seekers of knowledge’.1

2ـ 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 Abdullahasws having said: ‘Seeking the knowledge is mandatory’.2

3ـ 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 Hassanasws was asked, ‘Do the people have the leeway (freedom) to neglect the asking about what they are needy to?’ So heasws said: ‘No’.3

4ـ 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-Momineenasws 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 Oneazwj has Apportioned it between you all and Heazwj and myasws sword Guarantee it for you all; however the knowledge is treasure stored with its rightful oneasws, and you have been Commanded with seeking it from its rightful onesasws, therefore seek it’.4

5ـ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ الله رَجُلٍ مِنْ أَصْحَابِنَا رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) طَلَبُ الْعِلْمِ فَرِيضَةٌ وَفِي حَدِيثٍ آخَرَ قَالَ قَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ أَلا وَإِنَّ الله 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 Abdullahasws said: ‘Rasool-Allahsaww said: ‘Seeking the knowledge is ‘ فَرِيضَةٌ ’ mandatory’.

And in another Hadeeth, he (the narrator) said, ‘Abu Abdullahasws said: ‘Rasool-Allahsaww said: ‘Seeking the knowledge is mandatory upon every Muslim. Indeed! And Allahazwj Loves the seeker of the knowledge’’.5

6ـ عَلِيُّ بْنُ مُحَمَّدِ بْنِ عَبْدِ الله عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ تَفَقَّهُوا فِي الدِّينِ فَإِنَّهُ مَنْ لَمْ يَتَفَقَّهْ مِنْكُمْ فِي الدِّينِ فَهُوَ أَعْرَابِيٌّ إِنَّ الله 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 Abdullahasws saying: ‘(one must) acquire understanding in the Religion, (however) the one from you who does not acquire understanding in the Religion is a Bedouin. Allahazwj is Saying in Hisazwj 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

7ـ الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ الرَّبِيعِ عَنْ مُفَضَّلِ بْنِ عُمَرَ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ عَلَيْكُمْ بِالتَّفَقُّهِ فِي دِينِ الله وَلا تَكُونُوا أَعْرَاباً فَإِنَّهُ مَنْ لَمْ يَتَفَقَّهْ فِي دِينِ الله لَمْ يَنْظُرِ الله 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 Abdullahasws saying: ‘It is upon you (that you must acquire) understanding in the Religion of Allahazwj, and do not become Bedouins, for the one who does not (acquire) understanding in the Religion of Allahazwj, Allahazwj would not Look at him on the Day of Judgment and will not Purify his deeds’.7

8ـ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبَانِ بْنِ تَغْلِبَ عَنْ أَبِي عَبْدِ الله (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 Abdullahasws having said: ‘Iasws would (not even) mind if Iasws have to whip the heads of myasws companions with the lashes until they (acquire) understanding (in the Religion)’.8

9ـ عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عِيسَى عَمَّنْ رَوَاهُ عَنْ أَبِي عَبْدِ الله (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 Abdullahasws having said: ‘A man said to himasws, ‘May I be sacrificed for youasws! A man recognises this matter (Al-Wilayah), necessitates the (staying in) his house and does not introduce (himself) to anyone from his brethren’. So heasws said: ‘How can this one (be able to enhance) understanding in his Religion (without interacting with people)?’9

2 ـ بَابُ صِفَةِ الْعِلْمِ وَفَضْلِهِ وَفَضْلِ الْعُلَمَاءِ‌

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

1ـ مُحَمَّدُ بْنُ الْحَسَنِ وَعَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ عُبَيْدِ الله بْنِ عَبْدِ الله الدِّهْقَانِ عَنْ دُرُسْتَ الْوَاسِطِيِّ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي الْحَسَنِ مُوسَى (عَلَيْهِ السَّلام) قَالَ دَخَلَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) 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 Musaasws having said: ‘Rasool-Alllahsaww entered the Masjid, so there was a group which had encircled a man. So hesaww said: ‘What is this one?’ So it was said: ‘(He is an) Allama’. So hesaww said: ‘And what is an Allama?’ So they said to himsaww, ‘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’.

Heasws said: ‘So the Prophetsaww 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 Prophetsaww 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

2ـ 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 وَتَأْوِيلَ الْجَاهِلِينَ.

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

(It has been narrated) from Abu Abdullahasws having said: ‘The scholarsasws are the inheritors of the Prophetsas, and that is because the Prophetsas do not leave inheritance of the Dirhams nor of the Dinars, and rather they leave the inheritance of Ahadeeth from theiras 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 usasws, the Peopleasws of the Household, every successorasws 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

3ـ 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 Abdullahasws having said: ‘Whenever Allahazwj Intends good for a servant, Causes him to have understanding in the Religion’.12

4ـ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رِبْعِيِّ بْنِ عَبْدِ الله 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’farasws 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

5ـ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنْ أَبِي عَبْدِ الله (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 Abdullahasws having said: ‘The scholars are the trustees, and the pious are the fortresses, and the successorsasws are the chiefs’.

And in another report, ‘(Heasws said): ‘The scholars are minarets, and the pious are fortresses, and the successorsasws are the chiefs’.14

6ـ أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ إِدْرِيسَ بْنِ الْحَسَنِ عَنْ أَبِي إِسْحَاقَ الْكِنْدِيِّ عَنْ بَشِيرٍ الدَّهَّانِ قَالَ قَالَ أَبُو عَبْدِ الله (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 Abdullahasws said: ‘There is no goodness in the ones from ourasws 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

7ـ عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) عَنْ آبَائِهِ قَالَ قَالَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) 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 Abdullahasws, from hisasws forefathersasws having said: ‘Rasool-Allahsaww said: ‘There is no goodness in the life except for two (types of) men - a scholar obeyed, or a retaining listener’.16

8ـ 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’farasws having said: ‘A scholar’s knowledge through which (people) benefit is superior than a thousand worshippers’.17

9ـ 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 Abdullahasws, ‘A man, a reporter of yourasws Ahadeeth, transmitting it among the people and fastening them into their hearts and the hearts of yourasws Shias, and there is a worshipper from yourasws Shias, who do not transmit (the Ahadeeth) for them (Shias), which of the two is superior?’ Heasws said: ‘The transmitter of ourasws Ahadeeth, fastening the hearts of ourasws Shias with it, is superior to a thousand worshippers’.18

3 ـ بَابُ أَصْنَافِ النَّاسِ‌

Chapter 3 - Types of the people

1ـ 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-Momineenasws saying: ‘The people split after Rasool-Allahsaww into three - a group went to a scholarasws who was upon Guidance from Allahazwj, whom Allahazwj had Made to be self-sufficient with what heasws 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 scholarasws upon the way of Guidance from Allahazwj, and were saved. Then they were destroyed, the ones who claimed (to be scholars), and the ones who forged (matters) incurred loss’.19

2ـ 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 Abdullahasws having said: ‘The people are three (types) - a scholarasws, a student, and a scum (worthless)’.20

3ـ 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 Abdullahasws 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

4ـ 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 Abdullahasws, said, ‘I heard himasws saying: ‘The people came to be upon three types - a scholar, and a student, and scum. So weasws are the scholars, and ourasws Shia are the students, and the rest of the people, are scum’ (worthless).22

4 ـ بَابُ ثَوَابِ الْعَالِمِ وَالْمُتَعَلِّمِ

Chapter 4 - The Rewards of the scholar and the student

1ـ 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 Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The one who travels a path seeking knowledge therein, Allahazwj 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 scholarsasws are the inheritors of the Prophetsas who neither left for inheritance any Dinars nor any Dirhams, but theyas left behind inheritance of the knowledge. So the one who takes from it has taken an abundant share’.23

2ـ 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’farasws 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 scholarsasws have taught it to you all’.24

3ـ 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 غَيْرَهُ 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 Abdullahasws 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?’ Heasws 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?’ Heasws said: ‘And even if he has died’.25

4ـ 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’farasws 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

5ـ الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ سَعْدٍ رَفَعَهُ عَنْ أَبِي حَمْزَةَ عَنْ عَلِيِّ بن الحسين (عَلَيْهما 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 Aliasws Bin Al-Husaynasws 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).

Allahazwj Blessed and High Revealed unto Danielas: “The most Detestable of Myazwj servants to Meazwj 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 Myazwj servants to Meazwj is the pious one, the seeker of the abundant Rewards, the follower of the forbearing ones, the acceptor of the wise ones’.27

6ـ 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 Abdullahasws said to me: ‘The one who learns the knowledge and acts by it, and teaches for the Sake of Allahazwj (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 Allahazwj, and acted for Allahazwj, and taught for Allahazwj!’’.28

5 ـ بَابُ صِفَةِ الْعُلَمَاءِ‌

Chapter 5 - Description of the scholars

1ـ 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 Abdullahasws 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

2ـ 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 Abdullahasws regarding the Words of Allahazwj Mighty and Majestic [35:28] but rather the ones from His servants who fear Allah, are the scholars. Heasws 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

3ـ 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 Abdullahasws having said: ‘Amir Al-Momineenasws said: ‘Shall Iasws 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 Allahazwj, and does not liberate them from the Punishment of Allahazwj, and does not permit for them to be in the disobedience of Allahazwj, 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, (Heasws 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

4ـ 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-Rezaasws having said: ‘From the sings of the understanding (of the Religion), is the forbearance and the silence’.32

5ـ 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-Momineenasws said: ‘There cannot happen to be the foolishness and the arrogance in the heart of a scholar’.33

6ـ 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,

(Heasws) said: ‘Isaas Bin Maryamas said: ‘O group of disciples! There is a need for meas to you all, will you fulfil it for meas?’ They said, ‘We will fulfil youras need, O Spirit of Allahazwj!’ So heas arose and washed their feet. So they said, ‘We were always more rightful with this (washing youras feet), O Spirit of Allahazwj!’.

So heas said: ‘The people are more rightful with the service of the scholar. But rather, Ias am revering (you all) like this, so that you would be revering, after meas, among the people, like myas reverence to you all’.

Then Isaas 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

7ـ 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 Abdullahasws having said: ‘Amir Al-Momineenasws 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 ـ بَابُ حَقِّ الْعَالِمِ‌

Chapter 6 - Rights of the scholar

1ـ 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 Abdullahasws having said: ‘Amir Al-Momineenasws 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 Allahazwj’.36

7 ـ بَابُ فَقْدِ الْعُلَمَاءِ‌

Chapter 7 - Loss of the scholar

1ـ 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 Abdullahasws 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

2ـ 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 Abdullahasws having said: ‘When a Momin who understands (his Religion) dies, a crack (appears) in Al-Islam, a crack which nothing can fill’.38

3ـ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ قَالَ سَمِعْتُ أَبَا الْحَسَنِ مُوسَى بْنَ جَعْفَرٍ (عَلَيْهما 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 Musaasws Bin Ja’farasws saying: ‘When a Momin dies, the Angels weep upon him, and the spot of the ground which he used to worship Allahazwj 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

4ـ 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 Abdullahasws 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

5ـ 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 Abdullahasws said: ‘Myasws fatherasws was saying: ‘Allahazwj Mighty and Majestic does not Capture the knowledge after having Sent it down, but Heazwj 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

6ـ 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 (عَلَيْهما 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’farasws having said: ‘Aliasws Bin Al-Husaynasws was saying: ‘Iasws am generous with myselfasws regarding the hastening of the death and the murder. Regarding usasws are the Words of Allahazwj [13:41] Do they not see that We Aim at the earth by Reducing its sides? And it is the departure of the scholarsasws (from the world)’.42

8 ـ بَابُ مُجَالَسَةِ الْعُلَمَاءِ وَصُحْبَتِهِمْ‌

Chapter 8 - Gatherings of the scholars and their company

1ـ 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,

‘Luqmanas said to hisas son: ‘O myas son! Choose the gathering upon its exactness. So if you see a group mentioning Allahazwj 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 Allahazwj were to Shade them with Hisazwj Mercy, so Heazwj would Cover you along with them.

And when you see a group who are not mentioning Allahazwj, 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 Allahazwj was to Shade/Inflect them with Hisazwj Punishment, so Heazwj would Cover you along with them’.43

2ـ 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 (عَلَيْهما 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 Musaasws Bin Ja’farasws having said: ‘A discussion of the scholar upon the rubbish dump is better than a discussion of the ignorant upon the carpets/cushions’.44

3ـ 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 Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The disciples said to Isaas, ‘O Spirit of Allahazwj! Whom should we sit with (in a gathering)?’ Heas said: ‘The one whose reports remind you of Allahazwj, and his speaking increases in your knowledge, and his deeds make you desirous regarding the Hereafter’’.45

4ـ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ قَالَ رَسُولُ الله (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 Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The gatherings of the people of the Religion is a nobility in the world and the Hereafter’’.46

5ـ 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’farasws saying: ‘The sitting - Iasws sit with one Iasws trust with is more strengthening regarding myselfasws than working for a year’.47

9 ـ بَابُ سُؤَالِ الْعَالِمِ وَتَذَاكُرِهِ‌

Chapter 9 - Asking the scholar and discussing with him

1ـ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ الله (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 Abdullahasws, said, ‘I asked himasws about the one with smallpox stained by the sexual impurity, so they washed him, and he died. So heasws said: ‘They killed him. Why did they not ask, for a cure for the incompetence, it is the asking’.48

2ـ 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 الله (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 Abdullahasws said to Humran Bin Ayn regarding something he had asked himasws: ‘But rather, the people are destroyed because they are not asking’.49

3ـ عَلِيُّ 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.

عَلِيُّ 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 Abdullahasws 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 Abdullahasws - similar to it.50

4ـ عَلِيُّ 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 Abdullahasws having said: ‘The people have no leeway (for not asking), until they do ask, and understand, and recognise there Imamasws, and they do have the capacity that they should be taking with what heasws is saying, and even if it is under dissimulation’.52

5ـ 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 Abdullahasws having said: ‘Rasool-Allahsaww 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

6ـ عَلِيُّ 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 Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Allahazwj Mighty and Majestic is Saying: “The discussion of the knowledge between Myazwj servants is from what the dead hearts are revived upon. When, as a consequence, they end up in it to Myazwj Commands”’.54

7ـ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) يَقُولُ رَحِمَ الله 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’farasws saing: ‘May Allahazwj have Mercy on a servant who revives the knowledge’. I said, ‘And what is its revival?’ Heasws said: ‘If he discusses it with the people of the Religion and the people of the piety’.55

8ـ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الله بْنِ مُحَمَّدٍ الْحَجَّالِ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ قَالَ رَسُولُ الله (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-Allahsaww 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

9ـ 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’farasws saying: ‘Discussing the knowledge is an education, and the education is like a good Salat’.57

10 ـ بَابُ بَذْلِ الْعِلْمِ‌

Chapter 10 - Granting the knowledge

1ـ 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 الله (عَلَيْهِ السَّلام) قَالَ قَرَأْتُ فِي كِتَابِ علي (عَلَيْهِ السَّلام) إِنَّ الله 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 Abdullahasws having said: ‘Iasws read in the Book of Aliasws: ‘Allahazwj did not Take a Covenant upon the ignorant one with seeking the knowledge until after Heazwj Took a Covenant upon the scholars to teach the knowledge to the ignorant one, because the knowledge did (exist) before the ignorance did’.58

2ـ 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 Abdullahasws regarding this Verse [31:18] And do not turn your cheek away from people in contempt. Heasws said: ‘For the people to happen to be equal with you regarding the knowledge’.59

3ـ 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’farasws having said: ‘The Zakat of the knowledge is that you teach it to the servants of Allahazwj’.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 Abdullahasws having said: ‘Isaas Bin Maryamas arose to address among the Children of Israel, so heas 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 ـ بَابُ النَّهْيِ عَنِ الْقَوْلِ بِغَيْرِ عِلْمٍ

Chapter 11 - The forbiddance from the speech without knowledge

1ـ 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 Abdullahasws said to me: ‘Iasws forbid you from two characteristics wherein is destruction of the men. Iasws forbid you to make a Religion of Allahazwj with the falsehood, and issue Fatwas to the people with what you do not know’.62

2ـ 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 Abdullahasws 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

3ـ 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’farasws 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

4ـ 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’farasws having said: ‘As for what you know, so you can talk about it, but what you do not know, so you should be saying, ‘Allahazwj 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

5ـ 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 Abdullahasws having said: ‘(It is) for the scholar, when he is asked about something and he does not know it, that he should be saying,

‘Allahazwj is more Knowing’, and it is not for other than a scholar that he should be saying that’.66

6ـ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزِ بْنِ عَبْدِ الله عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ إِذَا سُئِلَ الرَّجُلُ مِنْكُمْ عَمَّا لا يَعْلَمُ فَلْيَقُلْ لا أَدْرِي وَلا يَقُلْ الله 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 Abdullahasws 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, ‘Allahazwj 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

7ـ 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 الله 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’farasws, ‘What is a Right of Allahazwj upon the servants?’ Heasws said: ‘That he should be saying what he knows, and refraining during what he does not know’.68

8ـ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي يَعْقُوبَ إِسْحَاقَ بْنِ عَبْدِ الله عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ إِنَّ الله 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 الله 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 Abdullahasws having said: ‘Allahazwj Particularised with two Verses from Hisazwj 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

9ـ 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 (عَلَيْهما 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 Muhammadasws except that it almost pierces my heart. Heasws said: ‘Myasws fatherasws narrated to me, from myasws grandfatherasws, from Rasool-Allahsaww’.

Ibr Shubrama said, ‘And I swear by Allahazwj, hisasws fatherasws did not lie upon hisasws grandfatherasws, nor hisasws grandfatherasws (lied) upon Rasool-Allahsaww. Heasws said: ‘Rasool-Allahsaww 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 ـ بَابُ مَنْ عَمِلَ بِغَيْرِ عِلْمٍ‌

Chapter 12 - The one who acts without knowledge

1ـ 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 Abdullahasws 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 ـ 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 Abdullahasws saying: ‘Allahazwj 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

3ـ عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَمَّنْ رَوَاهُ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ قَالَ رَسُولُ الله (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 Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The one who acts upon without knowledge, it would be so that he would spoil more than what he would correct’.73

13 ـ بَابُ اسْتِعْمَالِ الْعِلْمِ‌

Chapter 13 - Utilisation of the knowledge

1ـ 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 الله فَاسْتَجَابَ لَهُ وَقَبِلَ مِنْهُ فَأَطَاعَ الله فَأَدْخَلَهُ الله 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-Momineenasws narrating about the Prophetsaww that hesaww said during a speech of hissaww: ‘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 Allahazwj, and he answered him for it, and it was Accepted from him. So he obeyed Allahazwj, and Allahazwj 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

2ـ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنْ أَبِي عَبْدِ الله (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 Abdullahasws 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

3ـ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ عَمَّنْ ذَكَرَهُ عَنْ عَبْدِ الله بْنِ الْقَاسِمِ الْجَعْفَرِيِّ عَنْ أَبِي عَبْدِ الله (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 Abdullahasws 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

4ـ 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 (عَلَيْهما السَّلام) فَسَأَلَهُ عَنْ مَسَائِلَ فَأَجَابَ ثُمَّ عَادَ لِيَسْأَلَ عَنْ مِثْلِهَا فَقَالَ عَلِيُّ بن الحسين (عَلَيْهما 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 الله 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 Aliasws Bin Al-Husaynasws and asked himasws a question. So heasws answered. Then he repeated to ask about similar to it. So Aliasws Bin Al-Husaynasws 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 Allahazwj except for remoteness’.77

5ـ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ قُلْتُ لَهُ بِمَ يُعْرَفُ النَّاجِي قَالَ مَنْ كَانَ فِعْلُهُ لِقَوْلِهِ مُوَافِقاً فَأَثْبَتَ 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 Abdullahasws, said, ‘I said to himasws, ‘With what would the Rescued one be recognised?’ Heasws 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

6ـ 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 فَتَخْسَرُوا وَإِنَّ مِنَ الْحَقِّ أَنْ تَفَقَّهُوا وَمِنَ الْفِقْهِ أَنْ لا تَغْتَرُّوا وَإِنَّ أَنْصَحَكُمْ لِنَفْسِهِ أَطْوَعُكُمْ لِرَبِّهِ وَأَغَشَّكُمْ لِنَفْسِهِ أَعْصَاكُمْ لِرَبِّهِ وَمَنْ يُطِعِ الله يَأْمَنْ وَيَسْتَبْشِرْ وَمَنْ يَعْصِ الله يَخِبْ وَيَنْدَمْ.

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

‘Amir Al-Momineenasws said in a speech of hisasws which heasws 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 Lordazwj, and the most overwhelmed to his own self is the one most disobedient to his Lordazwj. And the one who obeys Allahazwj would be secure and would receive glad tidings, and the one who disobeys Allahazwj, would lose out and regret’.79

7ـ 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 الله 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’farasws 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 Satanla to have power over him. So when the Satanla disputes with you, so pile upon himla with what you are recognising, for the plots of the Satanla would always be weak’.

So I said, ‘And what is that which we should be recognising?’ Heasws said: ‘Be at odds with him with whatever appears to you from the Power of Allahazwj Mighty and Majestic’.80

14 ـ بَابُ الْمُسْتَأْكِلِ بِعِلْمِهِ وَالْمُبَاهِي بِهِ‌

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

1ـ 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-Momineenasws saying: ‘Rasool-Allahsaww 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 Allahazwj 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 peopleasws, and acts with hisasws knowledge, would be saved; and the one who intends the world by it, so it would be his share’.81

2ـ 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 Abdullahasws 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, Allahazwj would Give him goodness of the world and the Hereafter (as well)’.82

3ـ عَلِيُّ 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 Abdullahasws 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

4ـ عَلِيُّ 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 Abdullahasws 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 heasws said: ‘Allahazwj Revealed unto Dawoodas: “Do not make a scholar to be between youas and Meazwj, the one who is tempted by the world, for he would block youas from the path of Myazwj Love, for they are the bandits of the road to Myazwj servants, the devotees. The least of what Iazwj would Do with them is that Iazwj will Remove the sweetness of Myazwj Whisperings from their hearts’.84

5ـ 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 Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The understanding ones (الْفُقَهَاءُ) are the trustees of the Rasoolsas for as long as they do not enter into the (matters of the) world’. It was said, ‘O Rasool-Allahsaww! And what is their entering into the world?’ Heas said: ‘Following the ruling authority. So when they do that, then be cautious of them upon your Religion'.85

6 ـ 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’farasws 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 onesasws’.86

15 ـ بَابُ لُزُومِ الْحُجَّةِ عَلَى الْعَالِمِ وَتَشْدِيدِ الْأَمْرِ عَلَيْهِ

Chapter 15 - The necessity of the Proofasws upon the world and the emphasis of the matter upon it

1ـ عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْمِنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ الله (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 Abdullahasws having said: ‘O Hafs! Heazwj would Forgive seventy sins of the ignorant one before Heazwj Forgives one sin of the scholar’.87

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

And by this chain, said,

‘Abu Abdullahasws said: ‘Isaas Bin Maryamas, may peace be upon our Prophetas, said: ‘Woe be unto the evil scholars, how the Fire would be engulfing them!’’.88

3ـ 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 الله (عَلَيْهِ السَّلام) يَقُولُ إِذَا بَلَغَتِ النَّفْسُ هَاهُنَا وَأَشَارَ بِيَدِهِ إِلَى حَلْقِهِ لَمْ يَكُنْ لِلْعَالِمِ تَوْبَةٌ ثُمَّ قَرَأَ إِنَّمَا التَّوْبَةُ عَلَى الله 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 Abdullahasws saying: ‘When the soul reaches over here’, and heasws indicated by hisasws hand to hisasws throat, ‘there would be no (chance of) repentance for the scholar’. Then heasws recited [4:17] But rather, the Repentance with Allah is only for those who do evil in ignorance’.89

4ـ 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 الله 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’farasws regarding the Words of Allahazwj Mighty and Majestic [26:94] So they shall be flung into it, they and the erring ones. Heasws said: ‘They are a group who described justice with their tongues, then they opposed it to something else’.90

16 ـ بَابُ النَّوَادِرِ

Chapter 16 - The Miscellaneous

1ـ 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-Momineenasws was saying: ‘Rest your souls with the splendid wisdom, for these get tired just as the bodies get tired’.91

2ـ 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 Abdullahasws saying: ‘Amir Al-Momineenasws 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 onesasws’.92

3ـ 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 Abdullahasws having said: ‘Rasool-Allahsaww 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

4ـ 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 (عَلَيْهم 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 Abdullahasws, from hisasws forefathersasws having said: ‘A man came over to Rasool-Allahsaww and he said, ‘O Rasool-Allahsaww! What is the knowledge?’ Hesaww said: ‘The silence’. He said, ‘Then what?’ Hesaww said: ‘The intent listening’. He said, ‘Then what?’ Hesaww said: ‘The memorisation’. He said,

‘Then what?’ Hesaww said: ‘The acting by it’. He said, ‘Then what, O Rasool-Allahsaww?’ Hesaww said: ‘Propagating it (to the deserving ones)’’.94

5ـ عَلِيُّ بْنُ إِبْرَاهِيمَ رَفَعَهُ إِلَى أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ طَلَبَةُ الْعِلْمِ ثَلاثَةٌ فَاعْرِفْهُمْ 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 الله الْقَزْوِينِيُّ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا مِنْهُمْ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّيْقَلِ بِقَزْوِينَ عَنْ أَحْمَدَ بْنِ عِيسَى الْعَلَوِيِّ عَنْ عَبَّادِ بْنِ صُهَيْبٍ الْبَصْرِيِّ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام).

Ali Bin Ibrahim,

(It has been narrated) raising it to Abu Abdullahasws 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 Allahazwj 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 Allahazwj 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 Allahazwj Intensify Hisazwj 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 Abdullahasws.95

6ـ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (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 Abdullahasws 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

7ـ 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 Abdullahasws having said: ‘The one who preserves from ourasws Ahadeeth, forty Ahadeeth, Allahazwj would Resurrect him on the Day of Judgment as a scholar, an understanding one (فَقِيهاً)’.97

8ـ 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’farasws regarding the Words of Allahazwj Mighty and Majestic [80:24] Then let the human being look at his food. I said, ‘What is his food?’ Heasws said: ‘His knowledge which he is taking, from who he is taking it’.98

9ـ 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’farasws 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

10ـ 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 Abdullahasws some of the sermons of his father, until when he reached a subject from it, heasws said to him: ‘Stop, and be silent’. Then Abu Abdullahasws 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 Imamsasws of the Guidance, until theyasws deliver to you the purpose (of it), and theyasws isolate from you the blindness in (that where you are going), and theyasws make you recognise the truth in it. Allahazwj the Exalted Said [16:43] so ask the People of the (Zikr) (Reminder) if you do not know’.100

11ـ 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 Abdullahasws saying: ‘Iasws found the knowledge of the people, all of it to be in four - the first of it is that you recognise your Lordazwj, and the second is that you recognise what Heazwj has Done with (for) you, and the third is that you recognise what Heazwj Intends from you, and the fourth is that you recognise what would (make you to) exit from your Religion’.101

12ـ 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 Abdullahasws, ‘What is a right of Allahazwj upon Hisazwj creatures?’ So heasws 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 Allahazwj, Hisazwj Right’.102

13ـ 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 Abdullahasws saying: ‘Recognise the statuses of the people upon a measurement of their reporting from usasws (Ourasws Ahadeeth)’.103

14ـ 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-Momineenasws said in one of hisasws 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

15ـ الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ عَبْدِ الله 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 الله نُوحاً (عَلَيْهِ السَّلام) فَلْيَذْهَبِ الْحَسَنُ يَمِيناً وَشِمَالاً فَوَ الله 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’farasws saying, and in hisasws 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’farasws said: ‘So, destroyed then, is the Believer of the people of the Pharaohla. The knowledge has not ceased to be concealed since Allahazwj Sent Noahas. Therefore, let Al-Hassan (Al-Basry) go right and left, for by Allahazwj, he would not find the knowledge except over here’.105

17 ـ 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

1ـ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لابِي عَبْدِ الله (عَلَيْهِ السَّلام) قَوْلَ الله 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 Abdullahasws, ‘The Words of Allahazwj, Majestic is Hisazwj Laudation [39:18] Those who listen intently to the Words, then follow the best of it. Heasws 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

2ـ 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 Abdullahasws, ‘I hear the Hadeeth from youasws, so I (sometimes) increase and reduce.’ Heasws said: ‘If you had preserved its meaning, so there is no problem’.107

3ـ 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 Abdullahasws, ‘I hear the speech from youasws, so I intend to report it just as I heard it from youasws, but it does not come’ (exactly as I had heard). Heasws said: ‘So you are deliberate in that?’ I said, ‘No’. So heasws said: ‘You intend (to preserve) its meaning?’ I said, ‘Yes’. Heasws said: ‘There is no problem’.108

4ـ 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 Abdullahasws, ‘The Hadeeth I hear from youasws, can I report it as being from yourasws fatherasws, or I hear it from yourasws fatherasws, can I report it as being from youasws?’ Heasws said: ‘It is the same, except that you’re reporting it as being from myasws fatherasws is more beloved to measws’.

And Abu Abdullahasws said to Jameel (a narrator), ‘Whatever you hear it from measws, so report it as being from myasws fatherasws’.109

5ـ 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 Abdullahasws, ‘The group of people come to me, so they want to hear yourasws Ahadeeth from me, so I get tired and am not strong’. Heasws said: ‘So read a Hadeeth upon them from its beginning, and a Hadeeth from its middle, and a Hadeeth from its end’.110

6ـ 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-Rezaasws, ‘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 heasws said: ‘When you know that the book is his, so report if from him’.111

7ـ 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 Abdullahasws having said: ‘Amir Al-Momineenasws 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

8ـ 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 Abdullahasws having said: ‘The heart relies upon the written (words)’.113

9ـ 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 Abdullahasws saying: ‘ You must write down (our Ahadith), for you would not be preserving (Ahadith) until you are writing it down’.114

10ـ 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 Abdullahasws said: ‘Be preserving with your books, for very soon you would need those’.115

11ـ 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 الله (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 Abdullahasws 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

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

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

‘Abu Abdullahasws said: ‘Beware of the branched out lie!’ It was said to himasws, ‘And what is the branched out lie?’ Heasws 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

13ـ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ قَالَ أَبُو عَبْدِ الله (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 Abdullahasws said: ‘Express ourasws Ahadeeth in a clear manner; for weasws are an eloquent people’.118

14ـ 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 الله (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 الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَحَدِيثُ رَسُولِ الله قَوْلُ الله 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 Abdullahasws saying: ‘Myasws Hadeeth is a Hadeeth of myasws fatherasws, and a Hadeeth of myasws fatherasws is a Hadeeth of myasws grandfatherasws,

and a Hadeeth of myasws grandfatherasws is a Hadeeth of Al-Husaynasws, and a Hadeeth of Al-Husaynasws is a Hadeeth of Al-Hassanasws, and a Hadeeth of Al-Hassanasws is a Hadeeth of Amir Al-Momineenasws, and a Hadeeth of Amir Al-Momineenasws is a Hadeeth of Rasool-Allahsaww, and a Hadeeth of Rasool-Allahsaww are the Words of Allahazwj Mighty and Majestic’.119

15ـ 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’farasws the 2nd, ‘May I be sacrificed for youasws! Our elders were reporting from Abu Ja’farasws and Abu Abdullahasws, 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 heasws said: ‘Narrate with these, for these are true’.120

18 ـ بَابُ التَّقْلِيدِ‌

Chapter 18 - The Taqleed (Emulation)

1ـ 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 Abdullahasws, said, ‘I said to himasws, ‘(What about the Verse) [9:31] They are taking their Rabbis and their Monks for lords besides Allah?’ So heasws said: ‘But, by Allahazwj! 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

2ـ 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-Hassanasws 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 heasws said: ‘Iasws did not ask you about this’. So there was no answer with me, any more than the first answer. So Abu Al-Hassanasws said: ‘The Murjiites established a man whose obedience was not Obligated, and they did his Taqleed, and you established a manasws, and obedience to himasws is Obligatory, then you are not doing hisasws Taqleed. Thus, they are more intense than you of Taqleed’.122

3 ـ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رِبْعِيِّ بْنِ عَبْدِ الله عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فِي قَوْلِ الله جَلَّ وَعَزَّ اتَّخَذُوا أَحْبارَهُمْ وَرُهْبانَهُمْ أَرْباباً مِنْ دُونِ الله فَقَالَ وَالله 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 Abdullahasws regarding the Words of Allahazwj Majestic and Mighty [9:31] They are taking their Rabbis and their Monks for lords besides Allah. So heasws said: ‘By Allahazwj! 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 ـ بَابُ الْبِدَعِ وَالرَّأْيِ وَالْمَقَايِيسِ‌

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

1ـ 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 الله 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 الله 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’farasws having said: ‘Amir Al-Momineenasws addressed the people, so heasws 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 Allahazwj 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 Satanla takes over hisla friends! And only those who have previously received Protection Allahazwj remain safe. 124

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

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

‘Rasool-Allahsaww said: ‘When the innovations (heresy) appear in mysaww community, the scholar should manifest his knowledge. So the one who does not do so, upon him be the Curse of Allahazwj’.125

3ـ 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,

‘Heasws 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

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

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

‘Heasws said: ‘Rasool-Allahsaww said: ‘Allahazwj Rejects the repentance of the innovator (who introduces Bidha/heresy in religion)’. It was said, ‘O Rasool-Allahsaww! And how come that is so?’ Hesaww said: ‘It is because his heart filled with the love of his (Bidha)’’.127

5ـ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ قَالَ رَسُولُ الله (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 الله وَيُعْلِنُ الْحَقَّ وَيُنَوِّرُهُ وَيَرُدُّ كَيْدَ الْكَائِدِينَ يُعَبِّرُ عَنِ الضُّعَفَاءِ فَاعْتَبِرُوا يَا أُولِي الابْصَارِ وَتَوَكَّلُوا عَلَى الله.

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

‘I heard Abu Abdullahasws saying: ‘Rasool-Allahsaww said: ‘After mesaw innovations will be fabricated in order to destroy the Eman, however, a Guardianasws from the Peopleasws of mysaww Household would come forward to remove it (the innovations). Heasws would speak with the inspiration from Allahazwj, and heasws would declare the Truth and radiate it, and heasws 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 Allahazwj!’.128

6ـ 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 مَشْعُوفٌ 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 Abdullahasws and Ali Bin Ibrahim, from his father, from Ibn Mahboub, raising it from Amir Al-Momineenasws having said: ‘The most Hateful of the creatures to Allahazwj Mighty and Majestic are two (types of) men - A man whom Allahazwj 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

7ـ الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ أَبِي شَيْبَةَ الْخُرَاسَانِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ إِنَّ أَصْحَابَ الْمَقَايِيسِ طَلَبُوا الْعِلْمَ بِالْمَقَايِيسِ فَلَمْ تَزِدْهُمُ الْمَقَايِيسُ مِنَ الْحَقِّ إِلا بُعْداً وَإِنَّ دِينَ الله 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 Abdullahasws 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 Allahazwj cannot be attained by the analogies’.130

8ـ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ رَفَعَهُ عَنْ أَبِي جَعْفَرٍ وَأَبِي عَبْدِ الله (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’farasws and Abu Abdullahasws both having said: ‘Every innovation is a straying, and every straying, its way is to the Fire’.131

9ـ 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 Musaasws, ‘May I be sacrificed for youasws! We (acquired) understanding in the Religion and Allahazwj Made us needless of the people by youasws 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 Allahazwj has Favoured upon us through youasws. However, sometimes the thing (a matter) is referred to us for whom nothing has come with regards to it from youasws, nor yourasws forefathersasws, anything. So we look at the best of that which hold us (from youasws) and we prepare the most satisfactory of the things of what has come to us from youasws. So we take with it’ (issue a Fatwa accordingly).

So heasws said: ‘Far be it! Far be it! In that, by Allahazwj, was destroyed the one who were destroyed, O Ibn Hakeem!’ Then heasws said: ‘May Allahazwj Curse Abu Haneefa. He was saying, ‘Aliasws said, and I say (my words supersede hisasws - nouzobillah)’.

Muhammad Bin Hakeem (the narrator) said to Hisham Bin Al Hakam (a narrator), ‘By Allahazwj! I did not intend except that heasws should allow me regarding ‘ الْقِيَاسِ ’ the analogising’ (giving Fatwas based on Qiyas).132

10ـ 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 وَآلِه) 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-Hassanasws the 1st, ‘How can I (establish) the Oneness of Allahazwj?’ So heasws 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 Peopleasws of the Household of Hisazwj Prophetsaww would stray, and the one who neglects the Book of Allahazwj and the words of Hisazwj Prophetsaww, would blaspheme’.133

11ـ 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 Abdullahasws, ‘Things (certain matters) are referred to us, neither do we recognise these in the Book of Allahazwj not Sunnah. So can we apply our opinion in these?’ So heasws said: ‘No, but if you are correct, you will not be Rewarded (for being correct), and if you err, you would have lied against Allahazwj Mighty and Majestic’.134

12ـ 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 Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Every innovation is a straying, and every strayed one would be in the Fire’.135

13ـ 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 أَ كُنْتَ 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 Musaasws, said, ‘I said, ‘May Allahazwj Keep youasws 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 youasws - what Allahazwj 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 heasws said: ‘And what is to you and the analogies? But rather, the ones from before you were destroyed due to the analogies’.

Then heasws said: ‘When there comes to you (a matter) which you know (from usasws), so speak with it, but if there comes to you that which you do not know, so Shush!’ (keep quiet), and heasws gestured by hisasws to hisasws mouth.

Then heasws said: ‘May Allahazwj Curse Abu Haneefa! He was saying, ‘Aliasws said, and I say, and the companions said (but my opinion is better)’.

Then heasws said: ‘You used to sit with him?’ So I said, ‘No, but this is (indeed) his speech’. Then I said, ‘May Allahazwj Keep youasws well! The people came to Rasool-Allahsaww with what they used to suffice with during hissaww era’. Heasws 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 heasws said: ‘No. It is with its rightful onesasws’.136

14ـ 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 Abdullahasws saying: ‘The knowledge of Ibn Shubrama (a judge) is a straying in the presence of Al-Jami’e (a book) dictated by Rasool-Allahazwj and written by Aliasws by hisasws 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 Allahazwj cannot be attained by the analogy’.137

15ـ 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 Abdullahasws 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

16ـ 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 Musaasws about the analogy, so heasws said: ‘What is it to you all and the analogy? Allahazwj will not Ask how it was Made to be Permissible and how it was Made to be Prohibited?’.139

17ـ 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 دَهْرَهُ فِي الْتِبَاسٍ وَمَنْ دَانَ الله بِالرَّأْيِ لَمْ يَزَلْ دَهْرَهُ 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’farasws narrated to me from hisasws fatherasws that Aliasws 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 Allahazwj with the opinion would not cease to be in (a state of) drowning’.

He (the narrator) said, ‘Abu Ja’farasws said: ‘The one who issues Fatwas to the people by his opinion, so he has made it as a Religion of Allahazwj with what he does not know, and the one who makes it as a Religion of Allahazwj with what he does not know, so he has opposed Allahazwj where he is permitting and prohibiting regarding what he does not know’.140

18ـ 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 Abdullahasws having said: ‘Ibleesla analogised himselfla with Adamas, 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 Allahazwj Created Adamas from, with the fire (hela would not have said so, as that was of more light and illumination than the fire’.141

19ـ 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 Abdullahasws about the Permissible and the Prohibitions, so heasws said: ‘The Permissible of Muhammadsaww would be Permissible for ever up to the Day of Judgment, and hissaww 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 heasws said: ‘Aliasws said: ‘No one initiated an innovation except that a Sunnah was left out (superseded) by it’.142

20ـ 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 Abdullahasws, so heasws said to him: ‘O Abu Haneefa! It has reached measws that you tend to analogise?’ He said, ‘Yes’. Heasws 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 Adamas 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

21ـ 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 Abdullahasws a question. So heasws answered him. So the man said, ‘What is yourasws opinion if it was such and such (instead), what would (the final) word be with regards to it?’ So heasws said to him: ‘Muh! Whatever Iasws answered you regarding it, so it is from Rasool-Allahsaww. Weasws are not ones who opine with regards to anything’.144

22ـ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ مُرْسَلاً قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) لا تَتَّخِذُوا مِنْ دُونِ الله 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’farasws said: ‘Do not be taking anyone from besides Allahazwj 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 ـ 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

1ـ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ مُرَازِمٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ إِنَّ الله تَبَارَكَ وَتَعَالَى أَنْزَلَ فِي الْقُرْآنِ تِبْيَانَ كُلِّ شَيْ‏ءٍ حَتَّى وَالله مَا تَرَكَ الله شَيْئاً يَحْتَاجُ إِلَيْهِ الْعِبَادُ حَتَّى لا يَسْتَطِيعَ عَبْدٌ يَقُولُ لَوْ كَانَ هَذَا أُنْزِلَ فِي الْقُرْآنِ إِلا وَقَدْ أَنْزَلَهُ الله فِيهِ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Hadeed, from Murazim,

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj Blessed and High Revealed in the Quran an explanation of everything to the extent that, by Allahazwj, Allahazwj 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 Allahazwj has Revealed in it’.146

2ـ 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 الله تَبَارَكَ وَتَعَالَى لَمْ يَدَعْ شَيْئاً يَحْتَاجُ إِلَيْهِ الامَّةُ إِلا أَنْزَلَهُ فِي كِتَابِهِ وَبَيَّنَهُ لِرَسُولِهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) 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’farasws, said, ‘I heard himasws saying: ‘Allahazwj Blessed and High did not Leave anything which the community would be needy to except that Heazwj Revealed it in Hisazwj Book, and Explained it to Rasool-Allahsaww, 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

3ـ 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 Abdullahasws saying: ‘Allahazwj 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-Baytasws), 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

4ـ 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 Abdullahasws, said,

‘I heard himasws saying: ‘There is none from the things except that with regards to it -there is (something in the) Book or a Sunnah’.149

5ـ 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 نَجْواهُمْ 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’farasws said: ‘Whenever Iasws narrated with anything to you all, so you should be asking measws (where it is) from the Book of Allahazwj’.

Then heasws said in one of hisasws Hadeeth: ‘Rasool-Allahsaww forbade from the, ‘It was said’, and ‘he said’, and the spoiling of the wealth, and the frequent questioning’. So it was said to himasws, ‘O sonasws of Rasool-Allahsaww! Where is this from the Book of Allahazwj?’ Heasws said: ‘Allahazwj 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

6ـ 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 Abdullahasws said: ‘There is none from a matter regarding which two (people) differ except for it would have its origin in the Book of Allahazwj Mighty and Majestic, but the intellects of the men do not reach it’.151

7ـ 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 Abdullahasws having said: ‘Amir Al-Momineenasws said: ‘O you people! Allahazwj Blessed and High sent the Rasoolsaww to you and Revealed the Book unto himsaww with the Truth, and you were illiterates (أُمِّيُّونَ) of the Book and the Oneazwj Who Revealed it, and about the Raoolsaww and the Oneazwj Who Sent himsaww upon a gap from the Rasoolsas 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 Allahazwj nor fearing the Punishment of Allahazwj from it. Their lives were blind, filthy, and their deceased ones were in the Fire in utter despair.

So hesaww came to them with a copy of what was in the former Parchments and a ratification of that which was in front of himsaww, 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. Iasws 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 measws about it, Iasws would teach you all’.152

8ـ 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 Abdullahasws saying: ‘Iasws born from (the children of) Rasool-Allahsaww, and Iasws know the Book of Allahazwj; 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. Iasws know all that just as I look at myasws own palm. Allahazwj is Saying ‘Therein is an explanation of everything”’.153

9ـ 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 Abdullahasws having said: ‘The Book of Allahazwj, 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 weasws know it (all)’.154

10ـ 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 أَ كُلُّ شَيْ‏ءٍ فِي كِتَابِ الله وَسُنَّةِ نَبِيِّهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) أَوْ تَقُولُونَ فِيهِ قَالَ بَلْ كُلُّ شَيْ‏ءٍ فِي كِتَابِ الله 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 Musaasws, said, ‘I said to himasws, ‘Is everything in the Book of Allahazwj and the Sunnah of Hisazwj Prophetsaww, or are youasws (Imamsasws) are saying with regards to it?’ Heasws said: ‘But, everything is in the Book of Allahazwj and the Sunnah from Hisazwj Prophetsaww’.155

21 ـ بَابُ اخْتِلَافِ الْحَدِيثِ‌

Chapter 21 - Differences in the Hadeeth

1ـ 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 الله (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 الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) أَنْتُمْ تُخَالِفُونَهُمْ فِيهَا وَتَزْعُمُونَ أَنَّ ذَلِكَ كُلَّهُ بَاطِلٌ أَ فَتَرَى النَّاسَ يَكْذِبُونَ عَلَى رَسُولِ الله (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 الله (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 الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) مُتَعَمِّداً فَلَوْ عَلِمَ النَّاسُ أَنَّهُ مُنَافِقٌ كَذَّابٌ لَمْ يَقْبَلُوا مِنْهُ وَلَمْ يُصَدِّقُوهُ وَلَكِنَّهُمْ قَالُوا هَذَا قَدْ صَحِبَ رَسُولَ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَرَآهُ وَسَمِعَ مِنْهُ وَأَخَذُوا عَنْهُ وَهُمْ لا يَعْرِفُونَ حَالَهُ وَقَدْ أَخْبَرَهُ الله 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 الله لِي أَنْ يَمْلا قَلْبِي عِلْماً وَفَهْماً وَحُكْماً وَنُوراً فَقُلْتُ يَا نَبِيَّ الله بِأَبِي أَنْتَ وَأُمِّي مُنْذُ دَعَوْتَ الله 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-Momineenasws, ‘I heard from Salmanra and Al-Miqdadra and Abu Zarrra, something from the interpretation of the Quran and the Ahadeeth from the Prophetsaww of Allahazwj, other than what is in the hands of the people. Then I heard from youasws 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 Prophetsaww of Allahazwj. Youasws are differing from them in it, and youasws are claiming that, all of that (which they interpret) is false. So, are youasws viewing that the people are lying upon Rasool-Allahsaww deliberately, and they are interpreting the Quran by their own opinions?’

He (Suleymn Bin Qays) said, ‘So Aliasws turned to face me and heasws 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-Allahsaww had been belied upon during hissaww era, to the extent that hesaww stood up and addressed, so hesaww said: ‘O you people! The people have lied a lot upon mesaww. So the one who lies upon mesaww deliberately, so let him assume his seat from the Fire’.

Then hesaww was belied upon from after himsaww, 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-Allahsaww. 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-Allahsaww, and had seen himsaww and heard from himsaww’, and they took from him and there were not recognising his state.

And Allahazwj had Informed about the hypocrites with what Heazwj Informed, and Described them with what Heazwj Described them. So Heazwj 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 himsaww, 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 Allahazwj Protects. So this is one of the four (types of narrators of Ahadeeth)’.

And a man who heard something from Rasool-Allahsaww, 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-Allahsaww’. 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-Allahsaww hesaww had ordered with, then hesaww forbade from it, and he did not know (of the prohibition), or he heard himsaww forbidding from something, then hesaww 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 hesaww had Abrogated it, he would have rejected it (himself), and had the Muslims known that when he had heard from himsaww, it was actually Abrogated, they would have rejected it.

And the fourth (type of narrator) did not lie upon Rasool-Allahsaww, hated the lie out of fear of Allahazwj and reverence (respect) to Rasool-Allahsaww. 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 Prophetsaww 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-Allahsaww having two aspects for it - a general speech and a particular speech, similar to the Quran. And Allahazwj Mighty and Majestic Said in Hisazwj 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 Allahazwj and Hisazwj Rasoolsaww Meant by it. And every companions of Rasool-Allahazwj 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-Allahsaww so that they would be listening.

And Iasws used to go over to Rasool-Allahsaww every day for a meeting, and every night for a meeting. So hesaww would isolate himselfsaww with measws, going around with himsaww wherever hesaww went, and the companions of Rasool-Allahsaww knew that hesaww did not hold (those meetings) that with anyone from the people apart from measws. So, sometimes it would be in myasws house. Rasool-Allahsaww would mostly hold (consultations) that in myasws house; and whenever Iasws went over to himsaww in one of hissaww rooms, hesaww would isolate with measws, and tell hissaww womenfolk to arise (to go away) from measws.

So there would not remain in hissaww presence anyone apart from measws. And whenever hesaww came over to measws in myasws house, Syeda Fatimaasws would not arise from measws, nor would anyone from myasws two sonsasws (as among the Purified Ones) And it was so that whenever Iasws asked himsaww, hesaww answered measws, and whenever Iasws was silent from himsaww and myasws questions had finished, hesaww would initiate (a discussion) measws.

Thus, whatever was Revealed unto Rasool-Allahsaww a Verse from the Quran except that hesaww recited it and dictated it to measws. So Iasws wrote it down by myasws own handwriting, and hesaww taught measws its explanation and its interpretation, and its Abrogating and its Abrogated, and its Decisive and its Allegorical, and its particular and its general. And hesaww supplicated to Allahazwj that Heazwj should Give measws its understanding and its preservation. So I did not forget a Verse from the Book of Allahazwj, nor any knowledge dictated unto measws, and Iasws wrote it down since hesaww supplicated to Allahazwj for measws with what hesaww supplicated.

And I did not neglect anything which Allahazwj had Taught himsaww, 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 himsaww, from an obedience or a disobedience, except that hesaww let measws know of it and Iasws preserved it. Thus, Iasws did not forget a single letter.

Then hesaww placed hissaww hand upon myasws chest and supplicated to Allahazwj for measws that Heazwj should Fill myasws ‘Qalb’ heart with knowledge, and understanding, and wisdom, and light. So Iasws said: ‘O Prophetsaww of Allahazwj! By myasws fatherasws and myasws motherasws (be for) yousaww! Since yousaww supplicated to Allahazwj for measws with what yousaww supplicated, Iasws never forgot a thing and nothing was missed out by measws that Iasws did not write it, but yousaww are (still) fearing the forgetfulness upon measws?’ So hesaww said: ‘No. It is not out of fearing the forgetfulness and the ignorance upon youasws’’.156

2ـ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ قُلْتُ لَهُ مَا بَالُ أَقْوَامٍ يَرْوُونَ عَنْ فُلانٍ وَفُلانٍ عَنْ رَسُولِ الله (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 Abdullahasws, said, ‘I said to himasws, ‘What is the matter that the people are reporting from so and so, from Rasool-Allahsaww, youasws are not accusing them of the lying, and there is coming from youasws, different to it?’ Heasws said: ‘The Hadeeth Abrogates just as the Quran Abrogates’.157

3ـ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ مَنْصُورِ بْنِ حَازِمٍ قَالَ قُلْتُ لابِي عَبْدِ الله (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 الله (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 الله (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 Abdullahasws, ‘What is the matter that I ask youasws the question, so youasws answer me with regards to it with the answer, then there comes to you other than me, so youasws answer him with another answer, regarding his question?’ So heasws said: ‘Weasws 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-Allahsaww. Were they truthful upon Muhammadsaww or they lied (while reporting)?’ Heasws said: ‘But they (generally) were truthful’. I said, ‘So what is the matter with them that they are differing?’ So heasws said: ‘Do you not know that the man would come to Rasool-Allahsaww, and he would ask himsaww the question, so hesaww would answer him with regards to it with an answer. Then hesaww would answer him after that what Abrogated that answer. So the Ahadeeth got Abrogated by the other (Ahadeeth)’.158

4ـ 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 وَالله 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’farasws, said, ‘Heasws said to me: ‘O Ziyad! What would you be saying if weasws were to issue a Fatwa to a man from the ones who are in ourasws Wilayah, with something from the dissimulation?’ I said to himasws, ‘Youasws are more knowing, may I be sacrificed for youasws’. Heasws said: ‘If he were to take by it, it would be better for him and of greater Recompense’.

And in another report, ‘(Heasws said): ‘If he were to take by it, he would be Recompensed, and if he were to neglect it, By Allahazwj, he would sin’.159

5ـ 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 الله 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’farasws, said, ‘I asked himasws a question, so heasws answered me. Then a man came over, so he asked himasws about it, so heasws answered differently to what heasws had answered me. Then another man came over, so heasws answered him differently to what heasws had answered me and to what heasws had answered my companion.

So when the two men went out, I said, ‘O sonasws of Rasool-Allahsaww! Two men from the people of Al-Iraq, from yourasws Shias came over asking, so youasws answered one of the two with other than what youasws answered his companion’. So heasws said: ‘O Zurara! This is better for usasws and more remaining for usasws and for you all. And if they were all to gather upon one matter, the people would (start) believe upon usasws. But, it would be less for ourasws preservation and your preservation’.

He (the narrator) said, ‘Then I said to Abu Abdullahasws, ‘Yourasws Shia, if youasws were to carry them upon the arrows or upon the fire, they would be walking (upon these), and they are (now) coming out from yourasws presence, differing’. He (the narrator) said, ‘So heasws answered me with similar to the answer of hisasws fatherasws’.160

6ـ 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 Abdullahasws saying: ‘The one who recognises that weasws are not saying except for the truth, so let him suffice with what he knows from usasws. So if he was to hear from usasws different to what he knows, so let him know that, that is a defence from usasws, about him’.161

7ـ 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 Abdullahasws, said, ‘I asked himasws 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 heasws 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, ‘(Heasws said): ‘Whichever of the two you take by from the door of submission, up to you’.162

8ـ 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 Abdullahasws having said: ‘What is your view if Iasws was to narrate to you with the general Hadeeth, then you come to me in the future, so Iasws 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 heasws said to me: ‘May Allahazwj have Mercy on you’.163

9ـ 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 Abdullahasws, ‘When there comes a Hadeeth from yourasws former onesasws, and a Hadeeth from yourasws later onesasws, by which of these two should we take?’ So heasws said, ‘Be taking with it until there reached you all from the living oneasws. So when there does reach you from the living oneasws, so adhere to hisasws words’.

He (the narrator) said, ‘Then Abu Abdullahasws said: ‘Weasws, by Allahazwj, do not enter you all into anything except in what there is ease for you’.

And in another report, ‘(Heasws said): ‘Take by the Hadeeth’.164

10ـ 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 يَتَحاكَمُوا 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 الله وَإِلَى رَسُولِهِ قَالَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) 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 Abdullahasws 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?’

Heasws 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 Allahazwj 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?’ Heasws said: ‘They should both take it for consideration to the one who was from you, from the one who have reported ourasws Ahadeeth and looks into ourasws Pemissible and ourasws Prohibition, and he recognises ourasws regulations. So let them both be pleased with him as a judge, for Iasws have made him to be a judge upon you (to settle their dispute). So when he does judge by ourasws judgment and it is not accepted from him, so rather you would have taken lightly with the Judgment of Allahazwj, and upon usasws is the rejection. And the rejection upon usasws, is the rejection upon Allahazwj, and he would be upon the boundary of the Shirk (association) with Allahazwj’.

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 yourasws Hadeeth?’ Heasws 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 heasws said: ‘You would look at what was from their reports from usasws regarding that (issue) which they are judging with, and consensus upon it from your companions. So they should be taking with ourasws 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 Allahazwj and Hisazwj Rasoolsaww. Rasool-Allahsaww 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 youasws?’ Heasws 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 youasws! What is yourasws 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?’ Heasws said: ‘Whatever opposes the general Muslims, for there would be righteous guidance therein’.

So I said, ‘May I be sacrificed for youasws! Supposing if both of the two Ahadeeth are in accordance together?’ Heasws 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?’ Heasws said: ‘When it was that, so wait until you meet your Imamasws, for the pausing during the doubtful matters is better than storming into the destruction’.165

22 ـ بَابُ الْأَخْذِ بِالسُّنَّةِ وَشَوَاهِدِ الْكِتَابِ‌

Chapter 22 - The taking by the Sunnah and the evidence of the Book (Quran)

1ـ 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 Abdullahasws having said: ‘Rasool-Allahsaww 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 Allahazwj, take it, and whatever differs from the Book of Allahazwj, so leave it’.166

2ـ 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 Abdullahasws about the differing in the Ahadeeth being reported by the ones we trust with it and the ones we do not trust with it’. Heasws said: ‘Whenever a Hadeeth arrives to you and you find evidence for it from the Book of Allahazwj, or from the words of Rasool-Allahsaww (fine), or else, the one which came to you which was the closest with it (the Book)’.167

3ـ 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 Abdullahasws saying: ‘Everything is to be referred to the Book and the Sunnah, and every Hadeeth which is not in accordance with the Book of Allahazwj, so it is a décor (useless statement)’.168

4ـ 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 Abdullahasws having said: ‘Whatever from the Hadeeth is not in accordance with the Quran, so it is a décor’.169

5ـ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ وَغَيْرِهِ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ خَطَبَ النَّبِيُّ (صَلَّى اللهُ عَلَيْهِ وَآلِه) بِمِنًى فَقَالَ أَيُّهَا النَّاسُ مَا جَاءَكُمْ عَنِّي يُوَافِقُ كِتَابَ الله فَأَنَا قُلْتُهُ وَمَا جَاءَكُمْ يُخَالِفُ كِتَابَ الله 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 Abdullahasws having said: ‘The prophetsaww addressed at Mina, so hesaww said: ‘O you people! Whatever comes to you all from mesaww which is in accordance with the Book of Allahazwj, so Isaww have said it, and whatever comes to you opposing the Book of Allahazwj, so Isaww did not say it’’.170

6ـ وَبِهَذَا الاسْنَادِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ مَنْ خَالَفَ كِتَابَ الله 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 Abdullahasws saying: ‘The one who opposes the Book of Allahazwj and the Sunnah of Muhammadsaww, so he has disbelieved’.171

7ـ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ رَفَعَهُ قَالَ قَالَ عَلِيُّ بن الحسين (عَلَيْهما السَّلام) إِنَّ أَفْضَلَ الاعْمَالِ عِنْدَ الله مَا عُمِلَ بِالسُّنَّةِ وَإِنْ قَلَّ.

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

‘Aliasws Bin Al-Husaynasws said: ‘The most superior of the deeds in the Presence of Allahazwj is what is performed by (following) the Sunnah, and even though it may be little’.172

8ـ 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’farasws, said, ‘Heasws was asked a question, and heasws answered with regards to it. So the man said, ‘The jurists are not saying this!’ So heasws 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 Prophetsaww’.173

9ـ 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’farasws, from hisasws forefathersasws, from Amir Al-Momineenasws having said: ‘Rasool-Allahsaww 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

10ـ 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’farasws 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

11ـ 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’farasws having said: ‘Everyone who exceeds the Sunnah should be returned back to the Sunnah’.176

12ـ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ الله عَنْ آبَائِهِ (عَلَيْهم 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 Abdullahasws, from hisasws forefathersasws having said: ‘Amir Al-Momineenasws 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، وَالْحَمْدُلِلّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللهُ عَلى مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ.

The Book of the merits of the knowledge is completed, and the Praise is for Allahazwj, Lordazwj of the worlds, and may Allahazwj Send Salawat upon Muhammadsaww and hissaww Purified Progenyasws.

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كِتَابُ التَّوْحِيدِ

The Book of Tawheed (1) (Oneness of Allahazwj)

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

In the Name of Allahazwj the Beneficent, the Merciful. The Praise is for Allahazwj Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadsaww and hissaww Purified Progenyasws, and greetings with abundant greetings.

1 ـ بَابُ حُدُوثِ الْعَالَمِ وَإِثْبَاتِ الْمُحْدِثِ‌

Chapter 1 - The Occurrence of the universe and the proof of the Originator

1ـ 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 Abdullahasws reached him. So he went out to Al-Medina in order to debate with himasws. But he could not come across himasws, and it was said to him that heasws had gone out to Makkah. So he went out to Makkah, and we were with Abu Abdullahasws. So he came across us while we were with Abu Abdullahasws 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 Allahazwj).

So he struck his own shoulder with the shoulder of Abu Abdullahasws. So Abu Abdullahasws said to him: ‘What is your name?’ So he said, ‘My name is Abdul Malik (Slave of the king)’. Heasws said: ‘So what is your teknonym?’ He said, ‘My teknonym is Abu Abdullah (Father of the slave of Allahazwj)’. So Abu Abdullahasws 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 measws 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 Abdullahasws said to the atheist: ‘Do you know that for the earth there is an underneath and an above?’ He said, ‘Yes’. Heasws said: ‘So have you entered its underneath?’ He said, ‘No’. Heasws 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 Abdullahasws said: ‘So the guess shows the ‘ عَجْزٌ ’ (inability) due to what you are not certain of’.

Then Abu Abdullahasws said: ‘So have you ascended to the sky?’ He said, ‘No’. Heasws said: ‘Do you know what is therein?’ He said, ‘No’. Heasws 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 youasws’. So Abu Abdullahasws said: ‘So you are in doubt with regards to that. So perhaps Heazwj is (Existent), and perhaps Heazwj is not (Existent)’. So the atheist said: ‘And perhaps it is that’.

So Abu Abdullahasws 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 measws, for weasws do not doubt regarding Allahazwj, 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 Allahazwj, O brother of the people of Egypt! The Oneazwj Who Forces them to their shifts is more Wiser than both of them and greater’. So the atheist said, ‘Youasws speak the truth’.

Then Abu Abu Abdullahasws 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, ‘Allahazwj their Lordazwj and their Master Keeps them attached’.

He (the narrator) said, ‘So the atheists believed upon the hands of Abu Abdullahasws. So Humran said to himasws, ‘May I be sacrificed for youasws! If the atheist professed belief upon yourasws hands, so the disbelievers had professed belief upon the hands of yourasws fatherasws’. So the Believer who had just professed belief upon the hands of Abu Abdullahasws said, ‘Make me to be from yourasws students’. So Abu Abdullahasws 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 Abdullahasws was pleased with him’.1

2ـ 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 (عَلَيْهما 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 الله 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 الله (عَلَيْهِ السَّلام) قَالَ عَادَ ابْنُ أَبِي الْعَوْجَاءِ فِي الْيَوْمِ الثَّانِي إِلَى مَجْلِسِ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فَجَلَسَ وَهُوَ سَاكِتٌ لا يَنْطِقُ فَقَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) كَأَنَّكَ جِئْتَ تُعِيدُ بَعْضَ مَا كُنَّا فِيهِ فَقَالَ أَرَدْتُ ذَلِكَ يَا ابْنَ رَسُولِ الله فَقَالَ لَهُ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) مَا أَعْجَبَ هَذَا تُنْكِرُ الله وَتَشْهَدُ أَنِّي ابْنُ رَسُولِ الله 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 وَالْحَلْقِ 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 فَرُدُّونِي فَرَدُّوهُ 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’farasws Bin Muhammadasws. ‘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 hisasws 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 himasws’. 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 himasws with’. So Ibn Al-Muqaff’a said, ‘As for that, so this is your accusation upon me. So go to himasws and protect yourself as much as you can from the blunders, and discourage yourself from the long-windedness for heasws 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 himasws. So when there did not remain anyone else in hisasws presence apart from me, heasws initiated me and heasws 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 Allahazwj have Mercy on youasws! And which thing are we saying, and which thing are they saying, and what are my words and their words, except for one?’ So heasws 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 Godazwj, 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 himasws, ‘What is preventing Himazwj, if the matter was just as they are saying it to be, from appearing to Hisazwj creatures and Inviting them to Hisazwj worship until no two of them would differ, and why does Heazwj hide from them and Sends the Rasoolsas to them instead, and had Heazwj Given glad tidings Himselfazwj, it would be closer to the belief in Himazwj’.

So heasws said: ‘Woe be unto you! And how is Heazwj Hidden from you, the Oneazwj Who Shows you Hisazwj Power in yourself? Heazwj 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 heasws did not cease counting upon me Hisazwj Powers which are in myself which I could not defend until I thought that he would be victorious regarding what is between me and himasws’.

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 Abdullahasws. He said, ‘Ibn Abu Al-Awja’a returned on the second day to a gathering of Abu Abdullahasws. So he sat down and he was silent, not speaking (at all). So Abu Abdullahasws said: ‘It is as if you have come to reiterate part of what we were (discussing) in’. So he said, ‘I want that, O sonasws of Rasool-Allahsaww!’ So Abu Abdullahasws said to him: ‘How strange this is. You deny Allahazwj, and you testify that Iasws am a sonasws of a Rasoolsaww of Allahazwj!’ So he said, ‘The habit carried me upon that’.

So the scholarasws said to him: ‘So what prevented you from the speaking?’ He said, ‘As a homage to youasws and reverence. My tongue could not unfreeze in front of youasws, 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 youasws’. Heasws said: ‘That happens, but Iasws would like to open upon you with a question’, and heasws turned to face him.

So heasws 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 scholarasws 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 Hisazwj creatures’. So the scholarasws 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 himasws, ‘Youasws have asked me a question no one has asked me before youasws, nor will anyone ask me after youasws, the likes of it’. So Abu Abdullahasws 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 heasws said: ‘O Abdul Kareem! Iasws 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 Abdullahasws 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 Abdullahasws 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 heasws said: ‘Iasws 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 youasws know regarding the flow of the two states and the two times upon what youasws 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 scholarasws said: ‘But rather, weasws 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, Iasws shall answer you from where you measured out to compel usasws. So weasws 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 himasws in the Sanctuary. So one of hisasws Shias said to himasws, ‘Ibn Abu Al-Awja’a has become a Muslim’. So the scholarasws said: ‘He is blind from that and will not become a Muslim’.

So when he (Abdul Kareem) saw the scholarasws, he said, ‘My chief and my master!’ So the scholarasws 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 scholarasws said to him: ‘After (all) you are still upon your insolence and your straying, O Abdul Kareem!’ So he went on to speak, but heasws said to him: ‘There will be no contentious arguments during the Hajj’, and heasws shook off hisasws robe from his hands.

And heasws 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, weasws would be saved and you would be saved; but if the matter happens to be just as weasws are saying it to be, and it is just as weasws are saying it to be, weasws 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 Allahazwj not have Mercy on him’.2

3ـ 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-Rezaasws who said, ‘A man from the atheists came over to Abu Al-Hassanasws, and in hisasws presence was a group. So Abu Al-Hassanasws 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 Allahazwj)?’. So the man was silent.

Then Abu Al-Hassanasws said: ‘And if it was so that the word was our word (Existence of Allahazwj), and it is our word, wouldn’t you be destroyed and we would be Saved?’ So he said, ‘May Allahazwj have Mercy on youasws! Help me find How Heazwj is and where Heazwj is?’ So heasws said: ‘Woe be unto you! That which goes to Himazwj is wrong. Heazwj is ‘where’ without a ‘where’, and ‘how’ without the ‘how’, so Heazwj cannot be recognised by the ‘how-ness’ nor by the ‘where-ness’, nor can Heazwj be attained by the feelings, nor can Heazwj be compared with anything’.

So the man said, ‘So Heazwj is ‘nothing’ when Heazwj cannot be realised by the feelings from the senses’. So Abu Al Hassanasws said: ‘Woe be unto you! Your senses are unable to realise Himazwj, so you are denying Hisazwj Lordship, and usasws, when our senses are unable to realise realise Himazwj, we are even more convinced that Heazwj is our Lordazwj, as a different thing from the things’.

The man said, ‘So inform me, when was Heazwj (from)?’ Abu Al-Hassanasws said: ‘Inform measws, when Heazwj wasn’t and Iasws will inform you when Heazwj was’. The man said, ‘So what is the evidence upon it?’ So Abu Al-Hassanasws said: ‘Iasws, when Iasws look at myasws 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, Iasws know that for this construction, there is a Builder. So Iasws acknowledge with it what Iasws see from the orbiting of the planets by Hisazwj 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, Iasws know that for this is Determiner and a Builder’.3

4ـ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ الْخَفَّافِ أَوْ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ إِنَّ عَبْدَ الله الدَّيَصَانِيَّ 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 الله (عَلَيْهِ السَّلام) فَاسْتَأْذَنَ عَلَيْهِ فَأَذِنَ لَهُ فَقَالَ لَهُ يَا ابْنَ رَسُولِ الله أَتَانِي عَبْدُ الله الدَّيَصَانِيُّ بِمَسْأَلَةٍ لَيْسَ الْمُعَوَّلُ فِيهَا إِلا عَلَى الله وَعَلَيْكَ فَقَالَ لَهُ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) عَمَّا ذَا سَأَلَكَ فَقَالَ قَالَ لِي كَيْتَ وَكَيْتَ فَقَالَ أَبُو عَبْدِ الله (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 وَجِبِالاً وَأَنْهَاراً فَقَالَ لَهُ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) إِنَّ الَّذِي قَدَرَ أَنْ يُدْخِلَ الَّذِي تَرَاهُ الْعَدَسَةَ أَوْ أَقَلَّ مِنْهَا قَادِرٌ أَنْ يُدْخِلَ الدُّنْيَا كُلَّهَا الْبَيْضَةَ لا تَصْغَرُ الدُّنْيَا وَلا تَكْبُرُ الْبَيْضَةُ فَأَكَبَّ هِشَامٌ عَلَيْهِ وَقَبَّلَ يَدَيْهِ وَرَأْسَهُ وَرِجْلَيْهِ وَقَالَ حَسْبِي يَا ابْنَ رَسُولِ الله وَانْصَرَفَ إِلَى مَنْزِلِهِ وَغَدَا عَلَيْهِ الدَّيَصَانِيُّ فَقَالَ لَهُ يَا هِشَامُ إِنِّي جِئْتُكَ مُسَلِّماً وَلَمْ أَجِئْكَ مُتَقَاضِياً لِلْجَوَابِ فَقَالَ لَهُ هِشَامٌ إِنْ كُنْتَ جِئْتَ مُتَقَاضِياً فَهَاكَ الْجَوَابَ فَخَرَجَ الدَّيَصَانِيُّ عَنْهُ حَتَّى أَتَى بَابَ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فَاسْتَأْذَنَ عَلَيْهِ فَأَذِنَ لَهُ فَلَمَّا قَعَدَ قَالَ لَهُ يَا جَعْفَرَ بْنَ مُحَمَّدٍ دُلَّنِي عَلَى مَعْبُودِي فَقَالَ لَهُ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) مَا اسْمُكَ فَخَرَجَ عَنْهُ وَلَمْ يُخْبِرْهُ بِاسْمِهِ فَقَالَ لَهُ أَصْحَابُهُ كَيْفَ لَمْ تُخْبِرْهُ بِاسْمِكَ قَالَ لَوْ كُنْتُ قُلْتُ لَهُ عَبْدُ الله 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 الله (عَلَيْهِ السَّلام) اجْلِسْ وَإِذَا غُلامٌ لَهُ صَغِيرٌ فِي كَفِّهِ بَيْضَةٌ يَلْعَبُ بِهَا فَقَالَ لَهُ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) نَاوِلْنِي يَا غُلامُ الْبَيْضَةَ فَنَاوَلَهُ إِيَّاهَا فَقَالَ لَهُ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) يَا دَيَصَانِيُّ 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 الله وَحْدَهُ لا شَرِيكَ لَهُ وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ وَأَنَّكَ إِمَامٌ وَحُجَّةٌ مِنَ الله 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 Lordazwj for you?’ So he said, ‘Yes’. He said, ‘Is Heazwj Powerful?’ He said, ‘Yes, Powerful, Compelling’. He said, ‘Is Heazwj 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 Abdullahasws and sought permission to see himasws, and heasws permitted him. So he said, ‘O sonasws of Rasool-Allahsaww! Abdullah Al-Daysani came over to me with a question, there being no reliability with regards to (answering) it except upon Allahazwj and upon youasws’. So Abu Abdullahasws said to him: ‘What is that about which he asked you?’ So he said, ‘He said to me such and such’.

So Abu Abdullahasws said: ‘O Hisham! How many are your senses?’ He said, ‘Five’. Heasws said: ‘Which of these is the smallest?’ He said, ‘The looking’. Heasws said: ‘And how much is the measurement of the viewer (eye)?’ Heasws said: ‘Like a lens or less than it’. So heasws 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 Abdullahasws said to him: ‘The Oneazwj 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 hisasws hand, and hisasws head, and his leg and said, ‘(It is) sufficient for me, O sonasws of Rasool-Allahsaww!’, 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 Abdullahasws . So he sought permission to see himasws, and heasws permitted him. So when he was seated, he said to himasws, ‘O Ja’farasws Bin Muhammadasws! Introduce me to my Masterazwj’. So Abu Abdullahasws said to him: ‘What is your name?’ So he went out from himasws and did not inform himasws of his name. So his companions said to him, ‘How come you did not inform himasws with your name?’ He said, ‘If I had, I would have said to himasws, it is Abdullah (Slave of Allahazwj). Heasws would have said to me: ‘Who is this whose slave you are?’’.

So they said to him, ‘Return to himasws and tell himasws to introduce you to your Masterazwj and not to ask about your name’. So he returned to himasws and said to himasws, ‘O Ja’farasws Bin Muhammadasws! Introduce me to my Masterazwj and do not ask me about my name’. So Abu Abdullahasws said to him: ‘Be seated’. And there was a young boy of hisasws in whose palm was an egg he was playing with. So Abu Abdullahasws said to him: ‘Give the egg to me, O boy!’ So he gave it to himasws.

So Abu Abdullahasws 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 Allahazwj, there being no associates for Himazwj, and that Muhammadsaww is Hisazwj servant and Hisazwj Rasoolsaww, and that youasws an Imamasws and Proof from Allahazwj upon Hisazwj creatures, and that I am repentant from what I was in’.4

5ـ 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 Abdullahasws, and it was from the words of Abu Abdullahasws: -

‘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 Heazwj 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 Himazwj?’ So Abu Abdullahasws 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 Heazwj?’ Heasws said: ‘A thing which is different from the things. I return to myasws words to prove the meaning, and Heazwj is a thing in the reality of the ‘thing-ness’. Heazwj neither has a body nor an image, nor can Heazwj be felt, nor touched, nor can Heazwj be realised by the five senses. Neither can the imaginations grasp Himazwj, nor does the age reduce Himazwj, nor does the time change Himazwj’.5

6ـ 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’farasws having said: ‘It suffices for the ones of understanding with the creation, the Subduing Lordazwj, and the Kingdom of the Compelling Lordazwj, and Majesty of the Lordazwj being Manifested, and the Light of the Lordazwj, the Splendour, and substantiation of the Truthful Lordazwj, and what the tongues of the servants speak with, and what the Rasoolsas were Sent with, and what was Revealed unto the servant, as an evidence upon the (existence of) the Lordazwj’.6

2 ـ بَابُ إِطْلَاقِ الْقَوْلِ بِأَنَّهُ شَيْ‌ءٌ‌

Chapter 2 - Applicability of the word that Heazwj is a ‘thing’

1ـ 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’farasws about the Tawheed (Oneness of Allahazwj), and I said, ‘Can I think of Himazwj as a thing?’ So heasws said: ‘Yes, without reasoning and no limit. So whatever your imagination occurs upon from a thing, so Heazwj is different to it. Nothing resembles Himazwj, nor can the imaginations grasp Himazwj. How can the imaginations grasp Himazwj and Heazwj 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

2ـ 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’farasws the 2nd was asked, ‘Is it allowed for one to say for Allahazwj that Heazwj is a thing?’ Heasws said: ‘Yes. Take Himazwj out from the two limitations - the limitation of temporariness and the limit of resemblance’.8

3ـ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ أَبِي الْمَغْرَاءِ رَفَعَهُ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ قَالَ إِنَّ الله خِلْوٌ مِنْ خَلْقِهِ وَخَلْقَهُ 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’farasws having said: ‘Allahazwj is Distinct of Hisazwj creatures, and Hisazwj creatures are distinct from Himazwj; and everything upon what the name ‘thing’ occurs, so it is a creation, apart from Allahazwj’.9

4ـ 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 الله خِلْوٌ مِنْ خَلْقِهِ وَخَلْقَهُ خِلْوٌ مِنْهُ وَكُلُّ مَا وَقَعَ عَلَيْهِ اسْمُ شَيْ‏ءٍ مَا خَلا الله فَهُوَ مَخْلُوقٌ وَالله 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 Abdullahasws saying: ‘Allahazwj is Distinct from Hisazwj creation and Hisazwj creation is distinct from Himazwj, and everything the name ‘thing’ occurs upon apart from Allahazwj, so it is a creation, and Allahazwj is the Creator of everything. Blessed is the One Who there is nothing like Himazwj and Heazwj is the All-Hearing, the All-Seeing’.10

5ـ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ عَطِيَّةَ عَنْ خَيْثَمَةَ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ إِنَّ الله خِلْوٌ مِنْ خَلْقِهِ وَخَلْقَهُ خِلْوٌ مِنْهُ وَكُلُّ مَا وَقَعَ عَلَيْهِ اسْمُ شَيْ‏ءٍ مَا خَلا الله تَعَالَى فَهُوَ مَخْلُوقٌ وَالله 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’farasws having said: ‘Allahazwj is Distinct from Hisazwj creation and Hisazwj creation is distinct from Himazwj, and everything what the name ‘thing’ occurs upon, apart from Allahazwj the Exalted, so it is a creation, and Allahazwj is the Creator of everything’.11

6ـ 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 Abdullahasws having said to the atheist when he asked himasws, ‘What is Heazwj?’ Heasws said: ‘Heazwj is a thing different for the things. Iasws reiterate with myasws words to prove the meaning, and Heazwj is a thing in reality of the ‘thing-ness’ apart from that Heazwj has neither a body, nor an image, nor can Heazwj be felt, nor can Heazwj be touched, nor can Heazwj be realised by the five sensory perceptions. Neither can the imaginations grasp Himazwj, nor can the ages reduce Himazwj, nor can the times change Himazwj’.

So the questioner said to himasws, ‘But youasws are saying that Heazwj is Hearing, Seeing’. Heasws said: ‘Heazwj is Hearing, Seeing. Heazwj Sees without an organ and Sees without an instrument, but Heazwj is Seeing by Himselfazwj and is Hearing by Himselfazwj. Myasws words that ‘Heazwj is Seeing by Himselfazwj and is Hearing by Himselfazwj’ is not that Heazwj is a thing and Hisazwj Self is another thing. But, Iasws intend as an idiom from myselfasws when Iasws was asked and as an understanding for you when you asked. Thus, Iasws am saying that Heazwj Hears by all of Himazwj, not that the for the ‘all’ of Himazwj there are parts, but Iasws intend to make you understand and as an idiom from myselfasws and Iasws do not re-iterate in that except that Heazwj 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 himasws, ‘So what is Heazwj?’ Abu Abdullahasws said: ‘Heazwj is the Lordazwj, and Heazwj is the worshipped, and Heazwj is Allahazwj. And it is not myasws 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 Hisazwj Names, and Heazwj is the worshipped One, Majestic and Mighty’.

The questioner said to himasws, ‘But we do not find our imaginations except as creations’. Abu Abdullahasws 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 Heazwj was like them, Heazwj 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 usasws to interpret these in order to explain these and their existences’.

The questioner said to himasws, ‘But youasws would have limited Himazwj when you proved Hisazwj existence’. Abu Abdullahasws said: ‘Iasws did not limit Himazwj. But Iasws proved Himazwj when there does not happen to be a stage between the negation and the proofs’.

The questioner said to himasws, ‘So, for Himazwj there is a reality and an actuality?’ Heasws said: ‘Yes. The thing cannot be proven except in a reality and actuality’.

The questioner said to himasws, ‘So is there a ‘how-ness’ (Qualitative State) for Himazwj?’ Heasws 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 Himazwj, so he had denied Himazwj and repulsed Hisazwj Lordship and invalidated it; and the one who resembles Himazwj with something else, so he has proved Himazwj 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 Himazwj 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 Hisazwj Self?’ Abu Abdullahasws said: ‘He is more Majestic than that the (Creation of) things should Tire Himazwj 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 Heazwj is most Exalted, Implementer of the Will and the Desire, Doing whatever Heazwj so Desires to’.12

7ـ 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 Abdullahasws was asked, ‘Is it allowed for it to be said that Allahazwj is a thing?’ Heasws said: ‘Yes, taking Himazwj out from two limitations - the limitation of the temporariness and the limitation of the resemblance’.13

3 ـ بَابُ أَنَّهُ لَايُعْرَفُ إِلاَّ بِهِ‌

Chapter 3 - Heazwj cannot be recognised except by Himazwj

1ـ 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 Abdullahasws having said: ‘Amir Al-Momineenasws said: ‘Recognise Allahazwj by Allahazwj, and the Rasoolsaww 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

2ـ 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-Allahsaww, said, ‘Amir Al-Momineenasws was asked, ‘By what youasws recognise yourasws Lordazwj?’ Heasws said: ‘By what Heazwj Introduced Himselfazwj to measws as’. It was said, ‘And how did Heazwj Introduce Himselfazwj to youasws?’ Heasws said: ‘Neither does an image resemble Himazwj nor can Heazwj be sensed by the sensory perceptions, nor can Heazwj be compared with the people.

Heazwj is Near in Hisazwj Remoteness and Remote in Hisazwj Nearness, above everything. Nothing can be said to be above Himazwj. Heazwj is in front of everything and it cannot be said for Himazwj there is a front. Heazwj is inside everything not like a thing entering into a thing, and Heazwj is outside from the things, not like the thing being outside from the thing. Glorious is the Oneazwj Who is like this, and nothing else is like this. And for everything, there is an Initiator’.15

3ـ 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 Abdullahasws, ‘I debated a group, so I said to them that Allahazwj, Majestic is Hisazwj Majesty is more Majestic and more Mighty, and more Benevolent than that Heazwj should be recognised through Hisazwj creatures. But it is the creatures who are being recognised through Allahazwj’. So heasws said: ‘May Allahazwj have Mercy on you’.16

4 ـ بَابُ أَدْنَى الْمَعْرِفَةِ‌

Chapter 4 - The lowest of the recognition

1ـ 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 شِبْهَ 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-Hassanasws, said, ‘I asked himasws about the lowest of the recognition. So heasws said: ‘The acknowledgement that there is no god apart from Himazwj, and there is neither a resemblance for Himazwj nor a counterpart, and that Heazwj is Eternal, Affirmed, Existing without being absent, and that there is nothing like Himazwj’.17

2ـ 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 manasws (Imam Rezaasws), ‘What is that without which the recognition of the Creator would be deficient?’ So heasws wrote to him: ‘(It is that) Heazwj does not cease to be Knowing, and Hearing, and Seeing, and Heazwj Does whatever Heazwj so Desires to. And Abu Ja’farasws was asked about that without which the recognition of the Creator would be deficient, so heasws said: ‘(It is that) There is nothing like Himazwj nor does anything resemble Himazwj. He does not Cease to be Knowing, Hearing, Seeing’’.18

3ـ 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 Abdullahasws saying: ‘The matter of Allahazwj, all of it is strange, except that Heazwj has Argued upon you with what Heazwj has Introduced to you all from Himselfazwj’.19

5 ـ بَابُ الْمَعْبُودِ إِلاَّ بِهِ

Chapter 5 - The Worshipped One (Deity)

1ـ 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 قَلْبَهُ 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 Abdullahasws having said: ‘The one who worships Allahazwj 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 Hisazwj Attributes upon Himazwj which Heazwj Himself has Described with, so Heazwj 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-Momineenasws truly’.

And in another Hadeeth, ‘(Heasws said): ‘They are the Momineen, truly’.20

2ـ 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 Abdullahasws about the Names of Allahazwj and their deriving Allahazwj from what Heazwj is Derived’. So heasws said to me: ‘O Hisham! Allahazwj 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’. Heasws said: ‘For Allahazwj 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, Allahazwj is the Meaning which these Names Indicate upon, and all of these are other than Himazwj. 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 ourasws enemies with it and the ones who taking others along with Allahazwj Majestic and Mighty’. I said, ‘Yes’.

He (Hisham) said, ‘So heasws said: ‘May Allahazwj Benefit you with it and Affirm you, O Hisham!’.

Hisham said, ‘So, by Allahazwj! No one was able to subdue me regarding the Tawheed (Oneness) until I rose to this status of mine’.21

3ـ 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’farasws, or said to himasws, ‘May I be sacrificed for youasws! We worship the Beneficent, the Merciful, the One, the First, the Last’. So heasws 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 Heazwj Describes Himself’.22

6 ـ بَابُ الْكَوْنِ وَالْمَكَانِ‌

Chapter 6 - Coming into being and the space

1ـ 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’farasws saying, ‘Inform me about Allahazwj, when was Heazwj (from)?’ So heasws said: ‘When was Heazwj not, and Iasws shall inform you when Heazwj 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

2ـ 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-Rezaasws from behind the river Balkh. So he said, ‘I want to ask youasws a question. So if youasws were to answer me with regards to it with what is with me, I shall speak with yourasws Imamate’. So Abu Al Hassanasws said: ‘Ask about whatever you so desire to’. So he said, ‘Inform me about yourasws Lordazwj, when was Heazwj (from), and how was Heazwj and upon which thing is Hisazwj dependency?’

So Abu Al-Hassanasws said: ‘Allahazwj Blessed and High is the ‘where’ of the ‘where’ without a ‘where’, and ‘how’ of the ‘how’ without a ‘how’, and Hisazwj dependency is upon Hisazwj Power’.

So the man stood up to himasws and kissed hisasws forehead and said, ‘I testify that there is no god except Allahazwj, and that Muhammadsaww is Hisazwj Rasoolsaww, and that Aliasws is a successorasws of Rasoolsaww, and the custodian after himsaww with whatever Rasool-Allahsaww stood with, and youasws all (Imamsasws are the truthful ones, and that youasws are the replacement from after themasws’.24

3ـ 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’farasws, and he said to himasws, ‘Inform me about yourasws Lordazwj, when was Heazwj (from)?’ So heasws said: ‘Woe be unto you! But rather, it is only said to the thing which never was, when it was from. Myasws Lordazwj, 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 Himazwj, nor was there for Hisazwj coming into being an occurrence of ‘how’, nor was there for Himazwj a ‘where’, nor was Heazwj in anything, nor was Heazwj upon anything, nor was there a beginning for Hisazwj Place a place, nor was Heazwj Strong after the coming into being of the things, nor was Heazwj weak before the things came into being, nor was Heazwj lonely before Heazwj Initiated the things, nor does anything mentionable resemble Himazwj, nor was Heazwj Distinct from Hisazwj Kingdom before Heazwj Built it, nor will there be a distinction from Himazwj after its non-existence.

Heazwj had never ceased to be living without a life and a kingdom and a Powerful King before Heazwj Built anything, and was a Compelling King after Hisazwj Building the universe. So there isn’t from Hisazwj coming into being, a ‘how’, nor is there a ‘where’ for Himazwj, nor is there a (defined) limit for Himazwj, nor can Heazwj be recognised by something resembling Himazwj, nor does Heazwj age due to the prolonged remaining, nor is Heazwj bewildered to anything, but out of fear of Himazwj the things are bewildered, all of them.

Heazwj was Living without a new (lease of) life, and occurrence of a space, nor a limitation of ‘how’, nor a ‘where’ reserved upon Himazwj, nor a place being in the vicinity of anything. But, Heazwj is Living, recognised, and a King not having a decline for Himazwj of the Power and the Kingdom, for as long as when Heazwj so Desires with Hisazwj Desire. Heazwj can neither be limited, nor divided, nor perish. Heazwj was the First without a ‘how’ (qualitative state), and will happen to be Last without a ‘where’. And everything is perishable except for Hisazwj Face. For Himazwj is the creation and the Command. Blessed is Allahazwj, Lordazwj of the worlds’.

Woe be unto you, O questioner! Myasws Lordazwj is such that the imaginations cannot grasp Himazwj, nor can the doubts descend with Himazwj, nor confusion, nor does anything exceed Himazwj, nor does anything new descend with Himazwj, nor does Heazwj Ask about anything, nor does he regret upon anything, nor does slumber seize Himazwj nor is there any sleep for Himazwj. For Himazwj 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

4ـ 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-Momineenasws’, so come with us to himasws, to question himasws’. So they came over, and it was said to them, ‘Heasws is in the (government) building’. So they waited for himasws until heasws came out’.

So chief Al-Jalout said to himasws, ‘We came to question youasws’. So heasws said: ‘Ask, O Jew, about whatever comes to you’. So he said, ‘I ask youasws about yourasws Lordazwj, when was Heazwj (from)?’ So heasws said: ‘Heazwj was without there being any entities. Heazwj was without a ‘how’ (qualitative state). Heazwj still exists without an extent (limit) and without a ‘how’. Heazwj was, there being no ‘before’ for Himazwj. Heazwj was before the ‘before’, without a ‘before’, nor is there an end-point or a termination. The termination is cut off from Himazwj, and Heazwj is an end-point of every end-point’.

So chief Al-Jalout said, ‘Lets us go, for heasws is more knowledgeable than what is said for himasws’.26

5ـ 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 Abdullahasws having said: ‘A Rabbi from the Rabbis came over to Amir Al-Momineenasws and he said, ‘O Amir Al-Momineenasws! When was yourasws Lordazwj (from)?’ So heasws said to him: ‘May your mother be bereft of you! And when did Heazwj not happen to be until it can be said when myasws Lordazwj was (from). Myasws Lordazwj 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 Hisazwj end-point cutting off the end-point in Hisazwj Presence. Thus, Heazwj is the termination of every end-point’.

So he said, ‘O Amir Al-Momineenasws! So, are youasws a Prophetas?’ So heasws said: ‘Woe be unto you! But rather, Iasws am a servant from the servants of Muhammadsaww’.

And it is reported that heasws was asked, ‘Where was our Lordazwj before Heazwj Created the sky and earth? (meaning the universe)’. So heasws said: ‘Where is a question about a place, and Allahazwj was, and there was no place’.27

6ـ 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 Abdullahasws having said: ‘Chief Al-Jalout said to the Jews that the Muslims are alleging that Aliasws is from the best of the people in the art of argumentation and their most knowledgeable. Let us go to himasws. I shall ask himasws a question and make himasws err in it’.

So he came over to himasws and he said, ‘O Amir Al-Momineenasws! I wanted to ask youasws a question’. Heasws said: ‘Ask about whatever you so desire to’. He said, ‘O Amir Al-Momineenasws! When was our Lordazwj (from)?’ Heasws said to him: ‘O Jew! But rather, it is said, ‘When was he’, for the one who did not happen to be. So Heazwj was when Heazwj was. Heazwj was existing without there being any entity. Heazwj exists without a ‘how’ (Qualitative State) happening to be.

Yes, O Jew! Then (again), yes O Jew! How can there be a ‘before’ for Himazwj? Heazwj 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 Hisazwj Presence. Heazwj is the end-point of all end-points’.

So he said, ‘I testify that yourasws Religion is the Truth and that whatever is different to it, is false’.28

7ـ 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’farasws, ‘Was Allahazwj (existing) and there was nothing?’ Heasws said: ‘Yes, Heazwj was and there was nothing’. I said, ‘So where did Heazwj happen to be?’ Heasws was leaning, so heasws sat upright and said: ‘You (speak of the) Impossibility, O Zurara, and you ask about the place when there was no place’.29

8ـ 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 إِنَّمَإ؛ّّ 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 Abdullahasws having said: ‘A Rabbi from the Rabbis came over to Amir Al-Momineenasws and he said, ‘O Amir Al-Momineenasws! When was yourasws Lordazwj (from)?’ Heasws 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). Heazwj 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 Hisazwj end-point’.

So he said to himasws, ‘Are youasws a Prophetas?’ So heasws said: ‘For your mother be the bereavement! But rather, Iasws am a servant from the servants of Rasool-Allahsaww’.30

7 ـ بَابُ النِّسْبَةِ‌

Chapter 7 - The Lineage

1ـ 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 Abdullahasws having said: ‘The Jews asked Rasool-Allahsaww and they said, ‘(Describe the) Lineage (of) yoursaww Lordazwj for us’. So hesaww 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

2ـ 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 Abdullahasws, said, ‘I asked Abu Abdullahasws about [112:1] Say: He Allah is One. So heasws said: ‘Lineage of Allahazwj to Hisazwj creatures. One, Everlasting, Eternal, Perpetual, there being no support to Hold Himazwj, and Heazwj Withholds the things by Hisazwj Hold. Heazwj Recognises the unknown and is well-known with every ignorant one. An Individuality. Neither are Hisazwj creatures inside Himazwj nor is Heazwj inside Hisazwj creatures. Heazwj can neither be felt nor discerned. The visions cannot envisage Himazwj.

Heazwj is High, so is nearby, and close-by, so is remote, and is disboyed, so Forgives, and is obeyed, so is Grateful. Neither does Hisazwj earth contain Himazwj nor do Hisazwj skies bear Himazwj. Heazwj Carries the things by Hisazwj Power forever, eternally. Heazwj neither forgets, nor plays, nor mistakes, nor is Hisazwj Intention in vain. Hisazwj Grace is Recompense, and Hisazwj Command Occurs. Heazwj does not beget, so would leave an inheritance, and is not begotten, so Heazwj would be participated with, and there does not happen to be for Himazwj anyone as a match’.32

3ـ 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 (عَلَيْهما 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,

‘Aliasws Bin Al-Husaynasws was asked about the Tawheed (Oneness), so heasws said: ‘Allahazwj Mighty and Majestic Knows that there would happen to be a people at the end of times who would be investigating in depth. So Allahazwj the Exalted Revealed [112:1] Say: He Allah is One, and the Verses from Surah Al-Hadeed (Chapter 57) up to Hisazwj 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

4ـ 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-Rezaasws about the Tawheed (Oneness). So heasws 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?’ Heasws said: ‘Just as the people are reciting it, and increase in it, ‘Like that is Allahazwj my Lordazwj, like that is Allahazwj my Lordazwj’’.34

8 ـ بَابُ النَّهْيِ عَنِ الْكَلَامِ فِي الْكَيْفِيَّةِ‌

Chapter 8 - The Forbiddance about speaking regarding the Qualitative State (how)

1ـ 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 Abdullahasws said: ‘You can speak regarding the creation of Allahazwj, but do not speak regarding Allahazwj, for the speech regarding Allahazwj does not increase its owner except with the confusion’.

And in another report, from Hareyz, ‘(Heasws said): ‘You can speak regarding everythings, but do not be speaking regarding ‘ ذَاتِ اللَِّّ ’ the Essence (Self) of Allahazwj’.35

2ـ 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 Abdullahasws said: ‘Allahazwj Mighty and Majestic is Saying [53:42] And that to your Lord is the ending. so when the speech (discussion) ends up to Allahazwj (Hisazwj Essence), so hold (stop there and refrain from further comments)’.36

3ـ 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 Abdullahasws said, ‘O Muhammad! Do not cease speaking with the people until they (start) speaking regarding Allahazwj. So when you hear that, so be saying, ‘There is no god except Allahazwj, the One Who, there is nothing like Himazwj’’.37

4ـ 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’farasws 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 Allahazwj. 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

5ـ 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 Abdullahasws saying: ‘The one who inquires about Allahazwj, how Heazwj is (Hisazwj Qualitative State), would be destroyed’.39

6ـ 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 Abdullahasws having said: ‘A king of great splendour was in a gathering of his and he discussed the Lordazwj Blessed and High. So it is not (even) known where he is’.40

7ـ 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’farasws having said: ‘Beware of the pondering regarding Allahazwj. But whenever you intend to look into Hisazwj Magnificence, so look into the Magnificence of Hisazwj creation’.41

8ـ 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 Abdullahasws said: ‘O son of Adamas! 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 Allahazwj. So, if you are able to fill your eyes from it, then it is as you are saying it to be’.42

9ـ 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 Abdullahasws having said: ‘A Jew call Sibakht came over to Rasool-Allahsaww and he said, ‘O Rasool-Allahsaww! I came over to ask yousaww about yoursaww Lordazwj. So if yousaww were to answer me about what I am asking about (fine), or else I will return’. Hesaww said: ‘Ask about whatever you so desire to’.

He said, ‘Where is yoursaww Lordazwj?’ Heazwj is in every place, and Heazwj is not enclosed into a thing from the limited place’. He said, ‘And how is Heazwj?’ Hesaww said: ‘And how can Isaww describe mysaww Lordazwj with the ‘how’, and the ‘how’ is a creation, and Allahazwj cannot be described by Hisazwj creation’.

He said, ‘So from where did yousaww come to know that yousaww are a Prophetsaww of Allahazwj?’ He (the narrator) said, ‘So there did not remain around himsaww a tree, nor anything other than that, except that it spoke in clear Arabic language, ‘O Sibakht! Hesaww is Rasool-Allahsaww!’

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 Allahazwj and yousaww are a Rasoolsaww of Allahazwj’.43

10ـ 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’farasws about something from the characteristics (of Allahazwj. So heasws raised hisasws hand towards the sky, then said: ‘Exalted is the Compeller! Exalted is the Compeller! The one who practices (something) else, is destroyed’.44

9 ـ بَابٌ فِي إِبْطَالِ الرُّؤْيَةِ‌

Chapter 9 - Regarding the invalidation of sighting

1ـ مُحَمَّدُ بْنُ أَبِي عَبْدِ الله 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 الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) رَبَّهُ فَوَقَّعَ (عَلَيْهِ السَّلام) إِنَّ الله 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 Muhammadasws asking himasws, ‘How can a servant worship his Lordazwj and he does not see Himazwj?’ So heasws signed: ‘O Au Yusuf! Myasws Chief, and myasws Master, and the Bestower upon measws and upon myasws forefathersasws is more Majestic than for Heazwj to be seen’.

He (the narrator) said, ‘And I asked himasws, ‘Did Rasool-Allahsaww see hissaww Lordazwj?’ So heasws signed: ‘Allahazwj the Blessed and High Showed into the heart of Hisazwj Rasoolsaww, from a Light of Hisazwj Magnificence what Heazwj Loved to’.45

2ـ 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 الله قَسَمَ الرُّؤْيَةَ وَالْكَلامَ بَيْنَ نَبِيَّيْنِ فَقَسَمَ الْكَلامَ لِمُوسَى وَلِمُحَمَّدٍ الرُّؤْيَةَ فَقَالَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلام) فَمَنِ الْمُبَلِّغُ عَنِ الله 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 الله وَأَنَّهُ يَدْعُوهُمْ إِلَى الله بِأَمْرِ الله 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 الله 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 الله غَيْرُ الله وَقَدْ قَالَ الله 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-Rezaasws. So I sought permission for him regarding that and he permitted to me. So I took him over to himasws. So he asked himasws 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 Allahazwj Distributed the Sighting and the Speech between two Prophetsas. So Heazwj Distributed the Speech to Musaas and for Muhammadsaww, the Sighting’.

So Abu Al-Hassanasws said: ‘So who delivered from Allahazwj 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 Muhammadsaww?’ He said, ‘Yes’.

Heasws said: ‘How can a mansaww come over to the people and hesaww informs them that hesaww has come from Allahazwj and that hesaww is inviting them to Allahazwj by the Command of Allahazwj, so hesaww 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 hesaww would be saying that: ‘’Isaww saw Himazwj with mysaww own eyes and Isaww comprehended Himazwj in knowledge and Heazwj is upon an image of the person’? Are you not ashamed of what would enable the atheists to pelt with this that hesaww happened to come from the Presence of Allahazwj with something, then hesaww came with the opposite of it from another aspect?’

Abu Qurrat said, ‘But Heazwj is Saying [53:13] And certainly he saw it (meaning Himazwj) in another descent.’ So Abu Al-Hassanasws said: ‘It is after the Verse indicating upon what hesaww saw where Heazwj Says [53:11] The heart did not belie what it saw. Heazwj is Saying that the heart of Muhammadsaww did not belie what hissaww eyes saw. Then Heazwj Informed with what hesaww saw.

So Heazwj Said [53:18] He saw of the greatest Signs of his Lord. So the Signs of Allahazwj is other than Allahazwj, and Heazwj had Said [20:110] and they do not comprehend Him in knowledge. So if the visions were to see Himazwj, so they would have comprehended Himazwj in knowledge, and the recognition would occur’.

So Abu Qurra said, ‘So youasws are belying the reports’. So Abu Al-Hassanasws said: ‘When the reports were in opposition to the Quran, Isaww 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

3ـ 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 الله 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 الله 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 الله 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-Rezaasws asking himasws about the sighting and what is being reported by the general Muslims and the specific ones (Shias), and asked himasws that heasws should explain that to me’.

So heasws by hisasws own handwriting: ‘The recognition from an aspect of the sighting is a necessity. So when it is possible that one sees Allahazwj 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 Allahazwj, Mighty is Hisazwj 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 Allahazwj Mighty and Majestic cannot be seen with the eyes, when the eye (sighting) would lead to what weasws have described’.47

4ـ وَعَنْهُ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ قَالَ كَتَبْتُ إِلَى أَبِي الْحَسَنِ الثَّالِثِ (عَلَيْهِ السَّلام) أَسْأَلُهُ عَنِ الرُّؤْيَةِ وَمَا اخْتَلَفَ 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-Hassanasws the 3rd asking himasws about the sighting and what the people are differing in with regards to it. So heasws 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

5ـ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَعْبَدٍ عَنْ عَبْدِ الله بْنِ سِنَانٍ عَنْ أَبِيهِ قَالَ حَضَرْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) فَدَخَلَ عَلَيْهِ رَجُلٌ مِنَ الْخَوَارِجِ فَقَالَ لَهُ يَا أَبَا جَعْفَرٍ أَيَّ شَيْ‏ءٍ تَعْبُدُ قَالَ الله 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 الله لا إِلَهَ إِلا هُوَ قَالَ فَخَرَجَ الرَّجُلُ وَهُوَ يَقُولُ الله 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’farasws and a man from the Kharijites came over to himasws and said to him, ‘O Abu Ja’farasws! Which thing do youasws worship?’ Heasws said: ‘Allahazwj the Exalted’. He said, ‘Have youasws seen Himazwj?’ Heasws said: ‘But, the eyes cannot see Himazwj with the visualizing of the visions, but the hearts seen Himazwj by the realities of the Eman. Heazwj cannot be recognised by the analogies, nor can Heazwj be realised by the sensory perceptions, nor can Heazwj be resembled with the people. Heazwj is Described in the Verses (of the Quran), recognised by the Signs. Heazwj is not tyrannous in Hisazwj Judgments. That is Allahazwj. There is no god except Himazwj’.

He (the narrator) said, ‘So the man went out and he was saying, ‘[6:124] Allah best knows where He Places His Message’.49

6ـ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ أَبِي الْحَسَنِ الْمَوْصِلِيِّ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ جَاءَ حِبْرٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ الله 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 Abdullahasws having said: ‘A Rabbi came over to Amir Al-Momineenasws and he said, ‘O Amir Al-Momineenasws! Do youasws see yourasws Lordazwj when youasws worship Himazwj?’ So heasws said: ‘Woe be unto you! Iasws have never worshipped a Lordazwj Iasws do not see’. He said, ‘And how do youasws see Himazwj?’ Heasws said: ‘Woe be unto you! The eyes cannot envisage Himazwj in the viewing of the sights. But, the hearts see Himazwj by the realities of the Eman’.50

7ـ أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ ذَاكَرْتُ أَبَا عَبْدِ الله (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 Abdullahasws having said: ‘I discussed with Abu Abdullahasws regarding what they (reporters) are reporting of the sighting. So heasws 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

8ـ مُحَمَّدُ بْنُ يَحْيَى وَغَيْرُهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ أَبِي نَصْرٍ عَنْ أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلام) قَالَ قَالَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ بَلَغَ بِي جَبْرَئِيلُ مَكَاناً لَمْ يَطَأْهُ قَطُّ جَبْرَئِيلُ فَكَشَفَ لَهُ فَأَرَاهُ الله 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-Rezaasws having said: ‘Rasool-Allahsaww said: ‘When Isaww was ascended to the sky, Jibraeelas reached with mesaww to a place which Jibraeelas had not trodden upon at all’. So it was uncovered for himsaww, and Allahazwj Showed himsaww, from the Light of Hisazwj magnificence, whatever Heazwj so Loved to’.52

9ـ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ عَبْدِ الله بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ الله (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 فَعَلَيْها لَيْسَ يَعْنِي عَمَى الْعُيُونِ إِنَّمَا عَنَى إِحَاطَةَ الْوَهْمِ كَمَا يُقَالُ فُلانٌ بَصِيرٌ بِالشِّعْرِ وَفُلانٌ بَصِيرٌ بِالْفِقْهِ وَفُلانٌ بَصِيرٌ بِالدَّرَاهِمِ وَفُلانٌ بَصِيرٌ بِالثِّيَابِ الله 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 Abdullahasws regarding Hisazwj Words [6:103] Visions cannot comprehend Him. Heasws said: ‘The grasping of the imaginations. Do you not see Hisazwj 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’. Allahazwj is more Magnificent than that Heazwj should be seen with the eye’.53

10ـ 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-Rezaasws, said, ‘I asked himasws about Allahazwj, can Heazwj be described?’ So heasws said: ‘Did you not read the Words of the Exalted [6:103] Visions cannot comprehend Him, and He Comprehends (all) visions?’ I said, ‘Yes’. Heasws said: ‘So are you recognising the ‘visions’?’ I said, ‘Yes’. Heasws said: ‘What are these?’ I said, ‘Visions of the eyes’. So heasws said: ‘The imaginations of the hearts are greater than the visions of the eyes. So Heazwj is such that the imaginations cannot comprehend Himazwj and Heazwj Comprehends the imaginations (of the creatures)’.54

11ـ 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’farasws, ‘(What about the Verse) [6:103] Visions cannot comprehend Him, and He Comprehends (all) visions?’. So heasws 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 Himazwj, so how could the visions of the eyes?’55

12ـ 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 وَلا؛ّّ 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 الله وَعَزَّ فَإِنَّهُ إِنْ فَعَلَ ذَلِكَ لَمْ يَتَوَهَّمْ إِلا مَا فِي الْهَوَاءِ مَوْجُودٌ كَمَا قُلْنَا فِي أَمْرِ الْبَصَرِ تَعَالَى الله 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 Allahazwj and Mighty. So if he does that, he would not imagine anything except what is existent in the desires, just as weasws are saying regarding the matter of the visualisation of Allahazwj that Heazwj resembles Hisazwj creatures’.56

10 ـ بَابُ النَّهْيِ عَنِ الصِّفَةِ بِغَيْرِ مَا وَصَفَ بِهِ نَفْسَهُ تَعَالى‌

Chapter 10 - The Forbiddance from describing with other than what Heazwj has Described Himselfazwj with

1ـ 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 الله (عَلَيْهِ السَّلام) أَنَّ قَوْماً بِالْعِرَاقِ يَصِفُونَ الله بِالصُّورَةِ وَبِالتَّخْطِيطِ فَإِنْ رَأَيْتَ جَعَلَنِيَ الله فِدَاكَ أَنْ تَكْتُبَ إِلَيَّ بِالْمَذْهَبِ الصَّحِيحِ مِنَ التَّوْحِيدِ فَكَتَبَ إِلَيَّ سَأَلْتَ رَحِمَكَ الله عَنِ التَّوْحِيدِ وَمَا ذَهَبَ إِلَيْهِ مَنْ قِبَلَكَ فَتَعَالَى الله الَّذِي لَيْسَ كَمِثْلِهِ شَيْ‏ءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ تَعَالَى عَمَّا يَصِفُهُ الْوَاصِفُونَ الْمُشَبِّهُونَ الله بِخَلْقِهِ الْمُفْتَرُونَ عَلَى الله فَاعْلَمْ رَحِمَكَ الله أَنَّ الْمَذْهَبَ الصَّحِيحَ فِي التَّوْحِيدِ مَا نَزَلَ بِهِ الْقُرْآنُ مِنْ صِفَاتِ الله جَلَّ وَعَزَّ فَانْفِ عَنِ الله تَعَالَى الْبُطْلانَ وَالتَّشْبِيهَ فَلا نَفْيَ وَلا تَشْبِيهَ هُوَ الله الثَّابِتُ الْمَوْجُودُ تَعَالَى الله 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 Abdullahasws, that a group of people in Al-Iraq are describing Allahazwj with the image and with the lines. So, what is yourasws view, may Allahazwj Make me to be sacrificed for youasws, write it to me with the correct doctrine of the Tawheed (Oneness)’.

So heasws wrote to me: ‘You asked, may Allahazwj have Mercy on you, about the Tawheed (Oneness) and it being indoctrinate in front of you about Himazwj. Exalted is Allahazwj Who, there is nothing like Himazwj, and Heazwj is the Hearing, the Seeing, Exalted from what describers are describing, resembling Allahazwj with Hisazwj creatures, the forgers (of lies) upon Allahazwj.

So know, may Allahazwj have Mercy on you, that the correct doctrine regarding the Tawheed (Oneness) what the Quran Revealed with from the Attributes of Allahazwj Majestic and Mighty. So turn away from the invalidations and the resemblances about Allahazwj the Exalted and neither negate nor give resemblance. Heazwj is Allahazwj, the Proved, the Existing. Exalted is Allahazwj from what the describers are describing, and do not neglect the Quran, for you would be going astray after the clarification’.57

2ـ 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 (عَلَيْهما 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,

‘Aliasws Bin Al-Husaynasws said to me: ‘O Abu Hamza! Allahazwj cannot be described by the limitations. Our Lordazwj is greater than the attributes, so how can one described by limitations the Oneazwj Who cannot be limited, and the [6:103] Visions cannot comprehend Him, and He Comprehends (all) visions, and Heazwj is Aware of the subtleties, the All-Knowing?’.58

3ـ 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-Rezaasws and we both told himasws that Muhammadsaww saw hissaww Lordazwj 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 Heazwj is hollow to the navel and the rest is ‘Samad’ (Not hollow)’.

So heasws fell prostrating to Allahazwj, then said: ‘Glory be to Youazwj! They do not recognise Youazwj, nor are they (acknowledging) Yourazwj Oneness, therefore due to that, they are describing Youazwj (as such). Glory be to Youazwj! Had they recognised Youazwj, they would have described Youazwj with what Youazwj have Described Yourselfazwj with. Glory be to Youazwj! How are they obliging themselves that they are resembling Youazwj with others. O Allahazwj! Iasws do not describe Youazwj except with what Youazwj Described Yourselfazwj with, nor do Iasws resemble Youazwj with Yourazwj creatures. Youazwj are the Rightful of every goodness, therefore do not Make measws to be from the unjust people’.

Then heasws turned around towards us, and heasws said: ‘Whatever you are imagining from a thing, so imagine Allahazwj to be other than it’.

Then Heazwj Said: ‘Weasws, the Progenyasws of Muhammadsaww are of the median classification which neither can the exaggerator catch-up with usasws nor do the followers precede usasws. O Muhammad! (You are saying that) Rasool-Allahsaww, when hesaww looked at the Magnificence of hissaww Lordazwj, Heazwj was in a body of a youth of approximately thirty years of age. O Muhammad! Myasws Lordazwj Mighty and Majestic is Greater than Heazwj would happen to be in a description of the creatures’.

He (the narrator) said, ‘I said, ‘May I be sacrificed for youasws! Who was it, whose leg was in green?’ Heasws said: ‘Muhammadsaww, when hesaww looked at hissaww Lordazwj with hissaww heart, Hesaww was Made to be in Light similar to the Light of the Veils, to the extent that is was clear to himasws what was in the Veils. The Light of Allahazwj, 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 Himazwj, so weasws are the speakers with it’.59

4ـ 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 (عَلَيْهما 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 Aliasws Bin Al-Husaynasws having said: ‘If the inhabitants of the sky and the earth were to gather together in describing Allahazwj by Hisazwj Magnificence, they would not be able to’.60

5ـ 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 manasws that the ones before us from the ones in yourasws 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 heasws wrote in hisasws own handwriting: ‘Glorious is the Oneazwj Who cannot be limited, nor can Heazwj be described. There is nothing like Himazwj, and Heazwj is the Hearing, the All-Knowing’. Or heasws said: ‘All-Seeing’’.61

6ـ سَهْلٌ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ قَالَ كَتَبَ أَبُو الْحَسَنِ مُوسَى بْنُ جَعْفَرٍ (عَلَيْهِ السَّلام) إِلَى أَبِي أَنَّ الله 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 Musaasws Bin Ja’farasws wrote to my father: ‘Allahazwj is more Exalted, and more Majestic, and more Magnificent than that Hisazwj Description be reached. Therefore, described Himazwj with what Heazwj has Described Himselfazwj with, and refrain from whatever is besides that’.62

7ـ 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-Hassanasws about something from the Attributes. So heasws said: ‘Do not exceed what is in the Quran’.63

8ـ 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 himasws that the ones before us are differing regarding the Tawheed (Oneness). So heasws wrote: ‘Glorious is the Oneazwj Who cannot be limited, nor can Heazwj be described. There is nothing like Himazwj, and Heazwj is the Hearing, the Seeing’.64

9ـ 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 manasws that the ones before us are differing regarding the Tawheed. So, from them is one who is saying, ‘Heazwj is a body’, and from them is one who is saying, ‘Heazwj is an image’’. So heasws wrote to me: ‘Glorious is the Oneazwj Who can neither be limited, nor can Heazwj be described, nor can Heazwj be resembled with anything, and there is nothing Like Himazwj, and Heazwj is the Hearing, the Seeing’.65

10ـ 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 Muhammadasws in the year two hundred and fifty five, ‘My Chiefasws! Our companions have differed regarding the Tawheed (Oneness). From them is one who is saying, ‘Heazwj is a body’, and from them is one who is saying, ‘Heazwj is an image’. So what is yourasws view, O my Chiefasws, if youasws could teach me from that, what I could pause upon and not exceed it. If youasws do it, it would be a prolonged favour upon yourasws servant’.

So heasws signed in hisasws own handwriting: ‘You asked about the Tawheed (Oneness), and this is distant from you all. Allahazwj is One, First. Heazwj neither begot nor is Heazwj begotten and there does not happen to be a match for Himazwj. Heazwj is the Creator and is not created. Heazwj, Blessed and High, Creates whatever Heazwj so Desires to from the bodies, and other than that, and Heazwj is not with a body; and Heazwj Makes images, whatever Heazwj so Desires to and Heazwj is not with an image. Majesic is Hisazwj Laudation, and Holy are Hisazwj Names. If there happens to be a resemblance of Himazwj, it would be for other than Himazwj. There is nothing like Himazwj, and Heazwj is the Hearing, the Seeing’.66

11ـ 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 Abdullahasws saying that Allahazwj cannot be described, and how can one describe and Heazwj has Said in Hisazwj Book [6:91] And they do not appreciate Allah with the appreciation that is due to Him. Thus, Heazwj would not be described with an appreciation except that Heazwj would be greater than that’.67

12ـ 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 Abdullahasws having said: ‘Allahazwj is Magnificent, Lofty. The servants have no ability upon describing Himazwj, nor would they reach Hisazwj Magnificence [6:103] Visions cannot comprehend Him, and He Comprehends (all) visions, and Heazwj is Aware of the subtleties, the Aware; and Heazwj can neither be described by the ‘how’, nor ‘where’; and ‘where’ and ‘how’ described Himazwj with the Qualitative State, and Heazwj is the Oneazwj 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 Iazwj describe Himazwj with ‘where’, and Heazwj is the Oneazwj 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 Iasws describe Himasws with a position, and Heazwj is the Oneazwj 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, Allahazwj 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 Allahazwj. Heazwj is the Exalted, the Magnificent, and Heazwj is Aware of the subtleties, the Aware’.68

Notes

1 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allahazwj) CH 1 H 1

2 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allahazwj) CH 1 H 2

3 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allahazwj) CH 1 H 3

4 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allahazwj) CH 1 H 4

5 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allahazwj) CH 1 H 5

6 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allahazwj) CH 1 H 6

7 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allahazwj) CH 2 H 1

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9 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allahazwj) CH 2 H 3

10 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allahazwj) CH 2 H 4

11 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allahazwj) CH 2 H 5

12 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allahazwj) CH 2 H 6

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14 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allahazwj) CH 3 H 1

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17 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allahazwj) CH 4 H 1

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19 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allahazwj) CH 4 H 3

20 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allahazwj) CH 5 H 1

21 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allahazwj) CH 5 H 2

22 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allahazwj) CH 5 H 3

23 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allahazwj) CH 6 H 1

24 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allahazwj) CH 6 H 2

25 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allahazwj) CH 6 H 3

26 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allahazwj) CH 6 H 4

27 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allahazwj) CH 6 H 5

28 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allahazwj) CH 6 H 6

29 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allahazwj) CH 6 H 7

30 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allahazwj) CH 6 H 8

31 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allahazwj) CH 7 H 1

32 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allahazwj) CH 7 H 2

33 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allahazwj) CH 7 H 3

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35 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allahazwj) CH 8 H 1

36 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allahazwj) CH 8 H 2

37 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allahazwj) CH 8 H 3

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48 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allahazwj) CH 9 H 4

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57 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allahazwj) CH 10 H 1

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59 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allahazwj) CH 10 H 3

60 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allahazwj) CH 10 H 4

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62 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allahazwj) CH 10 H 6

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64 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allahazwj) CH 10 H 8

65 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allahazwj) CH 10 H 9

66 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allahazwj) CH 10 H 10

67 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allahazwj) CH 10 H 11

68 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allahazwj) CH 10 H 12

كِتَابُ التَّوْحِيدِ

The Book of Tawheed (2) (Oneness of Allahazwj)

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

In the Name of Allahazwj the Beneficent, the Merciful. The Praise is for Allahazwj Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadsaww and hissaww Purified Progenyasws, and greetings with abundant greetings.

11 ـ بَابُ النَّهْيِ عَنِ الْجِسْمِ وَالصُّورَةِ‌

Chapter 11 – The Forbiddance from (describing Allahazwj) with the body and the image

1ـ 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 Abdullahasws, ‘I heard Hisham Bin Al-Hakam reporting from youasws that Allahazwj is (a physical) body, solid, (Made of) Light. Hisazwj recognition is a necessity. Heazwj Endows with it upon the ones whom Heazwj so Desires to from Hisazwj creatures’. So Heasws said: ‘Glorious is the Oneazwj Whom no one knows how Heazwj is except that nothing is like Himazwj and Heazwj is the Hearing, the Seeing. Heazwj can neither be limited, nor felt, nor touched, nor do the visions comprehend Himazwj, nor the senses, nor can Heazwj be encompassed by anything, nor a body, nor an image, nor lines, nor boundaries’.1

2ـ 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-Hassanasws asking himasws about the body and the image. So heasws wrote: ‘Glorious is the Oneazwj, there being nothing like Himazwj, neither a body nor an image’.

And it is reported by Muhammad Bin Abdu Abdullah, except that he did not name the man’.2

3ـ 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-Rezaasws asking himasws about the Tawheed (Oneness). So heasws dictated unto me: ‘The Praise is for Allahazwj, Originator of the things, their Maker and their Initiator. Heazwj Initiated these by Hisazwj Power and Hisazwj Wisdom.3

4ـ 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 Ibrahimasws (7th Imamasws), the words of Hisham Bin Salim Al-Jawaliqy, and related to himasws the word of Hisham Bin Al-Hakam that Heazwj is a body’. So heasws said: ‘Allahazwj 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 Allahazwj from that, Loftier, Greater’.4

5ـ 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-Hassanasws asking himasws about what Hisham Bin Al Hakam said regarding the body, and Hisham Bin Salim (said) regarding the Image. So heasws wrote: ‘Leave from yourself the confusion of the confused ones and seek Refuge with Allahazwj from the Satanla. The words are not what the two Hishams have spoken’.5

6ـ 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 Abdullahasws and said to himasws, ‘Hisham Bin Al-Hakam is saying grievous words. Indeed, I shall summarise some from it. He is alleging that Allahazwj 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 Heazwj could happen to the in the meaning of the performer’.

So Abu Abdullahasws 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?’ Heasws said: ‘Neither a body, nor an image, and Heazwj is the Sculptor of the bodies and the Artist of the images. Heazwj 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 Heazwj is the Constructor. There is a difference between the Oneazwj Who Sculpts it and Images it and Constructs it, when it was so than there is nothing resembling Himazwj, nor does Heazwj resemble anything’.6

7ـ 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 (عَلَيْهما 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 الله أَ مَا عَلِمَ أَنَّ الْجِسْمَ مَحْدُودٌ وَالْكَلامَ غَيْرُ الْمُتَكَلِّمِ مَعَاذَ الله وَأَبْرَأُ إِلَى الله 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’farasws that Hisham Bin Al-Hakam is alleging that Allahazwj is a body. There is nothing resembling Himazwj. 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 heasws said: ‘May Allahazwj Kill him! Does he not know that the body is limited, and the speech is other than the speaker? Iasws seek Refuge of Allahazwj and for Allahazwj I keep away from this speech. There is neither a body, nor an image, nor a limitation, and everything Besides Himazwj is a creation. But rather, the things came to be by Hisazwj Will, and Hisazwj Desire from without a speech, or hesitation in Himselfazwj, or speaking by a tongue’.7

8ـ 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 الله لا يُشْبِهُهُ شَيْ‏ءٌ.

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Muhammad Bin Hakeym who said,

‘I described to Abu Al-Hassanasws the words of Hisham Al-Jawaliqy and what he is saying regarding the fully grown youth, and described to himasws the words of Hisham Bin Al-Hakam. So heasws said: ‘Surely Allahazwj, nothing resembles Himazwj’.8

12 ـ بَابُ صِفَاتِ الذَّاتِ‌

Chapter 12 – Attributes of the Self

1ـ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ خَالِدٍ الطَّيَالِسِيِّ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ لَمْ يَزَلِ الله 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 الله مُتَحَرِّكاً قَالَ فَقَالَ تَعَالَى الله عَنْ ذَلِكَ إِنَّ الْحَرَكَةَ صِفَةٌ مُحْدَثَةٌ بِالْفِعْلِ قَالَ قُلْتُ فَلَمْ يَزَلِ الله مُتَكَلِّماً قَالَ فَقَالَ إِنَّ الْكَلامَ صِفَةٌ مُحْدَثَةٌ لَيْسَتْ بِأَزَلِيَّةٍ كَانَ الله 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 Abdullahasws saying: ‘Allahazwj Mighty and Majestic never ceased to be our Lordazwj; and the Knowledge is Hisazwj Self and (even though) there may be nothing to be known, and the Hearing is Hisazwj Self and (even though) there may be nothing to be heard, and the Seeing is Hisazwj Self and (even though) there may be nothing to be seen, and the Power is Hisazwj Self and (even though) there may be nothing to be empowered upon.

So when Heazwj Created the things, and it was the known (things), the Knowledge Occurred from Himazwj 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 Allahazwj does not cease to be moving’. So heasws said: ‘Allahazwj is more Exalted from that. The movement is a quality created by the deed’. I said, ‘So Allahazwj did not cease to be Speaking’. So heasws said: ‘The speech is a created quality, it is not with the eternality. Allahazwj Mighty and Majestic was, and Heazwj did not Speak’.9

2ـ 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 الله 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’farasws, said, ‘I heard himasws saying: ‘Allahazwj Mighty and Majestic was and there was nothing else apart from Himazwj, and Heazwj has not ceased to be Knowing with what is going to occur, and Heazwj Knew of it before its occurrence, just like Hisazwj Knowledge of it after its occurrence’.10

3ـ 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-Hassanasws regarding the supplication ‘The Praise is for Allahazwj the end-point of Hisazwj Knowledge’ (دُعَاءٍ الْحَمْدُ لِِلَِّّ مُنْتَهَى عِلْمِهِ). So heasws wrote back: ‘Do not be saying, ‘End-point of Hisazwj Knowledge’, for there is no end-point to Hisazwj Knowledge. But, say, ‘End-point of Hisazwj Pleasure (for Hisazwj creatures)’.11

4ـ مُحَمَّدُ بْنُ يَحْيَى عَنْ سَعْدِ بْنِ عَبْدِ الله عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ أَيُّوبَ بْنِ نُوحٍ أَنَّهُ كَتَبَ إِلَى أَبِي الْحَسَنِ (عَلَيْهِ السَّلام) يَسْأَلُهُ عَنِ الله عَزَّ وَجَلَّ أَ كَانَ 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 الله 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-Hassanasws asking himasws about Allahazwj Mighty and Majestic, ‘Did Heazwj Know of the things before Heazwj Created the things and their occurrence (coming into being), or did Heazwj not Know that until Heazwj Created these and Intended their Creation and their coming into being, So Heazwj Knew what Heazwj Created during what Heazwj Created, and what is to come into being during what came into being’.

So heasws signed: ‘Allahazwj never ceased to be Knowing of the thing before Heazwj Created the things, just like Hisazwj Knowledge of the things after having Created the things’.12

5ـ عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ حَمْزَةَ قَالَ كَتَبْتُ إِلَى الرَّجُلِ (عَلَيْهِ السَّلام) أَسْأَلُهُ أَنَّ مَوَالِيَكَ اخْتَلَفُوا 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 manasws asking himasws, ‘The ones in yourasws Wilayah are differing regarding the Knowledge. So, some of them say, ‘Allahazwj did not cease to be a Knower before Heazwj Doing (Creating) the things’; and some of them say, ‘We are not saying that Heazwj 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 yourasws view, may I be sacrificed for youasws, if youasws could teach me from that what I could pause upon and not exceed it’.

So heasws wrote in hisasws own handwriting: ‘Allahazwj did not cease to be a Knower. Blessed and High is Hisazwj Mention’.13

6ـ 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 غَيْرَهُ 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’farasws, ‘May I be sacrificed for youasws! If youasws see fit, if youasws could teach me, ‘Did Allahazwj, Majestic is Hisazwj Face, Know before Heazwj Created the creation that Heazwj is One, for the ones in yourasws Wilayah are differing. So, some of them say, Heazwj was Knowing before Heazwj Creating a thing from Hisazwj creation’, and some of them say, ‘But rather, the meaning of knowing is Hisazwj Doing, thus today Heazwj Knows that Heazwj (is One), there being no other, before He Did (Create) the things. So they are saying, ‘It is proved for us that Heazwj did not cease to be a Knower that Heazwj (is One), there is none other, and so it is proved for us that there was other than Himazwj (i.e., Knowledge), along with Himazwj in Hisazwj eternality’.

So if youasws see fit, O my Chiefasws, if youasws could teach me what I do not leave it to something else’. So heasws wrote: ‘Allahazwj did not cease to be a Knower. Blessed and High is Hisazwj Mention’.14

13 ـ بَابٌ آخَرُ وَهُوَ مِنَ الْبَابِ الْأَوَّلِ‌

Chapter 13 – Another (chapter), and it is from the first chapter

1ـ 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’farasws having said: ‘Regarding the Attribute of the eternality, Heazwj is One, Solid (not hollow), is in one meaning. It is not with many different meanings’. I said, ‘May I be sacrificed for youasws! A group from the people of Al-Iraq are alleging that Heazwj is Hearing with other than what Heazwj is Seeing (with), and Heazwj is Seeing with other than what Heazwj is Hearing (with)?’

So heasws said: ‘They are lying! They are limiting and resembling (with Allahazwj) Exalted is Allahazwj from that. Heazwj is Hearing, Seeing. Heazwj Hears with what Heazwj Sees, and Sees with what Heazwj Hears’.

He (the narrator) said, ‘I said, ‘They are alleging that Heazwj is Seeing upon what they are comprehending (hearing and seeing to be)’. So heasws said: ‘Exalted is Allahazwj! But rather, they are (trying to) comprehend with that which is a quality of the creatures, and Allahazwj is not like that’.15

2ـ 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 الله 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 Abdullahasws that, ‘He said to himasws, ‘Are youasws saying that Heazwj is Hearing, Seeing?’ So Abu Abdullahasws said: ‘Heazwj is Hearing, Seeing, Hearing without a body part and seeing without an instrument. But, Heazwj Hears by Himselfazwj and Sees by Himselfazwj; and it is not myasws saying that ‘Heazwj Hears by Himselfazwj’, that Heazwj is one thing and Hisazwj Self is another thing. But Iasws intend it as a lesson from myselfasws when Iasws was questioned and as an understanding for you when you are the questioner.

Thus, Iasws am saying, Heazwj Hears with All of Himazwj, not that ‘the whole of Himazwj’ are parts, because the ‘whole’ for us, there are parts to it. But Iasws intend to make you understand and as the lesson from myselfasws, and myasws reference regarding that ‘all of Himazwj’, is not, except that Heazwj is the Hearing, the Seeing, the Knowing, the Aware, without there being any difference of the Self, nor difference of the meaning’.16

14 ـ 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

1ـ 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 الله (عَلَيْهِ السَّلام) قَالَ قُلْتُ لَمْ يَزَلِ الله مُرِيداً قَالَ إِنَّ الْمُرِيدَ لا يَكُونُ إِلا لِمُرَادٍ مَعَهُ لَمْ يَزَلِ الله 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 Abdullahasws, said, ‘I said, ‘Allahazwj never ceased to be an Intender?’ Heasws said: ‘The Intender cannot happen to be except with an intention along with him. Allahazwj never ceased to be a Knower, Powerful, then Intended (Willed)’.17

2ـ مُحَمَّدُ بْنُ أَبِي عَبْدِ الله 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 الله (عَلَيْهِ السَّلام) عِلْمُ الله 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 Abdullahasws, ‘The Knowledge of Allahazwj and Hisazwj Desire are both creations or co-incidental?’ So heasws said: ‘The Knowledge, it is not the Desire. Do you not see that you (yourself) are saying, ‘I shall do such if Allahazwj so Desires it’, and you are not saying, ‘I shall do such if Allahazwj Knows it’? So, your words, ‘If Allahazwj so Desires it’ is evidence upon that Heazwj has not Desired it yet. So when Heazwj does Desire it, that which Heazwj so Desires, it would occur, that which Heazwj so Desires, and Knowledge of Allahazwj is Precedes to the Desire’.18

3ـ 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-Hassanasws, ‘Inform me about the Intention (Will) from Allahazwj, and from the creature’. So heasws 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 Allahazwj the Exalted, so Hisazwj Intention is Hisazwj Creation and not other than that, because Heazwj neither narrates, nor whims, nor thinks, and these Attributes are negated from Himazwj, and these are the attributes of the creatures.

So the Intention of Allahazwj is the deed, not other than that. Heazwj 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 Himazwj’.19

5ـ 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 فَيُغَيِّرَهُ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Axina,

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj 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’farasws when Amro Bin Ubeyd came over to himasws and said to himasws, ‘May I be sacrificed for youasws! The Words of Allahazwj Blessed and High [20:81], and whomsoever My Anger is due upon so he has perished. What is that Anger?’ So Abu Ja’farasws said: ‘It is the Punishment, O Amro, and he who alleges that Allahazwj has ceased to be from a thing to a thing, so he has described Himazwj with an attribute of a creature, and that Allahazwj the Exalted. Nothing stirs Himazwj, so Heazwj would change’.21

6ـ 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 Abdullahasws. So, it was from his questions that he said to himasws, ‘So, for Himazwj is Pleasure and Anger?’ So Abu Abdullahasws 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 Himazwj, because Heazwj is the Oneazwj. The Oneazwj in the Self and One in the Meaning. Thus, Hisazwj Pleasure is Hisazwj Rewarding, and Hisazwj Anger is Hisazwj Punishment from without anything having entered Himazwj, so it would provoke Himazwj and Heazwj would change from a state to a state, because that is from the attributes of the creatures, the frustrated, the needy’.22

7ـ 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 Abdullahasws having said: ‘The Desire is a creation’.23

15 ـ بَابُ حُدُوثِ الْأَسْمَاءِ‌

Chapter 15 – Occurrence (coming into being) of the Names

1ـ 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 الرَّحْمنَ 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 Abdullahasws having said: ‘Allahazwj 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 Himazwj. Remote from Himazwj are the limitations, veiled from Himazwj. Heazwj Senses every veiled whim without a veil.

So Heazwj 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 Heazwj 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 Allahazwj, Blessed, and Exalted. And Heazwj the Glorious, Subjected four elements to every Name from these Names. So that (makes it as) twelve elements.

Then Heazwj Created for every element from these, thirty Names, a deed linked to these. So Heazwj is the Beneficent, the Merciful, the King, the Holy, the Creator, the Maker, the Fashioner, the Living, the Eternal. Neither does slumber seize Himazwj 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

2ـ 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-Rezaasws, ‘Was it that Allahazwj Mighty and Majestic Aware of Himselfazwj before Heazwj Created the creation?’ Heasws said: ‘Yes’.

I said, ‘Heazwj Saw it (Hisazwj Self) and Heard (Himselfazwj)?’ Heasws said: ‘Heazwj was not needy to that, because Heazwj did not happen to ask it nor seek from it. Heazwj is Hisazwj Self, and Hisazwj Self is Heazwj. Heazwj is Hisazwj Power Implemented. Thus, Heazwj is not needy that Heazwj Hears Himselfazwj, but Heazwj Chose Names for others to call Himazwj with these, because Heazwj, when not called by Hisazwj Name, would not be recognised (by the creators).

Thus, the first of what Heazwj Chose for Himselfazwj was the Exalted, the Magnificent (الْعَلِيُّ الْعَظِيمُ) because Heazwj is Loftier (than) the things, all of them. So its Meaning is Allahazwj, and Hisazwj Name is the Exalted, the Magnificent (الْعَلِيُّ الْعَظِيمُ). It is the first of Hisazwj Names, Loftier upon every thing’.25

3ـ 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 himasws about the Name, ‘What is it?’ Heasws said: ‘An attribute of the described’.26

4ـ 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 Abdullahasws having said: ‘A Name of Allahazwj is other than Himazwj, and everything upon which a name occurs, is a thing, so it would be a creature, apart from Allahazwj.

So, as for what the tongues express, or the hands perform, so it is a creation, and Allahazwj is an end-point from Hisazwj (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. Heazwj did not come into being so Hisazwj 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 Himazwj.

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 Allahazwj. The one who claims that he recognises Allahazwj by veils, or by an image, or by a resemblance, so he is a Polytheists, because Hisazwj veil, and Hisazwj resemblance, and Hisazwj image, is other than Himazwj, and rather Heazwj is One, with Oneness. So how can one consider Himazwj as Oneazwj, the one who claims that he is recognising Himazwj with something else?.

And rather, he has recognised Allahazwj, the one who recognises him by Allahazwj. So the one who does not recognise Himazwj by Himazwj, so he has not recognised Himazwj, but he has recognised other than Himazwj. There isn’t between the Creator and the Created, a thing, and Allahazwj is the Creator of the things, not from a thing which was (beforehand). And Allahazwj is Named with Hisazwj Names, and Heazwj is other than Hisazwj Names, and the Names are other than Himazwj’.27

16 ـ بَابُ مَعَانِي الْأَسْمَاءِ وَاشْتِقَاقِهَا‌

Chapter 16 – The Meaning of the Names and their derivatives

1ـ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ عَبْدِ الله بْنِ سِنَانٍ قَالَ سَأَلْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) عَنْ تَفْسِيرِ بِسْمِ الله الرَّحْمنِ الرَّحِيمِ قَالَ الْبَاءُ بَهَاءُ الله وَالسِّينُ سَنَاءُ الله وَالْمِيمُ مَجْدُ الله وَرَوَى بَعْضُهُمْ الْمِيمُ مُلْكُ الله وَالله 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 Abdullahasws about the interpretation of ‘In the Name of Allahazwj the Beneficent, the Merciful’. Heasws said: ‘Heasws said: ‘The ‘Ba’ is Beauty of Allahazwj, and the ‘Seen’ is the Sublimity of Allahazwj, and the ‘Meem’ is Glory of Allahazwj’.

And some of them reported, ‘(Heasws said): ‘The ‘Meem’ is Kingdom of Allahazwj, and Allahazwj is God of everything, the Beneficent to the entirety of Hisazwj creatures, and being Merciful with the Momineen in particular’.28

2ـ 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 فَقَالَ يَا هِشَامُ الله 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 لله تِسْعَةٌ وَتِسْعُونَ 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 الْمُتَّخِذِينَ مَعَ الله عَزَّ وَجَلَّ غَيْرَهُ قُلْتُ نَعَمْ فَقَالَ نَفَعَكَ الله بِهِ وَثَبَّتَكَ يَا هِشَامُ قَالَ 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, that,

‘He asked Abu Abdullahasws about the Names of Allahazwj and their derivatives of Allahazwj from what Heazwj is derived. So heasws 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’. Heasws said: ‘For Allahazwj 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, Allahazwj is the Meaning, these Names indicate upon, and all of these are other than Himazwj. 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 ourasws enemies with and the ones who taking others along with Allahazwj Majestic and Mighty’. I said, ‘Yes’.

He (Hisham) said, ‘So heasws said: ‘May Allahazwj Benefit you with it and Affirm you, O Hisham!’.

Hisham said, ‘So, by Allahazwj! No one was able to subdue me regarding the Tawheed (Oneness) until I rose to this status of mine’.29

3ـ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ (عَلَيْهما 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 Musaasws Bin Ja’farasws, said, ‘Heasws was asked about the Meaning of ‘Allah’. So heasws said: ‘The One Who Conquers upon whatever is slight and majestic’.30

4ـ عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ الْعَبَّاسِ بْنِ هِلالٍ قَالَ سَأَلْتُ الرِّضَا (عَلَيْهِ السَّلام) عَنْ قَوْلِ الله 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-Rezaasws about the Words of Allahazwj [24:35] Allah is Light of the skies and the earth. So heasws 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, ‘(Heasws said): ‘A Guidance for the ones in the sky and a Guidance for the ones in the earth’.31

5ـ 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 Abdullahasws about the Words of Allahazwj 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 heasws 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 Lordazwj of the worlds. So Heazwj has never ceased to be or will cease to be in one state. Heazwj was first before everything and Heazwj would be Last for as long as eternity.

The attributes and the Names are not different upon Himazwj 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 Allahazwj Majestic and Mighty is opposite to that’.32

6ـ 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 Abdullahasws, and heasws had been asked about the First and the Last. So heasws said: ‘The First is neither from a first before Himazwj nor from a beginning preceding Himazwj; and the Last is not from an end-point just as it is said of an attribute of the creatures, but, Heazwj 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 Himazwj, nor does Heazwj Change from a state to a state. (Heazwj) is the Creator of all things’.33

7ـ 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 دَالُّ 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’farasws the 2nd, so a man asked himasws saying, ‘Inform me about the Lordazwj, Blessed and High. There are Names and Attributes for Himazwj in Hisazwj Book, and Hisazwj Names and Hisazwj Attributes, are these Himazwj?’

So Abu Ja’farasws said: ‘For this speech, there are two aspects. If you are saying, these (Names) are Himazwj, i.e., Heazwj is with a number and multiplicity, so Exalted is Allahazwj 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 Hisazwj Presence in Hisazwj Knowledge and Heazwj 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 weasws seek Refuge with Allahazwj that there happens to be with Himazwj, something other than Himazwj.

But, Allahazwj was and had not Created. Then Heazwj Created these as a means between Himazwj and Hisazwj creatures - being desperately (dependant) upon Himazwj, and they are worshipping Himazwj, and these are Hisazwj Mention. And Allahazwj was and there was no Mention, and the Mentioned Oneazwj is with the Mention. Heazwj is Allahazwj, the eternal Who does not cease to be; and the Names and the Attributes are creations, and the Meaning Meant by these, Heazwj is Allahazwj with Whom neither befits the variances nor the combinations, and rather (that) variates and combines, (which is) fragmented.

So Allahazwj will not be said to be combined, nor Allahazwj as little nor more, but the eternality is regarding Hisazwj Self, because whatever is besides the Oneazwj, is a fragment, and Allahazwj is the Oneazwj, not fragmented, nor can Heazwj 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 ‘Allahazwj is Powerful’, informs you that Heazwj is not frustrated by anything. Thus you, negate the frustration by the speech and make the frustration to be other than Himazwj. 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 Himazwj. And when Allahazwj Annihilates the things, the image, and the spelling, and the syllables get annihilated, and Heazwj does not cease to be, the Oneazwj who will not cease to be a Knower’.

So the man said, ‘So how come we are Naming our Lordazwj as ‘All-Hearing’?’ So heasws said: ‘Because it is not Hidden upon Himazwj whatever is being comprehended by the ears, and weasws do not describe Himazwj with the Hearing situated in the head. Like that, weasws Name Himazwj as ‘All-Seeing’, because it is not Hidden upon Himazwj whatever is comprehended by the visions, from the colour or persons or other than that; and weasws do not describe Himazwj with the vision of the movement of the eye.

And similar to that weasws Name Himazwj as the ‘Aware of subtleties’ due to Hisazwj 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 Lordazwj as Strong, not due to the strength of the violence well-known from the creatures. And if it was so that Hisazwj Strength was the strength of the well-known violence from the creatures, a resemblance would occur for Himazwj 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 Lordazwj, Blessed and High, there is neither a resemblance for Himazwj, 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 Hisazwj resemblance, and upon the imaginations that they limit Himazwj, and upon the consciences that they form Himazwj. Majestic and Mighty is Heazwj from the instruments of Hisazwj creatures, and features of Hisazwj Created beings; and Exalted is Heazwj from that, Loftier, Greater’.34

8ـ عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ قَالَ رَجُلٌ عِنْدَهُ الله أَكْبَرُ فَقَالَ الله أَكْبَرُ مِنْ أَيِّ شَيْ‏ءٍ فَقَالَ مِنْ كُلِّ شَيْ‏ءٍ فَقَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) حَدَّدْتَهُ فَقَالَ الرَّجُلُ كَيْفَ أَقُولُ قَالَ قُلْ الله 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 Abdullahasws, said, ‘A man in hisasws presence said, ‘Allahazwj is the Greatest!’. So heasws said: ‘Allahazwj is Greater than which thing?’ So he said, ‘From everything’. So Abu Abdullahasws said: ‘You have limited Himazwj’. So the man said, ‘How should I be saying it?’ Heasws said: ‘Say, ‘Allahazwj is Greatest, beyond description’’.35

9ـ وَرَوَاهُ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مَرْوَكِ بْنِ عُبَيْدٍ عَنْ جُمَيْعِ بْنِ عُمَيْرٍ قَالَ قَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) أَيُّ شَيْ‏ءٍ الله أَكْبَرُ فَقُلْتُ الله أَكْبَرُ مِنْ كُلِّ شَيْ‏ءٍ فَقَالَ وَكَانَ ثَمَّ شَيْ‏ءٌ فَيَكُونُ أَكْبَرَ مِنْهُ فَقُلْتُ وَمَا هُوَ قَالَ الله 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 Abdullahasws said: ‘Which thing is Allahazwj Greater than?’ So I said, ‘Allahazwj is Greater than everything’. So heasws said: ‘Heazwj was, then there was a thing, so Heazwj came to be Greater than it?’ So I said, ‘And what is it (which is correct to say)?’ Heasws: ‘Allahazwj is Greatest, beyond description’.36

10ـ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ عَنْ هِشَامِ بْنِ الْحَكَمِ قَالَ سَأَلْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) عَنْ سُبْحَانَ الله فَقَالَ أَنَفَةٌ لله.

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Yunus, from Hisham Bin Al Hakam who said,

‘I asked Abu Abdullahasws about ‘Glorious is Allahazwj’’. So heasws said: ‘Respect of Allahazwj’.37

11ـ أَحْمَدُ بْنُ مِهْرَانَ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ الله الْحَسَنِيِّ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ سُلَيْمَانَ مَوْلَى طِرْبَالٍ عَنْ هِشَامٍ الْجَوَالِيقِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) عَنْ قَوْلِ الله عَزَّ وَجَلَّ سُبْحانَ الله 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 Abdullahasws about the Words of Allahazwj Mighty and Majestic [23:91] Glory be to Allah, what is the Meaning of it?’ Heasws said: ‘Hisazwj Transcendence’.38

12ـ 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 الله.

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’farasws the 2nd, ‘What is the meaning of ‘The One’?’ So heasws said: ‘The consensus of the tongues upon Himazwj with the Oneness like Hisazwj Words, the Exalted [43:87] And if you should ask them who Created them, they would certainly say: Allah’.39

17 ـ 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 Allahazwj and the names of the creatures

1ـ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ الْمُخْتَارِ بْنِ مُحَمَّدِ بْنِ الْمُخْتَارِ الْهَمْدَانِيِّ وَمُحَمَّدُ بْنُ الْحَسَنِ عَنْ عَبْدِ الله 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 الله فِدَاكَ لَكِنَّكَ قُلْتَ الاحَدُ الصَّمَدُ وَقُلْتَ لا يُشْبِهُهُ شَيْ‏ءٌ وَالله وَاحِدٌ وَالانْسَانُ وَاحِدٌ أَ لَيْسَ قَدْ تَشَابَهَتِ الْوَحْدَانِيَّةُ قَالَ يَا فَتْحُ أَحَلْتَ ثَبَّتَكَ الله 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 وَالله 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 الله 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-Hassanasws, said, ‘I heard himasws saying: ‘And Heazwj 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 Himazwj. Had Heazwj been just as the resemblers are saying, the Creator would not be recognised from the Created, nor the Builder from the Built. But Heazwj is the Builder. There is (certainly) a difference between the Oneazwj Who Shapes it, and Images it, and Builds it, when it was so that nothing resembles Himazwj, nor does Heazwj resemble anything’.

I said, ‘Certainly, may I be sacrificed for youasws! But, youasws said, ‘The First, the Solid (not hollow)’, and youasws said, ‘Nothing resembles Himazwj’; and Allahazwj is the One, and the human being is one. Isn’t there a resemblance of the oneness?’

Heasws said: ‘O Fatah! You (have spoken an) impossibility, may Allahazwj 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 Allahazwj, Majestic is Hisazwj Majesty, Heazwj is One, not being one of theirs, neither there being any differentials in Himazwj, 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 youasws! You have relieved me, may Allahazwj Relieve youasws! So, yourasws words, ‘Aware of the subtleties, the Informed’, interpret it for me just as youasws interpreted the ‘One’, for I know that Hisazwj being Aware of the subtleties is difference from the awareness of Hisazwj creatures, apart from that I would love it if youasws could explain that for me’.

So heasws said: ‘O Fatah! But rather, weasws say: ‘The Aware of subtleties’, is for the subtleties of Hisazwj creation, and due to Hisazwj Knowledge of the subtle things. Or, do you not see, may Allahazwj Harmonise you and Affirm you, to the impacts of Hisazwj 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 Hisazwj 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 weasws 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 Allahazwj is the Creator, the Aware of the subtleties, the Majestic Creates and Makes, not from anything’.40

2ـ 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-Rezaasws having said: ‘Learn! May Allahazwj Teach you the good. Allahazwj Blessed and High is eternal, and the eternality is Hisazwj Attribute which Indicates the intellectual upon that there was nothing before Himazwj, nor was there a thing with Himazwj in Hisazwj 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 Allahazwj, nor is there anything with Himazwj during Hisazwj remaining, and the invalidation of the words of the one who alleges that there was something before Himazwj, or there is something with Himazwj.

And that is because, had there been something with Himazwj during Hisazwj remaining, it would not be allowed that Heazwj would happen to be a Creator of it, because it would have been eternally with Himazwj. So how could Heazwj be a Creator of the one who existed eternally with Himazwj. And had there been something before Himazwj, 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, Heazwj the Blessed and High Described Himselfazwj with Names the creatures could call with, and Enslaved them and Tried them that they should be supplicating to Himazwj with these. So Heazwj Named Himselfazwj 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 Hisazwj Names and that we were Naming Himazwj when discussing about Allahazwj that there is nothing like Himazwj, nor is there anything from the creatures in Hisazwj State, they said, ‘Inform us, when you are alleging that there is no likeness for Allahazwj and no resemblance for him, how come you all are participating Himazwj in Hisazwj Good Names so you are naming (yourselves) with the entirety of these, for in that is evidence upon that you all are like Himazwj regarding all of Hisazwj States, or in some of these besides the other when you gather the good names?’

It would be said to them, ‘Allahazwj Blessed and High Necessitated the servants with names from Hisazwj 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 Allahazwj Addressed the creatures with. So Heazwj 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 Allahazwj have Mercy on you, and rather Allahazwj the Exalted has been Named with the knowledge without any new knowledge Heazwj learns being assisted by the things upon the preservation of what is to be in the future from Hisazwj Commands and the process regarding what Heazwj Creates from Hisazwj creatures. And Spoils from what is past from what perishes from Hisazwj creatures, from what if that knowledge was not present and was absent, Heazwj 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, Allahazwj is Named as a Knower because Heazwj 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 Lordazwj is Hearing, not by a perforation in Himazwj Hearing the sounds with it, nor does Heazwj See by it, just as we have perforations by which we hear not being strong upon seeing with it. But, Heazwj is All-Informed, there being nothing hidden from Himazwj from the sound. Heazwj 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. Heazwj does not see by a perforation from Himazwj just as we tend to see by a perforation from us, not benefitting by it with something else. But Allahazwj is Seeing, not by looking towards a person. So we are gathered in the name and the meaning is different.

And Heazwj is Standing, not being upon the meaning of an uprightness and standing upon a leg in the middle just as the things stand. But Heazwj Stands Informed, being a Preserver, unlike the words of the man, ‘Standing with our matters over so and so’. And Allahazwj, Heazwj 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 Allahazwj 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 Himazwj. 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 Allahazwj has not ceased to be Informed with what Heazwj 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 Heazwj is upon the things by riding above them, and seated upon these, ascending to their peaks. But, that is due to Hisazwj Subduing and Hisazwj Overcoming the things and Hisazwj Power upon these, like the words of the man, ‘I overcame upon my enemy and Allahazwj Made me overcome upon my adversary’, inform about the cleaving and the overcoming. So this is how Allahazwj Overcomes upon the things.

And another aspect is that Heazwj is the Manifest to the one who wants Himazwj and nothing is Hidden from Himazwj, and Heazwj is the Designer of everything what Heazwj Designed. So which manifestation is more apparent and clear than Allahazwj Blessed and High, because you cannot execute Hisazwj 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 Himselfazwj, and the known by Hisazwj 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 Himazwj 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 Allahazwj Blessed and High is upon the entirety of what Heazwj Created are clothed by the humility to its Performer, and scarcity of the obstacles to whatever Heazwj intends with. It does not emerge in even the blink of an eye if Heazwj is Saying to it: “Be”, so it comes into being, while the subdue from us is upon what weasws 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 weasws have not gathered all of these, so these would suffice as the lesson with what weasws have cast to you, and Allahazwj would Assist you, and Assist usasws in Guiding us and Harmonising us’.41

18 ـ بَابُ تَأْوِيلِ الصَّمَدِ‌

Chapter 18 – Explanation of Al-Samad

1ـ 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’farasws the 2nd, ‘May I be sacrificed for youasws! What is Al-Samad?’ Heasws said: ‘The Master of the turners to Himazwj regarding the little and the more’.42

2ـ 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’farasws about something from the Tawheed (Oneness). So heasws said: ‘Allahazwj, Blessed are Hisazwj Names which Heazwj is called with, and Exalted is Heazwj, Lofty is Hisazwj Being. Heazwj is Unique by the Oneness in Hisazwj Uniqueness. Then Flowed it upon Hisazwj creatures. So Heazwj is One, Samad, Holy. Everything worships Himazwj and turns towards Himazwj, and Heazwj has Capacious Knowledge of everything’.43

19 ـ بَابُ الْحَرَكَةِ وَالِانْتِقَالِ‌

Chapter 19 – The Motion and the Transformation (Change of state to a state)

1ـ مُحَمَّدُ بْنُ أَبِي عَبْدِ الله عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْبَرْمَكِيِّ عَنْ عَلِيِّ بْنِ عَبَّاسٍ الْخَرَاذِينِيِّ 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 تَحُدُّونَهُ 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 Ibrahimasws (7th Imamasws), said, ‘It was mentioned in hisasws presence that a group of people are claiming that Allahazwj Blessed and Highazwj Descends to the sky of the earth’.

So heasws said: ‘Allahazwj does not descend, nor is Heazwj needy to that Heazwj should descend. But rather Hisazwj Viewing regarding the near and the far is the same. A close by (thing) is not far from Himazwj, nor is a remote (thing) close to Him, and Heazwj is not needy to anything, but Heazwj is what (things) are needy to. Heazwj is with the Power. There is no god except Himazwj, the Mighty, the Wise’.

As for the words of the describers, that Heazwj 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 Allahazwj with the conjectures is destroyed.

Therefore, be cautions with regards to Hisazwj Attributes from that you should be pausing to Himazwj upon a limitation, limiting Himazwj by a decrease or an increase, or moving or being moved, or decline, or descent, or advancement, or failure, for Allahazwj 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

2ـ 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 الارْكَانِ 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 Ibrahimasws (7th Imamasws that heasws said: ‘Iasws am not saying that Heazwj is Standing, So Iasws decline Himazwj from Hisazwj place, nor am Iasws limiting Himazwj by a place for Himazwj to be in, nor am Iasws limiting Himazwj that Heazwj moves into something from the elements and the body parts, nor am I limiting Himazwj by words piercing a mouth, but just as Allahazwj Blessed and High Says: “Be!”, so it comes into being by Hisazwj Desire, from without a hesitation from Himselfazwj. Heazwj is Samad, Individual, not needy to an associate to mention Hisazwj Kingdom to Himazwj not to open for Himazwj the doors of Hisazwj Knowledge’.45

3ـ 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 Abdullahasws in what was one of his dialogues with himasws, ‘Youasws mentioned Allahazwj, so youasws referred to a Hidden’. So Abu Abdullahasws said: ‘Woe be unto youasws! How can Heazwj happen to be hidden, the Oneazwj Who is with Hisazwj creatures as a Witness, and is closer to them than the jugular vein? Heazwj Hears their speech and Sees their persons, and Knows their secrets?’

So Ibn Abu Al-Awja’a said, ‘Is Heazwj is in every place? Is it not so that if Heazwj was in the sky, how could Heazwj happen to be in the earth, and when Heazwj was in the earth, how could Heazwj happen to be in the sky?’

So Abu Abdullahasws 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 Allahazwj, the Magnificent of Glory, the King, the Judge. So, neither is a place empty from Himazwj nor is a space occupied by Himazwj, nor does Heazwj happen to be nearer to a place than to a (another) place’.46

4ـ عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عِيسَى قَالَ كَتَبْتُ إِلَى أَبِي الْحَسَنِ عَلِيِّ بْنِ مُحَمَّدٍ (عَلَيْهما 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 Aliasws Bin Muhammadasws, ‘May I be sacrificed for youasws! O my masterasws! It has been reported to us that Allahazwj is in a place besides a (another) place, established upon the Throne, and Heazwj Descends every night during the latter half from the night to the sky of the world, and it is reported that Heazwj Descend on the evening of Arafaat, then Heazwj Returns back to Hisazwj place’.

So, some of the ones in yourasws Wilayah said with regards to that, ‘If it was so that Heazwj was in a place besides a (another) place, so the atmosphere would have come across Himazwj and would surround upon him, and the atmosphere is a light body surrounding upon everything by its measurement. So how could it surround upon Himazwj, Majestic is Hisazwj Laudation, upon this example?’

So heasws signed: ‘The Knowledge of that is with Himazwj, and Heazwj is the Evaluater for it with what is the best of the measurements, and know that when Heazwj was in the sky of the world, so Heazwj it just as Heazwj is upon the Throne, and the thing, all of these are the same to Himazwj 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.

5ـ 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 Abdullahasws 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 heasws said: ‘Heazwj is the One, One of the Self separate from Hisazwj creatures, and with that Heazwj Described Himselfazwj, and Heazwj Encompasses everything by the Supervision, and the Control, and the Power. Nothing escapes from Himazwj, (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

6ـ 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 Abdullahasws that heasws was asked about the Words of Allahazwj Mighty and Majestic [20:5] The Beneficent is Even upon the Throne. So heasws said: ‘Even upon everything. So there isn’t anything more closer to Himazwj than a (another) thing’.49

7ـ 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 Abdullahasws was asked about the Words of Allahazwj Mighty and Majestic [20:5] The Beneficent is Even upon the Throne. So heasws said: ‘Even from everything. So there isn’t anything closer to Himazwj than a (another) thing’.50

8ـ 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 Abdullahasws was asked about the Words of Allahazwj the Exalted [20:5] The Beneficent is Even upon the Throne. So heasws said: ‘Even with regards to everything. So there isn’t anything closer to Himazwj than a (another) thing. The remote is not far from Himazwj, and the close-by is not closer to Himazwj. Heazwj is Even with regards to everything’.51

9ـ 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 Abdullahasws having said: ‘The one who claims that Allahazwj is from a thing, or in a thing, or upon a thing, so he has Blasphemed’. I said, ‘Explain it to me’. Heasws said: ‘Iasws mean by the emerging from the thing for Himazwj, of by the attachment to it, or from a thing preceding Himazwj’.

And in another report, ‘(Heasws said): ‘The one who claims that Allahazwj is from a thing, so he has Made Himazwj as an occurrence; and the one who claims that Heazwj is in a thing, so he has Made Himazwj as contained; and the one who claims that Heazwj is upon a thing, so he has Made Himazwj 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

10ـ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ قَالَ قَالَ أَبُو شَاكِرٍ الدَّيَصَانِيُّ 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 Abdullahasws. So heasws 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 Allahazwj, our Lordazwj, Godazwj in the sky and Godazwj in the earth, and Godazwj in the oceans, and Godazwj in the wilderness, and in every place, Godazwj’.

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 ـ بَابُ الْعَرْشِ وَالْكُرْسِيِّ‌

Chapter 20 – The Throne (الْعَرْشِ) and the Chair (الْكُرْسِيِّ)

1ـ 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-Momineenasws saying, ‘Inform me about Allahazwj Mighty and Majestic, does Heazwj carry the Throne (الْعَرْشَ) or does the Throne (الْعَرْشَ) carry Himazwj?’ So Amir Al-Momineenasws said: ‘Allahazwj 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 Allahazwj 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 Hisazwj (Words) [69:17] and above them eight shall bear on that Day the Throne of your Lord. So how come Heazwj Said that, and youasws said that Heazwj Carries the Throne (الْعَرْشَ) and the skies and the earth?’

So Amir Al-Momineenasws said: ‘The Throne (الْعَرْشَ), Allahazwj 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 Allahazwj Loaded upon the carriers, and that is a Light from Hisazwj Magnificence.

Thus, it is due to Hisazwj Magnificence and Hisazwj Light do the hearts of the Momineen see, and due to Hisazwj Magnificence and Hisazwj Light the ignorant ones are inimical to Himazwj, and due to Hisazwj Magnificence and Hisazwj Light do the ones in the skies and the earth seek the Means to Himazwj, with the different deeds and the mixed Religions.

Thus, every carried one, Allahazwj Carries it by Hisazwj Light and Hisazwj Magnificence and Hisazwj Power. These have neither a capacity to harm by itself, nor benefit, nor death, nor life, nor Resurrection. So everything is Carried, and Allahazwj 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 Heazwj is the Life of everything and Light of everything. Glorious is Heazwj and Exalted from what they are saying, Loftier, Greater’.

He said to himasws, ‘So inform me about Allahazwj Mighty and Majestic, where is Heazwj?’ So Amir Al-Momineenasws said: ‘Heazwj 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 (الْكُرْسِيُّ) 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 Heazwj 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 onesasws, those upon whomasws Allahazwj Loaded Hisazwj Knowledge, and nothing comes out from these four which Allahazwj Created in Hisazwj Kingdom which Allahazwj Showed to Hisazwj Elites and Showed it to Hisazwj Friend (Ibrahimas), so Heazwj 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 Allahazwj and theirasws hearts are Encompassed by Hisazwj Life and Hisazwj Light, being Guided to Hisazwj recognition’.54

2ـ 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-Rezaasws. So I sought permission for him and heasws permitted it for me. So he came over and asked himasws about the Permissible and the Prohibitions, then said to himasws, ‘So do youasws acknowledge that Allahazwj is carried?’

So Abu Al-Hassanasws 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 Allahazwj has Said [7:180] And Allah's are the Best Names, therefore call on Him by these, and did not Say in Hisazwj Books that Heazwj is the carried One. But Heazwj Said that Heazwj 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 Allahazwj, and it is not heard from anyone who believes in Allahazwj and Hisazwj Magnificence at all that he says in his supplication, ‘O Carried One!’’.

Abu Qurra said, ‘But Heazwj 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-Hassanasws said: ‘The Throne (الْعَرْشَ), it is not Allahazwj, and the ‘Throne’ is a name of ‘Knowledge and Power’, and the Throne (الْعَرْشَ), in it is everything.

Then Heazwj Supplemented the carriers to others Heazwj Created from Hisazwj creatures because Heazwj Enslaved Hisazwj by the carriers of Hisazwj Throne (الْعَرْشَ), and theyasws carry Hisazwj Knowledge, and creatures are Glorifying Him around Hisazwj Throne (الْعَرْشَ), and they are performing by Hisazwj Knowledge, and the Angels are recording the deeds of Hisazwj servants, and the people of the earth are worshipping by the Tawaaf around Hisazwj House (Kabah), and Allahazwj is Even upon the Throne الْعَرْشِ)), Even just as Heazwj Said.

And (as for) the Throne (الْعَرْشِ) and the ones who are carrying it, and the ones around the Throne (الْعَرْشِ), and Allahazwj is the Carrier of them, the Preserver of them, the Upholder, the Standing One upon every soul, and above everything, and upon everything, and Heazwj cannot be called ‘The Carried One’, nor by a lower solitary word, nor can Heazwj be arrived to anything. So it would spoil the word and the meaning’.

Abu Qurra said, ‘So youasws are belying the report which have come that Allahazwj, when Heazwj is Angry, rather Hisazwj 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-Hassanasws said: ‘Inform measws about Allahazwj Blessed and High, since Heazwj Cursed Ibleesla up to this day of yours, Heazwj is Angry upon himla, so when is Heazwj Pleased, and Heazwj 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 Lordazwj with the alteration from a state to a state, and that it flows upon Himazwj what flows upon the creatures?

Glorious is Heazwj 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 Himazwj are in Hisazwj Hands, and Hisazwj Management, and all of them are needy to Himazwj, and Heazwj is Needless from the ones besides Himazwj’.55

3ـ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رِبْعِيِّ بْنِ عَبْدِ الله عَنِ الْفُضَيْلِ بْنِ يَسَارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) عَنْ قَوْلِ الله 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 Abdullahasws about the Words of Allahazwj Majestic and Mighty [2:255] His Chair extends over the skies and the earth. So heasws said: ‘O Fuzayl! Everything is in the Chair (الْكُرْسِيِّ). The skies, and the earth and everything, is in the Chair (الْكُرْسِيِّ).56

4ـ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَجَّالِ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ زُرَارَةَ بْنِ أَعْيَنَ قَالَ سَأَلْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) عَنْ قَوْلِ الله 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 Abdullahasws about the Words of Allahazwj 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 (الْكُرْسِيِّ) or is the Chair (الْكُرْسِيِّ) more extensive than the skies and the earth?’. So heasws said: ‘But, the Chair (الْكُرْسِيِّ) is more extensive than the skies and the earth and the Throne (الْعَرْشُ) and everything. The Chair (الْكُرْسِيِّ) is more extensive’.57

5ـ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عَبْدِ الله بْنِ بُكَيْرٍ عَنْ زُرَارَةَ بْنِ أَعْيَنَ قَالَ سَأَلْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) عَنْ قَوْلِ الله 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 Abdullahasws about the Words of Allahazwj 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 (الْكُرْسِيِّ) or is the Chair (الْكُرْسِيِّ) more extensive than the skies and the earth?’. So heasws said: ‘Everything is in the Chair (الْكُرْسِيِّ)’. 58

6ـ 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 الله (عَلَيْهِ السَّلام) قَالَ حَمَلَةُ الْعَرْشِ وَالْعَرْشُ الْعِلْمُ ثَمَانِيَةٌ أَرْبَعَةٌ مِنَّا وَأَرْبَعَةٌ مِمَّنْ شَاءَ الله.

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 Abdullahasws having said: ‘The carriers of the Throne (الْعَرْشُ), and the Throne (الْعَرْشُ) is the Knowledge, are eight – four from usasws and four from the one Allahazwj so Desires’.59

7ـ مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ دَاوُدَ الرَّقِّيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) عَنْ قَوْلِ الله 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 الله مَحْمُولاً وَوَصَفَهُ بِصِفَةِ الْمَخْلُوقِ وَلَزِمَهُ أَنَّ الشَّيْ‏ءَ الَّذِي يَحْمِلُهُ أَقْوَى مِنْهُ قُلْتُ بَيِّنْ لِي جُعِلْتُ فِدَاكَ فَقَالَ إِنَّ الله حَمَّلَ دِينَهُ وَعِلْمَهُ الْمَاءَ قَبْلَ أَنْ يَكُونَ أَرْضٌ أَوْ سَمَاءٌ أَوْ جِنٌّ أَوْ إِنْسٌ أَوْ شَمْسٌ أَوْ قَمَرٌ فَلَمَّا أَرَادَ الله أَنْ يَخْلُقَ الْخَلْقَ نَثَرَهُمْ بَيْنَ يَدَيْهِ فَقَالَ لَهُمْ مَنْ رَبُّكُمْ فَأَوَّلُ مَنْ نَطَقَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَأَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) وَالائِمَّةُ صَلَوَاتُ الله عَلَيْهِمْ فَقَالُوا أَنْتَ رَبُّنَا فَحَمَّلَهُمُ الْعِلْمَ وَالدِّينَ ثُمَّ قَالَ لِلْمَلائِكَةِ هَؤُلاءِ حَمَلَةُ دِينِي وَعِلْمِي وَأُمَنَائِي فِي خَلْقِي وَهُمُ الْمَسْئُولُونَ ثُمَّ قَالَ لِبَنِي آدَمَ أَقِرُّوا لله بِالرُّبُوبِيَّةِ وَلِهَؤُلاءِ النَّفَرِ بِالْوَلايَةِ وَالطَّاعَةِ فَقَالُوا نَعَمْ رَبَّنَا أَقْرَرْنَا فَقَالَ الله لِلْمَلائِكَةِ اشْهَدُوا فَقَالَتِ الْمَلائِكَةُ شَهِدْنَا عَلَى أَنْ لا يَقُولُوا غَداً إِنَّا كُنَّا عَنْ هذا غافِلِينَ. أَوْ تَقُولُوا إِنَّما 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 Abdullahasws about the Words of Allahazwj Mighty and Majestic [11:7] and His Throne was upon the water. So heasws said: ‘What are they (people) saying?’ I said, ‘They are saying that the Throne (الْعَرْشُ) was upon the water and the Lordazwj above it’. So heasws said: ‘They are lying! The one who claim this, so he has rendered Allahazwj as a carried One, and described Himazwj by a description of the creatures, and necessitated it that the thing which is carrying Himazwj is stronger than Himazwj’.

I said, ‘Clarify it for me, may I be sacrificed for youasws!’ So heasws said: ‘Allahazwj Loaded Hisazwj Religion and Hisazwj Knowledge upon the water, before the coming into being of the earth, or sky, or Jinn, or humans, or sun, or moon. So when Allahazwj Intended that Heazwj Creates the creatures, Scattered them in front of Himazwj, and Said to them: “Who is your Lordazwj?” So the first one to speak was Rasool-Allahsaww and Amir Al-Momineenasws, and the Imamsasws, so they said: ‘Youazwj are ourasws Lordazwj’.

So Heazwj Loaded the Knowledge and the Religion, then Said to the Angels: “Theyasws are the carriers of Myazwj Religion, and Myazwj Knowledge, and Myazwj Trustees among Myazwj creatures, and they would be asked from’.

Then Heazwj Said to the Children of Adamas: “Acknowledge to Allahazwj with the Lordship, and to these personsasws with the Wilayah and the obedience!” So they said, ‘Yes, our Lordazwj, we acknowledge’. So Allahazwj 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! Ourasws Wilayah is confirmed upon them in the Covenant’.60

21 ـ بَابُ الرُّوحِ‌

Chapter 21 – The Spirit

1ـ 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 Abdullahasws about the Spirit which was inside Adamas as per Hisazwj Words [15:29] So when I have Made him complete and Blown into him from My Spirit. Heasws said: ‘This is a Created Spirit, and the Spirit which was inside Isaas, was (also) a Created being’.61

2ـ 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 Abdullahasws about the Words of Allahazwj Mighty and Majestic [4:171] and a Spirit from Him. Heasws said: ‘It is a Spirit of Allahazwj, a Created being. Allahazwj Created it in Adamas and Isaas’.62

3ـ 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 Abdullahasws about the Words of Allahazwj Mighty and Majestic [15:29] and Blown into him from My Spirit. How was this Blowing?’ So heasws 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 Heazwj Supplemented it to Hisazwj Own Self, because Heazwj Chose it over the rest of the spirits, just as Heazwj Said for a House (Kabah) from the houses, ‘My house’, and for a Rasoolas from the Rasoolsas, ‘Myazwj Friend’, and the likes of that; and all of that is a Created being, newly occurred, Nourished, Regulated’.63

4ـ 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 الله 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’farasws about what they (reporters) are reporting, that Allahazwj Created Adamas upon Hisazwj Image’. So heasws said: ‘It was a newly occurring image, Created, and Allahazwj Chose it and Selected it over the rest of the different images. So Heazwj Chose it to Himselfazwj just as Heazwj Supplemented the Kabah to Himselfazwj, and the Spirit to Himselfazwj, so Heazwj Said:[15:29] and Blown into him from My Spirit’.64

Notes

1 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 11 H 1

2 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 11 H 2

3 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 11 H 3

4 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 11 H 4

5 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 11 H 5

6 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 11 H 6

7 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 11 H 7

8 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 11 H 8

9 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 12 H 1

10 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 12 H 2

11 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 12 H 3

12 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 12 H 4

13 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 12 H 5

14 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 12 H 6

15 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 13 H 1

16 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 13 H 2

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كِتَابُ التَّوْحِيدِ

The Book of Tawheed (3) (Oneness of Allahazwj)

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

In the Name of Allahazwj the Beneficent, the Merciful. The Praise is for Allahazwj Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadsaww and hissaww Purified Progenyasws, and greetings with abundant greetings.

22 ـ بَابُ جَوَامِعِ التَّوْحِيدِ‌

Chapter 22 – Comprehensive of the Tawheed (Oneness)

1ـ 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 يَحْلُلْ 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 يَزْدَدَ 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 الله 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 Abdullahasws that Amir Al-Momineenasws mobilised the people regarding battling against Mawiya for the second time. So when the people assembled, heasws stood to address, and heasws said: ‘The Praise is for Allahazwj the One, the First, the Samad, the Individual Who was neither from a thing nor created from a thing. Heazwj Created what was Determined distinct from the things, and the things are distinct from Himazwj.

So there isn’t an attribute for Himazwj you can attain Himazwj with, nor a limit wherein you can strike examples for Himazwj. All are below Hisazwj Attributes by the composition of the languages, and over there strayed the declensions of the attributes, with regards to Hisazwj 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 Hisazwj 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 Allahazwj Who, neither can the far reaching motivations reach Himazwj, nor can the astute profundities attain Himazwj. And Exalted is the One Who, there is neither a numbered time for Himazwj nor an extended term, nor a limit to Attributes. Glorious is Heazwj Who, there is no first beginning for Himazwj nor an end-point to a termination, nor an end to annihilation. Glorious is Heazwj. Heazwj is just as Heazwj Described Himselfazwj as, and the describers are not reaching Hisazwj description.

And the limit of all things are in its creation, being dissimilar from resembling Himazwj and dissimilarity for Himazwj to resemble these. Heazwj is not permeated in these so it could be said, ‘Heazwj happens to be in these’, and Heazwj is not far from these so it could be said, ‘Heazwj is remote from these’. And Heazwj is not isolated from these so it could be said for Himazwj, ‘where’. But, Glorious is Heazwj, Encompassing all these in Hisazwj Knowledge, Masterminded their making and numbered their preservation.

They do not escape from Himazwj, 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 Himazwj. But rather Heazwj Said to whatever Heazwj so Desired: “Be!”, so it came into being. Heazwj Initiated what Heazwj Created without a preceding example, nor exhaustion, nor toil. And every maker makes something, so it is from something that he makes, and Allahazwj Makes a thing, not from a thing.

And every knower, so he learns from after ignorance but Allahazwj was not ignorant and did not learn. Heazwj Comprehended the things in Knowledge before their coming into being. So the knowledge of their coming into being did not increase the Knowledge. Hisazwj Knowledge of these before their coming into being is the same as Hisazwj Knowledge after their coming into being. Heazwj 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 Oneazwj Whom did not Tire, the Creation of what Heazwj Began, nor the Management what Heazwj Created, nor from frustration, nor from an interval. Heazwj Suffices with whatever Heazwj Created, Knows what Heazwj Created and Creates what Heazwj Knows, not by the pondering regarding the newly occurred knowledge of what Heazwj Created, nor does doubt enter upon Himazwj with regards to what Heazwj did not Create. But, (it is) an unchanging Judgment, and Wise Knowledge, and a Convincing Command.

Heazwj is Unique with the Lordship and Specialised Hisazwj 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 Heazwj 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 Himazwj with regards to what Heazwj Created, nor is there a match for Him regarding what Heazwj Possesses, and no one participates with Himazwj in Hisazwj Kingdom. The First, the Samad, the Terminator of the time which does not cease, and Hisazwj 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, Iasws describe myasws Lordazwj. So there is no god except Allahazwj, more Magnificent than what Heazwj is magnified by, and more Majestic than what Heazwj is Glorified by, and Mightier than what I Revere Himazwj as, and Exalted is Heazwj from what the unjust ones are saying, the Loftier, the Greater’.1

2ـ 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 Abdullahasws having said: ‘Allahazwj, Blessed is Hisazwj Name, and Exalted is Hisazwj Mention, and Majestic is Hisazwj Laudation. Glorious is Heazwj, and Holy, and Individual, and Unique, and Heazwj did not Cease to be and will not Cease to be, and Heazwj is the First, and the Last, and the Manifest, and the Hidden.

So there is no first to Hisazwj being First, Raised in Hisazwj 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 Hisazwj Essence,

nor are they enduring the bearing of recognising Hisazwj God-ness, nor are they reaching its limits, because Heazwj, by the qualitative states, cannot be reached.2

3ـ 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 تَحُدَّهُ 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 الايْنَ فَلا يُقَالُ أَيْنَ إِذْ هُوَ مُنْقَطِعُ الْكَيْفُوفِيَّةِ وَالايْنُونِيَّةِ.

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-Hassanasws in the road during my going from Makkah to Khurasan, and heasws was travelling to Al-Iraq, and I head himasws saying: ‘The one who fears Allahazwj would be feared, and the one who obeys Allahazwj would be obeyed’. So I was subtle regarding the arrival to himasws, and I arrived and greeted upon himasws. So heas 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 Allahazwj Causes the angers of the people to overcome him.

And the Creator cannot be described except with what Heazwj Described with Himselfazwj as, and what is the description of the Oneazwj Whom the sensory perceptions are unable from realizing, and the imaginations of Grasping Himazwj, and the passing thoughts to limit Himazwj, and the visions from envisaging Himazwj. Heazwj is more Majestic from what the describers are describing Himazwj as, and more Exalted from what the characterisers are characterising.

He is remote in Hisazwj closeness and close by in Hisazwj remoteness, so Heazwj is close by in Hisazwj remoteness and remote in Hisazwj nearness. Heazwj Positioned the ‘how’, so it cannot be said, ‘How’, and Heazwj Positioned the ‘where’, so it cannot be said, ‘Where’, when Heazwj is cut-off from the how-ness and the where-ness’.3

4ـ 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 وَالْخَشِنَ بِاللَّيِّنِ وَالصَّرْدَ بِالْحَرُورِ 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 Abdullahasws having said: ‘While Amir Al-Momineenasws was preaching upon the Pulpit of Al-Kufa, when a man called Zi’lab stood up to himasws who was eloquent of the tongue regarding the addressing and was brave of heart. So he said, ‘O Amir Al-Momineenasws! Have youasws seen yourasws Lordazwj?’ Heasws said: ‘Woe be unto you, O Zi’lab! Iasws never worshipped a Lordazwj Iasws did not see’.

So he said, ‘O Amir Al-Momineenasws! How did youasws see Himazwj?’ Heasws said: ‘Woe be unto you, O Zi’lab! The eyes do not see Himazwj by the witnessing of the visions, but the hearts see Himazwj by the realities of the Eman. Myasws Lordazwj is the most Subtle of the subtles (but) Heazwj 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.

Heazwj was before everything, nothing can be said to be before Himazwj, and Heazwj is after everything, nothing can be said to be after Himazwj. It is not by thinking that Heazwj is Aware, nor by a strategy regarding the things. All of these without being mixed with these, nor is Heazwj apparent from these. Heazwj is apparent, not by the immediate explanation. Heazwj Shines, not by the initiation of sight. Heazwj is remote, not by a distance. Heazwj is near, not by approaches. Heazwj is Subtle, not by embodiment. Heazwj is existent, not after the non-existence.

Heazwj 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 Himazwj, nor does the times enclose Himazwj, nor do the attributes limit Himazwj, nor do the slumbers seize Himazwj. Hisazwj Being precedes the time, and Hisazwj existence (precedes) the nothingness, and Hisazwj eternality (precedes) the beginning.

By Hisazwj Giving awareness the awarenesses are recognised that there is no giver of awareness to Himazwj, and by Hisazwj Essence the essences are recognised that there is no giver of essence to Himazwj, and by Hisazwj Giving opposites to the things it is recognised that there is no opposite to Him, and by Hisazwj Pairing between the things, it is recognised that there is no pair for Himazwj. Heazwj 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.

Heazwj is the Composer between the individual things and a Separator between the close things. It evidences by its separation upon Oneazwj 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, Heazwj separated between the ‘before’ and ‘after’ in order for it to be known that there is neither a ‘before’ for Himazwj nor an ‘after’ for Himazwj.

The instincts testify that there is no instinct for the Oneazwj Who Created the instincts. It is informed by the creation of time that there is no time for the Oneazwj Who Created time. Heazwj Veiled some from the others in order for it to be known that there is no veil between Himazwj and Hisazwj creatures. Heazwj was Lordazwj when there none being nourished, and a Godazwj 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

5ـ 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 الله (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 لله 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 الله 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 Abdullahasws. So heasws initiated us both by saying, ‘How strange of a people claiming upon Amir Al-Momineenasws what heasws never spoke with at all. Amir Al-Momineenasws addressed the people at Al-Kufa, so heasws said: -

The Praise is for Allahazwj, the Inspirer of Hisazwj servants to Praise Himazwj, and Natured them upon the recognition of Hisazwj Lordship, the Indicator upon Hisazwj Existence by Hisazwj creation and by the newly occurring creation of Hisazwj (Indicating) upon Hisazwj eternality, by Making them resemble each other, that there is no resemblance for him, the testification by Hisazwj Signs upon Hisazwj Power. There are Prohibitions from describing Hisazwj Self, and from the sights to see Himazwj, and from the imaginations to Grasp Himazwj by it.

There is neither a time factor for Hisazwj existence nor any end-point to Hisazwj remaining. Neither can the awarenesses comprehend Himazwj nor can the veil cover Himazwj, and the veiling is between Himazwj and Hisazwj creatures. Heazwj Created them for Preventing it from what is possible in their persons and the possibility from what they are prevented from Himazwj, and for the differentiation between the Maker from the Made, and the Limitless from the limited, and the Lordazwj 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.

Hisazwj eternality is an end-point for the aims of thought, and Hisazwj, and Hisazwj Permanence is a determent to the enthusiasms of the intellects. Hisazwj being has Blinded the windows of the sights, and Hisazwj Existence has Suppressed the wanderings of the imaginations.

So the one who described Allahazwj, so he has limited Himazwj, and the one who limits Himazwj so he has numbered Himazwj, and the one who numbers Himazwj so he has negated Hisazwj eternality, and the one who says, ‘where’, so he has ascribed an end-point to Himazwj, and the one who says, ‘Upon what’, so he has isolated from Himazwj, and the one who says, ‘In what’, so he has contained Himazwj’’.5

6ـ 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 Ibrahimasws (7th Imamasws) asking himasws about something from the Tawheed (Oneness). So heasws wrote to me in hisasws own handwriting: ‘The Praise is for Allahazwj, the Inspirer of Hisazwj servants to praise Himazwj’.

He (the narrator) mentioned similar to what Sahl Bin Ziyad narrated (Previous Hadeeth), up to hisasws words: ‘and Hisazwj 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 Himazwj, and the perfection of Hisazwj recognition is Hisazwj Tawheed (Oneness), and the perfection of Hisazwj Tawheed (Oneness) is the negation of the descriptions from Himazwj by testifying that every description, it is other than the described, and the testimony of the describer that Heazwj is other than the description, and the two testimonies together with the impossibility of the second from Himazwj (existing) in the eternity.

So the one who describes Allahazwj, so he has limited Himazwj, and the one who limits Himazwj, so he has numbered Himazwj, and the one who numbers Himazwj so he has negated Hisazwj eternality, and the one who says, ‘How’, so he has described Himazwj, and the one who says, ‘In what’, so he has contained Himazwj, and the one who says, ‘Upon what’, so he has been ignorant of Himazwj, and the one who says, ‘Where’, so he has isolated from Himazwj, and the one who says, ‘What is Heazwj’, so he has attributed Himazwj, and the one who says, ‘To what’, so he has given Himazwj an end-point.

Heazwj was a Knower when there was nothing to be known, and a Creator when there was no creation, and a Lordazwj where there was nothing being Nourished. And that is how ourasws Lordazwj is described, and Heazwj is Above what the describers are describing Himazwj as’.6

7ـ 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 غَيْرَهُ 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-Momineenasws addressed (the people) after Al-Asr, and the people were astounded from the Excellency of hisasws description and what heasws mentioned from the reverence of Allahazwj, Majestic is Hisazwj 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 Allahazwj Who will not be dying nor would Hisazwj Wonders cease, because Heazwj is in a State of Glory every day from the Initiation of a new creation which had not come into being before. Heazwj does not beget so Heazwj would happen to have an associate in the Might, and is not begotten so Heazwj would happen to be an inheritor, perishable.

And the imaginations do not occur upon Himazwj so a resemblance, an example could be set up, and the visions do not envisage Himazwj so Heazwj would happen to be after their transformation, in a State. There isn’t an end-point for Hisazwj being First nor a limit for Hisazwj being Last, nor an end-point. The Oneazwj Whom time did not precede, and a period was not before Himazwj, nor is Heazwj subject to an increase nor a decrease, nor can Heazwj be described by a ‘where’, nor by ‘what’, nor a place.

The Oneazwj Who is esoteric of the concealed matters and apparent in the intellects with what can be seen in Hisazwj creature from the signs of the Regulations which the Prophetsas were asked about Himazwj. So theyas did not describe Himazwj by a limit, nor by parts, but theyas described Himazwj by Hisazwj Deeds and Indicated towards himazwj by Hisazwj Signs.

There is no capacity in the intellects of the thinkers to deny Himazwj, because the Oneazwj Who Brought into being the skies and the earth, Natured it and whatever is within these, and whatever is in between these, and Heazwj is the Maker of these. So there is no repelling to Hisazwj Power Which the creatures can withstand. So there is nothing like Himazwj. The Oneazwj Who Created Hisazwj creatures to worship Himazwj, and Enabled them upon Hisazwj obedience with what Heazwj Made to be within them, and Cut-off their excuses with the Proofsasws. So (it is) about the evidence, he was destroyed the one who was destroyed, and by Hisazwj Favour he was Saved the one who was Saved, and for Allahazwj is the (Giving of) Grace, to Initiate and to Repeat’.

Furthermore, Allahazwj, for Himazwj is the Praise. Heazwj Began the Praise for Himselfazwj, and Ended the matter of the world and Placed the Hereafter with the Praise for Himselfazwj, so Heazwj Said: “And Heazwj Judges between them with the Truth’, and it is said, ‘The Praise is for Allahazwj, Lordazwj of the worlds’. The Praise is for Allahazwj, the Oneazwj 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 Oneazwj over the creatures without being remote from them, nor having any physical contact from Himazwj to them.

There is no limit for Himazwj to end up to Hisazwj limit, nor is there an example for Himazwj to be recognised by Hisazwj example. Humiliated are the ones (non-believers make out as) compulsive besides Himazwj, and small are the ones who are proud,

besides Himazwj, and the things revere to Hisazwj Magnificence, and are obedient to Hisazwj Authority and Hisazwj Might, and the blinking of the eyes tire from realising Himazwj, and the imaginations of the creatures fall short below reaching Hisazwj Attributes.

Heazwj was the First before everything, and there is no ‘before’ for Himazwj, and the Last after everything, and there is no ‘after’ for Himazwj. 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 Himazwj not can the senses sense Himazwj. [43:84] And He is That Who is God in the skies and God in the earth; and He is the Wise, the Knowing.

Heazwj Mastered whatever Heazwj so Intended from Hisazwj creatures, from all of the shapes, not by an example which preceded to it, not did weariness enter upon Himazwj regarding the creation of what Heazwj Created. For Hisazwj Side, Heazwj Began what Heazwj Intended, Beginning it, and Desired whatever Heazwj so Intended, Desiring it upon what Heazwj Intended from the two communities of the Jinn and the people, in order for Hisazwj Lordship to be recognised by that, and Enabled Hisazwj obedience among them.

We praise Himazwj with the entirety of Hisazwj Praises, upon the entirety of Hisazwj Bounties, all of them, and we take Himazwj as a Guide to rightly Guide our affairs, and we seek Refuge with Himazwj from the evil of our deeds, and we seek Hisazwj Forgiveness for the sins which preceded from us, and we testify that there is no god except for Allahazwj, and that Muhammadsaww is Hisazwj servant and Hisazwj Rasoolsaww. Heazwj Sent Himazwj with the Truth as a Prophetsaww, Indicating towards Himazwj and as a guide to Himazwj. So Heazwj Guided by himsaww from the straying, and Benefitted us by himsaww from the ignorance.

The one who obeys Allahazwj and Hisazwj Rasoolsaww, so he has succeeded with a great success, and attained abundant Rewards; and the one who disobeys Allahazwj and Hisazwj Rasoolsaww, 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 measws, 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 Allahazwj Protect usasws and you all with the Guidance, and may Heazwj Affirm usasws and you all upon the piety, and Iasws seek Forgiveness for myselfasws and for you all’.7

23 ـ بَابُ النَّوَادِرِ‌

Chapter 23 – The Miscellaneous

1ـ 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 الله (عَلَيْهِ السَّلام) عَنْ قَوْلِ الله تَبَارَكَ وَتَعَالَى كُلُّ شَيْ‏ءٍ هالِكٌ إِلا وَجْهَهُ فَقَالَ مَا يَقُولُونَ فِيهِ قُلْتُ يَقُولُونَ يَهْلِكُ كُلُّ شَيْ‏ءٍ إِلا وَجْهَ الله فَقَالَ سُبْحَانَ الله لَقَدْ قَالُوا قَوْلاً عَظِيماً إِنَّمَا عَنَى بِذَلِكَ وَجْهَ الله 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 Abdullahasws was asked about the Words of Allahazwj Blessed and High [28:88] everything will perish except for His Face. So heasws said: ‘What are they (people) saying with regards to it?’ I said, ‘They are saying, ‘Everything shall perish except for the Face of Allahazwj’’. So heasws said: ‘Glory be to Allahazwj! They have spoken a grievous speech! But rather, it Means by that the Face (Perspective) of Allahazwj Which Came from Himazwj’.8

2ـ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ صَفْوَانَ الْجَمَّالِ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فِي قَوْلِ الله عَزَّ وَجَلَّ كُلُّ شَيْ‏ءٍ هالِكٌ إِلا وَجْهَهُ قَالَ مَنْ أَتَى الله بِمَا أُمِرَ بِهِ مِنْ طَاعَةِ مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَهُوَ الْوَجْهُ الَّذِي لا يَهْلِكُ وَكَذَلِكَ قَالَ مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطاعَ الله.

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 Abdullahasws regarding the Words of Allahazwj Mighty and Majestic [28:88] everything will perish except for His Face. Heasws said: ‘The one who comes to Allahazwj with what Heazwj Commanded with from being obedient to Muhammadsaww, so it is the Face (Perspective) of Allahazwj which will not perish, and for that Heazwj Said [4:80] Whoever obeys the Rasool, so he has obeyed Allah’.9

3ـ 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’farasws having said: ‘Weasws are ‘الْمَثَا يِِ ’ the double which Allahazwj Gave to our Prophet Muhammadsaww, and weasws are the Face of Allahazwj. Weazwj turn over between you apparently, and weasws are the Eye of Allahazwj among Hisazwj creatures, and Hisazwj Hand Extended with the Mercy upon Hisazwj servants. The one who recognised usasws, recognised usasws, and the one who is ignorant of usasws is ignorant of usasws, and (weasws are) the Imamsasws of the pious’.10

4ـ 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 الاسْماءُ 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 Abdullahasws regarding the Words of Allahazwj Mighty and Majestic [7:180] And Allah's are the Best Names, therefore call on Him by these. Heasws said: ‘Weasws, by Allahazwj, are ‘الَْْسْماءُ الْحُسْ ىِ ’ the good names which Allahazwj will not be Accepting the deeds from the servants except (if they are) with ourasws recognition’.11

5ـ 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 Abdullahasws said: ‘Allahazwj Created usasws, so Optimised ourasws creation; and Heazwj Imaged usasws, so Optimised ourasws images, and Made usasws to be Hisazwj Eye among Hisazwj servants, and Hisazwj Speaking Tongue among Hisazwj creatures, and Hisazwj Extended Hand upon Hisazwj creatures with the Leniency and the Mercy, and the Face (Perspective) which Came from Himazwj, and Hisazwj Door which Heazwj can be come to, and Hisazwj Treasurers in Hisazwj sky and Hisazwj earth.

Due to usasws the trees are bearing fruit and the fruits are ripening, and the rivers are flowing, and due to usasws descend the rains of the sky and the vegetation of the earth is growing, and due to ourasws worshipping Allahazwj. And, had it not been for usasws, Allahazwj would not be worshipped’.12

6ـ 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 Abdullahasws regarding the Words of Allahazwj Mighty and Majestic [43:55] Then when they displeased Us, We Inflicted a retribution on them. So heasws said: ‘Allahazwj Mighty and Majestic does not regret like we tend to regret, but Heazwj Created Friends for Himselfazwj who are regretting and being pleased, and they are creations, being Nourished. Thus, Heazwj Made theirasws pleasure as being Hisazwj Pleasure, and theirasws anger as being Hisazwj Anger, because Heazwj Made themasws as the inviters to Himazwj, and the Indicators to Himazwj.

So, due to that, theyasws came to be like that, and it isn’t so that it (anger) comes to Allahazwj just as it tends to come to Hisazwj creatures. But, this is the Meaning of what Heazwj Said from that, and Heazwj has Said: “The one who offends a friend of Mineazwj, so he has duelled against Meazwj with the battle and called Meazwj to it”. And Heazwj Said [4:80] Whoever obeys the Rasool, so he has obeyed Allah. And Heazwj 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 weasws 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 Allahazwj, and Heazwj is the Oneazwj Who Created both, it would be allowed for a speaker to say this that one day the Creator would be obliterated, because Heazwj, when the anger and the weariness enters Himazwj, the change would enter Himazwj, the obliteration would not be safe upon Himazwj.

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 Allahazwj from this speech, Loftier, Greater. But, Heazwj 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 Himazwj. Therefore, understand, if Allahazwj the Exalted so Desires’.13

7ـ 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’farasws, so heasws initiated saying from without having been questioned: ‘Weasws are the Proofasws of Allahazwj, and weasws are the Door of Allahazwj, and weasws are the tongue of Allahazwj, and weasws are the Face of Allahazwj, and weasws are the eye of Allahazwj among Hisazwj creatures, and weasws are the Masters of the Command of Allahazwj among Hisazwj servants’.14

8ـ 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-Momineenasws saying: ‘Iasws am an eye of Allahazwj, and Iasws am a Hand of Allahazwj, and Iasws am a Side of Allahazwj, and Iasws am a Door of Allahazwj’.15

9ـ 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 (عَلَيْهما 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 Musaasws Bin Ja’farasws regarding the Words of Allahazwj Mighty and Majestic [39:56] O regret, for what I wasted regarding the Side of Allah. Heasws said: ‘Side of Allahazwj, is Amir Al-Momineenasws, and similar to that are the ones from after himasws from the successorsasws, with the high place up to the matter ending to the last of themasws’.16

10ـ 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’farasws saying: ‘Due to usazwj Allahazwj is worshipped, and due to usasws Allahazwj is recognised, and due to usasws Allahazwj the Blessed and High is regarded as One, and Muhammadsaww is a veil of Allahazwj Blessed and High’.17

11ـ 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’farasws, said, ‘I asked himasws about the Words of Allahazwj Might and Majestic [2:57] and they were not unjust to Us but they were unjust to themselves. Heasws said: ‘Allahazwj the Exalted is Greater, and Mightier, and more Majestic, and more Impregnable than to be oppressed. But, Heazwj Combined usasws with Himselfazwj, so Heazwj Made ourasws being oppressed as Himazwj being oppressed, and ourasws friendship as being Hisazwj friendship where Heazwj is Saying [5:55] But rather, only Allah is your Guardian and His Rasool and those who believe, Meaning the Imamsasws from usasws. Then Heazwj Said in another place [2:57] and they were not unjust to Us but they were unjust to themselves’. Then heasws mentioned similar to that’.18

24 ـ بَابُ الْبَدَاءِ

Chapter 24 – The Changing of Allahazwj’s Decision (الْبَدَاءِ)

1ـ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَجَّالِ عَنْ أَبِي إِسْحَاقَ ثَعْلَبَةَ عَنْ زُرَارَةَ بْنِ أَعْيَنَ عَنْ أَحَدِهِمَا (عَلَيْهما 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 Imamasws) having said: ‘Allahazwj has not been worshipped by anything like The Changing of Allahazwj’s Decision (الْبَدَاءِ)’.

And in another report of Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullahasws (having said): ‘Allahazwj has not been revered with the likes of The Changing of Allahazwj’s Decision (الْبَدَاءِ).19

2ـ 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 Abdullahasws having said regarding this Verse [13:39] Allah Obliterates whatever He so Desires to and Establishes: ‘And does Heazwj Obliterate except what was (previously) Established, and does Heazwj Establish except what had not occurred?20

3ـ 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 Abdullahasws having said: ‘Allahazwj did not Send a Prophetas until Heazwj Took three characteristics to be upon himas – The acknowledgement to Himazwj of Hisazwj Lordship, and Keeping away from the idols, and that Allahazwj Brings forwards whatever Heazwj so Desires to, and Delays whatever Heazwj so Desires to’.21

4ـ 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’farasws, said, ‘I asked himasws about the Words of Allahazwj Mighty and Majestic [6:2] then He Decreed a term; and there is a term Named with Him. Heasws said: ‘These are two terms – A Determined term and a suspended term’.22

5ـ 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 Abdullahasws about the Words of Allahazwj the Exalted [19:67] Or does not the human being remember that We Created him before, when he was nothing? So heasws said: ‘Neither Measured nor Configured’.

He (the narrator) said, ‘And I asked himasws about Hisazwj 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 heasws said: ‘Ordained without being Mentioned’.23

6ـ 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’farasws saying: ‘The Knowledge is of (two types of) knowledge – A Knowledge Treasured with Allahazwj, not having Notified to anyone from Hisazwj creatures, and a Knowledge Heazwj Taught Hisazwj Angels, and Hisazwj Rasoolsas.

So, as for what Heazwj Taught Hisazwj Angels and Hisazwj Rasoolsas, so it is going to happen. Neither did Heazwj Lie Himselfazwj, nor did Hisazwj Angels, nor did Hisazwj Rasoolsas; and the Knowledge which is Treasured with Himazwj, Heazwj Brings forwards from it whatever Heazwj so Desires to, and Delays from it whatever Heazwj so Desires to, and Heazwj Affirms whatever Heazwj so Desires to’.24

And, by this chain, from Hammad, from Rabie, from Al Fuzayl who said,

‘I heard Abu Ja’farasws saying: ‘From the matters is a matter suspended in the Presence of Allahazwj. Heazwj Brings forward from these whatever Heazwj so Desires to, and Delays from these whatever Heazwj so Desires to’.25

7ـ 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 الله (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 Abdullahasws having said: ‘For Allahazwj there are two (types of) Knowledge – a Knowledge Concealed, Treasured, none know it except for Himazwj. From that is the occurrence of the Changing of Allahazwj’s Decision; and a Knowledge Taught to Hisazwj Angels and Hisazwj Rasoolsas, and Hisazwj Prophets. So weasws know it’.26

8ـ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ الله بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ الله (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 Abdullahasws having said: ‘Allahazwj did not Change (Hisazwj Decision) regarding anything except that it was always in Hisazwj Knowledge before that Heazwj would be Changing it’.27

9ـ عَنْهُ عَنْ أَحْمَدَ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ عَمْرِو بْنِ عُثْمَانَ الْجُهَنِيِّ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ إِنَّ الله 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 Abdullahasws having said: ‘Allahazwj, (Hisazwj Decision) does not change for Himazwj due to ignorance’.28

10ـ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ مَنْصُورِ بْنِ حَازِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) هَلْ يَكُونُ الْيَوْمَ شَيْ‏ءٌ لَمْ يَكُنْ فِي عِلْمِ الله بِالامْسِ قَالَ لا مَنْ قَالَ هَذَا فَأَخْزَاهُ الله قُلْتُ أَ رَأَيْتَ مَا كَانَ وَمَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ أَ لَيْسَ فِي عِلْمِ الله قَالَ بَلَى قَبْلَ أَنْ يَخْلُقَ الْخَلْقَ.

Ali Bin Ibrahim, fromMuhammad Bin Isa, from Yunus, from Mansour Bin Hazim who said,

‘I asked Abu Abdullahasws, ‘Would something happen today which did not happen to be in the Knowledge of Allahazwj yesterday?’ Heasws said: ‘No. The one who says this, so Allahazwj would Disgrace him’. I said, ‘What is yourasws view of what has happened, and what is going to happen up to the Day of Judgment. Isn’t it in the Knowledge of Allahazwj?’ Heasws said: ‘But, (even) before Heazwj Created the creatures’.29

11ـ 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 Abdullahasws saying: ‘If the people knew what Recompense would be in the speech with The Changing of Allahazwj’s Decision (الْبَدَاءِ), they would not languish from the speaking with regards to it’.30

12ـ 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 Abdullahasws saying: ‘No Prophetsaww was Granted Prophet-hood at all until heas acknowled to Allahazwj with five characteristics – The Changing of Allahazwj’s Decision (الْبَدَاءِ), and the Desire, and the Prostrations, and the servitude, and the obedience’.31

13ـ 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 Abdullahasws having said: ‘Allahazwj Mighty and Majestic Informed Muhammadsaww 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 himsaww with the Ordained (matters) from that, and Excluded upon himsaww with regards to what was besides it’.32

14ـ 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-Rezaasws saying: ‘Allahazwj did not Send a Prophetas at all except with the Prohibition of the wine and that heas acknowledges to Allahazwj with the Changing of Allahazwj’s Decision (الْبَدَاءِ). 33

15ـ 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 وَبِإِرَادَتِهِ 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 oneasws was asked, ‘How does Allahazwj Know?’ Heasws said: ‘Heazwj Knows, and Desires, and Intends, and Determines, and Ordains, and Accomplishes. So Heazwj Accomplishes what Heazwj Ordains, and Ordains what Heazwj Determines, and Determines what Heazwj Intends. So, in Hisazwj Knowledge was the Desire, and in Hisazwj Desire was the Intention, and in Hisazwj Intention was the Pre-Determination, and in Hisazwj Pre-determination was the Ordainment, and in Hisazwj 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 Allahazwj Blessed and High is the Change of Allahazwj’s Decision (الْبَدَاءُ) with regards to what Heazwj Knows when Heazwj Desires. Regarding what Heazwj 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 Allahazwj Does whatever Heazwj 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 Heazwj Established these before their manifestations; and by the Intention Heazwj 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, Heazwj 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 ـ بَابٌ فِي أنَّهُ 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)

1ـ 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 الله وَعَبْدِ الله بْنِ مُسْكَانَ جَمِيعاً عَنْ أَبِي عَبْدِ الله (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 الله 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 Abdullahasws having said: ‘There does not coming into being anything in the earth nor in the sky except with these seven characteristics – By (Allahazwj’s) Desire, and (Allahazwj’s) Intention, and (Allahazwj’s) Determination, and (Allahazwj’s) Ordainment, and (Allahazwj’s) Permission, and the (Allahazwj’s) Writing (Decreeing), and (Allahazwj’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

2ـ وَرَوَاهُ أَيْضاً عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ زَكَرِيَّا بْنِ عِمْرَانَ عَنْ أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ (عَلَيْهما 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 الله أَوْ رَدَّ عَلَى الله 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 Musaasws Bin Ja’farasws having said: ‘Nothing comes into being in the skies nor in the earth except by seven – By (Allahazwj’s) Ordainment, and (Allahazwj’s) Determination, and (Allahazwj’s) Intention, and (Allahazwj’s) Desire, and (Allahazwj’s) Writing (Decreeing), and (Allahazwj’s) Term and Permission. So the one who claims other than this, so he has lied against Allahazwj or rejected upon Allahazwj Mighty and Majestic’.36

26 ـ بَابُ الْمَشِيئَةِ وَالْإِرَادَةِ‌

Chapter 26 – The Desire and the Intention

1ـ عَلِيُّ بْنُ مُحَمَّدِ بْنِ عَبْدِ الله عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ الله عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّيْلَمِيِّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ الْهَاشِمِيِّ قَالَ سَمِعْتُ أَبَا الْحَسَنِ مُوسَى بْنَ جَعْفَرٍ (عَلَيْهما السَّلام) يَقُولُ لا يَكُونُ شَيْ‏ءٌ إِلا مَا شَاءَ الله 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 Musaasws Bin Ja’farasws saying: ‘Nothing comes into being except what Allahazwj so Desires, and Intends, and Determines, and Ordains’. I said, ‘What is the meaning of Desire?’ Heasws said: ‘Initiating the deed’. I said, ‘What is the meaning of determination?’ Heasws said: ‘Determining the things, from its length, and its width’. I said, ‘What is the meaning of Ordaining?’ Heasws said: ‘When it is Ordained, it is accomplished. So that is which, there is no averting for it’.37

2ـ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبَانٍ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لابِي عَبْدِ الله (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 Abdullahasws, ‘(Heazwj) ‘شَاءَ وَ أَرَادَ وَ قَدَّرَ وَ قَضَى ’ Desires, and Intends, and Determines and Ordains?’ Heasws said: ‘Yes’. I said, ‘And Heazwj Loves?’ Heasws said: ‘No’. I said, ‘And how does Heazwj Desires, and Intends, and Determines, and Ordains, and Heazwj does not Love?’ Heasws said: ‘This is how it has come out to usasws’.38

3ـ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَعْبَدٍ عَنْ وَاصِلِ بْنِ سُلَيْمَانَ عَنْ عَبْدِ الله بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ سَمِعْتُهُ يَقُولُ أَمَرَ الله وَلَمْ يَشَأْ وَشَاءَ وَلَمْ يَأْمُرْ أَمَرَ إِبْلِيسَ أَنْ يَسْجُدَ لآِدَمَ 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 Abdullahasws, said, ‘I heard himasws saying: ‘Allahazwj Commands and does not Desire, and Desires and does not Command. Heazwj Commanded Ibleesla that hela should prostrate to Adamas and Desired that hela does not prostrate, and had Heazwj Desired so, hela would have prostrated; and Heazwj Forbade Adamas from eating from the tree, and Desired that heas eats from eat, and had Heazwj not Desired so, heas would not have eaten’.39

4ـ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ الْمُخْتَارِ بْنِ مُحَمَّدٍ الْهَمْدَانِيِّ وَمُحَمَّدُ بْنُ الْحَسَنِ عَنْ عَبْدِ الله بْنِ الْحَسَنِ الْعَلَوِيِّ جَمِيعاً عَنِ الْفَتْحِ بْنِ يَزِيدَ الْجُرْجَانِيِّ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلام) قَالَ إِنَّ لله 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 الله تَعَالَى وَأَمَرَ إِبْرَاهِيمَ أَنْ يَذْبَحَ إِسْحَاقَ وَلَمْ يَشَأْ أَنْ يَذْبَحَهُ وَلَوْ شَاءَ لَمَا غَلَبَتْ مَشِيئَةُ إِبْرَاهِيمَ مَشِيئَةَ الله 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-Hassanasws having said: ‘For Allahazwj there are two Intentions and two Desires – an Absolute Intention and a Determined Intention. Heazwj Forbids while Heazwj Desires, and Heazwj Commands while Heazwj does not Desire. Or did you not see that Heazwj Forbade Adamas and hisas wifeas from eating from the tree, and Heazwj Desired that, and had Heazwj not Desired that theyas both eat, theiras both desires would not have prevailed over the Desire of Allahazwj the Exalted.

And Heazwj Commanded Ibrahimas that heas slaughers Is’haqas (Ismailas) and did not Desire that heas slaughters himas. And had Heazwj so Desired, the desire of Ibrahimas would not have prevailed over the Desire of Allahazwj the Exalted’.40

5ـ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَعْبَدٍ عَنْ دُرُسْتَ بْنِ أَبِي مَنْصُورٍ عَنْ فُضَيْلِ بْنِ يَسَارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (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 Abdullahasws saying: ‘Heazwj Desires and Intends, and Heazwj does not Love and does not get Pleased. Heazwj Desires that a thing does not come into being except in Hisazwj Knowledge, and Heazwj Intends similar to that, and Heazwj does not Love for it to said Heazwj is third of three, and is not Pleased of the disbelief for Hisazwj servants’.41

6ـ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ قَالَ قَالَ أَبُو الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلام) قَالَ الله 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 الله وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ وَذَاكَ أَنِّي أَوْلَى بِحَسَنَاتِكَ مِنْكَ وَأَنْتَ أَوْلَى بِسَيِّئَاتِكَ مِنِّي وَذَاكَ أَنَّنِي لا أُسْأَلُ عَمَّا أَفْعَلُ وَهُمْ يُسْأَلُونَ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Abu Nasr who said,

‘Abu Al-Hassan Al-Rezaasws said: ‘Allahazwj Said: “O son of Adamas! By Myazwj Desire you came into being. You desire for your own self whatever you so desire; and by Myazwj Strength you are fulfilling Myazwj Obligations, and by Myazwj Favour Iazwj Given you the Strength (so you may) disobey Myazwj. Iazwj Made you to be hearing, seeing, strong. Whatever you attain from a goodness, so (it is) from Allahazwj, and whatever you attain from evil, so it is from yourself, and that is because Iazwj am closer with your good deeds than you are, and you are closer with your evil deeds than Iazwj am, and that Iazwj will not be Questioned about what Iazwj Do, but they would be questioned’.42

27 ـ بَابُ الِابْتِلَاءِ وَالِاخْتِبَارِ‌

Chapter 27 – The Trial and the Testing

1ـ عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ حَمْزَةَ بْنِ مُحَمَّدٍ الطَّيَّارِ عَنْ أَبِي عَبْدِ الله (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 Abdullahasws having said: ‘There is no constriction (of sustenance) nor an extension (of sustenance) except for Allahazwj therein is a Desire, and Ordainment, and a Trial’.43

2ـ 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 Abdullahasws havin said: ‘There is nothing wherein is either a constriction or an extension from what Allahazwj Commanded with or Forbade from, except therein, for Allahazwj Mighty and Majestic, is a Trial and an Ordainment’.44

28 ـ بَابُ السَّعَادَةِ وَالشَّقَاءِ‌

Chapter 28 – The Happiness and the Misery

1ـ 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 Abdullahasws having said: ‘Allahazwj Created ‘ السَّعَادَةَ وَ

الشَّقَاءَ ’ the happiness and the misery before Heazwj Created Hisazwj creatures. So the one whom Allahazwj Created as happy, Heazwj would not Hate him ever, and even if he performs evil deeds. Heazwj would Hate his deed, and would not Hate him.

And if he was (Created) ‘ شَقِيّ اً ’ miserable, Heazwj would not Love him ever, and even if performed righteous deeds. Heazwj would Love his deed and Hate him due to what he would be coming to. So when Allahazwj Loves something, Heazwj would not Hate it, ever, and when Heazwj Hates a thing, Heazwj would not Love it, ever’.45

2ـ 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 Abdullahasws and a questioner asked saying, ‘May I be sacrificed for youasws, O sonasws of Rasool-Allahsaww! From where did the misery come upon the people of disobedience until Allahazwj Decided for them in Hisazwj Knowledge with the Punishment upon their deeds?’

So Abu Abdullahasws said: ‘O you questioner! A Decision of Allahazwj Mighty and Majestic is such that no one from Hisazwj creatures can stand up to it by his right. So when Allahazwj Decided with that, Endowed for the people of Hisazwj Love, the strength upon recognising Himazwj and Staved off from them the weight of the deeds by a reality for what they are rightful of.

And Heazwj Endowed to the people of the disobedience, the strength upon their disobedience due to the precedence of Hisazwj Knowledge regarding them, and Heazwj Prevented from them the tolerance of the acceptance. So they harmonised themselves what preceded for them in Hisazwj Knowledge and they have no ability that they should come to a state which would save them from Hisazwj Punishment, because Hisazwj Knowledge is closer with the realities of the ratification. And it is what is meant by, ‘Heazwj Desired’, and ‘What Heazwj so Desires’, it is Hisazwj Secret’ (Beyond one’s comprehension).46

3ـ 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 Abdullahasws 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 Allahazwj has Written (Decreed) as happy, and even if he does not remain except (a duration of) milking a she-camel, Allahazwj would End it for him with the happiness’.47

29 ـ 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 Abdullahasws saying: ‘From what Allahazwj Revealed unto Musaas and Revealed unto himas in the Torah was: “Iazwj, Iazwj am Allahazwj. There is no god except from Meazwj. Iazwj Created the creatures and Created the Good and Flowed it upon the hands of the ones Iazwj Love. So Beatitude is for the ones Iazwj Caused it to flow upon his hands.

And Iazwj am Allahazwj. There is no god except for Meazwj. Iazwj Created the creatures, and Created the evil, and Iazwj Flowed it upon the hands of the ones Iazwj Intended to. So, Woe is for the ones Iazwj 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’farasws saying: ‘Among some of what Allahazwj Revealed from Hisazwj Books was: “Iazwj, Iazwj am Allahazwj! There is no god except Meazwj. Iazwj Created the good and Created the evil. So beatitude is for the one Iazwj Cause the good to flow upon his hands and woe be unto the ones Iazwj 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 Abdullahasws having said: ‘Allahazwj Mighty and Majestic Said: “Iazwj am Allahazwj. There is no god except Meazwj. Iazwj am the Creator of the good and the evil. So beatitude is for the one Iazwj Flow the good upon his hands, and woe is for the one Iazwj 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 ـ 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 المُذْنِبُ 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,

Heasws said: ‘Amir Al-Momineenasws was seated in Al-Kufa, after hisasws leaving from (the battle of) Siffeen, when an old man squatted in front of himasws, then said to himasws, ‘O Amir Al-Momineenasws! Inform us about our travel to the people of Syria. Was it by an Ordainment from Allahazwj and Pre-determination?’ So Amir Al-Momineenasws said: ‘Yes O Sheykh! No hill did you ascend nor a valley you descend into except it was by an Ordainment from Allahazwj and Pre-determined’.

So the Sheykh said to himasws, ‘Will my exhaustion be Counted in the Presence of Allahazwj, O Amir Al Momineenasws?’ So heasws said to him: ‘Muh! (Shh!), O Sheykh! Allahazwj 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 heasws 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 Allahazwj, 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 Satanla, and the Qadiriyya of this community and its Magians.

Surely, Allahazwj Blessed and High Encumbered choices and Forbade as a warning, and Gives a lot upon the little (deed), and Heazwj is not disobeyed due to being overcome, nor is Heazwj 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 Prophetsas, 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, ‘Youasws are the Imamasws whom we are hoping to by obeying himasws on a Day for salvation from the Beneficent (and for) Forgiveness. Youasws clarified from our matters what was vague. May yourasws Lordazwj 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 Abdullahasws having said: ‘The one who claim that Allahazwj Commands with the immoralities, so he has lied upon Allahazwj, and the one who claims that the good and the evil are to Himazwj (Hisazwj Responsibility), so he has lied upon Allahazwj’.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-Rezaasws, said, ‘I asked himasws, so I said, ‘Does Allahazwj Delegate the matters to the servants?’ Heasws said: ‘Allahazwj is Mightier than that’. I said, ‘So does Heazwj Compel them upon the disobedience?’ Heasws said: ‘Allahazwj is more Just and Wise than that’. He (the narrator) said, ‘Then heasws said: ‘Allahazwj Said: “O son of Adamas! Iazwj am closer with your good deeds than you are, and you are closer with your evil deeds than Iazwj am. You are doing the disobediences by Myazwj (Given) Strength which Iazwj 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 الْهَنْدَسَةُ، 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-Rezaasws 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 Allahazwj! I am not speaking by their speech, but I am saying, nothing can happen to be except with what Allahazwj so Desires, and Intends, and Determines, and Ordains’. So heasws said: ‘O Yunus! It is not like this. Nothing can happen to be except what Allahazwj so Desires, and Intends, and Determines, and Ordains.

O Yunus! Do you know what is the Desire?’ I said, ‘No’. Heasws said: ‘It is the first Remembrance (الذِّكْر). So do you know what is the Intention?’ I said, ‘No’. Heasws said: ‘It is the Determination upon what Heazwj so Desires. So do you know what is the Determination?’ I said, ‘No’. Heasws said: ‘It is the Engineering and the Placement of the limitations for the remaining and the perishing’.

He (the narrator) said, ‘Then heasws said: ‘And the Ordainment, it is the accomplishment of the eyes (physical reality)’.

He (the narrator) said, ‘So I sought hisasws permission to kiss hisasws head, and I said, ‘Youasws 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 Abdullahasws having said: ‘Allahazwj Created the creatures so Heazwj Knew what they would be coming to, and Commanded them and Forbade them. So whatever Heazwj Commanded them with from something, so Heazwj 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 Allahazwj’.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 Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The one who claims that Allahazwj Commands with the evil and the immoralities, so he has lied upon Allahazwj, and the one who claims that the good and the evil exist without the Desire of Allahazwj, so he has exited Allahazwj from Hisazwj Authority, and the one who claims that the disobedience is (committed) without the (given) Strength of Allahazwj, so he has lied upon Allahazwj. And the one who lies upon Allahazwj, Allahazwj 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 Allahazwj Blessed and High what Heazwj 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 Hisazwj Kingdom what Heazwj does not want, so Heazwj would be defeated, and if I were to say that there cannot happen to be in Hisazwj Kingdom except what Heazwj wants, I would be acknowledging to you with the disobedience (freedom to commit sins)’.

He (the narrator) said, ‘I said to Abu Abdullahasws, ‘I asked the Qadiriyya, so it was from his answers, such and such’. So heasws 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 Abdullahasws, said, ‘I said, ‘Does Allahazwj Compel the servants upon the disobedience?’ Heasws said: ‘No’. I said, ‘So, does Heazwj Delegate the matters to them?’ Heasws said: ‘No’. I said, ‘So what is (correct in) that?’ Heasws said: ‘A Kindness from your Lordazwj 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’farasws and Abu Abdullahasws both having said: ‘Allahazwj is more Merciful with Hisazwj creatures than Compelling Hisazwj creatures upon the sins, then Heazwj Punishes them upon these; and Allah is Mightier than for Himazwj to Intend a matter, so it does not come into being’.

He (the narrator) said, ‘So theyasws were both asked, ‘Is there a third status between the Compulsion and the Pre-determination?’ Theyasws 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 Abdullahasws, said, ‘Heasws was asked about the compulsion and the Pre-determination’. So heasws 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 onesasws, or the ones whom the knowledgeable onesasws 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 Abdullahasws, said, ‘A man said to himasws, ‘May I be sacrificed for youasws! Does Allahazwj Compel the servants upon the disobedience?’ So heasws said: ‘Allahazwj is more Just that for Himazwj to Compel them upon the disobedience then Punishing them upon it’.

So he said to himasws, ‘May I be sacrificed for youasws! So does Allahazwj Delegate to the servants?’ So Heazwj Said: ‘If Heazwj had Delegated to them, Heazwj would not have Surrounded them with the Commands and the Prohibitions’.

So he said to himasws, ‘May I be sacrificed for youasws! So there is a (third) status between the two?’ So heasws 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-Rezaasws, ‘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 heasws said to me: ‘Write down, ‘In the Name of Allahazwj the Beneficent, the Merciful. Aliasws Bin Al-Husaynasws said: ‘Allahazwj Mighty and Majestic Said: “O son of Adamas! By Myazwj Desire you came into being desiring (for yourself), and by Myazwj Strength you are fulfilling Myazwj Obligations to Meazwj, and by Myazwj Favour Iazwj (have Given) you strength upon disobeying Meazwj. Iazwj made you to be hearing, seeing. Whatever you attains from the good deeds, so it is from Allahazwj, and whatever you attain from an evil, so it is from yourself, and that is because Iazwj am closer with your good deeds than you are, and you are closer with your evil deeds than Iazwj am, and that is because Iazwj will not be questioned about what Iazwj 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 Abdullahasws 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?’ Heasws 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 Abdullahasws having said: ‘Allahazwj is more Benevolent than for Himazwj to Encumber the people what they are not enduring; and Allahazwj is Mightier than that there would happen to be in Hisazwj Authority what Heazwj does not want’.64

31 ـ 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-Rezaasws about the capability. So heasws 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 Allahazwj’.

He (the narrator) said, ‘I said, ‘May I be sacrificed for youasws! Explain this for me’. Heasws 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 Allahazwj by his coercion and did not disobey Himazwj 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 Abdullahasws about the capability. So heasws said: ‘Are you capable of doing what has not come into being (started)?’ He said, ‘No’. Heasws said: ‘Are you capable of ending what has already happened (started)?’ He said, ‘No’. So Abu Abdullahasws said to him: ‘So when are you capable?’ He said, ‘I don’t know’.

He (the narrator) said, ‘So Abu Abdullahasws said to him: ‘Allahazwj Created creatures, so Heazwj Made a tool to be inside them, the tool of capability. Then Heazwj 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 Hisazwj Kingdom, they would not happen to be capable of doing a deed they did not do,

because Allahazwj Mighty and Majestic is Mightier than that Heazwj should be opposed in Hisazwj Kingdom by anyone’.

The man of Al-Basra said, ‘So the people are being Compelled’. Heasws said: ‘If they are being Compelled, they would be excused’. He said, ‘So Heazwj Delegates to them?’ Heasws said: ‘No’. He said, ‘So what are they?’ Heasws said: ‘Heazwj Knew from them the doers, so Heazwj 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 youasws (Imamsasws) are the Peopleasws 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 Abdullahasws said: ‘Is there any capability for the servants for anything?’ So heasws said to me: ‘When they are doing the deed, so they are being capable with the capability which Allahazwj has Made to be in them’.

He (the narrator) said, ‘I said, ‘And what is it?’ Heasws 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 heasws 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?’ Heasws said: ‘Due to the sensible arguments, and the tool which is placed within them. Allahazwj Does not Compel anyone upon disobeying Himazwj, nor does Heazwj Intend a Determined Intention of the disbelief from anyone, but when he does disbelieve, it would be in the Intention of Allahazwj that he does disbelieve, and they are in the Intention of Allahazwj and in Hisazwj Knowledge that they would not be coming to anything from the good’.

I said, ‘Heazwj Intends from them that they disbelieve?’ Heasws said: ‘It isn’t like this that Iasws am saying. But, Iasws am saying that Heazwj Knows that they would be disbelieving, so the Intention of the disbelief is due to Hisazwj 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 Abdullahasws about the capability, but heasws did not answer me. So I went over to himasws once again and I said, ‘May Allahazwj Keep youasws well! It has occurred in my heart; from it is something which will not be coming out except by something I hear from youasws’. Heasws said: ‘But it would not harm you, whatever was in your heart’.

I said, ‘May Allahazwj Keep youasws well! I am saying that Allahazwj 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 Allahazwj, and Hisazwj Desire, and Hisazwj Ordainment, and Hisazwj Pre-determination’. So heasws said: ‘This is the Religion of Allahazwj which Iasws am upon and myasws forefathers (as well) or just as heasws said’.68

32 ـ بَابُ الْبَيَانِ وَالتَّعْرِيفِ وَلُزُومِ الْحُجَّةِ‌

Chapter 32 – The Declaration, and the Definition, and the necessity of the Proofasws

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 Abdullahasws having said: ‘Allahazwj Argued upon the people with what Heazwj 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 Abdullahasws, ‘The recognition (الْمَعْرِفَةُ) from a maker, whose is it?’ Heasws said: ‘From the Making of Allahazwj. 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 Abdullahasws regarding the Words of Allahazwj 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. Heasws said: ‘Until Heazwj has Introduced to them what Pleases Himazwj and what Angers Himazwj’.

And he (the narrator) said, ‘(What about) [91:8] Then He inspired it to understand its immorality and its piety?’ Heasws 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?’ Heasws said: ‘Made him (human being) recognise it, either he takes it or he leaves it’.

And about Hisazwj Words [41:17] And as to Samood, We Guided them but they chose blindness over the Guidance, (heasws said): ‘And they were recognising’. And in a report, ‘(Heasws 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 Abdullahasws, said, ‘I asked himasws about the Words of Allahazwj Mighty and Majestic [90:10] And pointed out to him the two conspicuous ways, heasws said: ‘The way of good and the evil’.72

5- وَبِهذَا 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 Abdullahasws, ‘May Allahazwj Keep youasws well! Has there Made to be in the people a tool by which they can attain the recognition?’ So heasws said: ‘No’. He said, ‘So is Heazwj Encumbering the recognition?’ Heasws said: ‘No. Upon Allahazwj 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 himasws about Hisazwj 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. Heasws said: ‘Until Heazwj Introduces to them what Pleases Himazwj and what Angers Himazwj’.73

6- وَبِهذَا 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 Abdullahasws having said: ‘Allahazwj does not Favour upon a servant with a Bounty unless Heazwj has Necessitated with regards to it the Proofasws from Allahazwj. So the one whom Allahazwj Favours upon, so Heazwj would Make him strong, so the Proof is established upon him with what Heazwj 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 Allahazwj Favours upon, so Heazwj would Make him capacious upon it, so the Argument upon him is his wealth. Then Heazwj Pacted him with (helping) the poor afterwards by his optional (helping). And the one whom Allahazwj Favours upon, so Heazwj would Make him noble in his house, beautiful in his image. So the Argument upon him is that he should Praise Allahazwj 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 ـ بَابُ اخْتِلَافِ الْحُجَّةِ عَلى عِبَادِهِ

Chapter 33 – Different Arguments upon Hisazwj 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 Abdullahasws 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 ـ بَابُ حُجَجِ اللهِ عَلى خَلْقِهِ‌

Chapter 34 – Proofasws of Allahazwj upon Hisazwj 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 Abdullahasws having said: ‘It isn’t for Allahazwj upon Hisazwj creatures that they should be recognising, and it is for creatures upon Allahazwj that Heazwj Introduces them, and for Allahazwj upon the creatures, that when Heazwj 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 Abdullahasws, ‘The one who does not recognise anything, is there anything upon him?’ Heasws 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 Abdullahasws having said: ‘Whatever Allahazwj 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 أَبَانِ 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 Abdullahasws, said, ‘Heasws said to me: ‘Write!’ So heasws dictated to me: ‘From ourasws speech (Doctrine) it that Allahazwj would Argue against the people with what Heazwj Granted them and Introduced them to.

Then Heazwj Sent Rasoolsas to them and Revealed the Book unto them. So Heazwj Commanded by it and Forbade. Heazwj Commanded with the Salat and the Soam (Fasts). So Rasool-Allahsaww slept from the Salat, and Heazwj Said: “Iazwj Cause yousaww to sleep and Iazwj Wake yousaww up”. So when hesaww stood for the Salat, hesaww 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. (Heazwj Said): “And Iazwj Cause you to be sick and Iazwj Cause you to be well. So when Iazwj Heal you, so fulfil these (Fasts missed out)!’.

Then Abu Abdullahasws 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 Allahazwj is the Argument upon him, and for Allahazwj there would be the Desire with regards to him. And Iasws am not saying that whatever they so desire to they can do’.

Then heasws said: ‘Allahazwj Guides and Lets to stray and Said: “And Iazwj 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 heasws 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. Heasws said: ‘So Heazwj Dropped from them because they were not finding (the means)’.79

35 ـ بَابُ الْهِدَايَةِ أَنَّهَا مِنَ اللهِ عَزَّ وَجَلَّ‌

Chapter 35 – The Guidance, it is from Allahazwj 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 Abdullahasws 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 Allahazwj, 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 Allahazwj 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 Allahazwj 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 Allahazwj, when Heazwj 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 Allahazwj 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 Abdullahasws having said: ‘Allahazwj Mighty and Majestic, whenever Heazwj 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 Heazwj intends evil with a servant, Imprints a black spot into his hear and Shuts the hearings of his heart, and Allocate a Satanla 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 مَمْرَضَةٌ 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 Abdullahasws saying: ‘Make your matters to be for Allahazwj and do not be making these to be for the people, for whatever was for Allahazwj, so it is for Allahazwj, and whatever was for the people, so it would not ascend to Allahazwj. And do not be disputing the people for your Religion, for the disputation is a sickness for the heart.

Allahazwj the Exalted Said to Hisazwj Prophetsaww [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-Allahsaww.

Iasws heard myasws fatherasws saying: ‘Allahazwj Mighty and Majestic, when Heazwj 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 Abdullahasws, ‘Should we be inviting the people to this matter (Al-Wilayah)’. So heasws said: ‘No, O Fuzayl! Allahazwj, when Heazwj 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 Proofasws in the second part from the Book Al Kafi, composed by Sheykh Abu Ja’far Muhammad Bin Yaqoub Al Kulayni, may Allahazwj have Mercy on him.

Notes

1 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 22 H 1

2 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 22 H 2

3 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 22 H 3

4 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 22 H 4

5 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 22 H 5

6 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 22 H 6

7 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 22 H 7

8 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 23 H 1

9 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 23 H 2

10 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 23 H 3

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30 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 24 H 12

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32 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 24 H 14

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34 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 24 H 16

35 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 25 H 1

36 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 25 H 2

37 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 26 H 1

38 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 26 H 2

39 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 26 H 3

40 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 26 H 4

41 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 26 H 5

42 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 26 H 6

43 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 27 H 1

44 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 27 H 2

45 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 28 H 1

46 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 28 H 2

47 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 28 H 3

48 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 29 H 1

49 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 29 H 2

50 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 29 H 3

51 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 30 H 1

52 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 30 H 2

53 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 30 H 3

54 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 30 H 4

55 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 30 H 5

56 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 30 H 6

57 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 30 H 7

58 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 30 H 8

59 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 30 H 9

60 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 30 H 10

61 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 30 H 11

62 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 30 H 12

63 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 30 H 13

64 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 30 H 14

65 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 31 H 1

66 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 31 H 2

67 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 31 H 3

68 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 31 H 4

69 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 32 H 1

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72 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 32 H 4

73 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 32 H 5

74 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 32 H 6

75 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 33 H 1

76 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 34 H 1

77 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 34 H 2

78 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 34 H 3

79 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 34 H 4

80 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 35 H 1

81 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 35 H 2

82 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) CH 35 H 3

83 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allahazwj) 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 Allahazwj the Beneficent, the Merciful. The Praise is for Allahazwj Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadsaww and hissaww Purified Progenyasws, and greetings with abundant greetings.

1 ـ بَابُ الِاضْطِرَارِ إِلَى الْحُجَّةِ

Chapter 1 – The desperate need to the Divine Authority

1ـ 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 (عَلَيْهم 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 Abdullahasws having said to the atheist who had asked himasws, ‘From where are the Prophetsas and the Rasoolsas proved?’ Heasws said: ‘Weasws, when weasws proved that for us there is a Creator, a Maker, Exalted for us and for the entirety of what Heazwj Created, and that was the Maker, Wise, Exalted, it is not allowed that Hisazwj creatures should witness Himazwj, nor touch Himazwj, so Heazwj would Communicate with them and they would communicate with Himazwj directly, and Heazwj would Argue with them and they would argue with Himazwj directly, it proves that for Himazwj there are ambassadors among Hisazwj creatures who are expressing on Hisazwj behalf to Hisazwj 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 Hisazwj creatures, and the expressers from Himazwj Majestic and Mighty, and theyas are the Prophetsas and Hisazwj Elitesasws from Hisazwj creatures, the wise ones, disciplined with the Wisdom, been Sent with it, without a participation with the people upon theiras participation, for themasws 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 Rasoolsas and the Prophetsas came with, from the evidences and the proofs lest the earth of Allahazwj be empty from a Divine Authority who happens to have knowledge with himasws indicating upon the truthfulness of hisasws speech and authorisation of hisasws justice’.1

2ـ 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 Abdullahasws, ‘Allahazwj is more Majestic and more Benevolent than that Heazwj should be recognised by Hisazwj creatures. But, the creatures are being recognised by Allahazwj’. Heasws said: ‘You speak the truth’.

I said, ‘The one who recognises that there is a Lordazwj for him, so it is befitting for him that he recognises that for that Lordazwj, there is Pleasure and Anger, and that he (himself) would not recognise Hisazwj Pleasure and Hisazwj Anger except by a Revelation or by a Rasoolsaww. So the one to whom the Revelation does not come, so it would be befitting for him that he seeks the Rasoolsas, and when he meets up with themas, he should recognise that heas is the Divine Authority and that there is an obedience to themas, the Necessitated obedience.

And I said to the people, ‘Do you know that Rasool-Allahsaww was the Divine Authority from Allahazwj upon Hisazwj creatures?’ They said, ‘Yes’. I said, ‘So when Rasool-Allahsaww passed away, who was the Divine Authority upon Hisazwj 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 heasws 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 Aliasws. 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, ‘Iasws do know’. So I testify that Aliasws was the custodian of the Quran, and that obedience to himasws was a necessity, and heasws was the Divine Authority upon the people after Rasool-Allahsaww, and that whatever heasws said regarding the Quran, so it is true’. So heasws said: ‘May Allahazwj have Mercy on you’.2

3ـ 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 الالْوَانَ 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 الله الْقَلْبَ لِشَكِّ الْجَوَارِحِ قَالَ نَعَمْ قُلْتُ لا بُدَّ مِنَ الْقَلْبِ وَإِلا لَمْ تَسْتَيْقِنِ الْجَوَارِحُ قَالَ نَعَمْ فَقُلْتُ لَهُ يَا أَبَا مَرْوَانَ فَالله 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 إِمَاماً يَرُدُّونَ إِلَيْهِ شَكَّهُمْ وَحَيْرَتَهُمْ وَيُقِيمُ لَكَ إِمَاماً 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 الله (عَلَيْهِ السَّلام) وَقَالَ يَا هِشَامُ مَنْ عَلَّمَكَ هَذَا قُلْتُ شَيْ‏ءٌ أَخَذْتُهُ مِنْكَ وَأَلَّفْتُهُ فَقَالَ هَذَا وَالله 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 Abdullahasws, a group of hisasws 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 Abdullahasws said: ‘O Hisham! Can you inform measws how you dealt with Amro Bin Ubeyd, and how you questioned him?’ So Hisham said, ‘O sonasws of Rasool-Allahsaww! I am prevented by yourasws majesty and am too embarrassed from youasws and my tongue does not work in front of youasws’. So Abu Abdullahasws said: ‘When Iasws 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?’ Heasws 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, Allahazwj 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 Allahazwj Blessed and High did not Neglect your body parts until Heazwj 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) Heazwj would Neglect these creatures, all of them to be in their confusions, and their doubts, and their differing, and not Establish an Imamasws for them, to whom they should be referring their doubts and their confusion to, and Heazwj 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 Abdullahasws laughed and said, ‘O Hisham! Who taught you this?’ I said, ‘Something I took from youasws and compiled it’. So heasws said: ‘This, by Allahazwj, is Written in the Parchments of Ibrahimas and Musaas’.3

4ـ 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 (عَلَيْهما 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 اخْتَطَّتْ 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 تُجْرِي 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 Abdullahasws, and a man from the people of Syria arrived to himasws. 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 yourasws companions’.

So Abu Abdullahasws said: ‘Is you speech from the words of Rasool-Allahsaww, or from yourself?’ So he said, ‘From the words of Rasool-Allahsaww and from myself’. So Abu Abdullahasws said: ‘So then you are a partner of Rasool-Allahsaww’. He said, ‘No’. Heasws said: ‘So you hear the Revelation from Allahazwj Mighty and Majestic Informing you?’ He said, ‘No’. Heasws said: ‘So is obedience to you Obligated, just as the obedience to Rasool-Allahsaww is Obligated?’ He said, ‘No’.

So, Abu Abdullahasws turned towards me and said: ‘O Yunus Bin Yaqoub! This one has debated against himself before he even spoke’. Then heasws 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 youasws! I heard youasws forbidding from the speaking, and youasws 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 Abdullahasws said: ‘But rather, Iasws said: ‘So woe be unto them if they are neglecting what Iasws am saying and are going to whatever they are wanting to go to’.

Then heasws 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-Husaynasws.

So when the gatherers sat down, and it was so that Abu Abdullahasws, before the Hajj, used to hold gatherings for days in a mountain by the side of the Sanctuary inside a tent struck for himasws. So Abu Abdullahasws brought out hisasws head from hisasws tent, and there was a camel growling. So heasws said, ‘Hisham! By the Lordazwj of the Kabah!’.

He (the narrator) said, ‘So we thought that Hisham was a man from the children of Aqeel for whom heasws 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 Abdullahasws made space for him as said, ‘He helps us by his heart, and his tongue, and his hands’.

Then heasws said: ‘O Humran! Speak to the man’. So he spoke to him and was victorious over him. Then heasws said: ‘O Taaqy (Al-Ahowl)! Speak to him’. So he spoke to him and Al Ahowl was victorious over him. Then heasws said: ‘O Hisham Bin Salim! Speak to him’. So they were both equal. Then Abu Abu Abdullahasws said to Qays Al-Masir: ‘Speak to him!’. So he spoke to him, and Abu Abdullahasws laughed due to both their speeches from what had hit the Syrian, and heasws 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 oneasws’. So Hisham got angered to the extent that he trembled, then said to the Syrian, ‘O you! Is your Lordazwj Watching over Hisazwj creatures or are the creatures watching out for themselves?’ So the Syrian said, ‘But, my Lordazwj Looks after Hisazwj creatures’. He said, ‘So what is that which Heazwj Does by Hisazwj Look out for them?’ He said,

‘Heazwj 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 Lordazwj’.

He (Hisham) said, ‘So who is he?’ He said, ‘Rasool-Allahsaww’. Hisham said, ‘So, after Rasool-Allahsaww?’ 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 Abdullahasws 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 Abdullahasws 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 Lordazwj or they themselves?’ So Hisham said, ‘Their Lordazwj Watches out more for them than they do themselves’. So the Syrian said, ‘So does Heazwj Establish for them the oneasws who would gather their speeches (to be in unison) and heasws would inform them of their rights from their wrongs?’ Hisham said, ‘During the time of Rasool-Allahsaww, or at the moment?’ The Syrian said, ‘During the time of Rasool-Allahsaww, and at the moment, who?’ So Hisham said, ‘This here is the guideasws to whom the riders travel and heasws informs us with the news of the sky and the earth, and is an inheritor from a fatherasws, and from a grandfatherasws’.

The Syrian said, ‘So how would it be for me that I would come to know that?’ Hisham said, ‘Ask himasws about whatever comes to you’. The Syrian said, ‘My excuses are cut off, so upon me is the question’. So Abu Abdullahasws said: ‘O Syrian! Iasws shall inform you how your journey was, and how your travel path was. It was such and such’. So the Syrian turned facing, saying, ‘Youasws speak the truth. I submit to Allahazwj (become Muslim) this very moment’. So Abu Abdullahasws said: ‘But, at the moment, you believe in Allahazwj. 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, ‘Youasws speak the truth. So I, at this moment, testify that there is no god except Allahazwj, and that Muhammadsaww is Rasool-Allahsaww, and youasws are a successorasws of the successorsasws’.

Then Abu Abdullahasws turned towards Humran and heasws said, ‘You should flow the speech upon the Hadeeth, so you would be correct’. And heasws turned towards Hisham Bin Salim and heasws said, ‘You intend the Hadeeth but you do not recognise it’. Then heasws turned towards Al-Ahowl and heasws said: ‘You analogise, dodging (issues), breaking the falsehood with the falsehood, except that your falsehood was victorious’. Then heasws turned towards Qays Al-Masir and heasws said: ‘You spoke, and you were as close as you can happen to be from the Hadeeth from Rasool-Allahsaww (while using a method) as remote as can happen to be from himsaww. 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 Allahazwj, heasws would be saying to Hisham close to what heasws said to them both’. Then heasws 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 Allahazwj so Desires’.4

5ـ 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 Aliasws Bin Al-Husaynasws 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 fatherasws or your uncleasws, I would go out with himasws’. 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 Allahazwj 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 Allahazwj 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 fatherasws upon the meal, so heasws would feed me morsels of chunky parts, and heasws would cool the hot morsels for me until it would cool down, out of compassion upon me, and (you reckon) heasws would not be compassionate upon me from the heat of the Fire (of Hell), when heasws informed you of the (correct) Religion and heasws would not inform me with it?’

So I said to him, ‘May I be sacrificed for you! It was from hisasws compassion upon you from the heat of the Fire (of Hell) that heasws did not inform you, out of fear upon you, that you might not accept it so you would enter the Fire, and heasws informed me. I, so if I were to accept, I would attain salvation, and if I do not accept, heasws 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 Prophetsas?’ He said, ‘But, the Prophetsas 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 heasws not inform them until they did, that they should not plot against himas? But, heas concealed that from them. So, such was your fatherasws. Heasws concealed from you because heasws feared that upon you’.

He Said, ‘So he (Zayd) said, ‘But, by Allahazwj! While I say that your companion (Imamasws) had narrated to me at Al-Medina that I would be killed and crucified at Al-

Kunasa, and that in hisasws presence was a Parchment wherein was (written) my murder and my crucifixion’.

So I went for Hajj and I discussed with Abu Abdullahasws with the words of Zayd and what I said to him. So heasws 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 ـ بَابُ طَبَقَاتِ الْأَنْبِيَاءِ وَالرُّسُلِ وَالْأَئِمَّةِ عليهم‌السلام‌

Chapter 2 – The categories of the Prophetsasws, and the Rasoolsas, and the Imamsasws

1ـ 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 Abdullahasws said: ‘The Prophetsas and the Rasoolsas are upon four categories. So there is a Prophetas Who is Given the News within himselfas, without (responsibility of) inviting the others; and there is a Prophetas who sees (dream) in the sleep and he hears the voice, and does not see him (Jibraeelas) while awake, and is not Sent to any one, and upon him is an Imam similar to what Ibrahimas was upon Lotas.

And there is a Prophetas who sees (a dream) in hisas sleep, and hears the voice, and sees the Angel, and heasws has been Sent to a (particular) group, be they little or more, like Yunusas was. Allahazwj Said to Yunusas [37:147] And We sent him to a hundred thousand, or more’. Heasws said: ‘(The words) ‘Or more’ refers to thirty thousand, and upon himas would be an Imam, and heas sees in hisas sleep, and hears the voice, and sees while awake, and he would be an Imam like the Determined Ones (Ul Al-Azam), and Ibrahimas was a Prophetsaww, and was not an Imam until Allahazwj 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

2ـ 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 Abdullahasws saying: ‘Allahazwj Blessed and High Took Ibrahimas as a servant before Heazwj Took himas as a Prophetas, and that Allahazwj Took himas as a Prophet before Heazwj Took himas as a Rasoolas, and that Allahazwj Took himas as a Rasoolas before Heazwj Took himas as a friend, and that Allahazwj Took himas as a friend before Heazwj Took himas as an Imam.

So when the things were gathered for himas, Heazwj Said [2:124] I Make you to be an Imam of the people. So it was a great matter in the eyes of Ibrahimas, so heas said [2:124] Ibrahim said: And from my offspring? He Said: My Covenant cannot be attained by the unjust’. Heasws said: ‘The foolish cannot happen to be an Imam of the pious’.7

3ـ 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 Abdullahasws saying, ‘The chiefs of the Prophetsas and the Mursilsas are five, and theyas are the Determined Ones (Ul Al-Azm) from the Rasoolsas, and upon themasws is the pole of the grind-mill (the central role) – Noahas, and Ibrahimas, and Musaas, and Isaas, and Muhammadsaww, may Salawat be upon themas and upon the entirety of the Prophetsas’.8

4ـ 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’farasws, said, ‘I heard himasws saying: ‘Allahazwj Took Ibrahimas as a servant before Heazwj Took himas as a Prophetas, and Took himas as a Prophetas before Heazwj Took himas as a Rasoolas, and Took himas as a Rasoolas before Heazwj Took himas as a friend, and Took himas as a friend, before Heazwj Took himas as an Imam.

So when these things were gathered for himas and were in hisas hand, Heazwj Said to himas [2:124] I Make you to be an Imam of the people. So it was a great matter in the eyes of Ibrahimas, so heas said: ‘O Lordazwj! [2:124] And from my offspring? He Said: My Covenant cannot be attained by the unjust’.9

3 ـ بَابُ الْفَرْقِ بَيْنَ الرَّسُولِ وَالنَّبِيِّ وَالْمُحَدَّثِ‌

Chapter 3 – The difference between the Rasoolas, and the Prophetas, and the Muhaddith

1ـ 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’farasws about the Words of Allahazwj Mighty and Majestic [19:51] and he was a Rasool, a Prophet, ‘What is the Rasoolas, and what is the Prophetas?’ Heasws said: ‘The Prophetas is the one who sees in hisas dream, and hears the voice and does not see the Angel; and the Rasoolas is the one who hears the voice, and sees in the dream, and see the Angel’.

I said, ‘The Imamasws, what is hisasws status?’ Heasws said: ‘Heasws hears the voice, and does not see (in the dream) and does not see the Angel (while awake)’. Then heasws 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

2ـ 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-Rezaasws, ‘May I be sacrificed for youasws! Inform me, what is the difference between the Rasoolas, and the Prophetas, and the Imamasws?’ He said, ‘So heasws wrote, or said: ‘The difference between the Rasoolas, and the Prophetas, and the Imamasws is that the Rasoolas is one Jibraeelas descends unto. So heas sees himas and hears hisas speech, and the Revelation descends unto himas, and sometimes heas sees in hisas dream approximately a dream of Ibrahimas; and the Prophetas sometimes hears the speech, and sometimes sees the person and does not hear; and the Imamasws, heasws is one who hears the speech and does not see the person’.11

3ـ 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’farasws about the Rasoolas, and the Prophetas, and the Muhaddath’. Heasws said: ‘The Rasoolas is one to who Jibraeelas comes to face to face. So heas sees himas and speaks to himas. So this is the Rasoolas. And as for the Nabi, so heas is the one who sees in hisas dream approximate to a dream of Ibrahimas and approximately what Rasool-Allahsaww saw from the reasons of the Prophet-hood before the Revelation, until hesaww did see Jibraeelas from the Presence of Allahazwj with the Message.

And it was so that Muhammadsaww, when the Prophet-hood and the Message was gathered for himsaww from the Presence of Allahazwj, Jibraeelas came over to himas, and spoke to himsaww face to face; and from the Prophetsas is one for whom the Prophet-hood is gathered to, and heas sees in hisas dream, and the Spirit comes over to himas, and speaks to himas, and discusses with himas from without himas happening to see it while awake; and as for the Muhaddath, so heasws is the one who is narrated to, so heasws hears, and does not see (while awake) nor does heasws see during hisasws dream’.12

4ـ 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 الله (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 الله كَيْفَ يَعْلَمُ أَنَّ الَّذِي رَأَى فِي النَّوْمِ حَقٌّ وَأَنَّهُ مِنَ الْمَلَكِ قَالَ يُوَفَّقُ لِذَلِكَ حَتَّى يَعْرِفَهُ لَقَدْ خَتَمَ الله 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’farasws and Abu Abdullahasws regarding Hisazwj 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 youasws! This is not our recitation. So what is the Rasoolas, and the Prophetas, and the Muhaddath?’ Heasws said: ‘The Rasoolas is one to whom the Angel appears, so heas speaks to himas. And the Prophetas, heas is the one who sees in hisas dream, and sometimes the Prophet-hood and the Message is gathered for himas to one; and the Muhaddath is oneasws who hears the voice, and does not see the image’.

He (the narrator) said, ‘I said, ‘May Allahazwj Keep youasws well! How does heas (a Prophetas) know that the one whom heas saw in hisas dream, is true, and that he is from the Angels?’ Heasws said: ‘Heas reconciles to that until heas recognises him. Allahazwj has Ended the Books by your Book (Quran), and Ended the Prophetsas by your Prophetsaww’. 14

4 ـ بَابُ أَنَّ الْحُجَّةَ لَاتَقُومُ لِلّهِ عَلى خَلْقِهِ إِلاَّ بِإِمَامٍ

Chapater 4 – The Divine Authority cannot be established for Allahazwj upon Hisazwj creatures except by an Imamasws

1ـ 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-Salihasws (7th Imamasws) having said: ‘The Divine Authority of Allahazwj cannot be established upon Hisazwj creatures except by an Imamasws until Heazwj is recognised’.15

2ـ 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-Rezaasws saying that Abu Abdullahasws said: ‘The Divine Authority of Allahazwj Mighty and Majestic cannot be established upon Hisazwj creatures except by an Imamasws until Heazwj is recognised’.16

3ـ 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-Rezaasws having said: ‘The Divine Authority of Allahazwj cannot be established upon Hisazwj creatures except by an Imamasws until Heazwj is recognised’.17

4ـ 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 Abdullahasws said: ‘The Divine Authority (was) before the people, and (is) with the people, and (will be) after the people’.18

5 ـ بَابُ أَنَّ الْأَرْضَ لَاتَخْلُو مِنْ حُجَّةٍ‌

Chapter 5 – The earth cannot be empty from a Divine Authority

1ـ 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 Abdullahasws, ‘Can the earth happen to be and there isn’t an Imamasws in it?’ Heasws said: ‘No’. I said, ‘Can there happen to be two Imamsasws (at the same time)?’ Heasws said: ‘No, except that one of the two would be silent’.19

2ـ 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 Abdullahasws, said, ‘I heard himasws saying: ‘The earth cannot be empty except there would be an Imamasws so that if the Momineen exceed in something, heasws would return them, and if they are deficient in something, heasws would complete it for them’.20

3ـ 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 Abdullahasws having said: ‘The earth will not cease to be except for Allahazwj there would be the Divine Authority in it. Heasws would recognise the Permissible and the Prohibitions and heasws would be inviting the people to the Way of Allahazwj’.21

4ـ 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 Abdullahasws, said, ‘I said to himasws, ‘Can the earth remain (existing) without an Imamasws: ‘Heasws said: ‘No’.22

5ـ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَحَدِهِمَا (عَلَيْهما 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 Imamasws) having said: ‘Allahazwj will not Leave the earth without a knowledgeable oneasws, and had it not been for that, the Truth would not be recognised from the falsehood’.23

6ـ 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 Abdullahasws having said: ‘Allahazwj is more Majestic and More Magnificent than that Heazwj would Leave the earth without a Just Imamasws’.24

7ـ 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-Momineenasws, that Amir Al-Momineenasws said: ‘O Allahazwj! Youazwj do not Leave Yourazwj earth from a Divine Authority of Yoursazwj upon Yourazwj creatures’.25

8ـ 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’farasws having said: ‘By Allahazwj! Allahazwj did not Leave the earth since Heazwj Captured (the soul of) Adamas, except therein was an Imam Heazwj Guided with to Allahazwj, and he was Hisazwj Divine Authority upon Hisazwj servants; and the earth cannot remain without an Imamasws, a Divine Authority of Allahazwj upon Hisazwj creatures’.26

9ـ 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-Hassanasws said: ‘The earth cannot be empty from a Divine Authority, and Iasws, by Allahazwj, am that Divine Authority’.27

10ـ 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 Abdullahasws, ‘Can the earth remain without an Imamasws?’ Heasws said: ‘If the earth were to remain without an Imamasws, it would be bog down (its inhabitants)’.28

11ـ 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-Rezaasws, said, ‘I said to himasws, ‘Can the earth remain without an Imamasws?’ Heasws said: ‘No’. I said, ‘But we are reporting from Abu Abdullahasws that it would not remain without an Imamasws except that it would bog down upon the inhabitants of the earth, or upon the servants’. So heasws said: ‘No. It would not remain when it bogs down (its inhabitants)’.29

12ـ 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’farasws having said: ‘If the Imamasws 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

13ـ 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-Rezaasws, ‘Would the earth remain without an Imamasws?’ Heasws said: ‘No’. I said, ‘We are reporting that it would not remain except that Allahazwj Mighty and Majestic would Bog it down upon the servants’. Heasws said: ‘It would not remain except it would bog down (its inhabitants)’.31

6 ـ 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

1ـ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ ابْنِ الطَّيَّارِ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (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 Abdullahasws saying: ‘If there do not remain in the earth except for two, one of the two would be the Divine Authority’.32

2ـ 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 الله (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 Abdullahasws 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

3ـ مُحَمَّدُ بْنُ يَحْيَى عَمَّنْ ذَكَرَهُ عَنِ الْحَسَنِ بْنِ مُوسَى الْخَشَّابِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ كَرَّامٍ قَالَ قَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) لَوْ كَانَ النَّاسُ رَجُلَيْنِ لَكَانَ أَحَدُهُمَا الامَامَ وَقَالَ إِنَّ آخِرَ مَنْ يَمُوتُ الامَامُ لِئَلا يَحْتَجَّ أَحَدٌ عَلَى الله عَزَّ وَجَلَّ أَنَّهُ تَرَكَهُ بِغَيْرِ حُجَّةٍ لله 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 Abdllahasws said: ‘If the people were (only) two men, it would be so that one of the two would be the Imamasws’.

And heasws said: ‘The last one to be dying would be the Imamasws, lest anyone could argue against Allahazwj Mighty and Majestic that Heazwj Left him to be without a Divine Authority of Allahazwj upon him’.34

4ـ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنِ ابْنِ سِنَانٍ عَنْ حَمْزَةَ بْنِ الطَّيَّارِ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (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 Abdullahasws 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 (heasws said): ‘The second one would be the Divine Authority’.

The doubt is from Ahmad Bin Muhammad (the fourth narrator).35

5ـ أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنِ النَّهْدِيِّ عَنْ أَبِيهِ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي عَبْدِ الله (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 Abdullahasws, said, ‘I heard himasws saying: ‘If it was so that there do not happen to be in the earth except for two, it would be so that the Imamasws would be one of the two’.36

7 ـ بَابُ مَعْرِفَةِ الْإِمَامِ وَالرَّدِّ إِلَيْهِ‌

Chapter 7 – Recognition of the Imamasws and the referring (of the matters) to himasws

1ـ 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 الله مَنْ يَعْرِفُ الله فَأَمَّا مَنْ لا يَعْرِفُ الله فَإِنَّمَا يَعْبُدُهُ هَكَذَا ضَلالاً قُلْتُ جُعِلْتُ فِدَاكَ فَمَا مَعْرِفَةُ الله قَالَ تَصْدِيقُ الله عَزَّ وَجَلَّ وَتَصْدِيقُ رَسُولِهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَمُوَالاةُ علي (عَلَيْهِ السَّلام) وَالائْتِمَامُ بِهِ وَبِأَئِمَّةِ الْهُدَى (عَلَيْهم السَّلام) وَالْبَرَاءَةُ إِلَى الله عَزَّ وَجَلَّ مِنْ عَدُوِّهِمْ هَكَذَا يُعْرَفُ الله 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’farasws said to me: ‘But rather, he worships Allahazwj, the one who recognises Allahazwj. So, as for the one who does not recognise Allahazwj, so rather he is worshipping Himazwj like this, ‘ ضَلَالًَ ’ (under dark covers of kufr) erroneously’.

I said, ‘May I be sacrificed for youasws! So what is the recognition of Allahazwj?’ Heasws said: ‘Ratification of Allahazwj Mighty and Majestic, and ratification of His Rasoolsaww, and the Master of the Command Aliasws, and the following with himasws and the Imamsasws of the Guidance, and the disavowing to Allahazwj from their enemies. Like this, Allahazwj Mighty and Majestic is recognised’.37

2ـ الْحُسَيْنُ عَنْ مُعَلىً عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ أَحْمَدَ بْنِ عَائِذٍ عَنْ أَبِيهِ عَنِ ابْنِ أُذَيْنَةَ قَالَ حَدَّثَنَا غَيْرُ وَاحِدٍ عَنْ أَحَدِهِمَا (عَلَيْهما السَّلام) أَنَّهُ قَالَ لا يَكُونُ الْعَبْدُ مُؤْمِناً حَتَّى يَعْرِفَ الله 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 Imamasws) having said: ‘The servant cannot happen to be a Momin until he recognises Allahazwj, and Hisazwj Rasoolsaww, and the Imamsasws, all of themasws, and the Imamasws of his time period, and he refers (all his matters) to himasws, and submits to himasws’.

Then heasws said: ‘How can he recognise the last oneasws while he is ignorant of the first oneasws?’.38

3ـ 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’farasws, ‘Inform me about recognition of the Imamasws from you (Imamsasws). Is it an Obligation upon the entirety of the creatures?’ So heasws said: ‘Allahazwj Mighty and Majestic Sent Muhammadasws to the people altogether as a Rasoolsaww and a Divine Authority of Allahazwj upon the entirety of Hisazwj creatures in Hisazwj earth.

So the one who believes in Allahazwj, and in Muhammadsaww as a Rasoolsaww of Allahazwj, and follows himasws and ratifies himsaww, so the recognition of the Imamasws from usasws is an Obligation upon him; and the one who does not believe in Allahazwj and in Hisazwj Rasoolsaww, and does not follow himsaww and does not ratify himsaww and recognise both their rights, so how can the recognition of the Imamasws Obligate upon him while he does not believe in Allahazwj and Hisazwj Rasoolsaww and recognise both their rights?’

He (the narrator) said, ‘I said, ‘So what are you saying regarding the one who believes in Allahazwj and Hisazwj Rasoolsaww with regards to the entirety of what Allahazwj has Revealed, would it Obligate upon those ones the right of yourasws recognition?’. Heasws said: ‘Yes. Aren’t they reognising so and so, and so and so?’ I said, ‘Yes’. Heasws said: ‘Is it your view that Allahazwj is the Oneazwj Who Caused the recognition of those (two) to occur into their hearts? By Allahazwj! Allahazwj did not Cause the occurrence of that into their hearts, except (it was) the Satanla. No, by Allahazwj! None inspires the Momineen of ourasws rights except for Allahazwj Mighty and Majestic’.39

4ـ عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ عَنْ جَابِرٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) 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’farasws saying: ‘But rather, he recognises Allahazwj Mighty and Majestic and worships Himazwj, the one who recognises Allahazwj and recognises his Imamasws from usasws the Peopleasws of the Household; and the one who does not recognise Allahazwj Mighty and Majestic and does not recognise his Imamasws from usasws the Peopleasws of the Household, so rather he is recognising and worshipping other than Allahazwj. Like this, by Allahazwj, is the straying!’.40

5ـ 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 Abdullahasws about the Imamsasws after the Prophetsaww. So heasws said: ‘Amir Al-Momineenasws was an Imamasws, then Al-Hassanasws was an Imamasws, and Al-Husaynasws was an Imamasws, and Aliasws Bin Al-Husaynasws was an Imamasws, and Muhammadasws Bin Aliasws was an Imamasws.

The one who denies that, he would be like the one who denies the recognition of Allahazwj Blessed and High, and recognition of Hisazwj Rasoolsaww’.

Then he (the narrator) said, ‘I said, ‘Then youasws, may I be sacrificed for youasws!’ So I reiterated it upon himasws three times. So heasws said to me: ‘Iasws rather, narrated to you in order for you to become from the witnesses of Allahazwj Blessed and High in Hisazwj earth’.41

6ـ 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 فِيها 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 Abdullahasws 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.

Allahazwj Blessed and High does not Accept except for the righteous deeds nor does Allahazwj Accept except for the loyalty with the stipulation and the Covenants. So the one who is loyal to Allahazwj Mighty and Majestic with Hisazwj Stipulation and works upon what is described in his Covenant, would attain what is in Hisazwj Presence, and Heazwj would Complete whatever Heazwj Promised him.

Allahazwj 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 Heazwj Said [20:82] And I am Forgiving to him who repents and believes and does righteous deeds, then follows the right Guidance’.

And heasws said: ‘But rather, Allahazwj Accepts from the pious. So the one who fears Allahazwj with regards to what Heazwj Commanded him, would meet Allahazwj as a believer in whatever Muhammadsaww 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.

Allahazwj Linked the obedience to a Master of Hisazwj Command with the obedience to Hisazwj Rasoolsaww, and the obedience to Hisazwj Rasoolsaww with obedience to Himazwj. So the one who neglects the obedience to a Master of the Command would have neither obeyed Allahazwj nor Hisazwj Rasoolsaww, and it is the acknowledgement with whatever was Revealed from the Presence of Allahazwj 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 Heazwj 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.

Allahazwj had Selected the Rasoolsas for Hisazwj Command. Then Heazwj Selected themas Ratifying with that in Hisazwj Warning, so Heazwj 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-Allahsaww and the Peopleasws of hissaww Household, and be acknowledging with whatever has been Revealed from the Presence of Allahazwj, and follow the Ahadeeth of the Guidance, for theyasws are the signs of honesty and piety, and know that if a man was to deny Isaas Bin Maryamas and accepts the ones besides himas from the Rasoolsas has not believed.

Navigate the road by seeking the beacons, and seek it from behind the veil of the الْْثَارَ ‘ ’ Signs (Ahadeeth), you would be completing the matter of your Religion and you would be believers in Allahazwj, your Lordazwj’.42

7ـ 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 Abdullahasws having said: ‘Allahazwj Refused to Flow the things except by causes. Thus, Heazwj 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 himasws the one who recognised it, and he was ignorant of himasws the one who was ignorant of it. That, is Rasool-Allahsaww and usasws’.43

8ـ 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’farasws saying: ‘Everyone who makes it a Religion of Allahazwj Mighty and Majestic by worship, fighting against his own self, and there is no Imamasws for him from Allahazwj, so his striving would be without Acceptance and he would stray confused and Allahazwj 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 Allahazwj O Muhammad, is the one from this community who wakes up in the morning with no Imamasws for him from Allahazwj 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 Allahazwj. 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

9ـ الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمْهُورٍ عَنْ عَبْدِ الله بْنِ عَبْدِ الرَّحْمَنِ عَنِ الْهَيْثَمِ بْنِ وَاقِدٍ عَنْ مُقَرِّنٍ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ جَاءَ ابْنُ الْكَوَّاءِ إِلَى أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ وَعَلَى الاعْرافِ رِجالٌ يَعْرِفُونَ كُلاً بِسِيماهُمْ فَقَالَ نَحْنُ عَلَى الاعْرَافِ نَعْرِفُ أَنْصَارَنَا بِسِيمَاهُمْ وَنَحْنُ الاعْرَافُ الَّذِي لا يُعْرَفُ الله عَزَّ وَجَلَّ إِلا بِسَبِيلِ مَعْرِفَتِنَا وَنَحْنُ الاعْرَافُ يُعَرِّفُنَا الله عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ عَلَى الصِّرَاطِ فَلا يَدْخُلُ الْجَنَّةَ إِلا مَنْ عَرَفَنَا وَعَرَفْنَاهُ وَلا يَدْخُلُ النَّارَ إِلا مَنْ أَنْكَرَنَا وَأَنْكَرْنَاهُ إِنَّ الله 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 Abdullahasws saying: ‘Ibn Al-Kawwa came over to Amir Al-Momineenasws and he said, ‘O Amir Al-Momineenasws [7:46] and upon the heights there shall be men recognising all by their marks. So heasws said: ‘Weasws would be upon the Heights. Weasws would recognise ourasws helpers by their marks, and weasws are the recognisers who, Allahazwj Mighty and Majestic cannot be recognised except by the way of ourasws recognition, and weasws are the recognisers whom Allahazwj 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 weasws recognise him, and none shall enter the Fire except the one who denies usasws and weasws deny him.

Surely, if Allahazwj Blessed and High had Desired to, would have Introduce Himselfazwj to the servant. But, Heazwj Made usasws to be Hisazwj Door, and Hisazwj Bridge, and Hisazwj Way, and the Face which comes from Himazwj. So the one who turns away from ourasws Wilayah, or prefers others over usasws, 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 usasws, to clear springs flowing by the Command of its Lordazwj, neither there being a depletion for it nor a termination’.45

10ـ 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’farasws 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

11ـ 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 Abdullahasws regarding the Words of Allahazwj Mighty and Majestic [2:269] and whoever is Give the Wisdom, he indeed is Given a lot of good. So heasws said: ‘Obedience to Allahazwj and the recognition of the Imamasws’.47

12ـ 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’farasws said to me: ‘Do you recognise your Imamasws?’ I said, ‘Yes, by Allahazwj, before I came out from Al-Kufa’. So heasws said: ‘Then it is sufficient for you’.48

13ـ 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’farasws saying regarding the Words of Allahazwj 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 heasws said: ‘The dead do not recognise anything, and a Light by which he walks among the people is an Imamasws he follows with’.

(And for) [6:122] like him whose likeness is that of one in utter darkness whence he cannot come forth, heasws said: ‘The one who does not recognise the Imamasws’.49

14ـ 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 Abdullahasws having said: ‘Abu Ja’farasws said: ‘Abu Abdullah Al-Jadly came over to Amir Al-Momineenasws, so heasws said: ‘O Abu Abdullah! Shall Iasws inform you with the Words of Allahazwj 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-Momineenasws, may I be sacrificed for youasws’. So heasws said: ‘The good is the recognition of the Wilayah and ourasws love of the Peopleasws of the Household, and the evil is the denial of the Wilayah and usasws, hatred of the Peopleasws of the Household’. Then heasws recited these Verses’.50

8 ـ بَابُ فَرْضِ طَاعَةِ الْأَئِمَّةِ عليهم‌السلام‌

Chapter 8 – Necessity of obeying the Imamsasws

1ـ 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 لِلامَامِ 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’farasws 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 Imamasws after recognising himasws’.

Then heasws said: ‘Allahazwj 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

2ـ 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 Abdullahasws saying: ‘Iasws testify that Aliasws is an Imamasws, Allahazwj Imposed obedience to himasws; and that Al-Hassanasws is an Imamasws, Allahazwj Imposed obedience to himasws; and that Al-Husaynasws is an Imamasws, Allahazwj Imposed obedience to himasws; and that Aliasws Bin Al-Husaynasws is an Imamasws, Allahazwj Imposed obedience to himasws; and that Muhammadasws Bin Aliasws is an Imamasws, Allahazwj Imposed obedience to himasws’.52

3ـ 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 Abdullahasws saying: ‘Weasws are a people, Allahazwj Imposed obedience to usasws, and you are following the oneasws, the people would not be excused of their ignorance of himasws’.53

4ـ 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’farasws regarding the Words of Allahazwj Mighty and Majestic [4:54] and We have Given them a Grand Kingdom. Heasws said: ‘The Imposed obedience’.54

5ـ 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 Abdullahasws saying: ‘There is a participation between the successorsas and the Rasoolsas with regards to the obedience’.55

6ـ 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 Abdullahasws said: ‘Weasws are a people, Allahazwj Mighty and Majestic Necessitated obedience to usasws. For usasws are the spoils of war, and for usasws is the clean wealth, and weasws are the ones deeply rooted in the knowledge, and weasws are the envied ones for whom Allahazwj Said [4:54] Or do they envy the people for what Allah has given them of His grace?’.56

7ـ 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 Abdullahasws our words regarding the successorsasws, ‘Is obedience to themasws is a necessity?’. So heasws said: ‘Yes. Theyasws are the ones for whom Allahazwj the Exalted Said [4:59] O you who believe! Obey Allah and obey the Rasool and those in authority from among you; and theyasws the ones for whom Allahazwj Mighty and Majestic Said [5:55] But rather, only Allah is your Guardian and His Rasool and those who believe’.57

8ـ 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-Hassanasws, so he said, ‘Obeying to youasws is a necessity?’ So heasws said: ‘Yes’. He said, ‘Like obedience to Aliasws Bin Abu Talibasws?’ So heasws said: ‘Yes’.58

9ـ 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 Abdullahasws, said, ‘I asked himasws about the Imamsasws, ‘Are theyasws (all) flowing in the matter (Religion), and the obedience, with one flow?’ Heasws said: ‘Yes’.59

10ـ 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-Rezaasws at Khurasan, and in hisasws presence were a number from the Clan of Hashimas, and among them was Is’haq Bin Musa Bin Isa Al-Abbasy. So heasws said: ‘O Is’haq! It has reached measws that the people are saying that weasws are claiming that the people are ourasws slaves. No! By myasws relationship from Rasool-Alahsaww! Iasws did not say it at all, nor had Iasws heard it from myasws forefathersasws saying it, nor has it reached me from anyone from myasws forefathersasws having said it. But, Iasws am saying, the people are slaves of oursasws regarding the obedience, friends of oursasws in the Religion. So let the attendees deliver it to the absentees’.60

11ـ 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 Abdullahasws, said, ‘I heard himasws saying: ‘Weasws are those, obedience to whom Allahazwj has necessitated. The people have no leeway except recognising usasws, nor are the people excused of being ignorant of usasws. The one who recognises usasws would be a Momin, and the one who denies usasws would be a disbeliever, and the one who does not recognise usasws and does not deny usasws, would be a strayer until he returns to the guidance which Allahazwj has Necessitated upon him, from being obedient to usasws, the Obligatory. So if he was to die upon his straying, Allahazwj will Do with him whatever Heazwj so Desires to’.61

12ـ 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 himasws about the most superior of what the servant can be near to Allahazwj Mighty and Majestic with. Heasws said: ‘The most superior of what the servants can be closer to Allahazwj Mighty and Majestic with is the obedience to Allahazwj, and obedience to Hisazwj Rasoolsaww, and obedience to the Master of the Command (Ul Al-Amr)’.

Abu Ja’farasws said: ‘Love for usasws is the Eman and hatred for usasws is the disbelief’.62

13ـ 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’farasws, ‘Shall I present to youasws my Religion which I have made a Religion of Allahazwj Mighty and Majestic with?’ So heasws said: ‘Give!’.

He (the narrator) said, ‘So I said, ‘I testify that there is no god except Allahazwj Alone, there being no associates for Himazwj, and that Muhammadsaww is Hisazwj servant and Hisazwj Rasoolsaww, and the acknowledgement with whatever has come from the Presence of Allahazwj, and that Aliasws was an Imamasws. Allahazwj Necessitated obedience to himasws. Then, after himasws Al-Hassanasws was an Imamasws. Allahazwj Necessitated obedience to himasws. Then, after himasws Al-Husaynasws was an Imamasws. Allahazwj Necessitated obedience to himasws. Then after himasws Aliasws Bin Al-Husaynasws was an Imamasws. Allahazwj Necessitated obedience to himasws, until the matter has ended up to youasws’.

Then I said, ‘(Then it is) Youasws, may Allahazwj have Mercy on youasws!’ So heasws said: ‘This is the Religion of Allahazwj and the Religion of Hisazwj Angels’.63

14ـ 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 الله 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-Momineenasws, said, ‘Amir Al-Momineenasws said: ‘Know that the companionship of the knowledgeable oneasws and following himasws is a Religion Allahazwj has Made to be a Religion with, and obedience to himasws 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

15ـ 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 Abdullahasws, ‘Surely Allahazwj is more Majestic and more Benevolent than for Himazwj to be recognised due to Hisazwj creatures, but the creatures are being recognised due to Allahazwj’. Heasws said: ‘You speak the truth’.

I said, ‘Surely the one who recognises that there is a Lordazwj for him, so it would be befitting for him that he recognises that, for that Lordazwj is a Pleasure and Anger, and that he would not (be able to) recognise Hisazwj Pleasure and Hisazwj Anger except either by a Revelation or a Rasoolsaww. So the one to whom the Revelation does not come, so it is befitting for him that he seeks the Rasoolssaww, so when he meets up with himsaww, he should recognises that theyasws are the Divine Authorities and that for themasws is the necessitated obedience.

So I said to the people, ‘Aren’t you knowing that Rasool-Allahsaww, hesaww was the Divine Authority from Allahazwj upon Hisazwj creatures?’ They said, ‘Yes’. I said, ‘So when hesaww 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 Aliasws; 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 Aliasws did not go away until heasws left a Divine Authority to be after himasws just as Rasool-Allahsaww had left, and that the Divine Authority after Aliasws was Al-Hassan Bin Aliasws. And I testify that Al-Hassanasws, heasws did not go away until heasws left a Divine Authority to be from after himasws, just as hisasws fatherasws and hisasws grandfathersaww had left, and that the Divine Authority after Al-Hassanasws, was Al-Husaynasws, and obedience to himasws was a necessity’. So heasws said: ‘May Allahazwj have Mercy on you!’

So I kissed hisasws (fore) head and I said, ‘And I testify upon Al-Husaynasws that heasws did not go away until heasws left a Divine Authority to be from after himasws, being Aliasws Bin Al-Husaynasws, and it was so that obedience to himasws was a necessity’. So heasws said: ‘May Allahazwj have Mercy on you!’

So I kissed hisasws (fore) head and I said, ‘And I testify upon Aliasws Bin Al-Husaynasws that heasws did not go away until heasws left a Divine Authority to be from after himasws, being Muhammadasws Bin Aliasws Abu Ja’farasws, and it was so that obedience to himasws was a necessity’. So heasws said: ‘May Allahazwj have Mercy on you!’

I said, ‘Give me yourasws head until I kiss it’. So heasws laughed. I said, ‘May Allahazwj Keep youasws well! I know full well that yourasws fatherasws did not go away until heasws left a Divine Authority to be from after himasws, just as hisasws father had left, and I testify with Allahazwj that youasws are the Divine Authority, and that obedience to youasws is a necessity’.

So heasws said: ‘Stop! May Allahazwj have Mercy on you!’ I said, ‘Give me yourasws head, I shall kiss it’. So I kissed hisasws head. So heasws laughed and said: ‘Ask measws about whatever you so desire to, for Iasws will not deny you (an answer) after today, ever!’.65

16ـ 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 إِنَّما وَلِيُّكُمُ الله وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلاةَ وَيُؤْتُونَ الزَّكاةَ 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 Abdullahasws, ‘The successorsasws, is obedience to themasws a necessity?’ Heasws said: ‘Yes. Theyasws are the those for whom Allahazwj Mighty and Majestic Said [4:59] O you who believe! Obey Allah and obey the Rasool and those in authority from among you; and theyasws the ones for whom Allahazwj 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

17ـ 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 Abdullahasws 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 Imamasws of the Muslims would complete hisasws proof and hisasws argumentation on the Day heasws meets Allahazwj Mighty and Majestic’.

Then heasws said: ‘Allahazwj Blessed and High is Saying [17:71] The Day when We will Call all human beings with their Imam’.67

9 ـ بَابٌ فِي أَنَّ الْأَئِمَّةَ عليهم‌السلام شُهَدَاءُ اللهِ عَزَّ وَجَلَّ عَلى خَلْقِهِ‌

Chapter 9 – Regarding that the Imamsasws are the witnesses of Allahazwj Mighty and Majestic upon Hisazwj creatures

1ـ 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 Abdullahasws said regarding the Words of Allahazwj 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? heasws said: ‘It was Revealed regarding the community of Muhammadsaww in particular. In every generation from them there is an Imamasws from us, a witness upon them, and Muhammadsaww is a witness upon usasws’.68

2ـ 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 Abdullahasws about the Words of Allahazwj 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. Heasws said: ‘Weasws are the medium nations, and weasws are the witnesses of Allahazwj upon Hisazwj creatures and Hisazwj Divine Authorities in Hisazwj earth’.

I said, ‘The Words of Allahazwj Mighty and Majestic [22:78] the nation of your father Ibrahim. Heasws Said: ‘It Means usasws in particular. Heazwj 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-Allahsaww is the witness upon usasws with whatever hesaww delivered to us from Allahazwj Mighty and Majestic, and weasws are the witnesses upon the people. So, the one who ratifies, weasws shall ratify him on the Day of Judgment, and the one who belies, weasws shall belie him on the Day of Judgment’.69

3ـ 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-Hassanasws about the Words of Allahazwj 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 heasws said: ‘Amir Al-Momineenasws, is the witness upon Rasool-Allahsaww, and Rasool-Allahsaww upon clear proof from hissaww Lordazwj’.70

4ـ 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’farasws, ‘The Words of Allahazwj 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.

Heasws said: ‘Weasws are the medium nation, and weasws are the witnesses of Allahazwj Blessed and High upon Hisazwj creatures, and Hisazwj Divine Authorities in Hisazwj 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. Heasws said: ‘It Means usasws, and weasws are the Chosen ones, and Allahazwj 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 usasws in particular, and Allahazwj Named you all as Muslims.

Allahazwj Named usasws 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-Allahsaww is the witness upon usasws with whatever hesaww delivered to usasws from Allahazwj Blessed and High, and weasws are the witnesses upon the people. So the one who ratifies on the Day of Judgment, weasws shall ratify him, and the one who belies, weasws shall belie him’.71

5ـ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ سُلَيْمِ بْنِ قَيْسٍ الْهِلالِيِّ 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-Momineenasws having said: ‘Allahazwj Blessed and High Purified usasws, and Protected usasws, and Made usasws witnesses upon Hisazwj creatures, and Hisazwj Divine Authorities in Hisazwj earth, and Made us to be with the Quran, and Made the Quran to be with usasws. Neither will weasws separate from it, nor will it separate from us’.72

10 ـ بَابُ أَنَّ الْأَئِمَّةَ عليهم‌السلام هُمُ الْهُدَاةُ

Chapter 10 – The Imamsasws, theyasws are the Guides

1ـ 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 Abdullahasws was asked about the Words of Allahazwj Mighty and Majestic [13:7] and for every people is a Guide. So heasws said: ‘Every Imamasws is a guide of the generation heasws is in’.73

2ـ 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’farasws regarding the Words of Allahazwj Mighty and Majestic [13:7] But rather, you are only a warner, and for every people is a Guide. So heasws said: ‘Rasool-Allahsaww is the warner, and for every era there would be a guide from usasws guiding them to what the Prophet of Allahazwj came with. Then the guide from after himasws is Aliasws, then the successorsasws, one after one’.74

3ـ 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 Abdullahasws, ‘[13:7] But rather, you are only a warner, and for every people is a Guide. So heasws said: ‘Rasool-Allahsaww is the warner, and Aliasws the guide’.

O Abu Muhammad! Is there a guide today?’ I said, ‘Yes, may I be sacrificed for youasws! There has not ceased to be from you (Imamsasws), a guide after a guide until it (Imamate) was handed over to youasws’. So heasws said: ‘May Allahazwj have Mercy on youasws, 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 onesasws who remain just as it flows among the onesasws of the past’.75

4ـ 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’farasws regarding the Words of Allahazwj 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 heasws said: رَسُولُ اللَّه (صل اللَّ عليه وآله) الْمُنْذِرُ وَ عَلِيٌّ الْهَادِي ‘Rasool-Allahsaww is the warner and Aliasws the Guide. But, by Allahazwj, it (Guidance) did not cease to be from usasws, and will not cease to be among usasws up to the Hour (Day of Judgment)’.76

11 ـ بَابُ أَنَّ الْأَئِمَّةَ عليهم‌السلام وُلَاةُ أَمْرِ اللهِ وَخَزَنَةُ عِلْمِهِ‌

Chapter 11 – The Imamsasws are the Masters of the Command (Wali Al-Amr) and the Treasurers of Hisazwj Knowledge

1ـ 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 Abdullahasws saying: ‘We are the Master of the Command of Allahazwj, and the treasurers of the Knowledge of Allahazwj, and the Repositories (Mines) of the Revelation of Allahazwj’.77

2ـ 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’farasws said to me: ‘By Allahazwj! Weasws are the treasurers of Allahazwj in Hisazwj sky and Hisazwj earth, neither upon gold nor upon silver, but upon Hisazwj Knowledge’.78

3ـ 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’farasws, said, ‘I said to himasws, ‘May I be sacrificed for youasws! What are youasws?’ Heasws said: ‘Weasws are the treasurers of the Knowledge of Allahazwj, and we are the translators of the Revelation of Allahazwj, and we are the preachers with Divine Authority upon the ones below the sky and the ones above the earth’.79

4ـ 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’farasws saying: ‘Rasool-Allahsaww said: ‘Allahazwj Blessed and High Said: “Iazwj Completed Myazwj Proof upon the wretched ones of yoursaww Community of the neglecting of the Wilayah of Aliasws and the successorsasws from after yousaww, in themasws is yoursaww Sunnah and the Sunnah of the Prophetsas from before yousaww, and theyasws are the treasurers upon Myazwj Knowledge from after yousaww”’.

Then heasws said: ‘Rasool-Allahsaww said: ‘Jibraeelas has informed mesaww of theirasws names and the names of theirasws forefathersasws’’.80

5ـ 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 Abdullahasws said: ‘O ibn Abu Yafour! Allahazwj is One, Unified with the Oneness, Unique with Hisazwj Command. So Heazwj Created the creatures and Heazwj Determined them for that Command. So weasws are theyasws, O Ibn Abu Yafour! So weasws are the Divine Authorities of Allahazwj among Hisazwj servant, and Hisazwj treasurers upon Hisazwj Knowledge, and the custodians of that’.81

6ـ 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’farasws, from Abu Al-Hassan Musaasws having said: ‘Abu Abdullahasws said: ‘Allahazwj Mighty and Majestic Created usasws, so excellent are ourasws creations, and Imaged usasws, so excellent are ourasws images, and Made usasws to be Hisazwj treasurers in Hisazwj sky and in Hisazwj earth, and for usasws the trees spoke, and by ourasws worship, Allahazwj Mighty and Majestic is worshipped, and had it not been for usasws, Allahazwj would not be worshipped’.82

12 ـ بَابُ أَنَّ الْأَئِمَّةَ عليهم‌السلام خُلَفَاءُ اللهِ عَزَّ وَجَلَّ فِي أَرْضِهِ وَأَبْوَابُهُ الَّتِي مِنْهَا يُؤْتى

Chapter 12 – The Imamsasws are the Caliphs of Allahazwj Mighty and Majestic in Hisazwj earth and Hisazwj Doors from which Heazwj is accessed

1ـ 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-Rezaasws saying: ‘The Imamsasws are the Caliphs of Allahazwj Mighty and Majestic in Hisazwj earth’.83

2ـ 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 Abdullahasws said: ‘The successosasws, theyasws are the doors of Allahazwj Mighty and Majestic which Heazwj can be accessed through these, and had it not been for themasws, Allahazwj Mighty and Majestic would not be recognised, and by themasws, Allahazwj Blessed and High has Argued upon Hisazwj creatures’.84

3ـ 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 Abdullahasws about the Words of Allahazwj, Majestic is Hisazwj 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. Heasws said: ‘Theyasws are the Imamsasws’.85

13 ـ بَابُ أَنَّ الْأَئِمَّةَ عليهم‌السلام نُورُ اللهِ عَزَّ وَجَلَّ

Chapter 13 The Imamsasws are the Light (نُورُ) of Allahazwj Mighty and Majestic

1ـ 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 الله عَزَّ وَجَلَّ فَ‏آمِنُوا بِالله وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنا فَقَالَ يَا أَبَا خَالِدٍ النُّورُ وَالله الائِمَّةُ مِنْ آلِ مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِه) إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ وَالله نُورُ الله الَّذِي أَنْزَلَ وَهُمْ وَالله نُورُ الله فِي السَّمَاوَاتِ وَفِي الارْضِ وَالله يَا أَبَا خَالِدٍ لَنُورُ الامَامِ فِي قُلُوبِ الْمُؤْمِنِينَ أَنْوَرُ مِنَ الشَّمْسِ الْمُضِيئَةِ بِالنَّهَارِ وَهُمْ وَالله يُنَوِّرُونَ قُلُوبَ الْمُؤْمِنِينَ وَيَحْجُبُ الله عَزَّ وَجَلَّ نُورَهُمْ عَمَّنْ يَشَاءُ فَتُظْلَمُ قُلُوبُهُمْ وَالله يَا أَبَا خَالِدٍ لا يُحِبُّنَا عَبْدٌ وَيَتَوَلانَا حَتَّى يُطَهِّرَ الله قَلْبَهُ وَلا يُطَهِّرُ الله قَلْبَ عَبْدٍ حَتَّى يُسَلِّمَ لَنَا وَيَكُونَ سِلْماً لَنَا فَإِذَا كَانَ سِلْماً لَنَا سَلَّمَهُ الله 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’farasws about the Words of Allahazwj Mighty and Majestic [64:8] Therefore believe in Allah and His Rasool and the Light which We have Sent down. So heasws said: ‘O Abu Khalid! The Light (النُّور), by Allahazwj, are the Imamsasws from the Progenyasws of Muhammadsaww up to the Day of Judgment, and theyasws, by Allahazwj, are the Light (النُّور) of Allahazwj which descended, and theyasws, by Allahazwj, are the Light (النُّور) of Allahazwj in the skies and in the earth, by Allahazwj!’.

O Abu Khalid! The Light (النُّور) of the Imamasws in the hearts of the Momineen is more radiant than the bright sun by the day. By Allahazwj! Theyasws are radiating the hearts of the Momineen and Heazwj Allahazwj Mighty and Majestic Blocks theirasws Light (النُّور) from the ones Heazwj so Desires to, so it darkens their hearts.

By Allahazwj, O Abu Khalid! No servant would respond to usasws and be in ourasws Wilayah until Allahazwj Cleans his heart, and Allahazwj does not Clean a heart of a servant until he submits to usasws and becomes submissive to usasws. So when he was submissive to usasws. Allahazwj would Secure him from the difficulties of the Reckoning, and Secure him from the great horrors of the Day of Judgment’.86

2ـ 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 (عَلَيْهم السَّلام)

Ali Bin Ibrahim, by his chain,

(It has been narrated) from Abu Abdullahasws regarding the Words of Allahazwj 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 Hisazwj Words and follow the Light which has been Sent down with him, these are the successful ones’. Heasws said: ‘The Light (النُّور) (Mentioned) in this place, is Ali Amir Al-Momineenasws and the Imamsasws’.87

3ـ 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’farasws, ‘Allahazwj has Given the People of the Book, a lot of good’. Heasws said: ‘And what is that?’ I said, ‘The Words of Allahazwj the Exalted [28:52] The ones to whom We Gave the Book before it, they are believers in it - up to Hisazwj Words [28:54] These shall be Granted their reward twice, because they were patient’. Heasws said: ‘Allahazwj has Given you all just as Heazwj has Given them’. Then heasws 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 Imamasws you are following with’.88

4ـ 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 (عَلَيْهم 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 بِهَا.

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’farasws about the Words of Allahazwj the Exalted [64:8] Therefore believe in Allah and His Rasool and the Light which We have Sent down. So heasws said: ‘O Abu Khalid! The Light (النُّور), by Allahazwj, are the Imamsasws. O Abu Khalid! The Light (النُّور) of the Imamasws in the hearts of the Momineen is more radiant than the bright sun by the day, and theyasws are those who are radiating the hearts of the Momineen, and Allahazwj Blocks theirasws Light from the ones who Heazwj so Desires to, to darken their hearts and they are covered by it’.89

5ـ عَلِيُّ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُّونٍ عَنْ عَبْدِ الله بْنِ عَبْدِ الرَّحْمَنِ الاصَمِّ عَنْ عَبْدِ الله بْنِ الْقَاسِمِ عَنْ صَالِحِ بْنِ سَهْلٍ الْهَمْدَانِيِّ قَالَ قَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) فِي قَوْلِ الله تَعَالَى الله نُورُ السَّماواتِ وَالارْضِ مَثَلُ نُورِهِ كَمِشْكاةٍ فَاطِمَةُ (عليها السلام) فِيها مِصْباحٌ الْحَسَنُ الْمِصْباحُ فِي زُجاجَةٍ الْحُسَيْنُ الزُّجاجَةُ كَأَنَّها كَوْكَبٌ دُرِّيٌّ فَاطِمَةُ كَوْكَبٌ دُرِّيٌّ بَيْنَ نِسَاءِ أَهْلِ الدُّنْيَا يُوقَدُ مِنْ شَجَرَةٍ مُبارَكَةٍ إِبْرَاهِيمُ (عَلَيْهِ السَّلام) زَيْتُونَةٍ لا شَرْقِيَّةٍ وَلا غَرْبِيَّةٍ لا يَهُودِيَّةٍ وَلا نَصْرَانِيَّةٍ يَكادُ زَيْتُها يُضِي‏ءُ يَكَادُ الْعِلْمُ يَنْفَجِرُ بِهَا وَلَوْ لَمْ تَمْسَسْهُ نارٌ نُورٌ عَلى‏ نُورٍ إِمَامٌ مِنْهَا بَعْدَ إِمَامٍ يَهْدِي الله لِنُورِهِ مَنْ يَشاءُ يَهْدِي الله لِلائِمَّةِ مَنْ يَشَاءُ وَيَضْرِبُ الله 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 الله لَهُ نُوراً إِمَاماً مِنْ وُلْدِ فَاطِمَةَ (عليها السلام) فَما لَهُ مِنْ نُورٍ إِمَامٍ يَوْمَ الْقِيَامَةِ وَقَالَ فِي قَوْلِهِ يَسْعى‏ نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمانِهِمْ 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 Abdullahasws said regarding the Words of Allahazwj 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) Fatimaasws, in which is a lamp Al-Hassanasws, the lamp is enclosed in a glass, Al-Husaynasws, (and) the glass is as if it were a brightly shining star Fatimaasws is the brightly shining star between the women of the world, lit from a blessed olive-tree of Ibrahimas neither eastern nor western neither Jewish nor Christian the oil of which is almost luminous illumination of the knowledge which almost explodes from herasws although fire does not touch it - Light upon Light – and Imamasws after an Imamasws Allah Guides to His Light whomsoever He Desires to Allahazwj Guides to the Imamasws whomsoever Heazwj so Desires to and Allah Strikes Examples for the people’.

I said, ‘(What about) [24:40] Or like utter darkness?’ Heasws 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 Imamsasws from the sonsasws of Syeda Fatimaasws so he has no Light for himself on the Day of Judgement’.

And heasws said regarding Hisazwj Words [57:12] their light would be running before them and on their right hand: ‘The Imamsasws 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’farasws, from his brotherasws Musaasws – similar to it.90

6ـ 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 Hassanasws, said, ‘I asked himasws about the Words of Allahazwj Blessed and High [61:8] They are intending to extinguish the Light of Allah with their mouths. Heasws said: ‘They are intending to extinguishing the Wilayah of Amir Al-Momineenasws by their mouths (by talking against it)’.

I said, ‘The Words of the Exalted but Allah will Complete His light’. Heasws said: ‘And Allahazwj will Complete the Imamate; and the Imamate, it is the Light (النُّور), 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’. Heasws said: ‘The Light (النُّور), it is the Imamasws’.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 ـ بَابُ أَنَّ الْأَئِمَّةَ عليهم‌السلام هُمْ أَرْكَانُ الْأَرْضِ

Chapter 14 – The Imamsasws, theyasws are the Stabiliers of the earth

1ـ 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 Abdullahasws having said: ‘Whatever Aliasws came with, take with it, and whatever heasws forbade from, refrain from it. It flows for himasws from the merits like what flowed for Muhammadazwj, and for Muhammadsaww is the merit upon the entirety of the creatures of Allahazwj Mighty and Majestic. The pursuer upon himasws regarding something from hisasws decisions is like the pursuer upon Allahazwj and upon Hisazwj Rasoolsaww, and the rejecter upon himasws regarding a small (matter) or a big (matter), would be within the limits of Shirk (Association) with Allahazwj.

It was so that Amir Al-Momineenasws was a Door of Allahazwj which one cannot approach except through himasws, and Hisazwj Way which, if one was to travel with other than it, he would perish; and similar to that, it flows for the Imamsasws of the Guidance, the one after the other. Allahazwj Made themasws as the stabilisers of the earth, lest it shakes with its inhabitants, and Hisazwj eloquent Divine Authorities upon the ones above the earth and the ones beneath the soil.

And Amir Al-Momineenasws was frequently saying,

‘Iasws am the ‘Allahazwj’s Distributor’ between the Paradise and the Fire, and Iasws am the Great Differentiator, and Iasws am the owner of the Staff and the Branding Iron. And they have acknowledged to measws, the entirety of the Angels and the Spirit, and the Rasoolsas, with similar to what they acknowledged to Muhammadsaww with, and Iasws am loaded upon like hissaww load, and it is the load of the Lordazwj.

And that (on the Day of Judgment), Rasool-Allahsaww would be Called, so hesaww would be clothed, and Iasws would be Called, so Iasws would be clothed; and hesaww would be Interrogated and Iasws would be Interrogated (about ourasws followers). So Iasws shall speak upon a limit of hissaww speaking. And Iasws have been Given qualities to that no one has preceded measws to these by anyone with before measws. Iasws know the deaths, and the tribulations, and the decisive sermons. Thus, nothing was missed out from measws, that which preceded measws, and nothing escapes from measws, that which is hidden from measws. Iasws give Glad Tidings by the Permission of Allahazwj, and Iasws will fulfill from it, all of that, from Allahazwj Who Enabled measws with regards to it by Hisazwj 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 Abdullahasws saying’, … then he mentioned the former Hadeeth’.1

2ـ عَلِيُّ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ شَبَابٍ 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 (عَلَيْهم 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 Abdullahasws. So heasws initiated us both by saying: ‘O Suleyman! Whatever has come from Amir Al-Momineenasws, take with it, and whatever heasws forbade from, refrain from it. It flows for himasws from the merit what flowed for Rasool-Allahsaww, and for Rasool-Allahsaww is the merit upon the entirety of the creatures of Allahazwj. The fault-finder upon Amir Al-Momineenasws regarding anything from hisasws decisions is like the faultfinder upon Allahazwj Mighty and Majestic and upon Hisazwj Rasoolsaw, and the rejecter upon himasws in a small (matter) or big would be within the limits of Shirk (Association) with Allahazwj.

It was so that Amir Al-Momineenasws was ‘Allahazwj’s Door’ no one can access it but through it, and Hisazwj Way which the one who travels with other than it, perishes, with that flowed the Imamsasws, one after one. Allahazwj Made themasws to be the Pivot of the earth, lest it shakes with its inhabitants, and Hisazwj eloquent Divine Authorities upon the ones above the earth and the ones beneath the soil’.

And heasws said: ‘Amir Al-Momineenasws said: ‘Iasws am ‘Allahazwj‘s Distributor’ of the Paradise and the Fire, and Iasws the Great Differentiator, and Iasws am the owner of the Staff and the Branding Iron; and they have acknowledged to measws the entirety of the Angels and the Spirit with the likes of what they acknowledged to Muhammadsaww. and Iasws am loaded upon like hissaww load, and it is the load of the Lordazwj.

And that (on the Day of Judgment) Rasool-Allahsaww would be Called, so hesaww would be clothed, and Iasws would be Called, so Iasws would be clothed; and Iasws shall be speaking upon a limit of hissaww speaking. And Iasws have been Given qualities what no one has preceded measws to these by anyone before measws. Iasws know the deaths, and the tribulations, and the decisive sermons. Thus, nothing was missed out from measws, that which preceded measws, and nothing escapes from measws, that which is hidden from measws. Iasws give Glad Tidings by the Permission of Allahazwj, and Iasws will fulfill from it, all of that, from Allahazwj Who Enabled measws with regards to it by Hisazwj Permission’.2

3ـ 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 (عَلَيْهم 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 لآِخِرِهِمْ 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’farasws having said: ‘A merit of Amir Al-Momineenasws is that whatever heasws came with, (you) take by it, and whatever heasws forbade from, refrain from it. It flows for himasws from the obedience after Rasool-Allahsaww, what flowed for Rasool-Allahsaww. And the merit is for Muhammadsaww. The one (trying to be) in front of himasws is like the one (trying to be) in front of Allahazwj and Hisazwj Rasoolsaww; and the one (trying to be more) meritorious (take a lead) over himasws is like the one (trying to be more) meritorious upon Rasool-Allahsaww, and the rejecter upon himasws regarding a small (matter) or big, would be within the limits of the Shirk (Association) with Allahazwj.

So if Rasool-Allahsaww is a Door of Allahazwj Which one cannot come to Himazwj except from it, and Hisazwj Way which the one who travels it arrives to Allahazwj Mighty and Majestic. It was like for Amir Al-Momineenasws from after himsaww, and it flowed for the Imamsasws, one after one. Allahazwj Mighty and Majestic Made themasws to be Pivot of the earth lest is shakes with its inhabitants, and pillars of Al-Islam, and the connection to the Way of Hisazwj Guidance. No guide can guide except by theirasws guidance, nor would one stray outside from the guidance except by being deficient in theirasws rights.

They are the Trustees of Allahazwj 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 themasws from Allahazwj similar to which flowed for theirasws first one, and no one would arrive to that except by the Assistance of Allahazwj.

And Amir Al-Momineenasws said: ‘Iasws am ‘Allahazwj‘s Distributor’ of Paradise and the Fire. None can enter it except upon a limit of myasws distribution, and Iasws am the Great Differentiator, and Iasws am the Imamasws of the ones after me and the communicator on behalf of the ones who were before measws. No one precedes me except Ahmadsaww, and Iasws and himsaww are upon one way, except that hesaww is the one called by hissaww name.

And Iasws have been Given six – Knowledge of the deaths, and the tribulations, and the successorship, and decisive sermons, and Iasws am the owner of the spheres and a state of the states, and Iasws 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 ـ بَابٌ نَادِرٌ جَامِعٌ فِي فَضْلِ الْإِمَامِ عليه‌السلام وَصِفَاتِهِ‌

Chapter 15 – Miscellaneous - Summarisation of the merits of the Imamasws and hisasws description

1ـ 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 اخْتِلافِ 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 الابَاطِيلَ 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 غَيْرَهُمْ 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 الله اصْطَفاهُ عَلَيْكُمْ وَزادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَالله يُؤْتِي مُلْكَهُ مَنْ يَشاءُ وَالله واسِعٌ عَلِيمٌ وَقَالَ لِنَبِيِّهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) أَنْزَلَ عَلَيْكَ الْكِتابَ وَالْحِكْمَةَ وَعَلَّمَكَ ما لَمْ تَكُنْ تَعْلَمُ وَكانَ فَضْلُ الله عَلَيْكَ عَظِيماً وَقَالَ فِي الائِمَّةِ مِنْ أَهْلِ بَيْتِ نَبِيِّهِ وَعِتْرَتِهِ وَذُرِّيَّتِهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) أَمْ يَحْسُدُونَ النَّاسَ عَلى‏ ما آتاهُمُ الله 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 الله 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 الله بِذَلِكَ لِيَكُونَ حُجَّتَهُ عَلَى عِبَادِهِ وَشَاهِدَهُ عَلَى خَلْقِهِ وَذلِكَ فَضْلُ الله يُؤْتِيهِ مَنْ يَشاءُ وَالله ذُو الْفَضْلِ الْعَظِيمِ فَهَلْ يَقْدِرُونَ عَلَى مِثْلِ هَذَا فَيَخْتَارُونَهُ أَوْ يَكُونُ مُخْتَارُهُمْ بِهَذِهِ الصِّفَةِ فَيُقَدِّمُونَهُ تَعَدَّوْا وَبَيْتِ الله الْحَقَّ وَنَبَذُوا كِتَابَ الله وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لا يَعْلَمُونَ وَفِي كِتَابِ الله الْهُدَى وَالشِّفَاءُ فَنَبَذُوهُ وَاتَّبَعُوا أَهْوَاءَهُمْ فَذَمَّهُمُ الله وَمَقَّتَهُمْ وَأَتْعَسَهُمْ فَقَالَ جَلَّ وَتَعَالَى وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَواهُ بِغَيْرِ هُدىً مِنَ الله إِنَّ الله لا يَهْدِي الْقَوْمَ الظَّالِمِينَ وَقَالَ فَتَعْساً لَهُمْ وَأَضَلَّ أَعْمالَهُمْ وَقَالَ كَبُرَ مَقْتاً عِنْدَ الله وَعِنْدَ الَّذِينَ آمَنُوا كَذلِكَ يَطْبَعُ الله عَلى‏ كُلِّ قَلْبِ مُتَكَبِّرٍ جَبَّارٍ وَصَلَّى الله 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-Rezaasws 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 Masterasws and let himasws know of the contests of the people regarding it.

So heasws smiled, then said: ‘O Abdul Aziz! The people are ignorant and are being deceived from their opinions. Allahazwj Mighty and Majestic did not Capture (the soul) of Hisazwj Prophetsaww until Heazwj Completed the Religion for himsaww, and Revealed the Quran unto himsaww 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 Heazwj Revealed regarding the Farewell Hajj, and it is at the end of hissaww 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 heasws did not pass away until heas clarified to hissaww 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 hesaww established Aliasws for them as a flag and an Imamasws. And hesaww did not neglect anything for them which the community would be needy to except that hesaww clarified it. So the one who claims that Allahazwj Mighty and Majestic did not Perfect Hisazwj Religion, so he has rejected the Book of Allahazwj, and the one who rejects the Book of Allahazwj, 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 Allahazwj Mighty and Majestic Specialised Ibrahimas the Friend with it, after the Prophet-hood and the Friendship, as a third in sequence, and a merit Heazwj Ennobled himas with, and was Intense in Mentioning with it, thus Heazwj Said 2:124] I will Make you an Imam of the people. So the Friend said in joyfulness with it And from my offspring? Allahazwj 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 Elitesasws.

Then Allahazwj Honoured himas by Making it (the Imamate) to be among hisas offspring of the elite peopleasws and the Purified ones, so Heazwj 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 hisas offspring, being inherited, by one from the other, generation after generation until Allahazwj Made the Prophetsaww 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 himsaww in particular, and hesaww collared it on Aliasws by the Command of Allahazwj the Exalted upon a Decree what Allahazwj had Imposed. So it (Imamate) came to be among hisasws offspring, the clean, those whom Allahazwj 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 Aliasws in particular, up to the Day of Judgment, where there would be no Prophetas after Muhammadsaww. So from where are these ignoramuses choosing? The Imamate, it is a status of the Prophetssa, and an inheritance of the successorsas. The Imamate is the Caliphate of Allahazwj and Caliphate of Rasool-Allahsaww, and position of Amir Al-Momineenasws, and an inheritance of Al-Hassanasws and Al-Husaynasws.

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 Imamasws 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 Imamasws permits the Permissible of Allahazwj and prohibits the Prohibitions of Allahazwj, and heasws establishes the Legal Penalties of Allahazwj, and heasws protects the Religion of Allahazwj and invites to the Way of hisasws Lordazwj by the Wisdom and the good advice and is the eloquent Divine Authority.

The Imamasws 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 Imamasws 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 Imamasws is the fresh water upon the thirsty, and the indicator upon the guide, and the saviour from the annihilation. The Imamasws 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 himasws, so he would be destroyed.

The Imamasws 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 Imamasws 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 Imamasws is a trustee of Allahazwj among Hisazwj creatures and Hisazwj Divine Authority upon Hisazwj servant in Hisazwj Country, and the Inviter to Allahazwj and the defender of the Sanctity of Allahazwj.

The Imamasws 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 Imamasws is one of hisasws time. Neither can anyone resemble himasws nor can a scholar be equivalent to himasws, nor can a replacement be found for himasws, nor is there an example for himasws, nor a match. Heasws is specialised with the (Divine) merits, all of it, without there being a seeking from himasws 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 Imamasws, or is able to choose himasws? 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 hisasws glories, or a merit from hisasws merits and are acknowledging the frustration and the deficiency.

And how can heasws be described with all of it or attributed with hisasws qualities, or anything from hisasws matters be understood, or someone can be found to stand in hisasws place and be needless with hisasws needlessness? No! How and where, and heasws 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 Progenyasws of the Rasoolsaww Muhammadsaww? By Allahazwj! 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 Imamasws 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 Allahazwj and the choice of Rasool-Allahsaww and the Peopleasws of hissaww 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 Imamasws, and the Imamasws 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 Rasoolsaww, and of the lineage of the purified, the chaste (mother). There would neither be a blemish in himasws regarding a lineage, nor can he equate with himasws, the one with the noble descent among the households of Qureysh, and heasws is of the offspring from Hashimas, and the family of the Rasoolsaww, and the Pleasure from Allahazwj Mighty and Majestic.

Heasws 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 Allahazwj Mighty and Majestic, an adviser to the servants of Allahazwj, a protector of the Religion of Allahazwj.

Surely the Prophetsas and the Imamsasws are Harmonised by Allahazwj, and Heazwj Gave them from the treasures of Hisazwj Knowledge and Hisazwj Wisdom what Heazwj did not Give to other than themasws. Thus, theirasws knowledge would happen to be above the knowledges of the people of the time. In Hisazwj 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 Hisazwj Words, of the Blessed and High [2:269] and whoever is Given the Wisdom, he indeed is Given a lot of good. And Hisazwj 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 Heazwj Said to Hisazwj Prophetsaww [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 Heazwj Said regarding the Imamsasws from the Peopleasws of the Household of Hisazwj Prophetsaww, and hissaww family, and hissaww 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 Allahazwj Mighty and Majestic Chooses himasws for the affairs of Hisazwj servants, Expands his chest for that, and Places springs of wisdom in hisasws chest, and Inspires the Knowledge with an Inspiration. So after it, heasws neither tires of answering (based on opinions), nor does heasws get confused with regards to it from the correct answer. Thus, heasws is infallible, Assisted, Harmonised, Protected. Heasws is secure from the mistakes, and the slips, and the short-comings. Allahazwj Specialises himasws with that in order for himasws to become Hisazwj Divine Authority upon Hisazwj servant, and Hisazwj witness upon Hisazwj 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 himasws, or can they chosen one be with this description so they would be putting him forward? They are transgressing, and Iasws swear by the House of Allahazwj, the Truth, and they [2:101] threw the Book of Allah behind their backs as if they knew nothing. And in the Book of Allahazwj is the Guidance, and the Healing. So they threw it and followed their own opinions, and Allahazwj 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 Allahazwj Send Salawat upon the Prophetsaww Muhammadsaww, and hissaww Progenasws, and submit abundant greetings’.4

2ـ 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 (عَلَيْهم السَّلام) فَلَيْسَ يَجْهَلُ حَقَّ هَذَا الْعَالِمِ إِلا شَقِيٌّ وَلا يَجْحَدُهُ إِلا غَوِيٌّ وَلا؛11ّّ 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 Abdullahasws in a sermon of hisasws mentioning therein the state of the Imamsasws and theirasws qualities: ‘Allahazwj Mighty and Majestic has Explained about Hisazwj Religion, by the Imamsasws of the Guidance from the Peopleasws of the Household of our Prophetsaww, and Cleared by themasws the way of Hisazwj Manifesto, and Opened by themasws the hidden springs of Hisazwj Knowledge.

So the one from the community of Muhammadsaww who recognises the Obligatory right of his Imamasws would find the sweet taste of his Eman, and would know the merits of charm of his Islam, because Allahazwj Blessed and High Appointed the Imamasws as a Knowledgeable one for Hisazwj creatures and Made himasws as a Divine Authority upon the people of hisasws cordiality and Hisazwj world, and Adorned himasws with a crown of dignity, and Covered himasws from the Light of the Compeller, extending by a cause, up to the sky. Neither would hisasws cordiality be cut off from himasws nor can anyone attain what is in the Presence of Allahazwj except by an aspect of hisasws cause, nor would Allahazwj Accept the deeds of the servant except by him having hisasws recognition.

So heasws is knowledgeable with whatever is referred unto himasws from the obscured mysteries, and the unknown Sunnahs, and doubts of strife. Therefore, Allahazwj will not Cease to Choose themasws for Hisazwj creatures, from the sonsasws of Al-Husaynasws, being from the posterity of each Imamasws, Choosing themasws for that, and Selecting themasws, and being Pleased with themasws for Hisazwj creatures, being Well-Satisfied with themasws.

Every time one of themasws passes away, heasws appoints for Hisazwj creatures, and Imamasws from hisasws posterity, as a clear flag, and a luminous guide, and a custodian Imamasws, and a Divine Authority, a knowledgeable oneasws, being an Imamasws from Allahazwj guiding with the Truth, and by it dealing out justice, being Divine Authorities of Allahazwj, and Hisazwj callers, and Hisazwj Shepherd upon Hisazwj creatures, making a Religion by guiding the servants. And the cities are commencing with theirasws light and by theirasws blessings the vegetation is growing.

Allahazwj had Made themasws 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 Allahazwj flows within themasws upon its Ordained matters. So the Imamasws, heasws is the Excellent, the amicable, and the trusted guide, and the establisher of the hopes. Allahazwj Chose himasws with that upon exactly it in the (realm of the) particles, where Heazwj Made himasws as a particle, and among the created beings where Heazwj Created himasws as a shadow before the creation of persons, on the right of Hisazwj Throne, being endowed with the Wisdom in the knowledge of the unseen in Hisazwj Presence.

Heazwj Choose himasws by Hisazwj Knowledge, and Selected himasws to Purify himasws, being a posterity from Adamas, and a best one from the offspring of Noahas, and a chosen one from the Progeny of Ibrahimas, and a descendant from Ismailas, and an elite from the family of Muhammadsaww.

Heasws does not cease to be a shepherd. Allahazwj Protects himasws, and Nourishing himasws by Hisazwj Veil, Expelling from himasws the traps of Ibleesla and hisla armies, Defending from himasws the darkness (evils) of the night and the blowings (spells) of every mischievous one, Exchanging it from himasws the effects of evil, freed from the deformities, Veiled from the scourges.

(Heasws is) infallible from the slips, Protected from the immoralities, all of them, well-known with the forbearance and the righteousness during hisasws youth, linked to the chastity, and the knowledge, and the virtues to its maximum, the command having been linked to hisasws fatherasws, being silent from speaking during hisasws lifetime.

So when the duration of hisasws fatherasws expires to the point that it ends up to the Determination of Allahazwj to Hisazwj Desire, and there comes the Intention from Allahazwj with regards to it to Hisazwj Love, and the duration of hisasws fatherasws reaches its end-point, so heasws passes away, and the Command of Allahazwj comes to himasws, from after himasws, and heasws is collared with Hisazwj Religion, and Made to be Hisazwj Divine Authority upon Hisazwj servants, and Hisazwj custodian in Hisazwj country, and Heazwj Assists himasws with Hisazwj Spirit.

And Heazwj Gives himasws Hisazwj Knowledge, and Informs himasws of the Decisive of Hisazwj Explanations, and Deposits Hisazwj secrets in himasws, and Delegates Hisazwj Command to himasws, and Informs himasws of the Preferred explanation of Hisazwj Knowledge, and Appoints himasws as a flag of Hisazwj creatures, and Makes himasws a Divine Authority upon the people of Hisazwj world, and as an illumination for the people of Hisazwj Religion, and the custodian upon Hisazwj servant.

Allahazwj is Pleased with himasws as an Imamasws for them, a receptacle of Hisazwj secrets, and as a protector of Hisazwj Knowledge, and as a guardian of Hisazwj Wisdom, and as a shepherd of Hisazwj Religion, as a deputy for Hisazwj Magnificent Command. And Heazwj Revives the Manifesto of Hisazwj Way by himasws, and (for) Hisazwj Impositions and Hisazwj legal penalties.

So heasws 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 himasws by the truthful ones from hisasws forefathers.

So, none would be ignorant of the rights of this knowledgeable oneasws except for a wretch, nor would he reject himasws except for a straying one, nor would he block from himasws except for the one audacious upon Allahazwj, Majestic and High’.5

16 ـ بَابُ أَنَّ الْأَئِمَّةَ عليهم‌السلام وُلَاةُ الْأَمْرِ وَهُمُ النَّاسُ الْمَحْسُودُونَ الَّذِينَ ذَكَرَهُمُ اللهُ عَزَّ وَجَلَّ‌

Chapter 16 – The Imamsasws are the Masters of the Command (Wali Al-Amr), and theyasws are the envied people whom Allahazwj Mighty and Majestic has Mentioned

1ـ 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 الله عَزَّ وَجَلَّ أَطِيعُوا الله 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 الله وَمَنْ يَلْعَنِ الله فَلَنْ تَجِدَ لَهُ نَصِيراً أَمْ لَهُمْ نَصِيبٌ مِنَ الْمُلْكِ يَعْنِي الامَامَةَ وَالْخِلافَةَ فَإِذاً لا يُؤْتُونَ النَّاسَ نَقِيراً نَحْنُ النَّاسُ الَّذِينَ عَنَى الله وَالنَّقِيرُ النُّقْطَةُ الَّتِي فِي وَسَطِ النَّوَاةِ أَمْ يَحْسُدُونَ النَّاسَ عَلى‏ ما آتاهُمُ الله مِنْ فَضْلِهِ نَحْنُ النَّاسُ الْمَحْسُودُونَ عَلَى مَا آتَانَا الله مِنَ الامَامَةِ دُونَ خَلْقِ الله أَجْمَعِينَ فَقَدْ آتَيْنا آلَ إِبْراهِيمَ الْكِتابَ وَالْحِكْمَةَ وَآتَيْناهُمْ مُلْكاً عَظِيماً يَقُولُ جَعَلْنَا مِنْهُمُ الرُّسُلَ وَالانْبِيَاءَ وَالائِمَّةَ فَكَيْفَ يُقِرُّونَ بِهِ فِي آلِ إِبْرَاهِيمَ (عَلَيْهم 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 الله 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’farasws about the Words of Allahazwj Mighty and Majestic [4:59] O you who believe! Obey Allah and obey the Rasool and those in authority from among you. So hisasws 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 Progenyasws of Muhammadsaww 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. Weasws are the people whom Allahazwj 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 weasws are the envied people upon what Allahazwj Gave usasws from the Imamate besides the whole of the creatures of Allahazwj. But indeed We have given to the Progeny of Ibrahim, the Book and the Wisdom, and We have Given them a Grand Kingdom. Heazwj is Saying: “Weazwj Made to be from them, the Rasoolsas, and the Prophetsas, and the Imamsasws.

So how come they are acknowledging with it regarding the Progeny of Ibrahimas, and they are denying it regarding the Progenyasws of Muhammadsaww?

[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

2ـ 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-Hassanasws regarding the Words of Allahazwj Blessed and High [4:54] Or do they envy the people for what Allah has Given them of His Grace? Heasws said: ‘Weasws are the envied people’.7

3ـ 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 Abdullahasws, ‘The Words of Allahazwj Mighty and Majestic [4:54] But indeed We have given to the Progeny of Ibrahim, the Book’. So heasws said: ‘The Prophet-hood’. I said, ‘and the Wisdom?’ Heasws said: ‘The understanding and the (giving) judgment’. I said, ‘and We have Given them a Grand Kingdom?’ So heasws said: ‘The obedience (of the people)’.8

4ـ 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 Abdullahasws about the Words of Allahazwj Mighty and Majestic [4:54] Or do they envy the people for what Allah has Given them of His Grace? So heasws said: ‘O Abu Al-Sabbah! Weasws, by Allahazwj, are the envied people’.9

5ـ 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 (عَلَيْهم 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’farasws regarding the Words of Allahazwj 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. Heasws said: ‘Heazwj Made to be from them, the Rasoolsas, and the Prophetsas, and the Imamsasws. So, how come they (people) are acknowledging regarding the Progeny of Ibrahimas and they are denying regarding the Progenyasws of Muhammadsaww?’

He (the narrator) said, ‘I said, ‘[4:54] and We have Given them a Grand Kingdom?’ Heasws said: ‘The Grand Kingdom is that Heazwj Made the Imamsasws to be among them. The one who obeys themasws obeys Allahazwj, and the one who disobeys themasws disobeys Allahazwj. Thus it is the Grand Kingdom’.10

17 ـ بَابُ أَنَّ الْأَئِمَّةَ عليهم‌السلام هُمُ الْعَلَامَاتُ الَّتِي ذَكَرَهَا اللهُ عَزَّ وَجَلَّ فِي‌كِتَابِهِ‌

Chapter 17 – The Imamsasws, theyasws are the Signs which Allahazwj Mighty and Majestic Mentioned in Hisazwj Book

1ـ 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 (عَلَيْهم 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 Abdullahasws saying (with regards to) [16:16] And Signs; and by the star they are being guided. Heasws said: ‘The ‘star’ is Rasool-Allahsaww, and the ‘signs’, theyasws are the Imamsasws’.11

2ـ 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 (عَلَيْهم السَّلام)

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Asbaat Bin Salim who said,

‘Al-Haysam asked Abu Abdullahasws and I was in hisasws presence, about the Words of Allahazwj Mighty and Majestic [16:16] And Signs; and by the star they are being guided, so heasws said: ‘The ‘star’ and the ‘signs’, they are the Imamsasws’.12

3ـ 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-Rezaasws about the Words of Allahazwj the Exalted [16:16] And Signs; and by the star they are being guided. Heasws said: ‘Weasws are the ‘signs’, and the ‘star’ is Rasool-Allahsaww’.13

18 ـ بَابُ أَنَّ الْآيَاتِ الَّتِي ذَكَرَهَا اللهُ ـ عَزَّ وَجَلَّ ـ فِي كِتَابِهِ هُمُ‌الْأَئِمَّةُ عليهم‌السلام‌

Chapter 18 – The Signs which Allahazwj Mighty and Majestic Mentioned in Hisazwj Book, theyasws are the Imamsasws

1ـ 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 الاياتُ وَالنُّذُرُ عَنْ قَوْمٍ لا يُؤْمِنُونَ قَالَ الايَاتُ هُمُ الائِمَّةُ وَالنُّذُرُ هُمُ الانْبِيَاءُ (عَلَيْهم 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 Abdullahasws about the Words of Allahazwj 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. Heasws said: ‘The Signs, they are the Imamsasws, and the ‘Warners’, theyasws are the Prophetsas’.14

2ـ أَحْمَدُ بْنُ مِهْرَانَ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ الله الْحَسَنِيِّ عَنْ مُوسَى بْنِ مُحَمَّدٍ الْعِجْلِيِّ عَنْ يُونُسَ بْنِ يَعْقُوبَ رَفَعَهُ عَنْ ابي جعفر (عَلَيْهِ السَّلام) فِي قَوْلِ الله عَزَّ وَجَلَّ كَذَّبُوا بِ‏آياتِنا كُلِّها 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’farasws regarding the Words of Allahazwj Mighty and Majestic [54:42] They belied Our Signs, all of them – Meaning the successorsasws, all of themasws’.15

3ـ 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 يَتَساءَلُونَ عَنِ النَّبَإِ الْعَظِيمِ قَالَ ذَلِكَ إِلَيَّ إِنْ شِئْتُ أَخْبَرْتُهُمْ وَإِنْ شِئْتُ لَمْ أُخْبِرْهُمْ ثُمَّ قَالَ لَكِنِّي أُخْبِرُكَ بِتَفْسِيرِهَا قُلْتُ عَمَّ يَتَساءَلُونَ قَالَ فَقَالَ هِيَ فِي أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ الله عَلَيْهِ كَانَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ الله عَلَيْهِ يَقُولُ مَا لله عَزَّ وَجَلَّ آيَةٌ هِيَ أَكْبَرُ مِنِّي وَلا لله 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’farasws, said, ‘I said to himasws, ‘May I be sacrificed for youasws! The Shias are asking youasws about the interpretation of this Verse [78:2] About the Great News’. Heasws said: ‘That is up to measws. If Iasws so desire to Iasws shall inform them, and if Iasws so Desire, Iasws shall not inform them’.

Then heasws said: ‘But, I shall inform you of its interpretation’. I said, ‘[78:1] What are they asking about?’. Heasws said: ‘It is regarding Amir Al-Momineenasws. It was so that Amir Al-Momineenasws was saying: ‘There is no Sign of Allahazwj Mighty and Majestic which is greater than Measws, and there is no News of Allahazwj greater than Mine’.16

19 ـ بَابُ مَا فَرَضَ اللهُ ـ عَزَّ وَجَلَّ ـ وَرَسُولُهُ صلى‌الله‌عليه‌وآله‌وسلم مِنَ الْكَوْنِ مَعَ‌الْأَئِمَّةِ عليهم‌السلام‌

Chapter 19 – Whatever Allahazwj Mighty and Majestic and Hisazwj Rasoolsaww Necessitated from the creation, is with the Imamsasws

1ـ 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 الله عَزَّ وَجَلَّ اتَّقُوا الله 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’farasws about the Words of Allahazwj Mighty and Majestic [9:119] Fear Allah and be with the truthful ones. Heasws said: ‘It Means usasws’.17

2ـ 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 وَالصِّدِّيقُونَ بِطَاعَتِهِمْ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Nasr, from Abu Al Hassan Al Rezaasws, said,

‘I asked himasws about the Words of Allahazwj Mighty and Majestic [9:119] O you who believe! Fear Allah and be with the truthful ones. Heasws said: ‘The truthful ones, theyasws are the Imamsasws, and the very truthful in theirasws obedience (is in obedience to Allahazwj)’.18

3ـ 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’farasws having said: ‘Rasool-Allahsaww said: ‘The one who loves it that he should live a life resembling the lives of the Prophetsas 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 Aliasws, and let him befriend hisasws friends, and let him follow the Imamsasws who (would come) after himasws, for theyasws are mysaww family, having been Created from mysaww essence. O Allahazwj! Grace themasws mysaww understanding, and mysaww knowledge; and woe be unto the adversaries of theirsasws from mysaww community! O Allahazwj! Do not let them attain mysaww intercession!’.19

4ـ مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ النَّضْرِ بْنِ شُعَيْبٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ 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’farasws saying: ‘Rasool-Allahsaww said: ‘Allahazwj Blessed and High is Saying: “Myazwj Argument is Completed upon the wretched ones from yoursaww community, the ones who neglect the Wilayah of Aliasws, and upon hisasws enemies, the ones who deny hisasws merits and the merits of the successorsasws (who would come) after himasws, for yoursaww merit is theirasws merit, obedience to yousaww is obedience to themasws, and yoursaww right is theirasws right, and disobedience to yousaww is disobedience to themasws.

and theyasws are the Imamsasws of the guidance from after yousaww. Yoursaww spirit flows in themasws, and yoursaww spirit is what is flowing from yoursaww Lordazwj, and theyasws are yoursaww family from yoursaww essence, and yoursaww flesh, and yoursaww blood. And Allahazwj Mighty and Majestic has Cause yoursaww Sunnah to flow in themasws, and the Sunnah of the Prophetsas before yousaww, and theyasws are the treasurers of Myazwj Knowledge from after yousaww. It is a right upon Meazwj. Iazwj have Chosen themasws, and Selected themasws, and Purified themasws, and am Pleased with themasws. And Salvation is for the one who loves themasws, and befriends Themasws, and submits to theirasws merits”.

And Jibraeelas had come to mesaww with theirasws names, and the names of theirasws forefathersasws, and the ones who would be submitting to theirasws merits’’.20

5ـ 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 Abdullahasws saying: ‘Rasool-Allahsaww said: ‘The one who wants that he should live (like) mysaww life, and he should be dying (like) mysaww death, and enter the Garden of Eden which Allahazwj mysaww Lordazwj Planted with Hisazwj Own Hands, so let him befriend Aliasws Bin AbuTalibasws, and let him befriend hisasws friends, and let him be inimical to hisasws enemies, and let him submit to the successorsasws (who would come) after himasws, for theyasws are mysaww family, from mysaww flesh and mysaww blood. Allahazwj Gave them mysaww understanding and mysaww knowledge.

Isaww complain to Allahazwj of the matter of mysaww community, the deniers of theirasws merits, the cutters of mysaww relationship in them. And Isaww swear by Allahazwj, they would be murdering mysaww (grand) sonasws. Allahazwj will not let them attain mysaww intercession!’’.21

6ـ مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ الله بْنِ الْقَاسِمِ عَنْ عَبْدِ الْقَهَّارِ عَنْ جَابِرٍ الْجُعْفِيِّ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ قَالَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) 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’farasws having said: ‘Rasool-Allahsaww said: ‘The one who is happy that he should live (like) mysaww life, and be dying (like) mysaww death, and enter the Paradise which mysaww Lordazwj has Promised us, and attach himself with a branch which myazwj Lordazwj Planted with Hisazwj Own Hands, so let him befriend Aliasws Bin Abu Talibasws and the successorsasws from after himasws, for theyasws 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 themasws, for theyasws are more knowledgeable than you are, and Isaww asked mysaww Lordazwj that theyasws should be no separation between themasws and the Book until theyasws return to mesaww are the Fountain, like this’, and hesaww joined between hissaww 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

7ـ 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 الله 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’farasws 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 Allahazwj Mighty and Majestic is for the one who befriends Aliasws and makes himasws as an Imamasws with himasws, and disavows from hisasws enemies, and submits to hisasws merits, and to the successorsasws from after himasws, would have a right upon measws than Iasws include himasws in myasws intercession, and he would have a right upon myasws Lordazwj Blessed and High that Heazwj Answers measws regarding them, for they would be myasws followers, and the one who follows measws, so he is from measws’.23

20 ـ بَابُ أَنَّ أَهْلَ الذِّكْرِ الَّذِينَ أَمَرَ اللهُ الْخَلْقَ بِسُؤَالِهِمْ هُمُ الْأَئِمَّةُ عليهم‌السلام‌

Chapter 20 – The Ahl Al-Zikr (The People of the Reminder) for whom Allahazwj Commanded the people to be asking themasws, theyasws are the Imamsasws

1ـ الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ عَبْدِ الله بْنِ عَجْلانَ عَنْ ابي جعفر (عَلَيْهِ السَّلام) فِي قَوْلِ الله عَزَّ وَجَلَّ فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لا تَعْلَمُونَ قَالَ رَسُولُ الله (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’farasws regarding the Words of Allahazwj Mighty and Majestic [16:43] so ask the People of the Reminder if you do not know. Heasws said: ‘Rasool-Allahsaww is the Zikr (Reminder). Iasws and the Imamsasws 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’farasws said: ‘Weasws are hissaww people, and weasws would be asked (about the Divine matters)’.24

2ـ 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 الله (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 Abdullahasws, ‘[16:43] so ask the People of the Reminder if you do not know. Heasws said: ‘Al-Zikr (The Reminder) is Muhammadsaww, and weasws are hissaww people, the onesasws 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

3ـ 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 الله 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

4ـ 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 الله (عَلَيْهِ السَّلام) فِي قَوْلِ الله عَزَّ وَجَلَّ وَإِنَّهُ لَذِكْرٌ لَكَ وَلِقَوْمِكَ وَسَوْفَ تُسْئَلُونَ فَرَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) الذِّكْرُ وَأَهْلُ بَيْتِهِ (عَلَيْهم 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

5ـ أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادٍ عَنْ رِبْعِيٍّ عَنِ الْفُضَيْلِ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فِي قَوْلِ الله 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 Abdullahasws regarding the Words of Allahazwj Blessed and High [43:44] And it is a Reminder for you and your people, and you shall soon be questioned. Heasws said: ‘The Zikr (The Reminder) is the Quran, and weasws are its people, and weasws are the ones to be asked’.28

6ـ 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 اخْتَرْتُ 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’farasws and Al-Ward, a brother of Al-Kumeyt came over and he said, ‘May Allahazwj Make me to be sacrificed for youasws! I had chosen seventy questions for youasws, I cannot recall even one from these’. Heasws said: ‘And not even one, O Ward?’ He said, ‘Yes, I have recalled one of these’. Heasws said: ‘And what is it?’ He said, ‘The Words of Allahazwj Blessed and High [16:43] so ask the People of the Reminder if you do not know, who are they?’ Heasws said: ‘Weasws are’. I said, ‘Is it upon us that we ask you?’ Heasws said: ‘Yes’. I said, ‘Is it upon youasws that youasws answer us?’ Heasws said: ‘That is up to usasws’.29

7ـ 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’farasws, said, ‘There are ones with us who are alleging that the Words of Allahazwj Mighty and Majestic [16:43] so ask the People of the Reminder if you do not know, they are the Jews and the Christians’. Heasws said: ‘Then they would be calling you to their religion’.

He (the narrator) said, ‘Heasws said by (placing) hisasws upon hisasws chest: ‘Weasws are the Ahl Al-Zikr (People of the Reminder), and weasws are to be asked’.30

8ـ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلام) قَالَ سَمِعْتُهُ يَقُولُ قَالَ عَلِيُّ بن الحسين (عَلَيْهما السَّلام) عَلَى الائِمَّةِ مِنَ الْفَرْضِ مَا لَيْسَ عَلَى شِيعَتِهِمْ وَعَلَى شِيعَتِنَا مَا لَيْسَ عَلَيْنَا أَمَرَهُمُ الله 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-Rezaasws, said, ‘I heard himasws saying: ‘Aliasws Bin Al-Husaynasws said: ‘Certain obligations for ‘Aimmah’asws are not obligatory upon theirasws followers and certain obligations of ourasws followers are not obligatory for us. It is from the Imposition upon the Imamsasws what isn’t upon theirasws Shias, and upon ourasws Shia what isn’t upon usasws. Allahazwj Mighty and Majestic Commanded them that they should be asking usasws, so Heazwj Said [16:43] so ask the People of the Reminder if you do not know. So Heazwj Commanded them that they should ask usasws, and the answering isn’t upon usasws. If weasws so desire to, weasws will answer, and if weasws so desire, weasws will not answer’.31

9ـ أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ قَالَ كَتَبْتُ إِلَى الرِّضَا (عَلَيْهِ السَّلام) كِتَاباً فَكَانَ فِي بَعْضِ مَا كَتَبْتُ قَالَ الله عَزَّ وَجَلَّ فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لا تَعْلَمُونَ وَقَالَ الله 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 الله تَبَارَكَ وَتَعَالَى فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمإ؛33ّّ 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-Rezaasws, and it was among part of what I wrote, ‘Allahazwj Mighty and Majestic Said [16:43] so ask the People of the Reminder if you do not know, and Allahazwj 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 youasws?’

Heasws said: ‘Allahazwj 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 ـ بَابُ أَنَّ مَنْ وَصَفَهُ اللهُ تَعَالى فِي كِتَابِهِ بِالْعِلْمِ هُمُ الْأَئِمَّةُ عليهم‌السلام

Chapter 21 – The ones whom Allahazwj has Described as being with the knowledge, theyasws are the Imamsasws

1ـ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ الله بْنِ الْمُغِيرَةِ عَنْ عَبْدِ الْمُؤْمِنِ بْنِ الْقَاسِمِ الانْصَارِيِّ عَنْ سَعْدٍ عَنْ جَابِرٍ عَنْ ابي جعفر (عَلَيْهِ السَّلام) فِي قَوْلِ الله عَزَّ وَجَلَّ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لا يَعْلَمُونَ إِنَّما 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’farasws regarding the Words of Allahazwj 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’farasws said: ‘But rather weasws are those who are knowing, and those who are not knowing are ourasws enemies, and our Shias are the ones of understanding.33

2ـ 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 إِنَّما 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’farasws 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. Heasws said: ‘Weasws are those who are knowing, and ourasws enemies are those who are not knowing, and ourasws Shias are the ones of understanding’.34

22 ـ بَابُ أَنَّ الرَّاسِخِينَ فِي الْعِلْمِ هُمُ الْأَئِمَّةُ عليهم‌السلام‌

Chapter 22 – The Ones firmly rooted in knowledge, theyasws are The Imamsasws

1ـ 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 الله (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 Abdullahasws having said: ‘Weasws [3:7] those who are firmly rooted in knowledge and weasws know Its (Quran’s) interpretation’.35

2ـ عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَبْدِ الله بْنِ عَلِيٍّ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ الله بْنِ حَمَّادٍ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ عَنْ أَحَدِهِمَا (عَلَيْهما السَّلام) فِي قَوْلِ الله عَزَّ وَجَلَّ وَما يَعْلَمُ تَأْوِيلَهُ إِلا الله 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 فَالرَّاسِخُونُ 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 Imamasws) regarding the Words of Allahazwj Mighty and Majestic [3:7] but none knows its interpretation except Allah, and those who are firmly rooted in knowledge: ‘So Rasool-Allahsaww is the most superior of the ones firmly rooted in the knowledge. Allahazwj Mighty and Majestic had Taught himsaww the entirety of what had been Sent down upon himsaww from the Revelation, and it was not so that Allahazwj would Revealed something unto himsaww and not Teach himsaww its interpretation.

And hissaww succesorsasws from after himsaww knew all of it, and those that are not knowing its interpretation, when the scholar said regarding them with knowledge, so Allahazwj Answered them with Hisazwj 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 onesasws firmly rooted in the knowledge are knowing it’.36

3ـ 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 Abdullahasws having said: ‘[3:7] and those who are firmly rooted in knowledge are Amir Al-Momineenasws and the Imamsasws from after himasws’.37

23 ـ بَابُ أَنَّ الْأَئِمَّةَ عليهم‌السلام قَدْ أُوتُوا الْعِلْمَ وَأُثْبِتَ فِي صُدُورِهِمْ

Chapter 23 – The Imamsasws have been Given the Knowledge and Affirmed into theirasws chests

1ـ 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’farasws saying (indicating) regarding this Verse [29:49] But these are clear Verses in the chests of those who are granted Knowledge, and heasws gestured by hisasws hand towards hisasws own chest’.38

2ـ 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 (عَلَيْهم السَّلام)

From him, from Muhammad Bin Ali, from Ibn Mahboub, from Abdul Aziz Al Abidy,

(It has been narrated) from Abu Abdullahasws regarding the Words of Allahazwj Mighty and Majestic [29:49] But these are clear Verses in the chests of those who are granted Knowledge, heasws said: ‘Theyasws are the Imamsasws’.39

3ـ 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’farasws said regarding this Verse [29:49] But these are clear Verses in the chests of those who are granted Knowledge: ‘But, by Allahazwj, 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 youasws?’ Heasws said: ‘Who can they happen to be apart from usasws?’.40

4ـ 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 (عَلَيْهم السَّلام) خَاصَّةً.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Yazeed Shaghar, from Haroun Bin Hamza,

(It has been narrated) from Abu Abdullahasws, said, ‘I heard himasws saying: ‘[29:49] But these are clear Verses in the chests of those who are granted Knowledge, theyasws are the Imamsasws in particular’.41

5ـ 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 (عَلَيْهم 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 himasws about the Words of Allahazwj Mighty and Majestic [29:49] But these are clear Verses in the chests of those who are granted Knowledge, Heasws said: ‘Theyasws are the Imamsasws in particular’.42

24 ـ بَابٌ فِي أَنَّ مَنِ اصْطَفَاهُ اللهُ مِنْ عِبَادِهِ وَأَوْرَثَهُمْ كِتَابَهُ هُمُ‌الْأَئِمَّةُ عليهم‌السلام‌

Chapter 24 – Regarding that the ones whom Allahazwj Chose from Hisazwj servants and Made them to inherit Hisazwj Book, theyasws are the Imamsasws

1ـ 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 الله عَزَّ وَجَلَّ ثُمَّ أَوْرَثْنَا الْكِتابَ الَّذِينَ اصْطَفَيْنا مِنْ عِبادِنا فَمِنْهُمْ ظالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سابِقٌ بِالْخَيْراتِ بِإِذْنِ الله 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’farasws about the Words of Allahazwj 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. Heasws said: ‘The one who is foremost in deeds of goodness is the Imamasws, and the who is moderate is the recogniser of the Imamasws, and the one unjust to his own self is the one who does not recognise the Imamasws’.43

2ـ الْحُسَيْنُ عَنْ مُعَلىً عَنِ الْوَشَّاءِ عَنْ عَبْدِ الْكَرِيمِ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ الله (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 Abdullahasws, said, ‘I asked himasws 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 heasws said: ‘Which thing are you saying?’ I said, ‘We are saying it is regarding the Fatimids (Descendants of Fatimaasws)’. Heasws 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?’ Heasws said: ‘The one seated in his house, not recognising a right of the Imamasws. And he who is moderate is the one who recognises a right of the Imamasws, and the one who is foremost in deeds of goodness is the Imamasws’.44

3ـ الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ عَنْ أَحْمَدَ بْنِ عُمَرَ قَالَ سَأَلْتُ أَبَا الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلام) عَنْ قَوْلِ الله 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-Rezaasws about the Words of Allahazwj 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 heasws said: ‘Children of Fatimaasws. And the one who is foremost in deeds of goodness is the Imamasws, and he who is moderate is the one who recognises a right of the Imamasws, and the one unjust to his own self is the one who does not recognise the Imamasws’.45

4ـ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي وَلادٍ قَالَ سَأَلْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) عَنْ قَوْلِ الله عَزَّ وَجَلَّ الَّذِينَ آتَيْناهُمُ الْكِتابَ يَتْلُونَهُ حَقَّ تِلاوَتِهِ أُولئِكَ يُؤْمِنُونَ بِهِ قَالَ هُمُ الائِمَّةُ (عَلَيْهم السَّلام)

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Wallad who said,

‘I asked Abu Abdullahasws about the Words of Allahazwj 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. Heasws said: ‘Theyasws are the Imamsasws’.46

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

Chapter 25 – The Imams in the Book of Allahasws are two (types of) Imams – an Imamasws calling to Allahazwj and an imam calling to the Fire

1ـ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ الله بْنِ غَالِبٍ عَنْ جَابِرٍ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ قَالَ لَمَّا نَزَلَتْ هَذِهِ الايَةُ يَوْمَ نَدْعُوا كُلَّ أُناسٍ بِإِمامِهِمْ قَالَ الْمُسْلِمُونَ يَا رَسُولَ الله أَ لَسْتَ إِمَامَ النَّاسِ كُلِّهِمْ أَجْمَعِينَ قَالَ فَقَالَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) أَنَا رَسُولُ الله إِلَى النَّاسِ أَجْمَعِينَ وَلَكِنْ سَيَكُونُ مِنْ بَعْدِي أَئِمَّةٌ عَلَى النَّاسِ مِنَ الله 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’farasws 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-Allahsaww! Aren’t yousaww the Imam of the people, all of them in their entirety?’ So Rasool-Allahsaww said: ‘Isaww am a Rasoolsaww of Allahazwj to the people in their entirety, but there shall be coming from after mesaww, Imamsasws upon the people from Allahazwj, from the Peopleasws of mysaww Household, who would be standing among the people. So they would be belying themasws and oppressing themasws, the imams of the disbelief and the straying, and their adherents.

So the one who befriends themasws, and follows themasws, and ratifies themasws, so he is from mesaww, and with mesaww, and would be meeting mesaww. Indeed! The one who oppresses themasws and belies themasws, so he is neither from mesaww, nor with mesaww, and Isaww disavow from him’.47

2ـ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَمُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ قَالَ إِنَّ الائِمَّةَ فِي كِتَابِ الله عَزَّ وَجَلَّ إِمَامَانِ قَالَ الله تَبَارَكَ وَتَعَالَى وَجَعَلْناهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنا لا بِأَمْرِ النَّاسِ يُقَدِّمُونَ أَمْرَ الله قَبْلَ أَمْرِهِمْ وَحُكْمَ الله قَبْلَ حُكْمِهِمْ قَالَ وَجَعَلْناهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ يُقَدِّمُونَ أَمْرَهُمْ قَبْلَ أَمْرِ الله وَحُكْمَهُمْ قَبْلَ حُكْمِ الله وَيَأْخُذُونَ بِأَهْوَائِهِمْ خِلافَ مَا فِي كِتَابِ الله 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 Abdullahasws having said: ‘The Imams in the Book of Allahazwj Mighty and Majestic are two Imams. Allahazwj 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 Allahazwj before theirasws own orders, and the Decision of Allahazwj before theirasws own decisions.

Heazwj Said [28:41] And We Made them Imams who call to the Fire. They are placing forwards their own orders before the Commands of Allahazwj, and their own decisions before the Decision of Allahazwj, and they are taking to their own desires in opposition to what is in the Book of Allahazwj Mighty and Majestic’.48

26 ـ بَابُ أَنَّ الْقُرْآنَ يَهْدِي لِلْإِمَامِ

Chapter 26 – The Quran Guides to the Imamsasws

1ـ 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 الائِمَّةَ (عليهم السلم) بِهِمْ عَقَدَ الله 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-Rezaasws 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 Heasws said: ‘But rather, it Means by that, the Imamsasws. By them has Allahazwj Mighty and Majestic Ratified your agreements’.49

2ـ 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 الله (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 Abdullahasws regarding the Words of the Exalted [17:9] Surely this Quran Guides to that which is most upright. Heasws said: ‘Guides to the Imamasws’.50

27 ـ بَابُ أَنَّ النِّعْمَةَ الَّتِي ذَكَرَهَا اللهُ عَزَّ وَجَلَّ فِي كِتَابِهِ الْأَئِمَّةُ عليهم‌السلام‌

Chapter 27 – The Favour (النِّعْمَةَ) which Allahazwj Mighty and Majestic Mentioned in Hisazwj Book, are the Imamsasws

1ـ 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 الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَعَدَلُوا عَنْ وَصِيِّهِ لا يَتَخَوَّفُونَ أَنْ يَنْزِلَ بِهِمُ الْعَذَابُ ثُمَّ تَلا هَذِهِ الايَةَ أَ لَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ الله كُفْراً وَأَحَلُّوا قَوْمَهُمْ دارَ الْبَوارِ جَهَنَّمَ ثُمَّ قَالَ نَحْنُ النِّعْمَةُ الَّتِي أَنْعَمَ الله 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-Momineenasws said: ‘What is the matter with a people who are changing the Sunnah of Rasool-Allahsaww and are turning away from hissaww bequest? Are they not fearing that the Punishment might descend upon them?’

Then heasws 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 heasws said: ‘Weasws are the Favour which Allahazwj has Favoured with upon Hisazwj servants, and with usasws will be the successful ones, who would succeed on the Day of Judgment’.51

2ـ الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ رَفَعَهُ فِي قَوْلِ الله عَزَّ وَجَلَّ فَبِأَيِّ آلاءِ رَبِّكُما تُكَذِّبانِ أَ بِالنَّبِيِّ أَمْ بِالْوَصِيِّ تُكَذِّبَانِ نَزَلَتْ فِي الرَّحْمَنِ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad raising,

(Heasws said): ‘With regards to the Words of Allahazwj Mighty and Majestic [55:13] Which then of the Favours of your Lord will you two deny? Is it with the Prophetsaww or with the successorasws will you two deny?’ It was Revealed in (Surah) Al-Rahman.52

3ـ 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 Abdullahasws recited this Verse [7:69] therefore remember the Favours of Allah, that you may be successful. Heasws said: ‘Do you know what is the Favour of Allahazwj?’ I said, ‘No’. Heasws said: ‘It is the most Magnificent Bounty upon Hisazwj creatures, and it is ourasws Wilayah’.53

4ـ 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 Abdullahasws about the Words of Allahazwj Mighty and Majestic [14:28] Have you not seen those who have changed Allah's Favour for ungratefulness – the Verse. Heasws said: ‘It Means by it the (tribe of) Qureysh as a whole who were inimical to Rasool-Allahsaww, and they establish the war against himsaww, and they rejected the bequest regarding hissaww successorasws’.54

28 ـ بَابُ أَنَّ الْمُتَوَسِّمِينَ ـ الَّذِينَ ذَكَرَهُمُ اللهُ تَعَالى فِي كِتَابِهِ ـ هُمُ‌الْأَئِمَّةُ عليهم‌السلام وَالسَّبِيلُ فِيهِمْ مُقِيمٌ‌

Chapter 28 – The Distinguishers whom Allahazwj the Exalted Mentioned in Hisazwj Book are the Imamsasws and the straight way among them

1ـ 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 لاياتٍ لِلْمُتَوَسِّمِينَ وَإِنَّها 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 Abdullahasws and a man asked himasws about the Words of Allahazwj 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 heasws said: ‘Weasws are the distinguishers, and the way abides in usasws’.55

2ـ 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 Abdullahasws, and a man from the people of Hayt came over to himasws, and he said to himasws, ‘May Allahazwj Keep youasws well! What are youasws saying regarding the Words of Allahazwj Mighty and Majestic [15:75] Surely, in this are Signs for the distinguishers (of the marks)?’ Heasws said: ‘Weasws are the distinguishers, and the way, it abides in usasws’.56

3ـ 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 (عَلَيْهم 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’farasws regarding the Words of Allahazwj Mighty and Majestic [15:75] Surely, in this are Signs for the distinguishers (of the marks). Heasws said: ‘Theyasws are the Imamsasws. Rasool-Allahsaww said: ‘Fear the discernment of the Momin, for he looks by a Light of Allahazwj Mighty and Majestic in the Words of Allahazwj the Exalted [15:75] Surely, in this are Signs for the distinguishers (of the marks)’.57

4ـ 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 (عَلَيْهم 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 Abdullahasws regarding the Words of Allahazwj Mighty and Majestic [15:75] Surely, in this are Signs for the distinguishers (of the marks). So heasws said: ‘Theyasws are the Imamsasws’. (And for) [15:76] And surely it is on a road that still abides, heasws said: ‘It will not exit from usasws, ever!’.58

5ـ 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 لاياتٍ 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’farasws having said: ‘Amir Al-Momineenasws said: ‘Regarding the Words of the Exalted [15:75] Surely, in this are Signs for the distinguishers (of the marks). Heasws said: ‘Rasool-Allahsaww is the distinguisher, and Iasws from after himsaww, and the Imamsasws from myasws 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 ـ بَابُ عَرْضِ الْأَعْمَالِ عَلَى النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم وَالْأَئِمَّةِ عليهم‌السلام‌

Chapter 29 – The deeds are presented to the Prophetsaww and the Imamsasws

1ـ 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 Abdullahasws having said: ‘The deeds are presented to Rasool-Allahsaww, 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 Allahazwj the Exalted [9:105] And say: Work; so Allah will See your work and (so will) His Rasool’, and was silent’.60

2ـ 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 Abdullahasws about the Words of Allahazwj Mighty and Majestic [9:105] And say: Work; so Allah will See your work and (so will) His Rasool and the Believers. Heasws said: ‘They (the Believers) are the Imamsasws’.61

3ـ 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 Abdullahasws, said, ‘I heard himasws saying: ‘What is the matter with you all, upsetting Rasool-Allahsaww?’ So the man said, ‘How are we upsetting himsaww?’ So heasws said: ‘But, are you not knowing that your deeds are presented to himsaww? So when hesaww sees your deeds wherein is disobedience, that upsets himsaww. So do not upset Rasool-Allahsaww and (instead) cheer himsaww up’.62

4ـ 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-Rezaasws (as a guest), said, ‘I said to Al-Rezaasws, ‘Supplicate to Allahazwj for me and for the people of my household’. So heasws said: ‘Aren’t Iasws doing so already? By Allahazwj! Your deeds get presented to measws during every day and night’.

He (the narrator) said, ‘So that was grievous upon me, so heasws said to me: ‘But, have you not read the Book of Allahazwj Mighty and Majestic [9:105] And say: Work;

so Allah will See your work and (so will) His Rasool and the Believers? Heasws, by Allahazwj, (the Believer) is Aliasws Bin Abu Talibasws’.63

5ـ 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’farasws. This Verse was mentioned [9:105] And say: Work; so Allah will See your work and (so will) His Rasool and the Believers. Heasws said: ‘Heasws, by Allahazwj, is Aliasws Bin Abu Talibasws’.64

6ـ 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-Rezaasws saying: ‘The deeds get presented to Rasool-Allahsaww, its righteous ones and its immoral ones’.65

30 ـ بَابُ أَنَّ الطَّرِيقَةَ الَّتِي حُثَّ عَلَى الِاسْتِقَامَةِ عَلَيْهَا وَلَايَةُ عَلِيٍّ عليه‌السلام‌

Chapter 30 – The doctrine which it is urged to be steadfast upon is Wilayah of Aliasws

1ـ 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 (عَلَيْهم 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’farasws 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. Heasws said: ‘It Means if they (people) were to be steadfast upon the Wilayah of Aliasws Bin Abu Talib Amir Al-Momineenasws, and the successorsasws from hisasws sonsasws, and accept to be in theirasws obdeince regarding theirasws orders and their prohibitions, We would certainly give them to drink of abundant water, Heazwj is Saying: “Weazwj would Make their hearts to drink the Eman”, and the doctrine, it is the belief in the Wilayah of Aliasws and the successorsasws’.66

2ـ 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 Abdullahasws about the Words of Allahazwj Mighty and Majestic [41:30] (As for) those who say: Our Lord is Allah, then are steadfast. So Abu Abdullahasws said: ‘They are steadfast upon the Imamsasws, 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 ـ بَابُ أَنَّ الْأَئِمَّةَ عليهم‌السلام مَعْدِنُ الْعِلْمِ وَشَجَرَةُ النُّبُوَّةِ وَمُخْتَلَفُ‌الْمَلَائِكَةِ‌

Chapter 31 – The Imamsasws are a Mine of Knowledge, and a tree of the Prophet-hood, and interchage of the Angels (where Angels come and go)

1ـ أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ غَيْرِ وَاحِدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رِبْعِيِّ بْنِ عَبْدِ الله عَنْ أَبِي الْجَارُودِ قَالَ قَالَ عَلِيُّ بن الحسين (عَلَيْهما السَّلام) مَا يَنْقِمُ النَّاسُ مِنَّا فَنَحْنُ وَالله 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,

‘Aliasws Bin Al-Husaynasws said: ‘What makes the people resentful from usasws. Weasws, by Allahazwj, 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

2ـ مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ الله بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ أَبِيهِ عَنْ عَبْدِ الله 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’farasws Bin Muhammadasws, from hisasws fatherasws having said: ‘Amir Al-Momineenasws said: ‘Weasws, the Peopleasws 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

3ـ أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ الله بْنِ مُحَمَّدٍ عَنِ الْخَشَّابِ قَالَ حَدَّثَنَا بَعْضُ أَصْحَابِنَا عَنْ خَيْثَمَةَ قَالَ قَالَ لِي أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) يَا خَيْثَمَةُ نَحْنُ شَجَرَةُ النُّبُوَّةِ وَبَيْتُ الرَّحْمَةِ وَمَفَاتِيحُ الْحِكْمَةِ وَمَعْدِنُ الْعِلْمِ وَمَوْضِعُ الرِّسَالَةِ وَمُخْتَلَفُ الْمَلائِكَةِ وَمَوْضِعُ سِرِّ الله وَنَحْنُ وَدِيعَةُ الله فِي عِبَادِهِ وَنَحْنُ حَرَمُ الله الاكْبَرُ وَنَحْنُ ذِمَّةُ الله وَنَحْنُ عَهْدُ الله فَمَنْ وَفَى بِعَهْدِنَا فَقَدْ وَفَى بِعَهْدِ الله وَمَنْ خَفَرَهَا فَقَدْ خَفَرَ ذِمَّةَ الله 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 Abdullahasws said to me: ‘O Khusayma! Weasws 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 Allahazwj, and weasws are the depository among Hisazwj servants, and weasws are the Great Sanctity of Allahazwj, and weasws are the Guarantee of Allahazwj, and we Are the Covenant of Allahazwj.

Therefore, the one who is loyal to ourasws Covenant so is loyal with the Covenant of Allahazwj, and the one who disregards it, so he has disregarded the Guarantee of Allahazwj and Hisazwj Covenant’.70

32 ـ بَابُ أَنَّ الْأَئِمَّةَ عليهم‌السلام وَرَثَةُ الْعِلْمِ يَرِثُ بَعْضُهُمْ بَعْضاً الْعِلْمَ‌

Chapter 32 – The Imamsasws are the inheritors of the Knowledge, inheriting the Knowledge from each other

1ـ 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 Abdullahasws having said: ‘Surely, Aliasws was a Knowledgeable one, and the Knowledge is inherited and the knowledgeable one will never pass away except that there would remain from after himasws the oneasws who knows hisasws knowledge, or whatever Allahazwj so Desires’.71

2ـ 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’farasws having said: ‘The Knowledge is that which descended with Adamas. It has not been Raised (ever since). And the Knowledge is inherited, and It was so that Aliasws was a knowledgeable one of this community, and a knowledgeable oneasws from usasws does not pass away at all except heasws is replaced from hisasws family, oneasws who knows the like his knowledge, or whatever Allahazwj so Desires’.72

3ـ 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’farasws said: ‘The knowledge is inherited, and a knowledgeable oneasws does not pass away except heasws leaves oneasws who knows the like of hisasws knowledge, or whatever Allahazwj so Desires’.73

4ـ 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 Abdullahasws saying: ‘In Aliasws there are Sunnahs of a thousand Prophetsas, and the Knowledge which descended with Adamas was not Raised; and a knowledgeable oneasws does not pass away, so hisasws knowledge goes away, and the Knowledge is inherited’.74

5ـ 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’farasws saying: ‘The Knowledge is that which descended with Adamas, and was not Raised (back), and a knowledgeable oneasws does not pass away, so hisasws knowledge would go away’.75

6ـ 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’farasws, said: ‘Abu Ja’farasws said: ‘They (people) are sucking the moisture and are leaving the magnificent river’. It was said to himasws, ‘And what is the magnificent river?’ Hesaww said: ‘Rasool-Allahsaww and the Knowledge which Allahazwj Granted himsaww. Allahazwj Mighty and Majestic Gathered for Muhammadsaww, the Sunnah of the Prophetsas, from Adamas and brought forwards flowing up to Muhammadsaww’.

It was said to himasws, ‘And what is that Sunnah?’ Heasws said: ‘Knowledge of the Prophetsas in its entirety, and that Rasool-Allahsaww rendered that, all of it with Amir Al-Momineenasws’.

So a man said to himasws, ‘O sonasws of Rasool-Allahsaww! So, is Amir Al-Momineenasws more knowledgeable or some of the Prophetsas?’ So Abu Ja’farasws said to him: ‘Listen to what he is saying! Allahazwj Opens the hearing of the ones Heazwj so Desires to. Iasws narrated to him that Allahazwj Gathered to Muhammadsaww the Knowledge of the Prophetsas, and that hesaww gathered that, all of it, to be with Amir Al-Momineenasws, and he is asking measws, is heasws more knowledgeable or some of the Prophetsas?’.76

7ـ 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’farasws said: ‘The Knowledge is inherited, so there does not die a knowledgeable oneasws except that heasws leaves oneasws who knows the like of hisasws knowledge, or whatever Allahazwj so Desires’.77

8ـ 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 Abdullahasws saying: ‘The Knowledge is that which descended with Adamas, and was never Raised; and a knowledgeable Oneasws does not die except hisasws knowledge gets inherited. The earth cannot remain without a knowledgeable oneasws’.78

33 ـ بَابُ أَنَّ الْأَئِمَّةَ وَرِثُوا عِلْمَ النَّبِى وَجَمِيعِ الْأَنْبِيَاءِ وَالْأَوْصِيَاءِ عليهم‌السلام الَّذِينَ مِنْ قَبْلِهِمْ‌

Chapter 33 – The Imamsasws inherited the Knowledge of the Prophetsaww and of the entirety of the Prophetsas and the successorsas who were from before themasws

1ـ 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-Rezaasws wrote to him: ‘As for after this, so Muhammadsaww was a trustee of Allahazwj among Hisazwj creatures. So when hesaww passed away, it was usasws, the Peopleasws of the Household who inherited himsaww. Thus, weasws are the trustees of Allahazwj in Hisazwj earth.

With usasws is the knowledge of the calamities and the deaths, and the lineages of the Arabs, and the birth of Al-Islam. And weasws tend to recognise the man when weasws see him, by the reality of the Eman and the reality of the hypocrisy, and that ourasws Shias are recorded with their names and the names of their fathers. Allahazwj Took the Covenant upon usasws and upon them. They are intending ourasws intentions and are entering our entries. There isn’t upon the nation of Al-Islam apart from usasws and them.

Weasws are the saviours for the salvation, and weasws are the amplified of the Prophetsas, and weasws are the sonsasws of the successorsas, and weasws the ones particularised in the Book of Allahazwj Mighty and Majestic, and weasws are the closest of the people with the Book of Allahazwj, and weasws are the closest of the people with Rasool-Allahsaww.

And weasws are those for whom Allahazwj Legislated Hisazwj Religion for usasws, so Heazwj Said in Hisazwj Book [42:13] He has Legislated to you O Progenyasws of Muhammadsaww from the Religion what He Enjoined upon Nuh and that which We have Revealed to you O Muhammadsaww, and that which We Enjoined upon Ibrahim and Musa and Isa.

So Heazwj has Taught usasws, and Delivered to Usasws the Knowledge what weasws know, and Entrusted usasws theiras knowledge. Weasws are the inheritors of the Determined Ones (Ul Al-Azam) from the Rasoolsas that youasws would be steadfast upon the Religion O Progenyasws Muhammadsaww and be not divided therein, and become one group, hard it is to the Polytheists the ones who associate others with the Wilayah of Aliasws that which you call them to from the Wilayah of Aliasws. Allah, O Muhammadsaww, Guides to Himself him who turns, the one who answers you to the Wilayah of Aliasws’.79

2ـ 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 (عَلَيْهم 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’farasws having said: ‘Rasool-Allahsaww said: ‘The first successoras upon the face of the earth was Hibtullah Bin Adamas, and there is none from a Prophetas of the past except that for himas was a successoras, and the entirety of the Prophets were one hundred and twenty thousand Prophets. From themas, five were Determined Ones (Ul Al-Azam) – Noahas, and Ibrahimas, and Musaas, and Isaas and Muhammadsaww, and that Aliasws Bin Abu Talibasws was the Hibtullahas of Muhammadsaww, and an inheritor of the Knowledge of the successorsas, and the knowledge of the ones who were before himas’.

As for Muhammadsaww, hesaww inherited the knowledge of the onesas who were before himsaww from the Prophetsas and the Rasoolsas. It is inscribed upon the Register of the Throne: “Hamzaas is a lion of Allahazwj and a lion of Hisazwj Rasoolas and the chief of the martyrs”; and in the central facet of the Throne: “Aliasws Amir Al-Momineenasws”. So these are ourasws proofs upon the ones who deny ourasws rights and fight against ourasws inheritances. And what prevents usasws from the speaking and in front of usasws is the conviction? So which proof can happen to be more eloquent than this?’.80

3ـ 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 Abdullahasws said: ‘Suleymanas inherited Dawoodas, and that Muhammadsaww inherited Suleymanas, and weasws are the inheritors of Muhammadsaww, and that in ourasws 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?’ Heasws said: ‘This is not the Knowledge. The Knowledge is that which occurs day after day, and moment after moment’.81

4ـ 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 Abdullahasws and with himasws was Abu Baseer. So Abu Abdullahasws said: ‘Dawoodas inherited the Knowledge of the Prophetsas, and that Suleymanas inherited Dawoodas, and that Muhammadsaww inherited Suleymanas, and weasws inherited Muhammadsaww, and that with usasws are the Parchments of Ibrahimas, and the Tablets of Musaas’.

So Abu Baseer said, ‘This Tablet, is the Knowledge?’ So heasws 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

5ـ 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 إِبْراهِيمَ 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 Abdullahasws, said, ‘Heasws said to me: ‘O Abu Muhammad! Allahazwj Mighty and Majestic did not Give anything to the Prophetsas except and Heazwj Gave it to Muhammadsaww (as well). And Heazwj Gave Muhammadsaww the entirety of what Heazwj Gave to the Prophetsas, and with usasws are the Parchments which Allahazwj Mighty and Majestic Said are [87:19] The scriptures of Ibrahim and Musa’. I said, ‘May I be sacrificed for youasws! These are the Tablets?’ Heasws said: ‘Yes’.83

6ـ 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 الله 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 Abdullahasws, that he asked himasws about the Words of Allahazwj 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)?’ Heasws said: ‘The Reminder (Al-Zikr) is with Allahazwj, 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 weasws are they’.84

7ـ 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 الله نَبِيّاً إِلا وَمُحَمَّدٌ (صَلَّى اللهُ عَلَيْهِ وَآلِه) أَعْلَمُ مِنْهُ قَالَ قُلْتُ إِنَّ عِيسَى ابْنَ مَرْيَمَ كَانَ يُحْيِي الْمَوْتَى بِإِذْنِ الله قَالَ صَدَقْتَ وَسُلَيْمَانَ بْنَ دَاوُدَ كَانَ يَفْهَمُ مَنْطِقَ الطَّيْرِ وَكَانَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) يَقْدِرُ عَلَى هَذِهِ الْمَنَازِلِ قَالَ فَقَالَ إِنَّ سُلَيْمَانَ بْنَ دَاوُدَ قَالَ للهدْهُدِ حِينَ فَقَدَهُ وَشَكَّ فِي أَمْرِهِ فَقالَ 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 الله يَقُولُ فِي كِتَابِهِ وَلَوْ أَنَّ قُرْآناً سُيِّرَتْ بِهِ الْجِبالُ أَوْ قُطِّعَتْ بِهِ الارْضُ أَوْ كُلِّمَ بِهِ الْمَوْتى‏ 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 الله لآَيَاتٍ مَا يُرَادُ بِهَا أَمْرٌ إِلا أَنْ يَأْذَنَ الله بِهِ مَعَ مَا قَدْ يَأْذَنُ الله مِمَّا كَتَبَهُ الْمَاضُونَ جَعَلَهُ الله لَنَا فِي أُمِّ الْكِتَابِ إِنَّ الله يَقُولُ وَما مِنْ غائِبَةٍ فِي السَّماءِ وَالارْضِ إِلا فِي كِتابٍ مُبِينٍ ثُمَّ قَالَ ثُمَّ أَوْرَثْنَا الْكِتابَ الَّذِينَ اصْطَفَيْنا مِنْ عِبادِنا فَنَحْنُ الَّذِينَ اصْطَفَانَا الله 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-Hassanasws the 1st, said, ‘I said to himasws, ‘May I be sacrificed for youasws! Inform me about the Prophetsaww. Did hesaww inherit the Prophetsas, all of themas?’ Heasws said: ‘Yes’. I said, ‘From Adamas until it ended to himselfsaww?’ Heasws said: ‘Allahazwj did not Send a Prophetsaww except that Muhammadsaww was more knowledgeable than himas’.

He (the narrator) said, ‘I said, ‘Isaas Ibn Maryamas used to revive the dead by the Permission of Allahazwj’. Heasws said: ‘You speak the truth’. (I said), ‘And Suleymanas Bin Dawoodas used to understand the speech of the bird, and was Rasool-Allahsaww able to be upon this status?’

He (the narrator) said, ‘Suleymanas Bin Dawoodas said to the Hoopoe (bird) when heas missed it and doubted regarding its matter, so heas said [27:20] What is the matter that I cannot see the hoopoe or is it from the absentees?, when heas missed it. So heas was angry upon it, so heas 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, heas 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 himasws in obedience, and heas did not happen to recognise the water beneath the atmosphere, and the bird used to recognise it.

And Allahazwj is Saying in Hisazwj 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 weasws 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 weasws know the water beneath the atmosphere.

And in the Book of Allahazwj there are Verses what a matter can be intended with except that Allahazwj has Permitted with it, along with what Allahazwj had Permitted from what Heazwj had Prescribed the past ones with. Allahazwj has Made it to be for us in the Mother of the Book (Umm Al-Kitab). Allahazwj is Saying [27:75] And there is nothing concealed in the sky and the earth but it is in a Clarifying Book.

Then Heazwj Said [35:32] Then We Gave the Book as an inheritance to those whom We Chose from among Our servants. So weasws are those whom Allahazwj Mighty and Majestic has Chosen and Made usasws 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 Allahazwj the Beneficent, the Merciful. The Praise is for Allahazwj Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadsaww and hissaww Purified Progenyasws, and greetings with abundant greetings.

34 ـ بَابُ أَنَّ الْأَئِمَّةَ عليهم‌السلام عِنْدَهُمْ جَمِيعُ الْكُتُبِ الَّتِي نَزَلَتْ مِنْ عِنْدِ اللهِ عَزَّ وَجَلَّ، وَأَنَّهُمْ يَعْرِفُونَهَا عَلَى ‌اخْتِلَافِ أَلْسِنَتِهَا‌

Chapter 34 – The Imamsasws, with themasws are the entirety of the Books which were Revealed from Allahazwj Mighty and Majestic, and theyasws recognise these upon their different languages

1ـ 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 (عَلَيْهما 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 بَعْضُها 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 Abdullahasws, so he met Abu Al-Hassan Musaasws Bin Ja’farasws. So Hisham related a story to himasws. So when he finished, Abu Al-Hassanasws said to Bureyh: ‘O Bureyh! How is your knowledge with your Book?’ He said, ‘I am a knower with it’. Then heasws 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-Hassanasws recited the Evangel. So Bureyh said, ‘Youasws are the one I have been seeking since fifty years, or someone like youasws!’ 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 Abdullahasws, and Hisham related to himasws the speech which flowed between Abu Al-Hassan Musaasws and Bureyh.

So Abu Abdullahasws said ‘[3:34] Offspring one from the other; and Allah is Hearing, Knowing’. So Bureyh said, ‘Is there for youasws, the Torah, and the Evangel, and the Books of the Prophetsas?’ Heasws said: ‘These are with usasws as an inheritance from themasws. Weasws tend to recite these just as theyas recited these, and weasws are saying it just as theyas were saying it. Allahazwj does not Make a Divine Authority to be in Hisazwj earth who is asked about something, so heasws would be saying: ‘Iasws don’t know’’.1

2ـ 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 Abdullahasws and we wanted the permission to (see) himasws. So we heard himasws speak in a speech which wasn’t Arabic. So we were under the impression that it was Assyrian. Then heasws cried. So we cried upon hisasws crying. Then the boy came out to us, and permitted for us. So we entered to (see) himasws.

So I said, ‘May Allahazwj Keep youasws well! We came over to youasws wanting the permission to (see) youasws, and we heard youasws 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 yourasws crying’. Heasws said: ‘Yes. Iasws remembered Ilyasas the Prophetas, and heas was from the most devoted of the worshippers of the Children of Israel’.

So I said, ‘Just as heas was saying in hisas Sajdah?’. Then he spoke regarding it in Assyrian, so by Allahazwj, we had neither seen a Pastor nor a Vicar more eloquent in tone than heasws was with it. Then heasws interpreted it for us in Arabic, so heasws said: ‘Heas was saying in hisas Sajdah: ‘Will Youazwj Punish meas and Ias have kept myas mouth thirsty for Youazwj? Will Youazwj Punish meas and Ias have rubbed myas face in the dust for Youazwj? Will Youazwj Punish meas and Ias have kept aside from myas disobediences for Youazwj? Will Youazwj Punish meas and Ias have held vigils for Youazwj during myas nights?’

Heasws said: ‘So Allahazwj Revealed unto himas: “Raise youras head, for Iazwj will not Punish youas”. So heas said: ‘If Youazwj Say: “Iazwj will not Punish youas”, then if Youazwj do Punish meas, what would that be? Am Ias not Yourazwj servant and Youazwj myas Lordazwj?’ Heasws said: ‘So Allahazwj Revealed unto himas: “Raise youras head, for Iazwj will not Punish youas! Iazwj, when Iazwj Promise a Promise, Iazwj Fulfil it!’.2

35 ـ بَابُ أَنَّهُ لَمْ يَجْمَعِ الْقُرْآنَ كُلَّهُ إِلاَّ الْأَئِمَّةُ عليهم‌السلام وَأَنَّهُمْ يَعْلَمُونَ عِلْمَهُ‌كُلَّهُ‌

Chapter 35 – No one collected the Quran, all of it, except for the Imamsasws, and theyasws are knowing its Knowledge, all of it

1ـ 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 الله تَعَالَى إِلا عَلِيُّ بْنُ أَبِي طَالِبٍ (عَلَيْهِ السَّلام) وَالائِمَّةُ مِنْ بَعْدِهِ (عَلَيْهم 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’farasws 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 Allahazwj the Exalted Revealed it except for Aliasws Bin Abu Talibasws and the Imamsasws from after himasws’.3

2ـ 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’farasws 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 succesorsasws’.4

3ـ عَلِيُّ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْقَاسِمِ بْنِ الرَّبِيعِ عَنْ عُبَيْدِ بْنِ عَبْدِ الله 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 الله بِقَوْمٍ خَيْراً أَسْمَعَهُمْ وَلَوْ أَسْمَعَ مَنْ لَمْ يَسْمَعْ لَوَلَّى مُعْرِضاً كَأَنْ لَمْ يَسْمَعْ ثُمَّ أَمْسَكَ هُنَيْئَةً ثُمَّ قَالَ وَلَوْ وَجَدْنَا أَوْعِيَةً أَوْ مُسْتَرَاحاً لَقُلْنَا وَالله 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’farasws saying: ‘From the Knowledge which weasws have been Given is the interpretation of the Quran, and its Judgments, and knowledge of the changing of times and its new occurrences. Whenever Allahazwj Intends good with a people, Heazwj Causes them to listen, and if someone hears whom Heazwj Does not Want him to hear, he would turn around as if he had not heard’.

Then heasws waited for a while, then said: ‘If weasws were to find a retaining ear or a receptacle, weasws would say (tell all), and Allahazwj is the Aider’.5

4ـ مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ أَبِي عَبْدِ الله الْمُؤْمِنِ عَنْ عَبْدِ الاعْلَى مَوْلَى آلِ سَامٍ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ وَالله إِنِّي لاعْلَمُ كِتَابَ الله مِنْ أَوَّلِهِ إِلَى آخِرِهِ كَأَنَّهُ فِي كَفِّي فِيهِ خَبَرُ السَّمَاءِ وَخَبَرُ الارْضِ وَخَبَرُ مَا كَانَ وَخَبَرُ مَا هُوَ كَائِنٌ قَالَ الله 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 Abdullahasws saying: ‘By Allahazwj! Iasws am more knowing of the Book of Allahazwj, from its beginning to its end, as if it was in myasws 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. Allahazwj Mighty and Majestic Said [16:89] and in it is clarification of everything’.6

5ـ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ أَبِي زَاهِرٍ عَنِ الْخَشَّابِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ قالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ قَالَ فَفَرَّجَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) بَيْنَ أَصَابِعِهِ فَوَضَعَهَا فِي صَدْرِهِ ثُمَّ قَالَ وَعِنْدَنَا وَالله 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 Abdullahasws having said: ‘[27:40] The one who had the knowledge from the Book said – Iasws can come with it (Throne of Bilquis) before your eyelid blinks’.

He (the narrator) said, ‘So Abu Abdullahasws parted between hisasws fingers and placed them upon hisasws chest, then said: ‘And with usasws, by Allahazwj, is the Knowledge of the Book, all of it’.7

6ـ 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’farasws, ‘[13:43] Say: Allah is Sufficient as a Witness between me and you and the one who has Knowledge of the Book. Heasws said: ‘It Means usasws, and Aliasws is ourasws first one, and the most superior of usasws, and the best of usasws after the Prophetsaww’.8

36 ـ بَابُ مَا أُعْطِيَ الْأَئِمَّةُ عليهم‌السلام مِنِ اسْمِ اللهِ الْأَعْظَمِ‌

Chapter 36 – What has been Given to the Imamsasws from the Magnificent Name of Allahazwj

1ـ 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’farasws having said: ‘The Magnificent Name of Allahazwj is upon seventy-three letters, and rather it was with Asif (Bik Barkhiya, successoras Suleymanas). So heas spoke with it, and the land which was between himas and the throne of Bilquis submerged to the extent that heas grabbed the throne by hisas hand. Then the land returned just as it had been, quicker than the blink of an eye.

And weasws, with usasws are seventy-two letters from the Magnificent Name, and one letter is in the Presence of Allahazwj the Exalted, which Heazwj Accounts for the the Knowledge of the unseen. And there is neither Might nor Strength except with Allahazwj, the Exalted, the Magnificent’.9

2ـ 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 Abdullahasws, his name was not preserved, who said, ‘I heard Abu Abdullahasws saying: ‘Isaas Bin Maryamas was Given two letters. Heas used to work with these two; and Musaas was Given four letters, and Ibrahimas was Given eight letter, and Nuhas was given fifteen letters, and Adamas was Given twenty five letters, and that Allahazwj Gathered all of it for Muhammadsaww, and that the Magnificent Name of Allahazwj are seventy three letters. Muhammadsaww was Given seventy two letters, and one letter was Veiled from himsaww’.10

3ـ 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-Hassanasws, the owner of the army, said, ‘I heard himasws saying: ‘The Magnificent Name of Allahazwj are seventy three letters. One letter was with Asif (Bin Barkhiyyaas, successoras of Suleymanas). So heas spoke with it, and the land was folded for him, in what was between himas and Saba (Sheba). So heas 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 usasws, from it, are seventy-two letters, and one letter is in the Presence of Allahazwj, Accounting by it in the Knowledge of the unseen’.11

37 ـ بَابُ مَا عِنْدَ الْأَئِمَّةِ مِنْ آيَاتِ الْأَنْبِيَاءِ عليهم‌السلام‌

Chapter 37 – What is with the Imamsasws from the Signs of the Prophetsas

1ـ 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’farasws having said: ‘The Staff of Musaas was (actually) for Adamas (beforehand). So it came to be to Shuaybas, then it came to be to Musaas Bin Imranas, and it is with usasws, and that Iasws 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 ourasws Qaimasws. Heasws would do with it what Musaas 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

2ـ 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 Abdullahasws, said, ‘I heard himasws saying: ‘The Tablets of Musaas are with usasws, and the Staff of Musaas is with usasws, and weasws are the inheritors of the Prophetsas’.13

3ـ 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 Abdullahasws having said: ‘Abu Ja’farasws said: ‘The Qaimasws, when heasws 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 Musaas Bin Imranas, 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

4ـ 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’farasws having said: ‘Amir Al-Momineenasws went out one night after dark, and heasws was saying, muttering, murmuring: ‘And the night is dark, the Imamasws has come out to you all! Upon himasws is the shirt of Adamas, and in hisasws hand is a ring of Suleyman and a Staff of Musaas’.15

5ـ 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 غَيْرَهُ 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 Abdullahasws, said, ‘I heard himasws saying: ‘Do you know what was the shirt of Yusufas?’ I said, ‘No’. Heasws said: ‘Ibrahimas, when the fire was inflamed for himas, Jibraeelas came over to himas with a cloth from the clothes of the Paradise. So heas wore it, and with it, the heat and the cold did not harm himas.

So when the death presented itself to Ibrahimas, heas 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 ـ بَابُ مَا عِنْدَ الْأَئِمَّةِ عليهم‌السلام مِنْ سِلَاحِ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم وَمَتَاعِهِ‌

Chapter 38 – What is with the Imamsasws from the weapons of Rasool-Allahsaww and hissaww chattels

1ـ 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 Abdullahasws when two men from the Zaydiites came over to himasws. So they said to himasws, ‘Is there an Imamasws among you the obedience to whom is Obligatory?’ So heasws said: ‘No’. So they said to himasws, ‘The reliable ones have informed us from youasws that youasws 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 Abdullahasws got angered and heasws said: ‘Iasws did not order them with this!’. So when they saw the anger in hisasws face, they went out. So heasws 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-Allahsaww is with Abdullah Bin Al-Hassan’.

So heasws said: ‘They are both lying! May Allahazwj 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 Allahazwj, except if he happened to have seen it with Aliasws Bin Al-Husaynasws. So if these two were truthful, so what is the mark in its sheath? And what is trace in its blade? And with measws is the sword of Rasool-Allahsaww, and with measws is the flag of Rasool-Allahsaww, and hissaww armour, and hissaww insignia, and hissaww helmet.

So if they were truthful, so what is the mark in the armour of Rasool-Allahsaww, and with measws is the flag of Rasool-Allahsaww, the victorious, and with measws are the Tablets of Musaas and hisas Staff, and with measws is the ring of Suleymanas Bin Dawoodas, and with measws is the tray in which Musaas used to offer the sacrificial offering with it.

And with measws is the Name which Rasool-Allahsaww, whenever hesaww placed it between the Muslims and the Polytheists, no arrow arrived from the Polytheists to the Muslims, and with measws are the remnants which the Angels came with, and the examples of the weapons with usasws 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 usasws to whom the weapons come to be, is Given the Imamate. Myasws fatherasws had worn the armour of Rasool-Allahsaww, so it made lines upon the ground, and Iasws wore it, so it was and it was (big), and ourasws Qaimasws is the one when heasws wears it, it would fit (perfectly), if Allahazwj so Desires it’.17

2ـ 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 Abdullahasws saying: ‘With measws are the weapons of Rasool-Allahsaww, there is no dispute with regards to it’.

Then heasws said: ‘The weapons are defended from. If these were placed with the most evil creature of Allahazwj, he would be the best of them’.

Then heasws 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 Allahazwj with regards to it, so the people would be saying, ‘What is this which has happened?’ And Allahazwj would Place for himasws, and Hand upon the heads of hisasws citizens’.18

3ـ 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 الله (عَلَيْهِ السَّلام) قَالَ قَالَ تَرَكَ رَسُولُ الله (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 Abdullahasws having said: ‘Rasool-Allahsaww 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 Aliasws Bin Abu Talibasws’.19

4ـ الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ فُضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ لَبِسَ أَبِي دِرْعَ رَسُولِ الله (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 Abdullahasws having said: ‘Myasws fatherasws wore the armour of Rasool-Allahsaww, Zat Al-Fuzoul, so it made lines (dragging on the ground), and Iasws wore it, so it was surplus (bigger)’.20

5ـ أَحْمَدُ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ الله عَنْ أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلام) قَالَ سَأَلْتُهُ عَنْ ذِي الْفَقَارِ سَيْفِ رَسُولِ الله (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-Rezaasws, said, ‘I asked himasws about Zi Al-Faqar, the sword of Rasool-Allahsaww, from where is it?’ Heasws said: ‘Jibraeelas descended with it from the sky, and its sheath was of silver, and it is with measws’.21

6ـ 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 Ibrahimas (7th Imamasws) having said: ‘The weapons are placed with usasws, defended from. Had these been placed with the most evil creature of Allahazwj, he would have been the best of them.

Myasws fatherasws has narrated to measws that heasws, when he built at Al-Sawafiyya, and it was so that for himasws there was a wall which had splits in it, so heasws renewed the room. So when it was the morning of hisasws marriage, heasws looked around with hisasws eyesight, and heasws saw fifteen nails sticking out. So heasws was anxious at that and said to her (the bride): ‘Transfer, for Iasws want to invite myasws friends regarding a need’. So heasws 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

7ـ 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 (عَلَيْهما 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’farasws, said, ‘I asked himasws about what the people narrating that a sealed Parchment had been handed over to Umm Salmaas. So heasws said: ‘When (the soul of) Rasool-Allahsaww was Captured, Aliasws inherited hissaww Knowledge, and hissaww weapons, and whatever was there. Then these came to be to Al-Hassanasws. Then these came to be to Al-Husaynasws. So when weasws feared losing them (in the plunder at Kerbala), these were entrusted to Umm Salmaas. Then Aliasws Bin Al-Husaynasws took possession of these after that’.

He (the narrator) said, ‘So I said, ‘Yes, then these came to be to yourasws fatherasws, then ended up to youasws, and they came to be to you after that?’ Heasws said: ‘Yes’.23

8ـ مُحَمَّدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنْ عُمَرَ بْنِ أَبَانٍ قَالَ سَأَلْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) عَمَّا يَتَحَدَّثُ النَّاسُ أَنَّهُ دُفِعَ 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) 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 Abdullahasws about what the people are narrating that a sealed Parchment was handed over to Umm Salmaas. So heasws said: ‘When (the soul of) Rasool-Allahsaww was Captured, Aliasws inherited hissaww knowledge, and hissaww weapons, and whatever was there. Then these came to be to Al-Hassanasws, then came to be to Al-Husaynasws’.

He (the narrator) said, ‘I said, ‘Then these came to be to Aliasws Bin Al-Husaynasws, then came to be to hisasws sonasws, then ended up to youasws?’ Heasws said: ‘Yes’.24

9ـ مُحَمَّدُ بْنُ الْحُسَيْنِ وَعَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ شَبَابٍ الصَّيْرَفِيِّ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ لَمَّا حَضَرَتْ رَسُولَ الله (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 الله 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 الله 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 Abdullahasws having said: ‘When the death presented itself to Rasool-Allahsaww, hesaww called Al-Abbas Bin Abdul Muttalib and Amir Al-Momineenasws. So hesaww said to Al-Abbas: ‘O uncle of Muhammadsaww! Will you take the inheritance of Muhammadsaww and fulfill hissaww debts, and accomplish hissaww promises made?’ So he responded to himsaww, and he said, ‘O Rasool-Allahsaww! May my father and my mother be (sacrificed) for youasws! I am an old man with a lot of dependants, of little wealth. Who can endure youasws and yousaww compete with the winds (extremely generous)?’

Heasws said: ‘So hesaww left it for a while, then said: ‘O Abbas! Will you take the inheritance of Muhammad, and accomplish hissaww promises made, and fulfil hissaww debts?’ So he said, ‘May my father and my mother be (sacrificed) for yousaww! I am an old man with a lot of dependants, of little wealth, and yousaww compete with the winds (extremely generous)’. Hesaww said: ‘However, Isaww shall be giving it to the one who will take it by its right’.

Then hesaww said: ‘O Aliasws, brother of Muhammadsaww! Will youasws accomplish the Promises of Muhammadsaww, and will youasws fulfil hissaww debts, and will youasws take possession of hissaww inheritance?’ So heasws said: ‘Yes may myasws fatheras and myas mother be (sacrificed) for yousaww! That is upon measws, and for measws’. Heasws said ‘So hesaww looked at himasws until hesaww removed hissaww ring from hissaww finger, and hesaww said: ‘Wear this ring during mysaww lifetime’.

He (Amir Al-Momineenasws) said: ‘So Iasws looked at the ring when hesaww placed it in myasws finger, and Iasws desired it from the entirety of what hesaww had left’. Then hesaww shouted: ‘O Bilal! (Come) to measws 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-Momineenasws) said: ‘By Allahazwj! Iasws 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 hesaww said: ‘O Aliasws! Jibraeelas came to mesaww with it and said: ‘O Muhammadsaww! Make it to be a circle around the armour, and use it as a belt with it at the place of yourasws waist’.

Then hesaww 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 hesaww 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 hesaww used to wear and sit along with hissaww companions.

Then hesaww said: ‘O Bilal! (Come) to mesaww 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-Allahsaww which hesaww used to send the man regarding hissaww need, so he would ride it, so he would race it regarding a need of Rasool-Allahsaww, and Hayzoum, and it is that which used to be called Aqdim Hayzoum, and the donkey (called) Ufeyr.

So hesaww said: ‘Take possession of these during mysaww lifetime’. So Amir Al-Momineenasws mentioned that the first thing from the animal which died was Ufeyr, at the time of the passing away of Rasool-Allahsaww, 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-Momineenasws said: ‘That donkey spoke to Rasool-Allahsaww, so it said, ‘May my father and my mother be sacrificed for yousaww! 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 Prophetssaww and theiras seal’. So the Praise be to Allahazwj Who Made me to be that donkey’’.25

39 ـ بَابُ أَنَّ مَثَلَ سِلَاحِ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم مَثَلُ التَّابُوتِ فِي بَنِي إِسْرَائِيلَ‌

Chapter 39 – An example of the weapons of Rasool-Allahsaww is an example of the Ark among the Children of Israel

1ـ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ عَنْ سَعِيدٍ السَّمَّانِ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) 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 Abdullahasws saying: ‘But rather, and example of the weapons among usasws 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 oneasws from usasws to whom the weapons come to be, is Given the Imamate’.26

2ـ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ السُّكَيْنِ عَنْ نُوحِ بْنِ دَرَّاجٍ عَنْ عَبْدِ الله بْنِ أَبِي يَعْفُورٍ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (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 Abdullahasws saying: ‘But rather an example of the weapons among usasws 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 usasws, the Knowledge would come along with it’.27

3ـ 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-Rezaasws having said: ‘Abu Ja’farasws was saying: ‘But rather an example of the weapons among usasws 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 usasws, so does the Divine Authority’. I said, ‘So do the weapons happen to be counterparts of the Knowledge?’ Heasws said: ‘No’.28

4ـ 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-Rezaasws having said: ‘Abu Ja’farasws said: ‘But rather an example of the weapons among usasws 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 usasws, so does the Knowledge’.29

40 ـ بَابٌ فِيهِ ذِكْرُ الصَّحِيفَةِ وَالْجَفْرِ وَالْجَامِعَةِ وَمُصْحَفِ فَاطِمَةَ عليها‌السلام‌

Chapter 40 – In it is the mention of the Parchment, and the Jaf’r, and the Jami’e, and Parchments of Fatimaasws

1ـ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الله بْنِ الْحَجَّالِ عَنْ أَحْمَدَ بْنِ عُمَرَ الْحَلَبِيِّ عَنْ أَبِي بَصِيرٍ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنِّي أَسْأَلُكَ عَنْ مَسْأَلَةٍ هَاهُنَا أَحَدٌ يَسْمَعُ كَلامِي قَالَ فَرَفَعَ أَبُو عَبْدِ الله (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 الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) عَلَّمَ عَلِيّاً (عَلَيْهِ السَّلام) بَاباً يُفْتَحُ لَهُ مِنْهُ أَلْفُ بَابٍ قَالَ فَقَالَ يَا أَبَا مُحَمَّدٍ عَلَّمَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) عَلِيّاً (عَلَيْهِ السَّلام) أَلْفَ بَابٍ يُفْتَحُ مِنْ كُلِّ بَابٍ أَلْفُ بَابٍ قَالَ قُلْتُ هَذَا وَالله 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 الله (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 وَالله 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 وَالله مَا فِيهِ مِنْ قُرْآنِكُمْ حَرْفٌ وَاحِدٌ قَالَ قُلْتُ هَذَا وَالله 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 وَالله 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 Abdullahasws and I said to himasws, ‘May I be sacrificed for youasws! I want to ask youasws a question. Is there anyone over here who would hear my speech?’ So Abu Abdullahasws raised a curtain between himasws 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 youasws! Yourasws Shias are narrating that Rasool-Allahsaww taught Aliasws such a door (of knowledge) that a thousand (other) doors (of knowledge) opened from it’. So heasws said: ‘O Abu Muhammad! Rasool-Allahsaww taught Aliasws a thousand doors (of knowledge), there opening from each of the doors, a thousand (other) doors (of knowledge)’. I said, ‘This, by Allahazwj, is the knowledge!’. So heasws 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 heasws said: ‘O Abu Muhammad! And with usasws is the Jami’e, and what do they (people) know what the Jami’e is?’ I said, ‘May be sacrificed for youasws! And what is the Jami’e?

Heasws said: ‘A Parchment of the length of seventy cubits by the cubit (measurement) of Rasool-Allahsaww and hissaww dictation from hissaww own mouth, and handwritten by Aliasws by hisasws 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 heasws struck with hisasws hand towards me, and heasws said: ‘Will you permit measws, O Abu Muhammad? I said, ‘May I be sacrificed for youasws! But rather, I am for youasws, therefore do whatever you so desire to’. So heasws pressed me by hisasws hand and said: ‘To the extent of this’, as if heasws was angry. I said, ‘This, by Allahazwj, is the knowledge!’. Heasws said: ‘It is a knowledge, but it is not that (knowledge)!’

Then heasws was silent for a while, then said: ‘And with usasws is the Jaf’r, and what do they (people) know what the Jaf’r is?’ I said, ‘And what is the Jaf’r?’ Heasws said: ‘A receptacle from Adamas wherein is knowledge of the Prophetsas, and the successorsas, and knowledge of the scholars of the past from the Children of Israel’. I said, ‘This, is the knowledge!’ Heasws said: ‘It is knowledge, and it isn’t that (knowledge)!’.

Then heasws was silent for a while, then said: ‘And with usasws is the Parchment of Syeda Fatimaasws, and what do they (people) know what the Parchment of Fatimaasws is?’ I said, ‘And what is the Parchment of Fatimaasws?’ Heasws said: ‘A Parchment where is the likes of this Quran of yours three times over. By Allahazwj! And there is not a single letter from your Quran therein’. I said, ‘This, by Allahazwj, is the knowledge!’ Heasws said: ‘It is a knowledge, but it is not that (knowledge)!’.

Then heasws was silent for a while, then said: ‘With usasws 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 youasws! This, by Allahazwj, it is the knowledge!’. Heasws said: ‘It is a knowledge, and it isn’t that (knowledge)!’.

He (Abu Baseer) said, ‘I said, ‘May I be sacrificed for youasws! So which thing is the knowledge?’ Heasws 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

2ـ 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 Abdullahasws saying: ‘ الزَّنَادِ ةََُ ’’ The Atheists will appear in the year one hundred and twenty-eight, and that is what Iasws (found when Iasws) looked into the Parchment of (Syeda) Fatimaasws’. I said, ‘And what is the Parchment of Syeda Fatimaasws?’

Heasws said: ‘When Allahazwj - The Exalted Captured (the soul of) Hisazwj Prophetsaww, the grief entered into (Syeda) Fatimaasws due to hissaww passing away, (such grief) which none knows it except for Allahazwj Mighty and Majestic. So Allahazwj Sent an Angel to herasws to console herasws sadness and to narrate to herasws. So sheasws described that to Amir Al-Momineenasws. So heasws said: ‘When youasws feel that and hear the voice, tell measws’.

So sheasws let himasws know of that, and Amir Al-Momineenasws went on to write down everything what heasws heard until a Parchment was affirmed from that’.

He (the narrator) said, ‘Then heasws 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

3ـ 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 Abdullahasws saying: ‘With measws is the white Jaf’r’. I said, ‘So which thing is in it?’ Heasws said: ‘The Psalms of Dawoodas, and Torah of Musaas, and Evangel of Isaas, and Parchment of Ibrahimas, and the Permissible and the Prohibitions, and Parchment of (Syeda) Fatimaasws. Iasws am not claiming that the Quran is in it, and therein is what the people would be needy to usasws, and weasws 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 himasws, ‘May Allahazwj Keep youasws well! Do the sons of Al-Hassanasws recognise this?’ Yes, by Allahazwj! 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

4ـ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَمَّنْ ذَكَرَهُ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ قَالَ أَبُو عَبْدِ الله (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 الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) إِنَّ الله 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 Abdullahasws 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 Aliasws and hisasws 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 Fatimaasws, for therein is a bequest of Syeda Fatimaasws, and with it are the weapons of Rasool-Allahsaww. Allah Mighty and Majestic is Saying [46:4] Bring me a Book before this or traces of the Knowledge, if you are truthful’.33

5ـ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِئَابٍ عَنْ أَبِي عُبَيْدَةَ قَالَ سَأَلَ أَبَا عَبْدِ الله (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 الله (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 Abdullahasws was asked by one of our companions about the Jaf’r. So heasws said: ‘It is an ox hide filled with knowledge’.

He said to himasws, ‘So the Jami’e?’ Heasws 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 Fatimaasws?’ So heasws was silent for a long while, then said: ‘You all are exploring about what you need and about that which you do not need! Fatimaasws remained after Rasool-Allahsaww for seventy-five (75) days, and intense grief entered into herasws for herasws fathersaww, and it was so that Jibraeelas would come to herasws and would give condolences upon herasws fathersaww, and that would better herasws self, and heas informed herasws about herasws fathersaww, and hissaww place, and heas informed herasws with what would be happening after herasws in herasws children, and Aliasws would write that down. So this is the Parchment of Syeda Fatimaasws’.34

6ـ 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 الله (عَلَيْهِ السَّلام) يَقُولُ إِنَّ عِنْدَنَا مَا لا نَحْتَاجُ مَعَهُ إِلَى النَّاسِ وَإِنَّ النَّاسَ لَيَحْتَاجُونَ إِلَيْنَا وَإِنَّ عِنْدَنَا كِتَاباً إِمْلاءُ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) 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 Abdullahasws saying: ‘With usasws is that so with it weasws would not be needy to the people, and the people would be becoming needy to us (what is therein), and that with usasws is a book dictated by Rasool-Allahsaww and written by Aliasws. A Parchment wherein is every Permissible and Prohibition, and you all are coming to usasws with the matter, so weasws recognise when you take with it and weasws recognise when you are leaving it’.35

7ـ 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 الله (عَلَيْهِ السَّلام) إِنَّ الزَّيْدِيَّةَ وَالْمُعْتَزِلَةَ قَدْ أَطَافُوا بِمُحَمَّدِ بْنِ عَبْدِ الله فَهَلْ لَهُ سُلْطَانٌ فَقَالَ وَالله إِنَّ عِنْدِي لَكِتَابَيْنِ فِيهِمَا تَسْمِيَةُ كُلِّ نَبِيٍّ وَكُلِّ مَلِكٍ يَمْلِكُ الارْضَ لا وَالله مَا مُحَمَّدُ بْنُ عَبْدِ الله 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 Abdullahasws, ‘The Zaydiites and the Mu’tazilites are circling around Muhammad Bin Abdullah, so it there an authority for him?’ So heasws said: ‘By Allahazwj! With measws are two Books wherein is named every Prophetas, and every king who would be a king of the earth. No, by Allahazwj! Muhammad Bin Abdullah is not in any one of these two’.36

8ـ 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 Abdullahasws, so heasws said: ‘O Fuzayl! Do you know in which thing Iasws was looking into just before?’ I said, ‘No’. Heasws said: ‘Iasws was looking into the Book of Syeda Fatimaasws. 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 Iasws did not find for the sons of Al-Hassanasws, anything in it’.37

41 ـ بَابٌ فِي شَأْنِ (إِنَّا أَنْزَلْنَاهُ فِى 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

1ـ 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 قُيِّضَ 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 وَتَهَلَّلَ 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 أَنْزَلْناهُ 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’farasws the 2nd who said, ‘Abu Abdullahasws said: ‘While myasws fatherasws was performing Tawaaf of the Kabah, when a man covered by a turban of his like an egg-shell, cut off hisasws seven (circuits) until he made himasws enter into a house by the side of Al-Safa. So heasws sent for measws, and we became three.

So he said, ‘Welcome, O sonasws of Rasool-Allahsaww!’ Then he placed his hand upon myasws head and said, ‘May Allahazwj Bless youasws, O trustees of Allahazwj after hisasws forefathersasws! O Abu Ja’farasws! If youasws so desire, so inform me and if youasws so desire, so I shall inform youasws, and if youasws so desire, ask me, and if youasws so desire, I shall ask youasws, and if youasws so desire, ratify me, and if youasws so desire, I shall ratify youasws’.

Heasws said: ‘All of that Iasws like’. He said, ‘So beware of speaking by your tongue during my questioning by a matter with something else in yourasws consciousness’. Heasws said: ‘But rather that is the one in whose heart are two knowledges, one of it opposing its counterpart, and that Allahazwj Mighty and Majestic Refused that there should be a Knowledge for Himazwj 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?’ Heasws said: ‘But, the totality of the knowledge, so it is with Allahazwj, Majestic is Hisazwj Mention, and as for what is a must for the servants from it, so it is with the successorsasws’.

Heasws 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. Youasws claim that knowledge is what there is no differing therein, from the knowledge with the succesorsasws, so how do they know it?’ Heasws said: ‘Just as how Rasool-Allahsaww used to know it except that theyasws are not seeing what Rasool-Allahsaww used to see, because hesaww was a Prophetsaww, and theyasws are Muhaddisoun, and it was so that heasws would be a delegate to Allahazwj Mighty and Majestic and hesaww would hear the Revelation, and theyasws are not hearing’.

You speak the truth, O sonasws of Rasool-Allahsaww! 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-Allahsaww?’ So myasws fatherasws smiled and said: ‘Allahazwj Mighty and Majestic Refuses that anyone should have notification of Hisazwj Knowledg except for the one examined for the Eman with it, just as Heazwj Ordained upon Rasool-Allahsaww that hesaww be patient upon the harm of hissaww people, and hesaww should not fight against them except by Hisazwj Command.

So how much from the secrets hesaww was secretive with until it was said to himsaww, ‘[15:94] Therefore declare openly what you are Commanded with and turn aside from the polytheists. And I swear by Allahazwj that had hesaww proclaimed openly before that, hesaww would (still) have been safe, but hesaww, rather, considered to be in the obedience and feared the differing (of people). Therefore, due to that, hesaww restrained.

So, Iasws would love it if your eyes happen to be with the Mahdiasws 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 heasws brought out a sword, then said: ‘Here, this is from those’.

Heasws said: ‘So myasws fatherasws said: ‘Yes. By the Oneazwj Who Chose Muhammadsaww over (all) the human beings!’. So the man returned his turban and said, ‘I am Ilyasas. Ias did not ask youasws about yourasws matter and there was ignorance with me from it, apart from that Ias loved it that this Hadeeth takes place, as a strengthening for yourasws companions, and Ias shall inform you with a Verse youasws recognise it, if they were to debate with it, they would win’. So myasws fatherasws said to him: ‘If youas so desire, Iasws shall inform youas with it’. He said, ‘I do desire it’.

Heasws said: ‘Ourasws Shias, if they were to be saying to the people is opposition to usasws that Allahazwj Mighty and Majestic is Saying to Hisazwj Rasoolsaww [97:1] We have indeed revealed this in the Night of Predestination – up to its end. So, did Rasool-Allahsaww know anything from the knowledge which hesaww did not know during that night, or Jibraeelas came with it during other than it? So if they would be saying, ‘No’, so say to them, ‘So was it inevitable from what hesaww knew that hesaww should manifest it?’ So they would be saying, ‘No’.

So say to them, ‘So what there, regarding what Rasool-Allahsaww did manifest, from the Knowledge of Allahazwj, Mighty is Hisazwj Mention, any differing?’ So if they say, ‘No’, so say to them, ‘Therefore the one who judges by a Judgment of Allahazwj wherein is a differing, so has he opposed Rasool-Allahsaww?’ 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-Allahsaww was an owner of that. So did hesaww deliver or not?’ So if they say, ‘Hesaww did deliver’, so say, ‘Hesaww passed away and the Caliph from after himsaww had knowledge wherein there was no differing?’

So if they say, ‘No’, so say, ‘A Caliph of Rasool-Allahsaww is Assisted, and Rasool-Allahsaww would not leave behind anyone except the one who judged by hissaww judgment, and except one who would happen to be similar to himsaww except for the Prophet-hood, and if it was so that Rasool-Allahazwj did not leave anyone behind regarding hissaww knowledge, so hesaww would have wasted the ones who are in the loins of the men, from the ones who would be coming (to the world) after himsaww’.

So if they say to you, ‘The knowledge of Rasool-Allahsaww 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 Hisazwj Words [44:5] surely We are the Senders (of Messages)’.

So if they say to you, ‘Allahazwj Mighty and Majestic does not Send a Message except to a Prophetas, 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 Hisazwj Words in it they shall be abiding. By myasws life! There is neither in the sky nor in the earth, a Guardian of Allahazwj, Mighty is Hisazwj Mention, except that heasws 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 Allahazwj, Mighty is Hisazwj 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 Guardianasws.

So if they say, ‘We do not recognise this’. So say to them, ‘Say whatever you so like to. Allahazwj Mighty and Majestic Refused that after Muhammadsaww Heazwj should leave the servants and there is no Divine Authority upon them’.

Abu Abdullahasws said: ‘Then heasws paused, so he (Ilyasas) said: ‘Over here, O sonasws of Rasool-Allahsaww, is a vague door. What is yourasws view if they were to say, ‘The Divine Authority is the Quran’?’ Heasws said: ‘Then Iasws would be saying to them: ‘The Quran is not with a speech, Ordering and Prohibiting, but for the Quran there are peopleasws who are ordering and prohibiting,’ and Iasws 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, Allahazwj refused that (situation to occur) for Hisazwj Knowledge, for that strife to appear in the earth and there is no refutation for it in Hisazwj Judgment, and a relief for its people’.

So he (Ilyasas) said: ‘Over here youasws are winning, O sonasws of Rasool-Allahsaww! Ias testify that Allahazwj, Mighty is Hisazwj 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 Heazwj Placed the Quran as Evidence’.

Heasws said: ‘So the man (Ilyasas) said: ‘Do youasws know, O sonasws of Rasool-Allahsaww the Evidence, what it is?’ Abu Ja’farasws said: ‘Yes, therein is the totality of the Legal Punishments, and its interpretation during the judgment’. So heas said: ‘Allahazwj Refuses that a servant be hit by a difficulty in his Religion, or regarding himself, or in his wealth, and there isn’t in Hisazwj earth from Hisazwj Judgment which can be judged with the correctness with regards to that very difficulty’.

Heasws said: ‘So the man (Ilyasas) said: ‘But, in this door (subject matter), youasws would be winning with an argument except if they were to forge against Allahazwj in disputing youasws, so they would be saying, ‘There isn’t a Divine Authority for Allahazwj, Majestic is Hisazwj Mention’. But, inform meas about the interpretation of [57:23] So that you may not despair over what has escaped you from what Aliasws has been Specialised with, nor be happy at what He has Given you’.

Heasws 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 Aliasws has been Specialised with, nor be happy at what He has Given you, from the strife which appeared for you after Rasool-Allahsaww’.

So the man (Ilyasas) said: ‘Ias testify that you Imamsasws are the owners of the wisdom wherein there is no differing’. Then the man stood up and went, and Iasws did not see him (again)’.38

2ـ 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 Abdullahasws having said: ‘While myasws fatherasws was seated, and in hisasws presence were a number (of people), when (suddenly) heasws laughed until hisasws eyes filled up with tears. Then heasws said: ‘Do you know what made measws laugh?’ So they said, ‘No’. Heasws said: ‘Ibn Abbas is alleging that he is from [41:30] (As for) those who say: Our Lord is Allah, then are steadfast’.

So Iasws 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, ‘Allahazwj 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! Iasws hereby adjure you to Allahazwj, is there any differing in the Judgments of Allahazwj, Majestic is Hisazwj Mention? So he said, ‘No’.

So Iasws 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)’.

Iasws said, ‘(Then) there would have come a differing in the Judgments of Allahazwj, Mighty is Hisazwj Mentioned, and you have broken the first words (of yours). Allahazwj, Mighty is Hisazwj Mention, Refuses that something should occur among Hisazwj 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 Allahazwj Judged, the night in which Hisazwj Command descended. If you were to reject it after what you heard from Rasool-Allahsaww, so Allahazwj would Enter you into the Fires just as Heazwj Blinded your vision on the day you denied upon Aliasws Bin Abu Talibasws’.

He said, ‘So it was due to that my vision was blinded? And what made youasws know that, for by Allahazwj, my vision was not blinded except from a flap of a wing of an Angel’. Heasws said: ‘So Iasws smiled, then left him on that day of his due to the absurdity of his intellect.

Then Iasws met him, so Iasws said: ‘O Ibn Abbas! You did not speak with truthfulness like what you did yesterday. Aliasws Bin Abu Talibasws 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-Allahsaww’. So you said: ‘Who are they?’ So heasws said: ‘Iasws and eleven from myasws descendants, Imamsasws, Muhaddisun’.

So you said, ‘I have not seen it as such except with Rasool-Allahsaww’. So the Angel who used to narrate to himasws, appeared to you, and he said: ‘You lie, O Ibn Abbas! I saw with my eyes that which Aliasws 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’.

Heasws said: ‘So Ibn Abbas said, ‘We are differing with regards to something, so its Judgment is to Allahazwj’. So Iasws said to him: ‘So would Allahazwj Judge regarding a Judgment from Hisazwj Judgments with two Commands?’ He said, ‘No’. So Iasws said: ‘Over here you perish and cause others to perish’.39

3ـ 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’farasws having said: ‘Allahazwj Mighty and Majestic Said regarding the Night of Pre-determination (Laylat Al-Qadr) [44:4] Therein every wise affair is made distinct. Heazwj is Saying that Heazwj 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 Allahazwj 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 Commandasws, the explanation of the affairs of the year, (every) year. Heasws is Commanded during it regarding the matter of hisasws 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 Commandasws, besides that every day, Knowledge of Allahazwj Mighty and Majestic, the Special, and the Concealed, the Wonderful, the Treasured similar to what descended during that Night, from the Commands’.

Then heasws 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

4ـ 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 Abdullahasws having said: ‘Aliasws Bin Al-Husaynasws was saying [97:1] We have indeed revealed this in the Night of Pre-determination. Allahazwj Mighty and Majestic Spoke the Truth. Allahazwj 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.

Heazwj asked Rasool-Allahsaww: “Do yousaww know why it is better than a thousand months?” Hesaww said: ‘Because [97:4] Therein come down the angels and the Spirit by Allah's Permission from every affair; and when Allahazwj Mighty and Majestic Permits for something, so it has Pleased Himazwj [97:5] Peace! Such it is till the break of the morning. Heazwj is Saying: “They are submitting upon yousaww, O Muhammadsaww, Myazwj Angels and Myazwj Spirit with Myazwj Greetings, from the beginning of what they are descending up to the emergence of the dawn’.

Then Heazwj Said in (another) part of Hisazwj 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 Heazwj Said in (another) part of Hisazwj 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.

Heazwj is Saying in the first Verse that Muhammadsaww, when hesaww passes away, the people of the opposition to the Command of Allahazwj Mighty and Majestic would be saying, ‘The Night of Pre-determination (Laylat Al-Qadr) expired along with Rasool-Allahsaww’. 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 Allahazwj 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 Masterasws for it’.41

5ـ 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 Abdullahasws having said: ‘It was so that Aliasws 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-Allahsaww and hesaww 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-Allahsaww was saying: ‘(It is) due to what my eyes see, and mysaww heart feels, and due to what the heart of this oneasws would see from after mesaww’. So they were both saying, ‘What is that which yoursaww heart is seeing, and what is that which hisasws heart would see?’ Heasws said: ‘So hesaww wrote for them both in the sand [97:4] Therein come down the angels and the Spirit by Allah's permission, on every affair’.

Heasws said: ‘Then hesaww was saying: ‘Does there remain anything after Hisazwj Words every affair?’ So they were both saying, ‘No’. So hesaww was saying: ‘Do you two know who they descend upon with that?’ So they were saying, ‘Yousaww, O Rasool-Allahsaww!’. So hesaww was saying: ‘Yes’.

So hesaww was saying: ‘Would there happen to be a Night of Pre-determination (Laylat Al-Qadr) (to come) after mesaww?’ So they both were saying, ‘Yes’. So hesaww was saying: ‘So would that affair be descending during it?’ So they were saying, ‘Yes’. So hesaww was saying: ‘Unto whom?’ So they were saying, ‘We don’t know’. So hesaww grabbed myasws head and hesaww was saying: ‘If you don’t know, so know, it is this oneasws, from after mesaww’.

Heasws 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

6ـ 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’farasws 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 Allahazwj, it is a Proof of Allahazwj Blessed and High upon the creatures, after Rasool-Allahsaww, and it is a Chief of your Religion, and it is a peak of ourasws 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 Mastersasws of the Command (Wali Al-Amr) in particular after Rasool-Allahsaww.

O group of the Shias! Allahazwj 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’farasws! It – the warner is Muhammadsaww’. Heasws said: ‘You speak the truth. So was there a warner from the Sent ones in the horizons of the earth while hesaww was alive?’ So the questioner said, ‘No’. Abu Ja’farasws said: ‘What is your view, had Heazwj Sent him, wouldn’t he be Hisazwj warner just as Rasool-Allahsaww was during Hisazwj Sending from Allahazwj Mighty and Majestic as a warner?’ So he said, ‘Yes’. Heasws said: ‘Similar to that, Muhammadsaww did not pass away except that there was for himsaww, a Sent warner’.

Heasws said: ‘Supposing Iasws were to say ‘no’, so Rasool-Allahsaww would have wasted the ones in the loins of the men from hissaww community’ (Muslims to be born until the Hereafter). He said, ‘And the Quran does not suffice them?’ Heasws said: ‘Yes (it would), if they were to find an interpreter for it’. He said, ‘And didn’t Rasool-

Allahsaww interpret it?’ Heasws said: ‘Yes, hesaww had interpreted it to one man, and hesaww explained the glory of that man to the community, and he is Aliasws Bin Abu Talibasws’.

The questioner said, ‘O Abu Ja’farasws! This was a special matter, the generality (of the people) do not carry it’. Heasws said: ‘Allahazwj Refused that Heazwj be worshipped except for secretly until there came the period during which Hisazwj Religion could be Manifested, just as it as concealed when Rasool-Allahsaww was with Syeda Khadeejaas until hesaww was Commanded with the proclamation’.

The questioner said, ‘Is it befitting for the Master of this Religion that heasws conceals?’. Heasws said: ‘Or did not Aliasws Bin Abu Talibasws conceal the day heasws professed Islam along with Rasool-Allahsaww until hissaww matter was manifested?’ He said, ‘Yes’. Heasws said: ‘Similar to that is ourasws matter, until the prescribed term comes up’.43

7ـ 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 (عَلَيْهم 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 بِجُمْلَةِ 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’farasws having said: ‘Allahazwj had Created the Night of Pre-determination (Laylat Al-Qadr) before having Created the world, and Had Created regarding it the first Prophetas and the first successoras 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 Allahazwj Mighty and Majestic of Hisazwj Knowledge, because the Prophetsas and the Rasoolsas and the Muhaddisounasws cannot be standing except if there happens to be an argument upon themasws with what is Given to themasws during that Night along with the Authority which Jibraeelas comes with to themasws’.

I said, ‘And the Muhaddisoun as well, Does Jibraeelas comes to them or someone else from the Angels?’ Heasws said: ‘As for the Prophetsas and the Rasoolsas, so there is no doubt, and it is inevitable for the ones besides themas, 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 Hisazwj servants.

And Iasws swear by Allahazwj! The Spirit and the Angels had descended during the Night of Pre-determination (Laylat Al-Qadr) unto Adamas. And Iasws swear by Allahazwj! Adamas did not die except there was a successoras for himas, and (for) everyone from the Prophetsas after Adamas, that Command had come to himas during it, and was placed for hisas successoras from after himas. And Iasws swear by Allahazwj! It was always so that the Prophetas was Commanded among what came to Himas from the Commands during that Night, from Adamas to Muhammadsaww, that heas bequeaths to so and so.

And Allahazwj Mighty and Majestic has Said in Hisazwj Book to the Mastersasws of the Command after Muhammadsaww 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 Hisazwj Words these it is who are the transgressors.

Heazwj is Saying: “Iazwj will be Making Caliphs for Myazwj Knowledge, and Myazwj Religion, and Myazwj servants after your Prophetas just as Iazwj had Made Caliphs of the successorsas of Adamas from after himas until the Prophetsaww was Sent, those that followed himazwj that they shall worship Me, not associating anything with Me”. Heazwj is Saying: “Worship Meazwj with the belief that there will be no Prophetsaww after Muhammadsaww, so the one who says other than that, these are the ones who are the transgressors”.

So Heazwj has Enabled the Mastersasws of the Command (Wali Al-Amr) after Muhammadsaww with the Knowledge, and weasws are they, therefore ask usasws, so if weasws ratify you, be acknowledging, and you will not be doing so. As for ourasws knowledge, so it is apparent, and as for the appearance of ourasws era in which the Religion would be manifested from usasws 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 Iasws swear by Allahazwj! The matter has been Ordained that there will not be any differing between the Momineen, and due to that, Allahazwj Made them to be the witnesses upon the people, for Muhammadsaww to be a witness upon usasws and for usasws to be a witness upon ourasws Shias, and for ourasws Shias to be a witness upon the (generality of the) people. Allahazwj Mighty and Majestic Refuses that there should happen to be a differing in Hisazwj Judgment, or between the peopleasws of Hisazwj Knowledge, there be a contradiction’.

Then Abu Ja’farasws 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 Allahazwj 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 Heazwj Knows there is no repentance from them, as Heazwj Defends by the fighters from the sitters. And Iasws 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

8ـ 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 الله عَزَّ وَجَلَّ أَبَى أَنْ يُطْلِعَ الاوْصِيَاءَ عَلَيْهِ إِلا أَنْفُسَهُمْ قَالَ السَّائِلُ يَا ابْنَ رَسُولِ الله 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’farasws, ‘O sonasws of Rasool-Allahsaww! Do not be angry upon me’. Heasws said: ‘Due to what?’ He said, ‘Due to what I intend to ask youasws’. Heasws said: ‘Say (it)’. He said, ‘And you will not be angry?’ Heasws said: ‘And Iasws will not be angry’. He said, ‘Will youasws consider yourasws words regarding The Night of Pre-determination (Laylat Al-Qadr), that the Angels and the Spirit descend during it unto the successorsasws. Are they coming to themasws with the matters which Rasool-Allahsaww did not happen to have its knowledge, or are they coming to themasws with matters which Rasool-Allahsaww did have the knowledge of it? And I know that Rasool-Allahsaww passed away and there wasn’t anything from hissaww knowledge except that Aliasws was a retainer of it’.

Abu Ja’farasws said: ‘What is it to measws and to you, O man! And who made you come over to measws?’ He Said, ‘The Ordainment made me come over to you seeking the Religion’. Heasws said: ‘Then understand what Iasws am saying to you. When Rasool-Allahsaww was ascended with, hesaww did not come back down until Allahazwj, Majestic is Hisazwj Mention Taught himsaww whatever had happened, and what will be happening, and a lot of hissaww knowledge of that in total, its interpretation came to himsaww during the Night of Pre-determination (Laylat Al-Qadr). And similar to that was Aliasws Bin Abu Talibasws 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-Allahsaww.

The questioner said, ‘Or was there no interpretation for the whole of it?’ Heasws said: ‘Yes, but, rather it came with the Commands from Allahazwj the Exalted during the Nights of the Pre-determination unto the Prophetsaww and unto the successorsasws: “Do such and such for a matter”. Theyasws did have its knowledge. Its Command was how theyasws should be doing it’. He said, ‘Explain this to me’. Heasws said: ‘Rasool-Allahsaww did not pass away except having preserved the totality of the knowledge and its interpretation’.

I said, ‘So the knowledge which hesaww was Given during the Nights of Pre-determination, what was it?’ Heasws said: ‘The Command and the ease regarding what hesaww had already known’. The questioner said, ‘So whatever newly occurred for themasws during the Nights of Pre-determination was knowledge besides what they already knew of?’ Heasws said: ‘This is from what theyasws have been Commanded with its concealment, and none know the interpretation of what you asked about except for Allahazwj Mighty and Majestic’.

The questioner asked, ‘So do the successorsasws know what the Prophetsas did not know?’ Heasws said: ‘No. And how can a successorasws know other than a knowledge which had been bequeathed to himasws?’

The questioner asked, ‘So do we have the leeway that we should be saying that one of the successorsasws knows what the other one does not?’ Heasws said: ‘No. A Prophetas does not pass away except hisas knowledge would be in the inside of hisas successoras, and rather, the Angels and the Spirit descend during a Night of Pre-determination (Laylat Al-Qadr) with the Judgment heasws would be judging with between the servants’.

The questioner said, ‘And was it so that theyasws knew of that Judgment?’ Heasws said: ‘Theyasws had known it, but theyasws cannot implement anything from it until theyasws are Commanded for it during the Nights of Pre-determination how theyasws should be dealing with it up to the next year’.

The questioner said, ‘O Abu Ja’farasws, ‘I am not able to deny this’. Abu Ja’farasws said: ‘The one who denies it, so he isn’t from usasws’.

The questioner said, ‘O Abu Ja’farasws! What is yourasws view of the Prophetsaww, did anything come to himsaww during the Nights of Pre-determination which hesaww did not know of?’ Heasws 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 Prophetas pass away nor a successoras, except that the successoras to be after himas would know it. As for this knowledge which you asked about, so Allahazwj Mighty and Majestic Refuses that the succesorsas should notify it except upon themselvesas’.

The questioner said, ‘O sonasws of Rasool-Allahsaww! How can I recognise a Night of Pre-determination (Laylat Al-Qadr) occurring during every year?’ Heasws 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

9ـ وَقَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) لَمَا تَرَوْنَ مَنْ بَعَثَهُ الله عَزَّ وَجَلَّ لِلشَّقَاءِ 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 (عَلَيْهم 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’farasws said: ‘For what (reason) are you seeing the ones whom Allahazwj 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 Allahazwj whom Allahazwj Sent for the justice and the correctness from the Angels?’ O Abu Ja’farasws! And how can anything be more numerous than the Angels are?’ Heasws said: ‘(It is) what Allahazwj Mighty and Majestic has Desired it to be’.

The questioner said, ‘O Abu Ja’farasws! If I were to narrate to some of the Shias with this Hadeed, they would be denying it’. Heasws said: ‘How would they be denying it?’ He said, ‘They would be saying that the Angels are more numerous than the Satansla are’. Heasws said: ‘You speak the truth. Understand from measws what Iasws 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 Imamasws of the Guidance, to the extent that when the Night of Predetermination (Laylat Al-Qadr) comes, so there descend during it, unto a Masterasws of the Command, the Angels whom Allahazwj 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 Masterasws of the Command were to be asked about that, heasws would say: ‘Iasws saw Satanla inform you with such and such’, until heasws would interpret for him an interpretation, and he would come to know the straying which he was upon.

And Iasws swear by Allahazwj than the one who ratifies by a Night of Pre-determination (Laylat Al-Qadr) he would know that it is for usasws in particular due to the words of Rasool-Allahsaww for Aliasws when hisasws death approached himsaww: ‘This is your Guardianasws after mesaww. 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 ourasws viewpoint, so he would not have the leeway regarding the ratification except that he should be saying that it is for usasws, and the one who does not says so, so he is a liar.

Surely Allahazwj Mighty and Majestic is more Magnificent that Heazwj 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 ـ بَابٌ فِي أَنَّ الْأَئِمَّةَ عليهم‌السلام يَزْدَادُونَ فِي لَيْلَةِ الْجُمُعَةِ‌

Chapter 42 – Regarding that the Imamsasws are being increased (with knowledge) during the night of Friday

1ـ حَدَّثَنِي أَحْمَدُ بْنُ إِدْرِيسَ الْقُمِّيُّ وَمُحَمَّدُ بْنُ يَحْيَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ الله بْنِ أَيُّوبَ عَنْ أَبِي يَحْيَى الصَّنْعَانِيِّ عَنْ أَبِي عَبْدِ الله (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 Abdullahasws having said to me: ‘O Abu Yahya! For usasws during the nights of Friday is a special issue from the issues (to be dealt with)’. I said, ‘May I be sacrificed for youasws! And what is that special issue?’ Heasws said: ‘It is Permitted for the soul of the deceased Prophetsas and the souls of the deceased successorsas, and soul of the successorasws who is apparent between you, that theyas are ascended to the sky until they perform Tawaf of the Throne of theiras Lordazwj. 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 theiras respective bodies which theyas used to be in.

So the Prophetsas and the succesorsas become filled with joy, and the successorasws who is apparent between you all become such that heasws is increased in hisasws knowledge similar to abundant swarms (immensely)’.47

2ـ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ أَبِي زَاهِرٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْكُوفِيِّ عَنْ يُوسُفَ الابْزَارِيِّ عَنِ الْمُفَضَّلِ قَالَ قَالَ لِي أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) ذَاتَ يَوْمٍ وَكَانَ لا يُكَنِّينِي قَبْلَ ذَلِكَ يَا أَبَا عَبْدِ الله قَالَ قُلْتُ لَبَّيْكَ قَالَ إِنَّ لَنَا فِي كُلِّ لَيْلَةِ جُمُعَةٍ سُرُوراً قُلْتُ زَادَكَ الله وَمَا ذَاكَ قَالَ إِذَا كَانَ لَيْلَةُ الْجُمُعَةِ وَافَى رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) الْعَرْشَ وَوَافَى الائِمَّةُ (عَلَيْهم 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 Abdullahasws said to me one day, and heasws had not teknonymed me before that: ‘O Abu Abdullah!’ I said, ‘At yourasws service!’. Heasws said: ‘For usasws, during every night of Friday, there is joyfulness’. I said, ‘May Allahazwj Increase that for youasws! And what is that (joy)?’ Heasws said: ‘Whenever it is a night of Friday, Rasool-Allahsaww performs Tawaf of the Throne and the Imamsasws perform Tawaf of the Throne along with himsaww, and weasws perform Tawaf along with themasws. So weasws do not return back to ourasws bodies except with beneficial knowledge, and had it not been for that, it would deplete from usasws’.48

3ـ 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 (عَلَيْهم 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 Abdullahasws having said: ‘There is none from a Friday night except that the Guardiansasws of Allahazwj are joyful in it’. I said, ‘And how is that so, may I be sacrificed for youasws?’ Heasws said:’ Whenever it is a Friday night, Rasool-Allahsaww performs Tawaf of the Throne, and the Imamsasws perform Tawaf of the Throne, and Iasws perform Tawaf along with themasws. So Iasws do not return except with beneficial knowledge, and had it not been for that, it would deplete what is with measws’.49

43 ـ بَابُ لَوْ لَا أَنَّ الْأَئِمَّةَ عليهم‌السلام يَزْدَادُونَ لَنَفِدَ مَا عِنْدَهُمْ‌

Chapter 43 – If the Imamsasws were not to be increased, it would deplete what is with themasws

1ـ 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 (عَلَيْهما 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-Hassanasws saying: ‘Ja’farasws Bin Muhammadasws was saying: ‘If weasws were not to be increased, weasws would run out’.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Safwan,

(It has been narrated) from Abu Al Hassanasws – similar to it.50

2ـ 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 السَّلام) 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 Abdullahasws said to me: ‘O Zareyh! If weasws are not increased, weasws would run out’.51

3ـ 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’farasws saying: ‘Had weasws not been increased, weasws would run out’. I said, ‘Are youasws being increased with something which Rasool-Allahsaww did not know of?’ Heasws said: ‘But, if it was that, it would be presented to Rasool-Allahsaww (first), then to the Imamsasws, then the matter would end up to usasws’.52

4ـ 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 Abdullahasws having said: ‘There isn’t anything coming out from the Presence of Allahazwj Mighty and Majestic until it is begun with Rasool-Allahsaww, then with Amir Al-Momineenasws, then by one after another, lest ourasws later ones should be more knowledgeable than our former ones’.53

44 ـ بَابُ أَنَّ الْأَئِمَّةَ عليهم‌السلام يَعْلَمُونَ جَمِيعَ الْعُلُومِ الَّتِي خَرَجَتْ إِلَى الْمَلَائِكَةِ وَالْأَنْبِيَاءِ وَالرُّسُلِ‌

Chapter 44 – The Imamsasws are knowing the entirety of the knowledges which came out to the Angels, and the Prophetsas and the Rasoolsas

1ـ عَلِيُّ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُّونٍ عَنْ عَبْدِ الله بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ الله بْنِ الْقَاسِمِ عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ إِنَّ لله تَبَارَكَ وَتَعَالَى عِلْمَيْنِ عِلْماً أَظْهَرَ عَلَيْهِ مَلائِكَتَهُ وَأَنْبِيَاءَهُ وَرُسُلَهُ فَمَا أَظْهَرَ عَلَيْهِ مَلائِكَتَهُ وَرُسُلَهُ وَأَنْبِيَاءَهُ فَقَدْ عَلِمْنَاهُ وَعِلْماً اسْتَأْثَرَ بِهِ فَإِذَا بَدَا لله 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 (عَلَيْهما 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 Abdullahasws having said: ‘For Allahazwj Blessed and High there are two (types of) Knowledges – a Knowledge Heazwj Manifested upon the Angels and Hisazwj Prophetsas and Hisazwj Rasoolsas. So whatever was Manifested upon Hisazwj Angels, and Hisazwj Rasoolsas, and Hisazwj Prophetsas, weasws know it; and a Knowledge Heazwj is exclusive with it. So whenever Allahazwj begins regarding something from it, Heazwj Teaches usasws that and it is displayed upon the Imamsasws who were before usasws’.

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’farasws, from his brotherasws Musaasws Bin Ja’farasws – similar to it.54

2ـ 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 الله (عَلَيْهِ السَّلام) قَالَ إِنَّ لله 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 Abdullahasws having said: ‘For Allahazwj Mighty and Majestic there are two (types of) Knowledges. There is a Knowledge with Himazwj which Heazwj has not Notified upon anyone from Hisazwj creatures with it. And there is a Knowledge which Hesaww Cast to Hisazwj Angels, and Hisazwj Rasoolsas. So whatever Heazwj Cast to Hisazwj Angels and Hisazwj Rasoolsas, so it has ended up to usasws’.55

3ـ 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’farasws saying: ‘For Allahazwj 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 Heazwj Taught to the Angels and the Rasoolsas except that weasws know it; and as for the Withheld, so it that which is in the Presence of Allahazwj Mighty and Majestic in the Mother of the Book. Whenever it comes out, it is Granted’.56

4ـ 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’farasws having said: ‘For Allahazwj Mighty and Majestic there are two (types of) Knowledges – a Knowledge which no one knows except Himazwj, and a Knowledge which Heazwj Taught Hisazwj Angels, and Hisazwj Rasoolsas. So whatever Heazwj Taught Hisazwj Angels and Hisazwj Rasoolsas, so weasws know it’.57

45 ـ بَابٌ نَادِرٌ فِيهِ ذِكْرُ الْغَيْبِ‌

Chapter 45 – In it is the Mention of the Unseen

1ـ 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 وَآلِه) 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-Hassanasws saying to himasws, ‘Are you knowing the knowledge of the unseen?’ So Abu Ja’farasws said: ‘The Knowledge is extended to usasws, so weasws know it, and it is Withheld from usasws, so weasws do not know it’.

And heasws said: ‘Secrets of Allahazwj Mighty and Majestic, Heazwj Confided to JIbraeelas, and Jibraeelas confided to Muhammadsaww, and Muhammadsaww confided to the one whom Allahazwj so Desired’.58

2ـ مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ الله 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 الله عَزَّ وَجَلَّ بَدِيعُ السَّماواتِ وَالارْضِ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) إِنَّ الله 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 وَكانَ 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 وَالله مُحَمَّدٌ مِمَّنِ ارْتَضَاهُ وَأَمَّا قَوْلُهُ عالِمُ الْغَيْبِ فَإِنَّ الله 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 الله عَزَّ وَجَلَّ فَيَقْضِيهِ وَيُمْضِيهِ فَهُوَ الْعِلْمُ الَّذِي انْتَهَى إِلَى رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) 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’farasws about the Words of Allahazwj Mighty and Majestic [2:117] Originator of the skies and the earth. Abu Ja’farasws said: ‘Allahazwj Mighty and Majestic Begins the things, all of them, in Hisazwj Knowledge, upon without there being an example (for it) which there was before it. So Heazwj 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 himasws, ‘What is yourasws 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’farasws said: ‘[72:27] Except to him whom He chooses from the Messenger. And it was so, by Allahazwj, Muhammadsaww was from the ones Heazwj Chose. And as for Hisazwj Words [72:26] The Knower of the unseen! So Allahazwj Mighty and Majestic is A Knower of whatever is unseen from Hisazwj creatures with regards to whatever Heazwj Determines from something and Ordains it in Hisazwj Knowledge before Heazwj Creates it, and before Heazwj Exposed it to the Angels.

So that, O Humran, is a Knowledge Paused in Hisazwj Presence. To it, with regards to it, is the Desire. So Heazwj Ordains it whenever Heazwj Intends and Originates for it regarding it, and Heazwj Changes Hisazwj Decision for it with regards to it, so it is not Ordained. So, as for the knowledge which Allahazwj Mighty and Majestic Determines, so Heazwj Ordains it, and Accomplishes it. So it is the Knowledge which ended up to Rasool-Allahsaww, then to usasws’.59

3ـ 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 heasws arose from hisasws gathering and went to hisasws house, I and Abu Baseer, and Muyassar went over and said to himasws, ‘May we be sacrificed for youasws! We heard youasws and youasws were saying such and such regarding the matter of yourasws maid, and we know that youasws have a lot of knowledge, and we are not linking youasws to the knowledge of the unseen’. So heasws said: ‘O Sadeyr! Do you not read the Quran?’ I said, ‘Yes (I do)’. Heasws said: ‘So did you find in what you read from the Book of Allahazwj 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 youasws! I have read it’. Heasws 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’. Heasws 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 youasws! What little this is’ So heasws said: ‘O Sadeyr! What a lot this is if you were to link it to Allahazwj 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 Allahazwj 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 youasws!’ Heasws 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 heasws gestured by hisasws hand towards hisasws chest and said: ‘The knowledge of the Book, by Allahazwj, all of it is with usasws! The knowledge of the Book, by Allahazwj, all of it is with usasws!’.60

4ـ 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 الله (عَلَيْهِ السَّلام) عَنِ الامَامِ يَعْلَمُ الْغَيْبَ فَقَالَ لا وَلَكِنْ إِذَا أَرَادَ أَنْ يَعْلَمَ الشَّيْ‏ءَ أَعْلَمَهُ الله 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 Abdullahasws about the Imamasws, does heasws know the unseen?’ So heasws said: ‘No, but whenever heasws intends to know something, Allahazwj would let himasws know that’.61

46 ـ بَابُ أَنَّ الْأَئِمَّةَ عليهم‌السلام إِذَا شَاؤُوا أَنْ يَعْلَمُوا‌ عُلِّمُوا

Chapter 46 – The Imamsasws, whenever theyasws desire to know (something), theyasws know (it)

1ـ 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 الله (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 Abdullahasws having said: ‘The Imamasws, whenever heasws desires that heasws knows (something), knows (it)’.62

2ـ أَبُو عَلِيٍّ الاشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنِ ابْنِ مُسْكَانَ عَنْ بَدْرِ بْنِ الْوَلِيدِ عَنْ أَبِي الرَّبِيعِ عَنْ أَبِي عَبْدِ الله (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 Abdullahasws having said: ‘The Imamasws, whenever heasws so desires to know (something), knows (it)’.63

3ـ 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 Abdullahasws having said: ‘Whenever the Imamasws intends to know something, Allahazwj let himasws know that’.64

47 ـ بَابُ أَنَّ الْأَئِمَّةَ عليهم‌السلام يَعْلَمُونَ مَتى يَمُوتُونَ، وَأَنَّهُمْ لَايَمُوتُونَ إِلاَّ بِاخْتِيَارٍ مِنْهُمْ‌

Chapter 47 – The Imamsasws are knowing when theyasws would be passing away, and theyasws are not passing away except by a choice from themasws

1ـ 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 Abdullahasws 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 Hisazwj creatures’.65

2ـ 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 (عَلَيْهما 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 oneasws whose merits are spoken of, from the Peopleasws of this Household, so I have not seen the likes of himasws at all regarding hisasws merits and hisasws (performance of) rituals’. So I said to him, ‘Who, and how did you see himasws?’

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 Musaasws Bin Ja’farasws (in prison). So Al-Sindy said to us, ‘O you all! Look at this man. Has anything new (bad) happened with himasws? The people are alleging that heasws has been (tortured) with and they are frequenting with regards to that. And this here is hisasws room, and hisasws bed, and it is made to be capacious upon himasws without constraints, and the commander of the faithful (Caliph Haroun Rashid) does not intend evil with himasws, and rather he is being considerate with himasws, so that heasws would proceed and debate with the commander of the faithful (Caliph Haroun Rashid). And here heasws is, in good health, eased upon with regards to the entirety of hisasws affairs. Therefore, ask himasws’.

He (the narrator) said, ‘And we, there weren’t any thoughts for us except for the looking at the manasws, and to hisasws merits and hisasws ways (mannerisms). So Musaasws Bin Ja’farasws 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 Iasws am informing you all, O you number (of people), that Iasws have been given poison in seven dates, and tomorrow Iasws shall turn green, and after tomorrow Iasws 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

3ـ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ عَبْدِ الله بْنِ أَبِي جَعْفَرٍ قَالَ حَدَّثَنِي أَخِي عَنْ جَعْفَرٍ عَنْ أَبِيهِ أَنَّهُ أَتَى عَلِيَّ بن الحسين (عَلَيْهما 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 الله (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’farasws, from hisasws fatherasws, that heasws went over to Aliasws Bin Al-Husaynasws with a drink on the night in which heasws passed away, and heasws said: ‘O fatherasws! Drink this’. So heasws said: ‘O myasws sonasws! This is the night in which Iasws shall pass away, and it is the night in which Rasool-Allahsaww passed away’.67

4ـ 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-Rezaasws, ‘Amir Al-Momineenasws had recognised hisasws murderer and the night in which heasws would be murdered, and the place in which heasws would be murdered, and hisasws words to what heasws heard the shrieking of the geese in the house: ‘Their shrieking would be followed by their wailing’, and the words of Umm Kulsoum: ‘If youasws could pray the night inside the house and order someone else to pray Salat with the people’, so heasws refused upon it, and used to frequently enter it and exit from it during that night without a weapon, and heasws had recognised that Ibn Muljimla, may Allahazwj Curse himla, would kill himasws with the sword. This was from what it is not allowed to be exposed to’.

So heasws said: ‘That was so, but it was better during that night for the accomplishment of the Pre-determination of Allahazwj Mighty and Majestic’.68

5ـ 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 Musaasws having said: ‘Allahazwj Mighty and Majestic got Angry upon the Shias, so Heazwj Gave measws a choice, either myselfasws or them, So Iasws protected them, by Allahazwj, with myselfasws’.69

6ـ 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-Rezaasws said him: ‘O Musafir! This (water) channel, are there fish therein?’ He said, ‘Yes, may I be sacrificed for youasws!’ So heasws said: ‘Iasws saw Rasool-Allahsaww last night and hesaww was saying: ‘What is with ussaww is better for youasws’.70

7ـ 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 (عَلَيْهما 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 Abdullahasws having said: ‘I was in the presence of myasws father during the day in which heasws passed away, and heasws bequeathed to measws with (certain) things with regards to washing himasws, and enshrouding himasws, and entering himasws into hisasws grave. So Iasws said: ‘O fatherasws! By Allahazwj, Iasws have not seen youasws, since youasws complained (of illness), better (health) than today. Iasws do not see the traces of death upon youasws’. So heasws said: ‘O myasws sonasws! Did youasws not hear Aliasws Bin Al-Husaynasws calling out from behind the wall: ‘O Muhammadasws! Come quickly!’’’.71

8ـ 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’farasws having said: ‘Allahazwj the Exalted Sent down the Help upon Al-Husaynasws until it was (suspended in) what is between the sky and the earth. Then Heazwj Gave himasws the choice, the Help or Meeting Allahazwj, so heasws chose meeting Allahazwj 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

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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 Allahazwj the Beneficent, the Merciful. The Praise is for Allahazwj Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadsaww and hissaww Purified Progenyasws, and greetings with abundant greetings.

48 ـ بَابُ أَنَّ الْأَئِمَّةَ عليهم‌السلام يَعْلَمُونَ عِلْمَ مَا كَانَ وَمَا يَكُونُ، وَأَنَّهُ لَايَخْفى عَلَيْهِمُ الشَّيْ‌ءُ صَلَوَاتُ اللهِ عَلَيْهِمْ‌

Chapter 48 – The Imamsasws know the knowledge of whatever has happened, and whatever will be happening, and it is so that nothing is hidden from themasws, may the Salawat of Allahazwj be upon themasws

1ـ 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 (عَلَيْهما 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 Abdullahasws as a group of Shias in Al-Hijr, so heasws 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 heasws said: ‘By the Lordazwj of the Kabah! By the Lordazwj of the Kabah!’ – three times, ‘Had Iasws been between Musaas and Al-Khizras, Iasws would have informed themas both that Iasws am more knowledgeable than the two of themas, and would have given themas the news of what wasn’t in their hands (knowledge), because Musaas and Al-Khizras were both Given Knowledge of what had happened, and theyas were not Given knowledge of what was happening and what was going to happen up to the Establishment of the Hour, and weasws have inherited it from Rasool-Allahsaww as an inheritance’.1

2ـ 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 Abdullahasws saying: ‘Iasws 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 heasws waited for a while, and heasws saw that, that was grievous upon the ones who had heard it from himasws, so heasws said: ‘That is from the Book of Allahazwj Mighty and Majestic. Allahazwj Mighty and Majestic is Saying in it is a [16:89] Clarification of everything’.2

3ـ 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 Abdullahasws, so Al-Mufazzal said to himasws, ‘May I be sacrificed for youasws! Does Allahazwj Necessitate the obedience of a servant upon the servants and Veils the news of the sky from himasws?’ Heasws said: ‘No. Allahazwj is more Benevolent, and more Merciful, and more Kind than that Heazwj would Necessitate the obedience of a servant upon the servants, then Heazwj would Veil the news of the sky from him, morning and evening’.3

4ـ 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’farasws saying, and in hisasws presence were people from hisasws companions: ‘Iasws am astounded from a group of people who are befriending usasws and making usasws to be their Imamsasws, and are describing that obedience to usasws is a necessity upon them just like the obedience to Rasool-Allahsaww, then they are breaking their own arguments and are debating against themselves due to their weak hearts, so they are being deficient in ourasws rights, and they are (then) faulting that upon the ones whom Allahazwj has Granted the substantiation of the right of ourasws recognition, and the submission to ourasws orders.

Are you viewing that Allahazwj Blessed and High would Necessitate the obedience to Hisazwj Guardiansasws upon Hisazwj servants, then Heazwj would Hide the news of the skies and the earth and cut-off the Mine of the Knowledge from themasws, regarding what is referred to themasws from what wherein is the straightness of their Religion?’

So Humran said to himasws, ‘May I be sacrificed for youasws! What is yourasws view of what was from the matter of the risings of Aliasws Bin Abu Talibasws, and Al-Hassanasws, and Al-Husaynasws, and theirasws coming out and theirasws rising with the Religion of Allahazwj, Mighty is Hisazwj Mention, and what hit themasws from the tyrants murdering themasws and being victorious with themasws until they murdered and overcame?’

So Abu Ja’farasws said: ‘O Humran! Allahazwj Blessed and High had already Determined that upon themasws, and Ordained it, and Accomplished it, and Made it to be inevitable upon the way of the choice (by themasws). Then Heazwj Caused it to flow. Thus, it was by the preceding of knowledge to themasws from Rasool-Allahsaww that Aliasws, and Al-Hassanasws, and Al-Husaynasws arose, but (on the other hand) it was due to (that) knowledge remains silent, the oneasws from usasws who is silent.

And had theyasws, O Humran, when it descended with them what descended from Allahazwj Mighty and Majestic, and the victories of the tyrants upon themasws, asked Allahazwj Mighty and Majestic that Heazwj Defends themasws from that, and insisted upon it with regards to the decline of the kingdoms of the tyrants and the annihilation of their kingdoms, then Heazwj would have Answered themasws and Defended themasws 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 themasws, O Humran, was neither due to sins theyasws had committed nor was it a Punishment due to disobedience opposing Allahazwj therein, but it was due to the status and Benevolence from Allahazwj Intending that theyasws reach it. Therefore, do not let the (false) principles take you to be among them’ (who oppose the truth).4

5ـ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَعْبَدٍ عَنْ هِشَامِ بْنِ الْحَكَمِ قَالَ سَأَلْتُ أَبَا عَبْدِ الله (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 الله 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 Abdullahasws at Mina about the five hundred letters (sentences/questions) from the theology. So I turned saying, ‘They are saying such and such’. Heasws said: ‘So they are saying, ‘Say such and such?’ I said, ‘May I be sacrificed for youasws! This is Permissible, and this is Prohibited. I know that youasws are its master and that youasws are more knowledgeable of the people with it, and this, it is the theology’. So heasws said to me: ‘Woe be unto you, O Hisham! Allahazwj Blessed and High does not Impose any duty upon Hisazwj creatures without first providing them all that which they need to comply with those (very) Commands’.5

6ـ 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 وَالله لا يَكُونُ عَالِمٌ جَاهِلاً أَبَداً عَالِماً بِشَيْ‏ءٍ جَاهِلاً بِشَيْ‏ءٍ ثُمَّ قَالَ الله 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’farasws saying: ‘No, by Allahazwj! A knowledgeable oneasws cannot happen to be ignorant, ever, that heasws would be a knower of something and be ignorant of something’.

Then heasws said: ‘Allahazwj is more Majestic, and more Mighty, and more Benevolent than that Heazwj would Necessitate the obedience of a servant, and then Veil from himasws the knowledge of Hisazwj sky and Hisazwj earth’. Then heasws said: (Indeed) ‘Nothing is Hidden from himasws’.6

49 ـ بَابُ أَنَّ اللهَ ـ عَزَّ وَجَلَّ ـ لَمْ يُعَلِّمْ نَبِيَّهُ عِلْماً إِلاَّ أَمَرَهُ أَنْ يُعَلِّمَهُ أَمِيرَ الْمُؤْمِنِينَ عليه‌السلام وَأَنَّهُ كَانَ شَرِيكَهُ فِي الْعِلْمِ عليهما‌السلام‌

Chapter 49 – Allahazwj Mighty and Majestic did not Teach Hisazwj Prophetsaww a knowledge except that Heazwj Commanded himasws that hesaww teach it to Amir Al-Momineenasws, and heasws was hissaww associate in the knowledge

1ـ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ عَبْدِ الله بْنِ سُلَيْمَانَ عَنْ حُمْرَانَ بْنِ أَعْيَنَ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ إِنَّ جَبْرَئِيلَ (عَلَيْهِ السَّلام) أَتَى رَسُولَ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) بِرُمَّانَتَيْنِ فَأَكَلَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) إِحْدَاهُمَا وَكَسَرَ الاخْرَى بِنِصْفَيْنِ فَأَكَلَ نِصْفاً وَأَطْعَمَ عَلِيّاً نِصْفاً ثُمَّ قَالَ رَسُولُ الله (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 الله كَيْفَ كَانَ يَكُونُ شَرِيكَهُ فِيهِ قَالَ لَمْ يُعَلِّمِ الله 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 Abdullahasws having said: ‘Jibraeelas came to Rasool-Allahsaww with two pomegranates. So Rasool-Allahsaww ate one of the two and broke the other one in two halves. So hesaww ate half and fed Aliasws half. Then Rasool-Allahsaww said: ‘O mysaww brotherasws! Do youasws know what there two pomegranates are?’ Heasws said: ‘No’. Hesaww said: ‘As for the first, so it is the Prophet-hood. There isn’t a share for youasws in it. And as for the other, so it is the knowledge. Youasws are mysaww associate in it’.

So I said, ‘May Allahazwj Keep youasws well! Heasws happened to be hissaww associate in it?’ Heasws said: ‘Allahazwj did not Teach Muhammadsaww a knowledge except that Heazwj Commanded himsaww that hesaww teaches it to Aliasws’.7

2ـ عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ زُرَارَةَ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ نَزَلَ جَبْرَئِيلُ (عَلَيْهِ السَّلام) عَلَى رَسُولِ الله (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’farasws having said: ‘Jibraeelas descended unto Rasool-Allahsaww with two pomegranates from the Paradise. So heas gave himsaww these two. So hesaww ate one and broke the other one into two halves, and gave Aliasws half of it, so heasws ate it, and hesaww said: ‘O Aliasws! As for the first pomegranate which Isaww 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 Youasws are mysaww associate in it’.8

3ـ 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’farasws saying: ‘Jibraeelas descended unto Muhammadsaww with two pomegranates from the Paradise. So heas met Aliasws. So heasws said: ‘What are these two pomegranates which are in youras hand?’ So heas said: ‘As for this one, so it is the Prophet-hood. There isn’t a share for youazwj in it, and as for this one, so it is the knowledge’.

Then Rasool-Allahazwj split it into two halves, and gave himasws half of it, and Rasool-Allahsaww took half of it, then said: ‘Youasws are mysaww associate in it, and Isaww am yourasws associate in it’.

He (Abu Ja’farasws) said: ‘So hesaww did not know a letter, by Allahazwj, from what Allahazwj Mighty and Majestic had Taught himsaww except and hesaww had taught it to Aliazwj. Then the knowledge ended up to usasws’. Then heasws placed hisasws hand upon hisasws chest’.9

50 ـ بَابُ جِهَاتِ عُلُومِ الْأَئِمَّةِ عليهم‌السلام‌

Chapter 50 – Aspects of the knowledges of the Imamsasws

1ـ 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-Hassanasws the 1st Musaasws having said: ‘Ourasws 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 ourasws knowledge, and there is no Prophetas to come after ourasws Prophetsaww’.10

2ـ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ أَبِي زَاهِرٍ عَنْ عَلِيِّ بْنِ مُوسَى عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ قُلْتُ أَخْبِرْنِي عَنْ عِلْمِ عَالِمِكُمْ قَالَ وِرَاثَةٌ مِنْ رَسُولِ الله (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 Abdullahasws, said, ‘I said, ‘Inform me about the knowledge of yourasws knowledgeable onesasws (i.e., Imamsasws)’. Heasws said: ‘It is an inheritance from Rasool-Allahsaww, and from Aliasws’. I said, ‘We are narrating that it gets cast into yourasws hearts, and reverberates into yourasws ears?’ Heasws said: ‘Or that’.11

3ـ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَمَّنْ حَدَّثَهُ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ قُلْتُ لابِي الْحَسَنِ (عَلَيْهِ السَّلام) رُوِّينَا عَنْ أَبِي عَبْدِ الله (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-Hassanasws, ‘We are reporting from Abu Abdullahasws that heasws said: ‘Ourasws 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 ourasws Knowledge, and as for the Hymned, so it is what is Given to usasws, 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 ـ بَابُ أَنَّ الْأَئِمَّةَ عليهم‌السلام لَوْ سُتِرَ عَلَيْهِمْ لَأَخْبَرُوا كُلَّ امْرِىً بِمَا لَهُ وَعَلَيْهِ‌

Chapter 51- The Imamsasws, if secrets would have been kept, theyasws would have informed every person with whatever was for him and against him

1ـ 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’farasws said: ‘If there was a stopper for your tongues (to restrain them), Iasws would have narrated every person with what is for him and against him’.13

2ـ 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 إِلا مِنْهُمْ فَقُلْتُ مَا يَمْنَعُكَ جُعِلْتُ فِدَاكَ قَالَ ذَلِكَ بَابٌ أُغْلِقَ إِلا 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 Abdullahasws, ‘From where did the companions of Aliasws 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 heasws answered me resembling the anger: ‘From whom would that be except for themselves?’ So I said, ‘So what is preventing youasws, may I be sacrificed for youasws?’ (i.e., to foretell our future to us). Heasws said: ‘That is a locked door, except that Al-Husaynasws Bin Aliasws opened something small from it’.

Then heasws said:’O Abu Muhammad! Those ones, they used to have stoppers upon their mouths’.14

52 ـ بَابُ التَّفْوِيضِ إِلى رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم وَإِلَى الْأَئِمَّةِ عليهم‌السلام فِي أَمْرِ الدِّينِ‌

Chapter 52 – The Authorising to Rasool-Allahsaww and to the Imamsasws regarding the command of the Religion

1ـ 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 Abdullahasws, and I heard himasws saying: ‘Allahazwj Mighty and Majestic Educated Hisazwj Prophetsaww upon Hisazwj Love, so Heazwj Said [68:4] And you are upon magnificent morals. Then Heazwj Authorised to himsaww, 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 heasws said: ‘And the Prophetsaww of Allahazwj authorised it to Aliasws and entrusted himasws. So you (Shias) submitted and the people rejected. So, by Allahazwj, weasws would love it if you all would be saying when weasws say, and that you should be silent when weasws are silent, and weasws are in what is between you all and Allahazwj Mighty and Majestic. Allahazwj had not Made goodness to be for anyone in opposition to ourasws 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’farasws saying’, then he mentioned similar to it’.15

2ـ 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 Abdullahasws, and a man asked himasws about a Verse from the Book of Allahazwj Mighty and Majestic. So heasws informed him about it. Then an entering one entered and asked himasws about that very Verse. So heasws informed him differently with what heasws had informed the first one with. So there entered into me due to that, whatever Allahazwj 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 oneasws, who errs with all these mistakes?’ So while I was like that when another one entered and asked himasws about that very Verse. So heasws informed him differently to what heasws had informed me and informed my companion with. So myself calmed down, and I knew that, that was from himasws in ‘ تَقِيَّةٌ ’ dissimulation.

He said, ‘Then heasws turned towards me, so heasws said to me: ‘O Ibn Asheym! Allahazwj Mighty and Majestic Authorised to Suleymanas Bin Dawoodas, so Heazwj Said [38:39] This is Our Gift, therefore give out freely without measure, or withhold. And Heazwj Authorised to Hisazwj Prophetsaww, so Heazwj 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-Allahsaww, so it has been Authorised to usasws’.16

3ـ 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’farasws and Abu Abdullahasws both saying: ‘Allahazwj Mighty and Majestic Authorised to Hisazwj Prophetsaww and the affairs of Hisazwj creatures in order to See how their obedience would be’. Then heasws recited this Verse [59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back’.17

4ـ 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 Abdullahasws saying to one of hisasws companions Qays Al-Masir: ‘Allahazwj Mighty and Majestic Educated Hisazwj Prophetsaww, so excellent was hissaww education. So when Heazwj Completed the education for himsaww, Heazwj Said [68:4] And you are upon magnificent morals. Then Heazwj Authorised to himsaww the matters of the Religion and the nation in order for himsaww to deal with the social affairs of Hisazwj servants, so Heazwj 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-Allahsaww was Protected, Made to be successful, Assisted by the Holy Spirit. Hesaww neither made a slip nor a mistake with regards to anything from what hesaww dealt with the social affairs of the creatures. Thus, was hesaww Educated by the Education of Allahazwj.

Then Allahazwj Mighty and Majestic Necessitated the Salāt, two Cycles, two Cycles, being ten Cycles (per day). So Rasool-Allahsaww 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 Allahazwj Mighty and Majestic Allowed that for himsaww, all of it, so the Obligatory came to be seventeen Cycles.

Then Rasool-Allahsaww made a Sunnah of the optional (Salāt) of thirty four Cycles, twice the like of the Obligatory. So Allahazwj Mighty and Majestic Allowed that for himsaww. 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 Allahazwj Necessitated regarding the Fasts of the Month of Ramazan, and Rasool-Allahsaww made Fasts of (the month of) Shaban, and three days during every month being like of twice the Obligatory ones. So Allahazwj Mighty and Majestic Authorise Authorised that for himsaww.

And Allahazwj Mighty and Majestic Prohibited the wine exactly, and Rasool-Allahsaww Prohibited the intoxicants from every drink. So Allahazwj Allowed that for himsaww, all of it.

And Rasool-Allahsaww annulled certain things and made these to be disliked, and hesaww did not forbid from it the forbiddance of a Prohibition. But rather, hesaww forbade from these as a forbiddance of annulment and a dislike. Then hesaww allowed with regards to these. So the taking by hisasws allowance came to be Obligatory upon the servant like the Obligation of what they were taking by hissaww forbiddance and hissaww determination. And Rasool-Allahsaww did not allow for them regarding what hesaww had forbidden them from as a forbiddance of a Prohibition, nor regarding what hesaww had ordered with an order of an obligated necessity.

Thus, more of the intoxicants from the drinks, hesaww forbade from it with a forbiddance of a Prohibition. Hesaww did not allow anyone with regards to it. And Rasool-Allahsaww did not allow anyone for the shortening of the two Cycles which hesaww had incorporated to what Allahazwj Mighty and Majestic had Obligated. But, hesaww necessitated that with a necessitation of an Obligation. Hesaww 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-Allahsaww did not allow.

Thus, the orders of Rasool-Allahsaww were harmonized with the Commands of Allahazwj Mighty and Majestic, and hisas forbiddances with the Forbiddances of Allahazwj Mighty and Majestic, and it is an Obligation upon the servants, the submission to himsaww like the submission to Allahazwj Blessed and High’.18

5ـ 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’farasws and Abu Abdullahasws both saying that Allahazwj Blessed and High Authorised to Hisazwj Prophetsaww the matters of Hisazwj creatures in order to See how their obedience would be’. Then heasws 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

6ـ 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 Abdullahasws having said: ‘Allahazwj Blessed and High Educated Hisazwj Prophetsaww. So when Heazwj Ended up with himsaww to what Heazwj Wanted, Said to himsaww [68:4] And you are upon magnificent morals. So Heazwj Authorised to himsaww Hisazwj Religion, so Heazwj Said [59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back.

And that Allahazwj Mighty and Majestic Necessitated the necessities (of the inheritances) and did not apportion anything for the grandfather, and that Rasool-Allahsaww fed (apportioned to) him, the sixth. So Allahazwj, Majestic is Hisazwj Mention, Allowed that for himsaww, and these are the Words of Allahazwj Mighty and Majestic [38:39] This is Our Gift, therefore give out freely or withhold, without accountability’.20

7ـ 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’farasws having said: ‘Rasool-Allahsaww 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 himasws, ‘Rasool-Allahsaww placed (it) from without there happening to be something coming (from Allahazwj)?’ Heasws said: ‘Yes, in order for Himazwj to know the one who obeys the Rasoolsaww from the ones who disobey himsaww’.21

8ـ 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 إِلا 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 (عَلَيْهم 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 Abdullahasws said: ‘No, by Allahazwj! Allahazwj did not Authorised to anyone from Hisazwj creatures except to Rasool-Allahsaww and to the Imamsasws. Allahazwj 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 successorsasws’.22

9ـ 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 Abdullahasws, said, ‘I heard himasws saying that Allahazwj Mighty and Majestic Educated Hisazwj Rasoolsaww until Heazwj Made himsaww to be a custodian upon whatever Heazwj Wanted. Then Heazwj Authorised to himsaww, so Heazwj, Mighty is Hisazwj Mention, Said [59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back. So whatever Allahazwj Authorised to Hisazwj Rasoolsaww, so Heazwj has Authorised it to usasws’.23

10ـ 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 Abdullahasws regarding the Words of the Exalted [38:39] This is Our Gift, therefore give out freely or withhold, without accountability. Heasws said: ‘Heazwj Gave Suleymanas a magnificent kingdom. Then this Verse flowed regarding Rasool-Allahsaww. Thus, it was for himsaww that hesaww could give whatever hesaww so desired to whoever hesaww so desired, and prevent it from the one who hesaww so desires to. And, Allahazwj Gave himsaww was what Heazwj Gave Suleymanas due to Hisazwj Words [59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back’.24

53 ـ بَابٌ فِي أَنَّ الْأَئِمَّةَ عليهم‌السلام بِمَنْ يُشْبِهُونَ مِمَّنْ مَضى وَكَرَاهِيَةِ الْقَوْلِ فِيهِمْ بِالنُّبُوَّةِ‌

Chapter 53 – Regarding that the Imamsasws are resembling with the ones from the past and the abhorrence of the speech regarding themasws being with the Prophet-hood

1ـ 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’farasws, ‘What is the place of the scholarsasws?’ Heasws said: ‘Similar to Zil Qarnayn, and companion of Suleymanas and companion of Musaas’.25

2ـ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلاءِ قَالَ قَالَ أَبُو عَبْدِ الله (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 Abdullahasws said: ‘But rather, the inquiring is to usasws regarding the Permissible and the Prohibition, but, as for the Prophet-hood (being for usasws), so no (it is not)’.26

3ـ 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 الله (عَلَيْهِ السَّلام) يَقُولُ إِنَّ الله 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 Abdullahasws saying: ‘Allahazwj, Mighty is Hisazwj Mention, Ended the Prophetsas by your Prophetsaww, therefore there will not be a Prophetsaww after himsaww, ever! And Heazwj Ended the Books by your Book (Quran), therefore there will not be a Book after it, ever! And Heazwj 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

4ـ 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’farasws said: ‘Aliasws was a Muhaddis’. So I said, ‘So youasws are saying, (heasws was) a Prophetas?’ So heasws moved hisasws hand like this, then said: ‘Or like the companion of Suleymanas, or like the companion of Musaas, or like Zil Qarnayn, or has it not reached you all that heasws said: ‘And among you is oneasws similar to him (Zil Qarnayn)’?’28

5ـ 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’farasws and Abu Abdullahasws, said, ‘I said to himasws, ‘What are your (Imamsasws) positions, and who resembles you from the ones of the past?’ Heasws said: ‘Companion of Musaas, and Zul Qarnayn were both knowledgeable ones, and they did not happen to be Prophetsas’.29

6ـ 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 Abdullahasws, ‘There is a group or people who are claiming that you (Imamsasws) 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 heasws said: ‘O Sadeyr! Myasws hearing, and myasws vision, and myasws skin, and myasws flesh, and myasws blood, and myasws hair are disavowed from those, and Allahazwj Disavows from them. They are not upon myasws Religion, nor upon the Religion of myasws forefathersasws, and Allahazwj will not Gather measws and them on the Day of Judgment except that Heazwj 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 (Imamsasws) are Rasoolsas, 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 heasws said: ‘O Sadeyr! Myasws hearing, and myasws vision, and myasws hair, and myasws skin, and myasws flesh, and myasws blood are disavowed from those ones, and Allahazwj Disavows from them, and (as well as) Hisazwj Rasoolsaww. They are neither upon myasws Religion nor upon the Religion of myasws forefathersasws, and Allahazwj will not Gather measws and them on the Day of Judgment except that Heazwj would be Wrathful upon them’.

He (the narrator) said, ‘I said, ‘So what are youasws?’ Heasws said: ‘Weasws are the treasurers of the Knowledge of Allahazwj. Weasws are translators of the Commands of Allahazwj. Weasws are a group of infallibles. Allahazwj Blessed and High has Commanded with obedience to usasws and Forbade from disobeying usasws. We are the eloquent Divine Authorities upon the ones below the sky and above the earth’.30

7ـ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَبْدِ الله بْنِ بَحْرٍ عَنِ ابْنِ مُسْكَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ الله عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ الائِمَّةُ بِمَنْزِلَةِ رَسُولِ الله (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 الله (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 Abdullahasws saying: ‘The Imamsasws are at the status of Rasool-Allahas except that theyasws aren’t with the Prophet-hood, nor is it Permissible for themasws from the women what was Permissible for the Prophetsaww. So, as for whatever is besides that, so theyasws with regards to it are at the status of Rasool-Allahsaww’.31

54 ـ بَابُ أَنَّ الْأَئِمَّةَ عليهم‌السلام مُحَدَّثُونَ مُفَهَّمُونَ‌

Chapter 54 – The Imamsasws are Muhaddisoun (ones discussing with the Angels), understaning ones

1ـ 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 وَعَلَيْهم 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’farasws sent Zurara that he should let Al-Hakam Bin Uteyba (The famous philosopher Al-Kindy) know that the successorsasws of Muhammadsaww, upon himsaww and upon themasws be the greetings, are Muhaddisoun (to whom the Angels discuss)’.32

2ـ 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 (عَلَيْهما 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 Aliasws Bin Al-Husaynasws one day, so heasws said: ‘O Hakam! Do you know the Verse which Aliasws Bin Abu Talibasws had recognised hisasws murderer with, and heasws recognised the great matters which heasws used to narrate to the people with?’ Hisham said, ‘So I said within myself, ‘I have fallen upon a knowledge from the knowledge of Aliasws Bin Al-Husaynasws, by that I will know those great matters’. So I said, ‘No, by Allahazwj, I don’t know’. Then I said, ‘The Verse, (please) inform me with it, O sonasws of Rasool-Allahsaww!’.

Heasws said: ‘It is, by Allahazwj, the Words of Allahazwj, Mighty is Hisazwj 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 Aliasws Bin Abu Talibasws was a Muhaddith’.

So a man called Abdullah Bin Zayd, and he was a brother of Aliasws to his mother (maternal side) said to himasws, ‘Glory be to Allahazwj! A Muhaddith?’ As if he was denying that. So Abu Ja’farasws turned towards us and heasws said: ‘But, by Allahazwj, the sonasws of your mother used to recognise that, after all’. So when heasws said that, the man was silent. So heasws said: ‘It is regarding which Abu Al-Khattab was destroyed, so he did not know what is the explanation of the Muhaddith and the Prophetas’.33

3ـ 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-Hassanasws saying: ‘The Imamasws are scholars, truthful, understanding, Muhaddisoun (whom the Angels discuss with)’.34

4ـ 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 Abdullahasws. So heasws said: ‘Heasws would hear the voice, nor does heasws see the person’. So I said to himasws, ‘May I be sacrificed for youasws! How does heasws know that it is a speech of the Angel?’ Heasws said: ‘Heasws would be Given the tranquillity and the dignity until heasws would know that it is a speech of the Angel’.35

5ـ 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’farasws said: ‘Aliasws 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’farasws saying: ‘Aliasws was a Muhaddith’. So they said, ‘You have not done anything unless you ask himasws who it was that was discussing with himasws’. So I returned to himasws and I said, ‘I narrated to my companions with what youasws had narrated to me, so they said, ‘You have not done anything until you ask himasws who it was that was discussing with himasws’.

So heasws said to me: ‘An Angel used to discuss with himasws’. I said, ‘Are youasws saying that heasws was a Prophetas?’ So heasws moved hisasws hand like this (and said): ‘Or like the companion of Suleymanas or like the companion of Musaas, or like Zul Qarnayn, or has it not reached you all that heasws said: ‘And among you is his example?’.36

55 ـ بَابٌ فِيهِ ذِكْرُ الْأَرْوَاحِ الَّتِي فِي الْأَئِمَّةِ عليهم‌السلام‌

Chapter 55 – Regarding the mention of the spirits within the Imamsasws

1ـ 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 (عَلَيْهم 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 Abdullahasws said: ‘O Jabir! Allahazwj Blessed and High Created the creatures (people) upon three types, and these are the Words of Allahazwj 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, theyas are the Rasoolsas of Allahazwj and the special ones of Allahazwj from Hisazwj creatures. Allahazwj Made five spirits to be inside themasws. Heazwj Assisted themas with the Holy Spirit, and by it theyas recognise the things, and Assisted themas with the spirit of Eman and by it theyas fear Allahazwj Mighty and Majestic, and Assisted themas by the spirit of strength and by it theyas are able upon the obedience of Allahazwj, and Assisted themas by the spirit of desire and by it they are desiring the obedience of Allahazwj Mighty and Majestic and are abhorring the disobedience. And Heazwj Made to be within themas the spirit of progression by which the people are going and coming.

And Heazwj Made to be within the Momineen and the companions of the right hand, the spirit of Eman and by it they are fearing Allahazwj, and Made to be within them the spirit of strength and by it they are enabled upon the obedience of Allahazwj, and Made to be within them the spirit of the desire and by it they are desiring the obedience of Allahazwj, and Made to be within them the spirit of progression by which the people are going and coming’.37

2ـ 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’farasws, said, ‘I asked himasws about the knowledge of the knowledgeable oneasws. So heasws said to me: ‘O Jabir! Within the Prophetsas and the successorsas 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, theyas are recognising what is beneath the Throne up to what is beneath the soil’.

Then heasws 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

3ـ الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْمُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَبْدِ الله بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ سَأَلْتُهُ عَنْ عِلْمِ الامَامِ بِمَا فِي أَقْطَارِ الارْضِ وَهُوَ فِي بَيْتِهِ مُرْخًى عَلَيْهِ سِتْرُهُ فَقَالَ يَا مُفَضَّلُ إِنَّ الله تَبَارَكَ وَتَعَالَى جَعَلَ فِي النَّبِيِّ (صَلَّى اللهُ عَلَيْهِ وَآلِه) 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 وَآلِه) 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 Abdullahasws, said, ‘I asked himasws about the knowledge of the Imamasws of whatever is in the horizons of the earth while heasws is in hisasws house, ‘Is hisasws veil relaxed upon himasws?’

So heasws said: ‘O Mufazzal! Allahazwj Blessed and High Made five spirits to be within the Prophetsaww – the spirit of life and by it hesaww experienced and moved around, and the spirit of strength and by it hesaww arose and strived, and the spirit of desire and by it hesaww ate and drank and went to the women from the Permissible ones, and the spirit of Eman and by it hesaww believed and was just, and the Holy Spirit and by it hesaww bore the Prophet-hood.

So when the Prophetsaww passed away, the Holy Spirit transferred and came to be to the Imamasws. 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 ـ بَابُ الرُّوحِ الَّتِي يُسَدِّدُ اللهُ بِهَا الْأَئِمَّةَ عليهم‌السلام‌

Chapter 56 – The spirit by which Allahazwj Protects the Imamsasws

1ـ 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 الله (عَلَيْهِ السَّلام) عَنْ قَوْلِ الله تَبَارَكَ وَتَعَالَى وَكَذلِكَ أَوْحَيْنا إِلَيْكَ رُوحاً مِنْ أَمْرِنا ما كُنْتَ تَدْرِي مَا الْكِتابُ وَلا الايمانُ قَالَ خَلْقٌ مِنْ خَلْقِ الله عَزَّ وَجَلَّ أَعْظَمُ مِنْ جَبْرَئِيلَ وَمِيكَائِيلَ كَانَ مَعَ رَسُولِ الله (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 Abdullahasws about the Words of Allahazwj 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. Heasws said: ‘A creature from the creatures of Allahazwj Mighty and Majestic, more magnificent than Jibraeelas and Mikaeelas. It was with Rasool-Allahsaww, informing himsaww, protecting himsaww, and it is with the Imamsasws from after himsaww’.40

2ـ 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 الله عَزَّ وَجَلَّ وَكَذلِكَ أَوْحَيْنا إِلَيْكَ رُوحاً مِنْ أَمْرِنا فَقَالَ مُنْذُ أَنْزَلَ الله 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 himasws and I was present, about the Words of Allahazwj Mighty and Majestic [42:52] And thus We Revealed to you a Spirit from Our Command. So heasws said: ‘Since Allahazwj Mighty and Majestic Sent down the Spirit unto Muhammadsaww, it has not ascended to the sky, and it is within usasws’.41

3ـ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) عَنْ قَوْلِ الله عَزَّ وَجَلَّ يَسْئَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي قَالَ خَلْقٌ أَعْظَمُ مِنْ جَبْرَئِيلَ وَمِيكَائِيلَ كَانَ مَعَ رَسُولِ الله (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 Abdullahasws about the Words of Allahazwj 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. Heasws said: ‘A creature more magnificent than Jibraeelas and Mikaeelas. It was with Rasool-Allahsaww and it is with the Imamsasws, and it is from the Dominion (of Allahazwj)’.42

4ـ عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (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 Abdullahasws saying: ‘[17:85] And they are asking you about the Spirit. Say: The Spirit is from the Commands of my Lord. Heasws said: ‘A creature more magnificent than Jibraeelas and Mikaeelas. It did not happen to be with anyone from the past apart from Muhammadsaww, and it is with the Imamsasws, protecting themasws, and it isn’t so that everything what is sought, it found’.43

5ـ 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 الله (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 الله 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 الله تَعَالَى الرُّوحَ الَّتِي ذُكِرَ فِي الْكِتَابِ فَلَمَّا أَوْحَاهَا إِلَيْهِ عَلَّمَ بِهَا الْعِلْمَ وَالْفَهْمَ وَهِيَ الرُّوحُ الَّتِي يُعْطِيهَا الله 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 Abdullahasws about the knowledge, ‘Is it a knowledge which the knowledgeable oneasws learns from the mouths of the men, or is it in the Book with you (Imamsasws) which youasws are reading from, so youasws are learning from it?’ Heasws said: ‘The matter is greater than that and more necessary. Have you not heard the Words of Allahazwj 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 heasws said: ‘Which thing are your companions saying regarding this Verse? Are they reading it that hesaww 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 youasws, what they are saying’. So heasws said to me: ‘Yes. Hesaww was in a state where hesaww did not know what the Book was nor the Eman until Allahazwj the Exalted Sent the Spirit Mentioned in the Book. So when Heazwj Revealed to Himazwj, hesaww knew by it the knowledge and the understanding, and it is the Spirit which Allahazwj the Exalted Gives to the one whom Heazwj so Desires to. So when Heazwj does Give it to a servant, Heazwj Teaches him the understanding’.44

6ـ 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 الله تَعَالَى لِنَبِيِّهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) أَتى‏ أَمْرُ الله فَلا تَسْتَعْجِلُوهُ سُبْحانَهُ وَتَعالى‏ عَمَّا يُشْرِكُونَ يُنَزِّلُ الْمَلائِكَةَ بِالرُّوحِ وَالرُّوحُ غَيْرُ الْمَلائِكَةِ صَلَوَاتُ الله 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-Momineenasws asking himasws about the Spirit, ‘Isn’t it Jibraeelas?’. So Amir Al-Momineenasws said to him: ‘Jibraeelas is from the Angels, and the Spirit is other than Jibraeelas’, and heasws reiterated that upon the man. So he said to himasws, ‘Youasws have spoken a great thing from the speech. There is no one claiming that the Spirit is other than Jibraeelas’.

So Amir Al-Momineenasws said to him: ‘You have strayed and are reporting from the strayed people. Allahazwj the Exalted is Saying to Hisazwj Prophetsaww [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 Allahazwj be upon them’.45

57 ـ بَابُ وَقْتِ مَا يَعْلَمُ الْإِمَامُ جَمِيعَ عِلْمِ الْإِمَامِ الَّذِي‌ قَبْلَهُ عَلَيْهِ السَّلَامُ

Chapter 57 – The time when the Imamasws learns the entirety of the knowledge of the Imamasws who was before himasws

1ـ 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 الله (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 Abdullahasws, ‘When does the later one (Imamasws) recognise what was with the former (Imamasws)?’ Heasws said: ‘During the last minute remaining from hisasws soul’.46

2ـ مُحَمَّدٌ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ الْحَكَمِ بْنِ مِسْكِينٍ عَنْ عُبَيْدِ بْنِ زُرَارَةَ وَجَمَاعَةٍ مَعَهُ قَالُوا سَمِعْنَا أَبَا عَبْدِ الله (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 Abdullahasws saying: ‘The Imamasws who is after recognises the knowledge of the oneasws who was before himasws during the last minute remaining from hisasws soul’.47

3ـ مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ الله (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 Abdullahasws, said, ‘I said to himasws, ‘The Imamasws, when does heasws recognise hisasws own Imamate and the ending of the command up to himasws?’ Heasws said: ‘During the last minute from the life of the former (Imamasws)’.48

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

Chapter 58 – The Imamsasws are equal regarding the knowledge, and the bravery, and the (Obligated) obedience

1ـ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ أَبِي زَاهِرٍ عَنِ الْخَشَّابِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ قَالَ الله تَعَالَى الَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمانٍ أَلْحَقْنا بِهِمْ ذُرِّيَّتَهُمْ وَما أَلَتْناهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْ‏ءٍ قَالَ الَّذِينَ آمَنُوا النَّبِيُّ (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَأَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) وَذُرِّيَّتُهُ الائِمَّةُ وَالاوْصِيَاءُ صَلَوَاتُ الله عَلَيْهِمْ أَلْحَقْنَا بِهِمْ وَلَمْ نَنْقُصْ ذُرِّيَّتَهُمُ الْحُجَّةَ الَّتِي جَاءَ بِهَا مُحَمَّدٌ (صَلَّى اللهُ عَلَيْهِ وَآلِه) 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 Abdullahasws 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’. Heasws said: ‘Those who believe are, the Prophetsaww and Amir Al-Momineenasws, and their offspring who follow them in faith are the Imamsasws and the successorsasws, may the Salawat of Allahazwj be upon themasws, We will unite them, and Weazwj will not Reduce theirasws offspring of the Divine Authority which Muhammadsaww came with regarding Aliasws, and theirasws Divine Authority is one, and the Obligation for themasws to be obeyed is one’.49

2ـ عَلِيُّ بْنُ مُحَمَّدِ بْنِ عَبْدِ الله 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’farasws, from Abu Al-Hassanasws, said, ‘Heasws said to me: ‘We (Imamsasws) are equal in the knowledge and the bravery, and with regards to the Grants, it is in accordance with what weasws are Commanded (by Allahazwj)’.50

3ـ 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 الله (عَلَيْهِ السَّلام) قَالَ سَمِعْتُهُ يَقُولُ قَالَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) نَحْنُ فِي الامْرِ وَالْفَهْمِ وَالْحَلالِ وَالْحَرَامِ نَجْرِي مَجْرًى وَاحِداً فَأَمَّا رَسُولُ الله (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 Abdullahasws, said, ‘I heard himasws saying: ‘Rasool-Allahsaww said: ‘Wesaww are (the Divine Guides), regarding the Commands, and the understanding, and the Permissible, and the Prohibitions, weasws are flowing in one flow’. So, as for Rasool-Allahsaww and Aliasws, for themasws is theirasws superiority’.51

59 ـ بَابُ أَنَّ الْإِمَامَ يَعْرِفُ الْإِمَامَ الَّذِي يَكُونُ مِنْ بَعْدِهِ، وَأَنَّ قَوْلَ اللهِ تَعَالى: « إِنَّ اللهَ يَأْمُرُكُمْ أَن تُؤَدُّواْ الْأَمنتِ إِلَى أَهْلِهَا » فِيهِمْ عليهم‌السلام نَزَلَتْ

Chapter 59 – The Imamsasws recognises the Imamsas who would happen to be from after himasws, and that the Words of Allahazwj the Exalted [4:58] Surely Allah Commands you to make over trusts to their owners, it was Revealed regarding themasws

1ـ 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 الله عَزَّ وَجَلَّ إِنَّ الله يَأْمُرُكُمْ أَنْ تُؤَدُّوا الاماناتِ 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 الله 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’farasws about the Words of Allahazwj 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. Heasws said: ‘It Means usasws, that the first oneasws should hand over to the Imamasws who is to be after himasws, the knowledge and the weapons and that when you judge between people you judge with justice which is in yourasws hands’.

Then Heazwj 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 usasws in particular, the affairs of the entirety of the Momineen up to the Day of Judgment, by them being obedient to usasws, 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 Allahazwj Mighty and Majestic with obedience to the Masterasws of the Command and Allow them to quarrel with themasws. But rather, that was Said to the Commanded ones for whomasws Heazwj Said to them [4:59] O you who believe! Obey Allah and obey the Rasool and those in authority from among you’.52

2ـ 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-Rezaasws about the Words of Allahazwj Mighty and Majestic [4:58] Surely Allah Commands you to make over trusts to their owners. Heasws said: ‘Theyasws are the Imamsasws from the Progenyasws of Muhammadsaww that theyasws had over the entrustment from after himsaww, and Heazwj did not Particularise other than himasws with it, nor impeded it from himasws’.53

3ـ 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-Rezaasws regarding the Words of Allahazwj Mighty and Majestic [4:58] Surely Allah Commands you to make over trusts to their owners. Heasws said: ‘Theyasws are the Imamsasws. The Imamasws hands over the entrustments to the Imamasws to be from after himasws, and no one else is particularised with it apart from himasws, nor is it impeded from himasws’.54

4ـ 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 Abdullahasws about the Words of Allahazwj Mighty and Majestic [4:58] Surely Allah Commands you to make over trusts to their owners. Allahazwj Commanded the former Imamasws that heasws should hand over to the Imamasws who is to be from after himasws, everything which is with himasws’.55

5ـ 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 Abdyllahasws having said: ‘An Imamasws does not pass away until heasws knows one would happen to be (an Imamasws) after himasws, so heasws bequeaths to himasws’.56

6ـ 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 Abdullahasws having said: ‘The Imamasws recognises the one who is to be (the Imamasws) after himasws, so heasws bequeaths to himasws’.57

7ـ 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 Abdullahasws having said: ‘A scholar (Imamasws) does not pass away until Allahazwj Mighty and Majestic Lets himasws know to whom heasws should be bequeathing to’.58

60 ـ بَابُ أَنَّ الْإِمَامَةَ عَهْدٌ مِنَ اللهِ عَزَّوَجَلَّ مَعْهُودٌ مِنْ وَاحِدٍ إِلى وَاحِدٍ عليهم‌السلام‌

Chapter 60 – The Imamate is a Covenant from Allahazwj Mighty and Majestic, Covenanted from oneasws to oneasws

1ـ 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 Abdullahasws, so they (people) mentioned the successorsasws, and mentioned Ismail (The eldest son of Abu Abdullahasws). So heasws said: ‘No, by Allahazwj, O Abu Muhammad! That is not up to usasws, and it is not except up to Allahazwj Mighty and Majestic. Heazwj Sends down oneasws after oneasws’.59

2ـ 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 Abdullahasws saying: ‘Are you viewing that the bequeathed oneasws from usasws would be bequeathing to the oneasws heasws so wants to? No, by Allahazwj! But, it (Imamate) is a Covenant from Allahazwj and Hisazwj Rasoolsaww 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 Abdullahasws – similar to it.60

3ـ 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 إِلا 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 إِلا مَا أَرَادَ الله عَزَّ وَجَلَّ فَقَدْ رَضِينَا بِأَمْرِ الله عَزَّ وَجَلَّ وَسَلَّمْنَا وَكَذَلِكَ الاوْصِيَاءُ (عَلَيْهم 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 Abdullahasws having said: ‘The Imamate is a Covenant from Allahazwj Mighty and Majestic, Covenanted to a specifically named one. It isn’t for the Imamasws that heasws impedes it (holds back) from the oneasws who would happen to be from after himasws.

Allahazwj Blessed and High Revealed unto Dawoodas: “Take a successoras from yourasws family, for it has preceded in Myazwj Knowledge that Iazwj shall not Send a Prophetas except that for himas would be a successoras from hisas 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 heas loved her.

So Dawoodas went over to her when heas was Given the Revelation, and heas said to her: ‘Allahazwj Mighty and Majestic Revealed unto meas Commanding meas that Ias should take a successoras from myas family’. So she said to himas, ‘So let it happen to be my son’. Heas said: ‘Ias want that, and it has preceded in the Inevitable Knowledge of Allahazwj that heas is Suleymanas.

So Allahazwj Blessed and High Revealed unto Dawoodas: “Do not be hasty beside Myazwj Command coming to youas”. So it was not long for Dawoodas before two men came over to himas disputing with each other regarding the sheep and the vineyard. So Allahazwj Mighty and Majestic Revealed unto Dawoodas: “Gather youras sons, so the one who judges this judgment and is correct, so he would be youras successoras after youas”.

So Dawoodas gathered hisas 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’. Heas said: ‘Ias 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 himas: ‘So how come youas 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 Allahazwj Mighty and Majestic Revealed unto Dawoodas: “The judgment regarding this is the judgement what Suleymanas judged with. O Dawoodas! Youas intended a matter and Iazwj Intended a matter other than it”. So Dawoodas went over to hisas wife and heas said: ‘We wanted a matter and Allahazwj Mighty and Majestic Wanted a matter other than it, and it will not come into being except what Allahazwj Mighty and Majestic Wants. Thus, we are pleased with the Command of Allahazwj Mighty and Majestic and we submit’.

(Heasws said): ‘And similar to that are the successorsasws. It isn’t for themasws that theyasws 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

4ـ 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 Abdullahasws saying: ‘Are you viewing that the bequeather from usasws can bequeath to the one heasws so wants to? No, by Allahazwj! But, it (Imamate) is a Covenant from Rasool-Allahsaww to a man, then a man’ – until heasws ended up (naming) to himselfasws’.62

61 ـ بَابُ أَنَّ الْأَئِمَّةَ عليهم‌السلام لَمْ يَفْعَلُوا شَيْئاً وَلَايَفْعَلُونَ إِلاَّ بِعَهْدٍ مِنَ اللهِ ـ عَزَّ وَجَلَّ ـ وَأَمْرٍ مِنْهُ لَايَتَجَاوَزُونَهُ‌

Chapter 61 – The Imamsasws are not doing anything nor will theyasws be doing (anything) except by a Covenant from Allahazwj Mighty and Majestic and a Command from Himazwj, not exceeding it

1ـ 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 وَتُقْتَلُ وَاخْرُجْ بِأَقْوَامٍ لِلشَّهَادَةِ لا شَهَادَةَ لَهُمْ إِلا مَعَكَ قَالَ فَفَعَلَ (عَلَيْهِ السَّلام) فَلَمَّا مَضَى دَفَعَهَا إِلَى عَلِيِّ بن الحسين (عَلَيْهما السَّلام) قَبْلَ ذَلِكَ فَفَتَحَ الْخَاتَمَ الرَّابِعَ فَوَجَدَ فِيهَا أَنِ اصْمُتْ وَأَطْرِقْ لِمَا حُجِبَ الْعِلْمُ فَلَمَّا تُوُفِّيَ وَمَضَى دَفَعَهَا إِلَى مُحَمَّدِ بن علي (عَلَيْهما 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 Abdullahasws having said: ‘The Testament descended from the sky unto Muhammadsaww as an Ordinance. There did not descend unto Muhammadsaww a sealed Ordinance except for the Testament.

So Jibraeelas said: ‘O Muhammadsaww! This here is yoursaww testament regarding yoursaww community about the Peopleasws of yoursaww Household’. So Rasool-Allahsaww said: ‘Which are the Peopleasws of mysaww Household, O Jibraeelas?’ Heas said: ‘The noble one of Allahazwj from them and hisasws offspring in order to inherit from yousaww the knowledge of the Prophet-hood just as Ibrahimas made to inherit and hisas inheritance is for Aliasws and yoursaww offspring from hisasws lineage’.

Heasws said: ‘And it was so that there were seals upon these. So Aliasws opened the first seal and accomplished whatever was therein. Then Al-Hassanasws opened the second seal and accomplished whatever heasws had been Commanded with therein. So when Al-Hassanasws passed away and accomplished, Al-Husaynasws opened the third seal, and heasws 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 youasws”.

Heasws said: ‘So heasws did it. So when heasws accomplished, heasws handed these (the remaining sealed Ordinances) over to Aliasws Bin Al-Husaynasws before that. So heasws opened the fourth seal and found therein: ‘Be silent and withhold due to the blockade of the knowledge”.

So when heasws passed away and accomplished, heasws handed these over to Muhammadasws Bin Aliasws. So heasws opened the fifth seal and found therein: “Interpret the Book of Allahazwj the Exalted and ratify yourasws fatherasws, and make yourasws son to inherit, and synthesize the community, and rise by the Right of Allahazwj Mighty and Majestic, and speak the Truth during the fear and the security, and do not fear except Allahazwj”.

So heasws did it. Then heasws handed these over to the oneasws who followed himasws. I said, ‘So youasws are himasws’. So heasws said: ‘What is with measws, O Muazz, except that you will go, so you will be reporting against measws’. So I said, ‘I ask Allahazwj Who Graced yourasws forefathersasws of this status, that Heazwj should Grace youasws from yourasws offspring, similar to it, before the passing away’. Heasws said: ‘Heazwj has already Done so, O Muaz!’. So I said, ‘So who is that, may I be sacrificed for youasws?’ Heasws said: ‘This one lying (over there)’, and heasws gestured by hisasws hand towards Al-Abd Salihasws (7th Imamasws), and heasws was lying (sleeping)’.63

2ـ أَحْمَدُ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي الْحَسَنِ الْكِنَانِيِّ عَنْ جَعْفَرِ بْنِ نَجِيحٍ 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 (عَلَيْهم 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 عَلِيِّ 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 Abdullahasws having said: ‘Allahazwj Mighty and Majestic sent an Ordinance upon Hisazwj Prophetsaww before hissaww passing away. So he (Jibraeelas said: ‘O Muhammadsaww! This is yourasws testament to the nobles from yoursaww family’. Hesaww said: ‘And what nobles O Jibraeelas?’ So heas said: ‘Aliasws Bin Abu Talibas and hisasws sonsasws’.

And it was so that there were seals of gold upon the Ordinances. So the Prophetas handed it over to Amir Al-Momineenasws and instructed himasws that heasws should untie a seal from it and act in accordance with whatever is in it. So Amir Al-Momineenasws untied a seal and acted in accordance with whatever was in it. Then heasws handed it over to Al-Hassanasws. So heasws untied a seal and acted in accordance with whatever was in it.

Then heasws handed it over to Al-Husaynasws. So heasws untied a seal, and heasws found therein: “Go out with a group of people to the martyrdom, and there is no martyrdom for them except with youasws, and give glad tidings to yourselfasws for the Sake of Allahazwj Mighty and Majestic”. Then heasws handed it over to Aliasws Bin Al-Husaynasws. So heasws untied a seal and heasws found therein: “Withhold and be silent and necessitate (staying in) yourasws house [15:99] And worship your Lord until there comes to you certainty’.

So heasws did it. Then heasws handed it over to hisasws sonasws Muhammadasws Bin Aliasws. So heasws untied a seal and heasws found therein: “Narrate to the people and issue Verdicts to them, and do not fear anyone except Allahazwj Mighty and Majestic, for there is no way for anyone against youasws”. So heasws did it. Then heasws handed it over to hisasws sonasws Ja’farasws. So heasws untied a seal and heasws found therein: “Narrate to the people and issue Verdicts to them and publicise the knowledge to the Peopleasws of yourasws Household, and ratify yourasws forefathersasws, the righteous onesasws, and do not fear anyone except Allahazwj Mighty and Majestic, and youasws are in Protection and Security”.

Then heasws handed it over to hisasws sonasws Musaasws, and similar to that, Musaasws would be handing it over to the oneasws who would be after himasws, up to the rising of Al-Mahdiasws, may the Salawat of Allahazwj be upon himasws’.64

3ـ 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’farasws, said, ‘Humran said to himasws, ‘May I be sacrificed for youasws! What is yourasws view of what was from the matter of Aliasws, and Al-Hassanasws, and Al-Husaynasws, and theirasws going out and theirasws making a stand with the Religion of Allahazwj Mighty and Majestic, and what theyasws were hit with from the tyrants killing themasws, and being victorious with themasws until theyasws were killed and overcome?’

So Abu Ja’farasws said: ‘O Humran! Allahazwj Blessed and High had Determined that upon themasws, 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 themasws from Rasool-Allahsaww did Aliasws and Al-Hassanasws and Al-Husaynasws make a stand, and by (preceding) knowledge is silent, the one who is silent from usasws’.65

4ـ 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 (عَلَيْهما 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 (عَلَيْهم 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 أَ كَانَ 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’farasws, from Ali Bin Ismail Bin Yaqteen, from Isa Bin Al Mustafad Abu Musa Al Zareyr who said,

‘Musaasws Bin Ja’farasws narrated to me saying: ‘Iasws said to Abu Abdullahasws: 'Wasn’t it so that Amir Al-Momineenasws was the writer of the bequest and Rasool-Allahsaww dictated upon it, and Jibraeelas and the Angels of the Proximity were the witnesses?’

Heasws said: ‘So he (Abu Abdullahasws) withheld for a long while, then said: ‘O Abu Al-Hassanasws! It was so, what youasws said, but when the Command came down to Rasool-Allahsaww, the bequest came down from the Presence of Allahazwj as an inscribed Ordinance. Jibraeelas descended with it with the trustworthy ones of Allahazwj Blessed and High from the Angels. So Jibraeelas said: ‘Instruct the ones in yoursaww presence with the exiting except for yourasws successorasws in order for himasws to take charge from usas, and weas should witness yoursaww handing it over to himasws, as our responsibility for it’, meaning Aliasws.

So the Prophetsaww instructed with the exiting of the ones who were in the room apart from Aliasws, and Fatimaasws was in what is between the curtain and the door. So Jibraeelas said: ‘O Muhammadsaww! Yoursaww Lordazwj Conveys the greetings to yousaww and is Saying: “This is an Ordinance what was Covenanted to yousaww, and Stipulated upon yousaww, and Witnessed with upon yousaww, and Myazwj Angels witnessed with it upon yousaww, and Suffice with Meazwj, O Muhammadsaww, as a Witness”.

Heasws said: ‘So the joints of the Prophetsaww trembled and hesaww said: ‘O Jibraeelas! Heazwj is the Grantor of safety, and from Himazwj is the safety, and to Himazwj depends the safety return. The Mighty and Majestic Speaks the Truth and is Right. Give the Ordinance!’ So heas handed it over to himsaww and instructed himsaww for it to be handed over to Amir Al-Momineenasws, and hesaww said to himasws: ‘Read it!’. So heasws read it, letter by letter. So hesaww said: ‘O Aliasws!! This is a Covenant of mysaww Lordazwj, Blessed and High, to mesaww, and Heazwj Stipulated upon mesaww, and it is Hisazwj entrustment. And Isaww have delivered, and advised, and fulfilled it’.

So Aliasws said: ‘And Iasws testify for yousaww, by myasws fatheras and myasws motheras for yousaww! Yousaww are with the delivery and the advice and the ratification upon what yousaww said, and there testify for yousaww with it, myasws hearing, and myasws vision, and myasws flesh, and myasws blood’. So Jibraeelas said: ‘And Ias am from the witness for the both of youasws, upon that’.

So Rasool-Allahsaww said: ‘O Aliasws! Do youasws take mysaww bequest and recognise it and take responsibility to Allahazwj and to mesaww of the fulfilment with whatever is in it?’ So Aliasws said: ‘Yes, by myasws fatheras and myasws motheras for yousaww! Upon measws is its responsibility, and upon Allahazwj is Hisazwj Assisting measws and Inclining measws upon its fulfilment’.

So Rasool-Allahsaww said: ‘O Aliasws! Isaww want to testify upon youasws with having been loyal to mesaww with it on the Day of Judgment’. So Aliasws said: ‘Yes Iasws do testify’. So the Prophetsaww said: ‘Jibraeelas and Mikaeelas are between mesaww and youasws now, and theyas are both present, and with themas are the Angels of Proximity to bear witness upon youasws’. So heasws said: ‘Yes, let them bear witness, and Iasws, by myasws fatheras and myasws motheras being for yousaww, (accept them as) witnesses’.

So Rasool-Allahsaww made them witnesses, and it was among what the Prophetsaww stipulated upon himasws, by the instructions of Jibraeelas regarding what Allahazwj Mighty and Majestic has Commanded, that hesaww said to him: ‘O Aliasws! Youasws be loyal with whatever is therein from the befriending the one who befriends Allahazwj and Hisazwj Rasoolsaww, and the disavowment and the enmity to the one who is an enemy of Allahazwj and Hisazwj Rasoolsaww and the disavowment from them, upon the observance of patience from youasws and upon the swallowing of the anger, and upon the removal of mysaww rights, and the usurpation of yoursaww Khums, and the violation of yourasws sanctity’. So heasws said: ‘Yes, O Rasool-Allahsaww!’

So Amir Al-Momineenasws said: ‘By the Oneazwj Who Split the seed and formed the person (in the womb), Iasws have heard Jibraeelas saying to the Prophetsaww: ‘O Muhammadsaww! Make himasws understand: ‘Yourasws sanctity will be violated, and it is a Sanctity of Allahazwj and Sanctity of Rasool-Allahsaww, and upon that hisasws beard would be dyed from the fresh blood of hisasws head’.

Amir Al-Momineenasws said: ‘So Iasws cried when Iasws understood the speech from the trustworthy Jibraeelas until Iasws fell down upon myasws face, and Iasws said: ‘Yes, Iasws 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 myasws beard is dyed from the fresh blood of myasws head. Iasws shall be patient waiting Reckoning, forever, until Iasws proceed to yousaww’.

Then Rasool-Allahsaww called over Syeda Fatimaasws, and Al-Hassanasws and Al-Husaynasws, and hesaww let themasws know similar to what hesaww had let known Amir Al-Momineenasws. So theyasws said similar to hisasws words. So hesaww sealed the bequest with seals of gold, the fire not having touched it, and handed it over to Amir Al-Momineenasws’.

So I (the narrator) said to Abu Al-Hassanasws, ‘By my father and my mother being for youasws! Youasws did not mention what was in the bequest’. So heasws said: ‘Sunnah of Allahazwj and Sunnah of Hisazwj Rasoolsaww’. So I said, ‘Was there in the bequest their (enemies) attacking and their opposition to Amir Al-Momineenasws?’ So heasws said: ‘Yes, by Allahazwj, thing by thing, and letter by letter. Have you not heard the Words of Allahazwj 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 Allahazwj! Rasool-Allahsaww had said to Amir Al-Momineenasws and Fatimaasws: ‘Have Isaww not made youasws both understand what would be preceding to youasws both, and youasws accepted it?’ So theyasws said: ‘Yes, and weasws would be patient upon what would dismay usasws and anger usasws’’.

5ـ وَ فِي نُسْخَةِ الصَّفْوَانِيِّ زِيَادَةٌ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ الله بْنِ عَبْدِ الرَّحْمَنِ الاصَمِّ عَنْ أَبِي عَبْدِ الله الْبَزَّازِ عَنْ حَرِيزٍ قَالَ قُلْتُ لابِي عَبْدِ الله (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 الله 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 الله 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 الله 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 Abdullahasws! May I be sacrificed for youasws! How less is yourasws remaining (life-times), Peopleasws of the Household, and how near is yourasws term from each other, along with the need of the people to youasws all’.

So heasws said: ‘For every oneasws from usasws there is a Parchment wherein is what would be needed to himasws if heasws acts by it during hisasws period. So when it is accomplished whatever is therein from what heasws had been Commanded with, heasws recognises that hisasws term (death) has presented itself. So the Prophetsaww comes over to himasws, himselfsaww, and informs himasws with what is for himasws in the Presence of Allahazwj, and that Al-Husaynasws read hisasws Parchment which heasws had been Given, and it was interpreted for himasws what would be coming with hisasws obituary, and there remained certain things therein which were yet to be accomplished. So heasws went out for the killing (to fulfil which was remaining).

And it was so, those very matters which remained (unaccomplished), the Angels asked Allahazwj with regards to helping himasws. So they were Permitted for it, and they remained preparing for the fighting and were poised for that until heasws was marytred. So they descended and hisasws term had expired, and heasws had been marytered. So the Angels said: ‘O Lordazwj! Youazwj Permitted for us regarding the descent, and Youazwj Permitted for us regarding helping himasws. So we descended and Youazwj had Captured hisasws soul’.

So Allahazwj Revealed to them: “Necessitate yourselves to hisasws grave until you see himasws and heasws has come out, so help himasws, and weep upon himasws and upon what was lost by you from helping himasws, for you all had been particularised with helping himasws and with the weeping upon himasws”. So the Angels wept in condolence and grief upon what had been lost by them from helping himasws. Thus, when heasws does come out (during Raj’at), they would be hisasws helpers’.66

62 ـ بَابُ الْأُمُورِ الَّتِي تُوجِبُ حُجَّةَ الْإِمَامِ عليه‌السلام‌

Chapter 62 – The matters which are inevitable for the Divine Authority of the Imamasws

1ـ 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-Rezaasws, ‘When the Imamasws passes away, by what does heasws recognise the oneasws who is to be after himasws?’ So heasws said: ‘For the Imamasws there are certain signs – from these is that heasws would happen to be the eldest son of hisasws father, and there would happen to be the merit in himasws, 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 usasws 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

2ـ 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 Abdullahasws, ‘The leaper upon this command (Imamate), the claimant for it, what would be the argument against him?’ Heasws said: ‘He would be asked about the Permissible and the Prohibitions’.

He (the narrator) said, ‘Then heasws turned to face measws and heasws 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) – heasws would happen to be the closest with the oneasws who was before himasws, there would happen to be the weapons (of Rasool-Allahazwj) with himasws, and heasws 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 (Imamasws) bequeathed to?’ So they would be saying, ‘To so and so, son of so and so (Imamasws)’.68

3ـ 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 Abdullahasws, said, ‘It was said to himasws, ‘With which thing is the Imamasws recognised (as being the Imamasws)?’ Heasws said: ‘With the apparent bequest, and with the merit that the Imamasws is such that no would be able to taunt upon himasws regarding the mouth (something heasws had said), nor belly (something heasws had consumed and earned), nor private part (for immorality), so it would (not) be said, ‘Heasws is a liar, and heasws eats the wealth of the people, and what resembles this’.69

4ـ 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’farasws, ‘What is the sign of the Imamazwj who is to be after the (current) Imamasws?’ So heasws said: ‘Clean of birth, and good upbringing, ‘ وَ لََ يَلْهُو وَ لََ يَلْعَبُ ’ and heasws would neither indulge in vanities nor playfulness’.70

5ـ 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-Rezaasws, said, ‘I asked himasws about the evidence upon the owner of this matter (Imamate)’. So heasws said: ‘The evidence upon himasws 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 (Imamasws) 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

6ـ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ الله (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 Abdullahasws having said: ‘The command (Imamate) is in the eldest, for as long as there does not happen to be a inability (Caused by Allahazwj, i.e., death) for him’.72

7ـ 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 وَالله جُعِلْتُ فِدَاكَ مَا مَنَعَنِي أَنْ أُكَلِّمَكَ بِالْخُرَاسَانِيَّةِ غَيْرُ أَنِّي ظَنَنْتُ أَنَّكَ لا تُحْسِنُهَا فَقَالَ سُبْحَانَ الله 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-Hassanasws, ‘May I be sacrificed for youasws! By what is the Imamasws recognised?’ So heasws said: ‘By certain characteristics. As for its first, so heasws would be with something which would have preceded from hisasws fatherasws by indicating to himasws in order for it to be a proof upon them (people); and heasws would be asked, so heasws would answer, and if they (people) are silent from himasws, heasws would initiate and inform with whatever regarding the next day; and heasws would speak to the people in every language.

Then heasws said: ‘O Abu Muhammad! Iasws 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-Hassanasws answered him in Persian. So the Khurasani said to himasws, ‘By Allahazwj! May I be sacrificed for youasws! Nothing prevented me from speaking to youasws in Khurasani language (Persian) apart from that I thought that youasws might not be good at it’. So heasws said: ‘Glory be to Allahazwj! When Iasws am not good in answering you, so what would be myasws merit over you?’

Then heasws said to me: ‘O Abu Muhammad! The Imamasws 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 Imamasws’.73

63 ـ 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

1ـ 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 (عَلَيْهما 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 Abdullahasws having said: ‘The Imamate would not be returning to be in two brothers after Al-Hassanasws and Al-Husaynasws, ever! But rather, it flows from Aliasws Bin Al-Husaynasws just as Allahazwj 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 Aliasws Bin Al-Husaynasws, except in the descendants and the descendants of the descendants’.74

2ـ 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 (عَلَيْهما السَّلام)

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Al Waleed, from Yunus Bin Yaqoub,

(It has been narrated) from Abu Abdullahasws, that he (the narrator) heard himasws saying: ‘Allahazwj Refused to Make it (Imamate) to be for two brothers after Al-Hassanasws and Al-Husaynasws’.75

3ـ 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-Rezaasws, having been asked, ‘Can the Imamate happen to be in a paternal uncle or a maternal uncle?’ So heasws said: ‘No’. So I said, ‘So, (can it be) in a brother?’ Heasws said: ‘No’. I said, ‘So in whom (would it be)’. Heasws said: ‘In myasws sonasws’. And heasws was such that in those days, there was no son for himasws’.76

4ـ 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 Abdullahasws having said: ‘The Imamate will not gather to be in two brothers after Al-Hassanasws and Al-Husaynasws. But rather, it would be in the descendants and descendants of the descendants’.77

5ـ مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ عِيسَى بْنِ عَبْدِ الله بْنِ عُمَرَ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ (عَلَيْهِ السَّلام) عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ قُلْتُ لَهُ إِنْ كَانَ كَوْنٌ وَلا أَرَانِي الله فَبِمَنْ أَئْتَمُّ فَأَوْمَأَ إِلَى ابْنِهِ مُوسَى قَالَ قُلْتُ فَإِنْ حَدَثَ بِمُوسَى حَدَثٌ فَبِمَنْ أَئْتَمُّ قَالَ بِوَلَدِهِ قُلْتُ فَإِنْ حَدَثَ بِوَلَدِهِ حَدَثٌ وَتَرَكَ أَخاً كَبِيراً وَابْناً صَغِيراً فَبِمَنْ أَئْتَمُّ 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 Aliasws Bin Abu Talibasws, from Abu Abdullahasws, said, ‘I said to himasws, ‘If what is to happen does happen,

may Allahazwj not Show me (that), so with whom should I take as an Imamasws?’ So heasws gestured towards hisasws sonasws Musaasws’.

He (the narrator) said, ‘I said, ‘So if is an event (of death) occurs with Musaasws, so with whom shall I take as an Imamasws?’ Heasws said: ‘With hisasws sonasws’. I said, ‘So if an event (of death) occurs with hisasws sonasws, and heasws leaves a lot of brothers, or young sons, so with whom shall I take as an Imamasws?’ Heasws said: ‘By hisasws sonasws, then one after one’.

And in a copy of Al-Safwany, (Heasws said): ‘Then it would be like this, forever!’78

64 ـ بَابُ مَا نَصَّ اللهُ عَزَّ وجَلَّ ورَسُولُهُ عَلَى الْأَئِمَّةِ عليهم‌السلام واحِداً فَوَاحِداً‌

Chapter 64 – What was Stipulated by Allahazwj Mighty and Majestic and Hisazwj Rasoolsaww upon the Imamsasws, one then one

1ـ 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 الله (عَلَيْهِ السَّلام) عَنْ قَوْلِ الله عَزَّ وَجَلَّ أَطِيعُوا الله وَأَطِيعُوا الرَّسُولَ وَأُولِي الامْرِ مِنْكُمْ فَقَالَ نَزَلَتْ فِي عَلِيِّ بْنِ أَبِي طَالِبٍ وَالْحَسَنِ وَالْحُسَيْنِ (عَلَيْهم السَّلام) فَقُلْتُ لَهُ إِنَّ النَّاسَ يَقُولُونَ فَمَا لَهُ لَمْ يُسَمِّ عَلِيّاً وَأَهْلَ بَيْتِهِ (عَلَيْهم السَّلام) فِي كِتَابِ الله عَزَّ وَجَلَّ قَالَ فَقَالَ قُولُوا لَهُمْ إِنَّ رَسُولَ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) نَزَلَتْ عَلَيْهِ الصَّلاةُ وَلَمْ يُسَمِّ الله لَهُمْ ثَلاثاً وَلا أَرْبَعاً حَتَّى كَانَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) هُوَ الَّذِي فَسَّرَ ذَلِكَ لَهُمْ وَنَزَلَتْ عَلَيْهِ الزَّكَاةُ وَلَمْ يُسَمِّ لَهُمْ مِنْ كُلِّ أَرْبَعِينَ دِرْهَماً دِرْهَمٌ حَتَّى كَانَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) هُوَ الَّذِي فَسَّرَ ذَلِكَ لَهُمْ وَنَزَلَ الْحَجُّ فَلَمْ يَقُلْ لَهُمْ طُوفُوا أُسْبُوعاً حَتَّى كَانَ رَسُولُ الله (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 (عَلَيْهم 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 (عَلَيْهما 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 Abdullahasws about the Words of Allahazwj Mighty and Majestic [4:59] O you who believe! Obey Allah and obey the Rasool and those in authority from among you. So heasws said: ‘It was Revealed regarding Aliasws Bin Abu Talibasws, and Al-Hassanasws and Al-Husaynasws’.

So I said to himasws, ‘The people are saying, ‘So what was the matter with Himazwj that Heazwj did not Name Aliasws and the Peopleasws of hissaww Household in the Book of Allahazwj Mighty and Majestic?’

He (the narrator) said, ‘So heasws said: ‘Say to them that Rasool-Allahazwj, the Salāt was Revealed unto himsaww and Allahazwj did not Specify to them, neither three nor four until it was Rasool-Allahsaww, hesaww was the one who explained that to them. And the Zakāt was Revealed unto himsaww, and Heazwj did not Specify to them it would be one Dirham from every forty Dirhams until it was Rasool-Allahsaww, hesaww was the one who explained that to them. And the Hajj was Revealed, but Heazwj did not Say to them that they should be performing Tawāf of seven circuits until it was Rasool-Allahsaww, hesaww was the onesaww 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 Aliasws and Al-Hassanasws and Al-Husaynasws. So Rasool-Allahsaww said regarding Aliasws: ‘The one whose Master Isaww was, so Aliasws is his Masterasws’. And hesaww said: ‘Isaww bequeath you with the Book of Allahazwj and the Peopleasws of mysaww Household, for Isaww asked Allahazwj Mighty and Majestic that there should be no separation between the two until they both return to mesaww at the Fountain. So Heazwj Granted mesaww that’. And hesaww said: ‘Do not (try to) teach themasws, for theyasws are more learned than you all’. And said: ‘Theyasws will never exit you from a door of Guidance and will never enter you into a door of straying’.

So, had Rasool-Allahsaww remained silent and did not clarify who the Peopleasws of hissaww Household were, they would have claimed it, the family of so and so, and family of so and so, but Allahazwj Mighty and Majestic Revealed it in Hisazwj Book in Ratification of Hisazwj Prophetsaww [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 Aliasws, and Al-Hassanasws, and Al-Husaynasws, and Syeda Fatimaasws. So Rasool-Allahsaww included themasws underneath the cloak in the room of Umm Salmaas, then said: ‘O Allahazwj! For every Prophetsaww are family members, and reliable ones, theyasws are the Peopleasws of mysaww Household and mysaww reliable ones’. So Umm Salmaas said: ‘Aren’t Ias from youras family?’ So hesaww said: ‘Youasws are towards goodness, but theyasws are myasws familyasws and my reliable ones’.

So when Rasool-Allahsaww passed away, it was Aliasws who was the closest of the people (of Holy familyasws) than the (other) people due to the abundance of what Rasool-Allahsaww had delivered with regards to himasws, and hissaww standing himasws for the people and grabbing himasws by the hand. So when Aliasws passed away, Aliasws did not have the leeway and would not do so that heasws should include Muhammad Bin Aliasws nor Al-Abbasasws Bin Aliasws, nor anyone from hisasws sons, when Al-Hassanasws and Al-Husayn Could have said: ‘Allahazwj Blessed and High Revealed regarding usasws just as Heazwj Revealed regarding youasws, so Heazwj Commanded with obedience for usasws just as Heazwj Commanded with obedience for youasws, and Rasool-Allahsaww delivered regarding usasws just as hesaww delivered regarding youasws, and Heazwj Removed the uncleanness from usasws just as Heazwj Removed it from youasws’.

So when Aliasws passed away, it was Al-Hassanasws who was closest with it due to his being elder. So when heasws passed away, heasws did not have the leeway that heasws should include hisasws son, and heasws would not have done that and Allahazwj Mighty and Majestic is Saying [33:6] and the possessors of relationships are nearer to each other in the Ordinance of Allah, so heasws would make it to be in hisasws son, when Al-Husaynasws could have said: ‘Allahazwj has Commanded with obedience to measws just as Heazwj had Commanded with obedience to youasws and obedience to yourasws fatherasws, and Rasool-Allahsaww delivered regarding measws just as hesaww delivered regarding youasws and regarding yourasws fatherasws, and Allahazwj Removed the uncleanness from measws just as Heazwj had Removed it from youasws and from yourasws fatherasws’.

So when it (Imamate) came to be to Al-Husaynasws, there did not happen to be a leeway from any one from hisasws family that he should claim upon it just as heasws had a claim upon hisasws brotherasws, and upon hisasws fatherasws. Had heasws intended to divert the matter from himasws, heasws could not have done so. Then, it came to be, as a result, to Al-Husaynasws. 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-Husaynasws, to Aliasws Bin Al-Husaynasws. Then it came to be, from after Aliasws Bin Al-Husaynasws, to Muhammadasws Bin Aliasws’.

And heasws said: ‘The ‘ الرِّجْسُ ’ uncleanness, it is the doubt. By Allahazwj! Weasws do not doubt in ourasws Lordazwj, 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 Abdullahasws, similar to that.79

2ـ 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 وَالله 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’farasws regarding the Words of Allahazwj 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 heasws said: ‘It was Revealed regarding (Divine) Authority. This Verse flowed among the sons of Al-Husaynasws from after himasws. Thus weasws are the closest with the Authority and with Rasool-Allahsaww 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?’ Heasws said: ‘No’. I said, ‘So the son of Al-Abbas, is there a share in it?’ So heasws said No’. So I number upon himasws the bellies (womb relationships) of the sons of Abdul Muttalibas. For each of that heasws was saying: ‘No’. And I forgot the sons of Al-Hassanas, so I went over to himasws after that and I said to himasws, ‘Is there for the sons of Al-Hassanasws a share in it?’ So heasws said: ‘No, by Allahazwj, O Abdul Rahman! There is not for a Muhammady a share in it apart from usasws’.80

3ـ 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 الله (عَلَيْهِ السَّلام) فِي قَوْلِ الله عَزَّ وَجَلَّ إِنَّما وَلِيُّكُمُ الله وَرَسُولُهُ وَالَّذِينَ آمَنُوا قَالَ إِنَّمَا يَعْنِي أَوْلَى بِكُمْ أَيْ أَحَقُّ بِكُمْ وَبِأُمُورِكُمْ وَأَنْفُسِكُمْ وَأَمْوَالِكُمُ الله وَرَسُولُهُ وَالَّذِينَ آمَنُوا يَعْنِي عَلِيّاً وَأَوْلادَهُ الائِمَّةَ (عَلَيْهم السَّلام) إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ وَصَفَهُمُ الله 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 وَآلِه) كَسَاهُ إِيَّاهَا وَكَانَ النَّجَاشِيُّ أَهْدَاهَا لَهُ فَجَاءَ سَائِلٌ فَقَالَ السَّلامُ عَلَيْكَ يَا وَلِيَّ الله وَأَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ تَصَدَّقْ عَلَى مِسْكِينٍ فَطَرَحَ الْحُلَّةَ إِلَيْهِ وَأَوْمَأَ بِيَدِهِ إِلَيْهِ أَنِ احْمِلْهَا فَأَنْزَلَ الله 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 Abdullahasws regarding the Words of Allahazwj Mighty and Majestic [5:55] But rather, only Allah is your Guardian and His Rasool and those who believe. Heasws 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’, Allahazwj and Hisazwj Rasoolsaww and those who believe, Meaning Aliasws and hisasws children, the Imamsasws up to the Day of Judgment.

Then Allahazwj Mighty and Majestic Described them, so Heazwj Said [5:55] those who are establishing the Prayers and are paying the Zakāt while bowing, and it was Amir Al-Momineenasws during the Zohr Salāt, and heasws had already prayed two Cycles (of it) and heasws was bowing (performing Ruku’) and upon himasws was an apparel the price of which was a thousand Dinars, and it was the Prophetsaww who had clothed himasws with it, and it was (the Ethiopian king) Al-Najjashy who had gifted it to himsaww.

So a beggar came over and said, ‘The greeting be upon youasws, O Guardianasws of Allahazwj, and the one closest with the Momineen than their own selves, give charity to upon a poor one’. So heasws dropped the apparel to him and gestured with hisasws hand towards it that he should carry it away. So Allahazwj Mighty and Majestic Revealed this Verse with regards to it, and the Bounty of hisasws children can to be with hisasws Bounty. So everyone from hisasws children to whom reached the Imamate, happened to be with this characteristic similar to himasws, so theyasws (also) were giving charity while they were bowing (performing Ruku’); and the beggar who begged from Amir Al-Momineenasws was from the Angels, and those who are begging the Imamsasws from hisasws children are (all) happening to be from the Angels’.81

4ـ 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 وَالزَّكَاةَ 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’farasws having said: ‘Allahazwj Mighty and Majestic Commanded Hisazwj Rasoolsaww with the Wilayah of Aliasws and Revealed unto himsaww [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 Heazwj Necessitated the Wilayah of the Masterasws of the Command (Ul Al-Amr).

But they (people) did not know what it was, so Allahazwj Commanded Muhammadsaww that hesaww should interpret the Wilayah for them just as hesaww had interpreted for them the Salāt, and the Zakāt, and the Fasts, and the Hajj. So when hesaww gave them that, the chest of Rasool-Allahsaww was constricted by that and hesaww was fearing that they would be reneging from their Religion, and that they would be belying himasws.

So hissaww chest was constricted and heasws referred to hissaww Lordazwj Mighty and Majestic, so Allahazwj Mighty and Majestic Revealed unto himsaww [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 hesaww implemented the Command of Allahazwj, Exalted is Hisazwj Mention, so heasws established the Wilayah of Aliasws on the Day of Ghadeer Khumm, so hesaww 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’farasws 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 Allahazwj Mighty and Majestic Revealed [5:3] This day have I Perfected for you your Religion and Completed My Favour on you’. Abu Ja’farasws said: ‘Allahazwj Mighty and Majestic is Saying: “Iasws will not be Revealing upon you, after this Obligation, and Iasws have already Completed the Obligations for you all”’.82

5ـ 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 الله أَوْ مِنْ رَسُولِهِ فَغَضِبَ ثُمَّ قَالَ وَيْحَكَ كَانَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) أَخْوَفَ لله مِنْ أَنْ يَقُولَ مَا لَمْ يَأْمُرْهُ بِهِ الله بَلِ افْتَرَضَهُ كَمَا افْتَرَضَ الله 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’farasws, said, ‘I was seated in hisasws presence, so a man said to himasws, ‘Narrate to me about the Wilayah of Aliasws, is it from Allahazwj from Hisazwj Rasoolsaww?’ So heasws got angry then said: ‘Woe be unto you! Rasool-Allahsaww was the most fearing of Allahazwj than for himsaww to be saying what Allahazwj had not Commanded himsaww with. But, it is a necessity just as Allahazwj Necessitated the Salāt, and the Zakāt, and the Fasts, and the Hajj’.83

6ـ 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 أَئْتَمِنَكَ 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 (عَلَيْهما 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 إِلا 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 (عَلَيْهما السَّلام) مَبْطُوناً لا يَرَوْنَ إِلا 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’farasws, said, ‘I heard himasws saying: ‘Allahazwj 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 youasws?’

So heasws said: ‘The Salāt, and it was so that the people were not knowing how they should be praying. So Jibraeelas descended and heas said: ‘O Muhammadsaww! Inform them with the timing of their Salāts’. Then Zakāt was Revealed, so heas said: ‘O Muhammadsaww! Inform them of their Zakāt, what yousaww informed them of their Salāts’. Then the Fasts were Revealed, and it was so that whenever it was the day of Ashoura, hesaww 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 Jibraeelas descended and heas said: ‘Inform them of their Hajj what yousaww 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. Allahazwj 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 Aliasws Bin Abu Talibasws. So Rasool-Allahsaww said during that, ‘Mysaww community have just recently come out from the era of the ignorance, and when Isaww inform them with this regarding myasws cousin, a sayer would be saying this, and a sayer would be saying this. So Isaww shall say it within myselfsaww from without speaking with it by mysaww tongue.

Then came to mesaww the Determination of Allahazwj Mighty and Majestic with the Notification threatening mesaww that Heazwj would Punish mesaww if Isaww 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-Allahsaww grabbed the hand of Aliasws and hesaww said: ‘O you people! There has not been a Prophetas from the Prophetsas, from the one who were before mesaww except that Allahazwj had Commanded himas, then Called himas, so heas answered Himazwj. So there is no doubt that Isaww would be Called so Isaww would answer, and Iasws would be questioned and you would be questioned. So what is that which you are saying?’ So they said, ‘We testify that youasws have delivered, and advised, and fulfilled whatever was upon yousaww. So, may Allahazwj Recompense youasws with the most superior of the Recompenses of the Mursil Prophetsas’.

So hesaww said: ‘O Allahazwj! Bear Witness!’ – three times. Then hesaww said: ‘O group of Muslims! This is your Guardian after mesaww, so let those present from you deliver it to the absentees’.

Abu Ja’farasws said: ‘By Allahazwj! It was so that Aliasws was a trustee of Allahazwj upon Hisazwj creatures, and Hisazwj Unseen (Authority), and Hisazwj Religion which Heazwj was Pleased with for Himselfazwj. Then Rasool-Allahsaww, it presented to himasws that which presented (death), so hesaww called Aliasws over and hesaww said: ‘O Aliasws! I want to entrust youasws upon what Allahazwj Entrusted mesaww upon, from Hisazwj unseen, and Hisazwj Knowledge, and from Hisazwj creatures, and from Hisazwj Religion which Heazwj was Pleased with for Himselfazwj.

So hesaww did not participate anyone from Hisazwj creatures, O Ziyad! Then Aliasws, it presented to himasws that which presented (death), so heasws called hisasws children, and they were twelve males, so heasws said to them: ‘O myasws sons! Allahazwj Mighty and Majestic has Refused except that Heazwj Makes to be within measws Sunnah from Yaqoubas, and that Yaqoubas had called hisas children, and they were twelve males, so heas informed them with their master.

Indeed! And Iasws am informing you all with your master. These here are two sonsasws of Rasool-Allahsaww, Al-Hassanasws and Al-Husaynasws. Therefore, listen to both of themasws, and obey themasws, and make themasws as Viziers, for Iasws have entrusted themasws both upon whatever Rasool-Allahsaww had entrusted measws upon it - from whatever Allahazwj had Entrusted himsaww upon from Hisazwj creatures, and from Hisazwj unseen, and from Hisazwj Religion which Heazwj is Pleased with Himselfazwj.

Thus, Allahazwj Obligated for both of themasws from Aliasws, whatever was Obligated for Aliasws from Rasool-Allahsaww. So there does not happen to be for any one of the two a merit upon hisasws companion except by hisasws age, and Al-Husaynasws was such that whenever Al-Hassanasws was present, would not speak in that gathering until he (Al-Hassanasws) arose.

Then Al-Hassanasws, it presented to himasws which presented (death). So heasws submitted that to Al-Husaynasws. Then Husaynasws was such that when it presented to himasws which presented (death), so heasws called over hisasws eldest daughter Syeda Fatima Bint Al-Husaynasws, so heasws handed over to her a wrapped Book and an apparent bequest, and it was so that Aliasws Bin Al-Husaynasws was experiencing stomach problems, not seeing except it was due to what heasws was with. So Syeda Fatimaas handed over the Book to Aliasws Bin Al-Husaynasws. Then that came to be, by Allahazwj, to usasws’.

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’farasws, similar to it.84

7ـ 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 وَالله 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’farasws, ‘A man from the followers of Al-Mukhtar met me, so he alleged that Muhammad Bin Al-Hanafiyya is an Imam’. So Abu Ja’farasws got angry, then said: ‘Did you not say (anything) to him?’ I said to himasws, ‘No, by Allahazwj! I did not know what I should be saying’.

Heasws said: ‘So why did you not say to him that Rasool-Allahsaww bequeathed to Aliasws, and Al-Hassanasws and Al-Husaynasws. So when Aliasws passed away bequeathed to Al-Hassanasws and Al-Husaynasws, and had heasws gone to impede it from themasws both, theyasws would have said to himasws: ‘Weasws are both succesorsasws like youasws were’, and heasws would not have done that.

And Al-Hassanasws bequeathed to Al-Husaynasws, and had heasws gone to impeded it from himasws, heasws would have said: ‘Iasws am a successorasws like youasws from Rasool-Allahsaww and from myasws fatherasws, and heasws would not have done that. Allahazwj Mighty and Majestic [33:6] and the possessors of relationships are nearer to each other in the Ordinance of Allah – it is regarding usasws and regarding ourasws sonsasws’.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 Allahazwj the Beneficent, the Merciful. The Praise is for Allahazwj Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadsaww and hissaww Purified Progenyasws, and greetings with abundant greetings.

65 ـ بَابُ الْإِشَارَةِ والنَّصِّ عَلى أَمِيرِ الْمُؤْمِنِينَ عليه‌السلام

Chapter 65 – The Indication and the wordings upon Amir Al Momineenasws

1ـ 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 الايْمانَ بَعْدَ تَوْكِيدِها وَقَدْ جَعَلْتُمُ الله عَلَيْكُمْ كَفِيلاً إِنَّ الله يَعْلَمُ ما تَفْعَلُونَ يَعْنِي بِهِ قَوْلَ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) لَهُمَا وَقَوْلَهُمَا 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 الْقِيَامَةِ 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 Abdullahasws, said, ‘I heard himasws saying: ‘When the Wilayah of Aliasws Bin Abu Talibasws was Revealed, and it was from the words of Rasool-Allahsaww: ‘Greet upon Aliasws as Amir Al-Momineen (The Commander of the Believers)’. So it was from what Allahazwj Allahazwj had Affirmed upon them both during that day, O Zayd, the words of Rasool-Allahsaww to them both (Abu Bakr and Umar) were: ‘Arise you both and greet upon himasws as Amir Al-Momineenasws’. So they said, ‘Is it from Allahazwj or from Hisazwj Rasoolsaww, O Rasool-Allahsaww?’ So Rasool-Allahsaww said to them: ‘(It is) from Allahazwj and Hisazwj Rasoolsaww’.

So Allahazwj 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-Allahsaww to the two of them, and their words, ‘It is from Allahazwj or from Hisazwj Rasoolsaww?’ [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 youasws! Imamsasws?’ Heasws said: ‘Yes, by Allahazwj, Imamsasws’. I said, ‘But we are reciting ‘More beneficial’ (أَرْبى)!’ So heasws said: ‘What is (this word) ‘أَرْبى ’?’ And heasws gestured by hisasws hand, so heasws discarded them (indicatively) [16:92] But rather, Allah is Testing you by this, Meaning by Aliasws 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-Allahsaww regarding Aliasws and you would taste evil because you turned away from Allah's Way Meaning by it ‘Aliasws’, and a grievous Punishment would be for you’.1

2ـ 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 الله 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’farasws, said, ‘I heard himasws saying: ‘When the Prophet-hood of Muhammadsaww expired and hissaww days were completed, Allahazwj the Exalted Revealed unto himsaww: “O Muhammadsaww! Yoursaww Prophet-hood has expired and yoursaww days are completed, therefore make the Knowledge which is with yousaww, 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 Peopleasws of yoursaww Household with Aliasws Bin Abu Talibasws, for Iazwj 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 yoursaww offspring, just as Iazwj did not Cut it off from the offspring of the Prophetsas (before)’.2

3ـ 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 إِبْراهِيمَ 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 (عَلَيْهم 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 الله وَرَسُولَهُ وَيُحِبُّهُ الله 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 الله عَزَّ وَجَلَّ وَأَهْلَ بَيْتِي عِتْرَتِي أَيُّهَا النَّاسُ اسْمَعُوا وَقَدْ بَلَّغْتُ إِنَّكُمْ سَتَرِدُونَ عَلَيَّ الْحَوْضَ فَأَسْأَلُكُمْ عَمَّا فَعَلْتُمْ فِي الثَّقَلَيْنِ وَالثَّقَلانِ كِتَابُ الله 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 الله لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً وَقَالَ عَزَّ ذِكْرُهُ وَاعْلَمُوا أَنَّما غَنِمْتُمْ مِنْ شَيْ‏ءٍ فَأَنَّ لله 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 (عَلَيْهم السَّلام) أَمَرَ الله عَزَّ وَجَلَّ بِسُؤَالِهِمْ وَلَمْ يُؤْمَرُوا بِسُؤَالِ الْجُهَّالِ وَسَمَّى الله 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 الله وَأَطِيعُوا الرَّسُولَ وَأُولِي الامْرِ مِنْكُمْ وَقَالَ عَزَّ وَجَلَّ وَلَوْ رَدُّوهُ إِلَى الله 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 الله (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 وَالله يَعْصِمُكَ مِنَ النَّاسِ إِنَّ الله 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 الله 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 الله جَلَّ ذِكْرُهُ هَذَا عَلَى مُحَمَّدٍ قَطُّ وَمَا يُرِيدُ إِلا أَنْ يَرْفَعَ بِضَبْعِ ابْنِ عَمِّهِ فَلَمَّا قَدِمَ الْمَدِينَةَ أَتَتْهُ الانْصَارُ فَقَالُوا يَا رَسُولَ الله إِنَّ الله جَلَّ ذِكْرُهُ قَدْ أَحْسَنَ إِلَيْنَا وَشَرَّفَنَا بِكَ وَبِنُزُولِكَ بَيْنَ ظَهْرَانَيْنَا فَقَدْ فَرَّحَ الله 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 الْقُرْبى‏ 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 الْقُرْبى‏ 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 Abdullahasws having said: ‘Musaas bequeathed to Yoshuaas Bin Noonas, and Yoshuaas Bin Noonas bequeathed to a son of Harounas and did not bequeath to hisas own son, nor to a son of Musaas. Allahazwj the Exalted Gave himas the choice that heas can choose the one whom heas so desires to, from the ones heas so desires to.

And Musaas and Yoshuaas gave glad tidings of the Messiahas. So when Allahazwj Mighty and Majestic Sent the Messiahas, the Messiahas said to them: ‘There would be soon coming a Prophetsaww after meas whose name is Ahmadsaww, from the children of Ismailas. Hesaww would come ratifying meas and ratifying you, and myas justifications and your justifications’. And there flowed from after himas among the disciples, among the preservers, and rather Allahazwj 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 Prophetsas.

Allahazwj 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 Heazwj 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 Ibrahimas. So Allahazwj 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 Scripture of Ibrahimas? But rather, the Scripture of Ibrahimas is ‘ الَِسْمُ الَْْكْبَرُ ’ the Great Name, and the Scripture of Musaas is ‘ الَِسْمُ الَْْكْبَرُ ’ the Great Name.

So the bequest did not cease to be in a scholar after a scholar until it was handed over to Muhammadsaww. So when Allahazwj Mighty and Majestic Sent Muhammadsaww, the descendants from the ‘preservers’ submitted to himsaww and the Children of Israel belied himsaww, ‘وَ دَعَا إِلَى اللََِّّ عَزَّ وَ جَلَّ وَ جَاهَدَ فِي سَبِيلِه ’ and they (the descendants of the preservers) called to Allahazwj and fought in Hisazwj Way.

Then Allahazwj, Majestic is Hisazwj Mention, Revealed unto himsaww: “Proclaim the merits of yoursaww successorasws!” So hesaww said: ‘Lordazwj! The Arabs are a disloyal people. There has not happened to be a Book among them nor a Prophetas was Sent to them, but they are neither recognising the merits of the Prophet-hoods of the Prophetsas, nor theiras nobilities, nor would they be believing in mesaww if Isaww were to inform them with the merits of the Peopleasws of mysaww Household’. So Allahazwj, Majestic is Hisazwj Mention Said: “And do not grieve upon them and say [43:89] Peace, for they shall soon come to know’.

So hesaww mentioned the merits of hissaww successorasws with a mention, and the hypocrisy occurred in their hearts. So Rasool-Allahsaww knew that and what they were saying, so Allahazwj, Majestic is Hisazwj Mention, Said: “O Muhammadsaww! [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-Allahsaww used to harmonise with them and assist with some of them upon the others, and hesaww did not cease to bring out for them something regarding the merits of hissaww successorasws until this Chapter was Revealed. So hesaww argued against them when hesaww knew of (nearness of) hissaww own death, and gave the news of it to himselfsaww. So Allahazwj, Majestic is Hisazwj Mention Said [94:7] So when you are free, nominate. [94:8] And to your Lord turn (all) your attention. Hesaww is Saying: “When yousaww are free, so nominate yoursaww flag and proclaim yoursaww successorasws, so let them (people) know hisasws merits publicly”.

So hesaww said: ‘The one whose Master Isaww was, so Aliasws is his Master! O Allahazwj! Befriend the one who befriends himasws and be Inimical to the one who is inimical to himasws’ – three times. Then hesaww said (on the Day of Khyber): ‘Isaww shall be sending a man who loves Allahazwj and Hisazwj Rasoolsaww, and Allahazwj and Hisazwj Rasoolsaww love himasws. Heasws isn’t with fleeing’ thus exposing the cowards from hissaww companions and their cowardice.

And hesaww said: ‘Aliasws is the chief of the Momineen’, and said: ‘Aliasws 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 mesaww’, and said: ‘The Truth is with Aliasws wherever heasws so inclines’. Amd said: ‘Isaww leave behind among you all two matters. If you were to take to these two, you will never stray – the Book of Allahazwj Mighty and Majestic and the Peopleasws of mysaww Household, mysaww family. O you people!

Listen, and Isaww have delivered (the Message). You will soon be returning to mesaww at the Fountain, and Isaww will be asking you all about what you had done with the two weighty things, and the two weighty things are the Book of Allahazwj, Mighty is Hisazwj Mention and the Peopleasws of mysaww Household. Therefore, do not precede themasws for you will be destroyed, and not do (try to) teach themasws, for theyasws are more knowledgeable than you are’.

So the proof occurred by the words of the Prophetsaww and by the Book which people recited. So hesaww did not cease to cast the merits of the Peopleasws of hissaww 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 Allahazwj, Mighty is Hisazwj 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 Heazwj Said [17:26] And give to the near of kin his due.

So it was Aliasws, and it was hisasws right, the successorship which was Made to be for himasws, and the Great Name, and the inherited Knowledge, and traces (Ahadeeth) of the Knowledge of the Prophet-hood, so Heazwj Said [42:23] Say: I do not ask of you any Recompense for it except for the cordiality for my near relatives. Then Heazwj Said [81:8] And when the cordiality (Mawaddat) is asked about [81:9] For what sin was it killed. Heazwj is Saying: “Iazwj shall Ask all of you about the cordiality which Iazwj Revealed upon you of its merits, the cordiality for the near-relative (of Rasool-Allahsaww), for which did you kill themasws?”

And Heazwj 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 Progenyasws of Muhammadsaww. Allahazwj Mighty and Majestic Commanded with asking themasws and did not Command with asking the ignoramuses, and Allahazwj Mighty and Majestic Named the Quran as The Reminder (Al-Zikr), so Heazwj 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 Heazwj 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 themasws, and with the referring to themasws.

So when Rasool-Allahsaww returned from the Farewell Hajj, Jibraeelas descended unto himsaww 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 hesaww called the people, and they gathered, and hesaww ordered with the clearing (of the ground), so the thorns were removed. Then hesaww said: ‘O you people! Who is your guardian and closer with you all than your own selves?’ So they (people) said, ‘Allahazwj and Hisazwj Rasoolsaww!’ So hesaww said: ‘The one whose Master Isaww am, so Aliasws is his Master. O Allahazwj! Befriend the one who befriends himasws and be Inimical to the one who is inimical to himasws’ – three times.

So the thorns of hypocrisy occurred in the hearts of the people and they said, ‘Allahazwj, Majestic is Hisazwj Mention has not Revealed this unto Muhammadsaww at all, and hesaww does not intend except to raise the shoulder of hisasws cousinasws’.

So when heas proceeded to Al Medina, the Helpers came to himsaww and they said, ‘O Rasool-Allahsaww! Allahazwj, Majestic is Hisazwj Mention has Favoured upon us and has Ennobled us with yousaww and by yoursaww dwelling between our midst. So Allahazwj has Made our friends happy and and our enemies are suppressed, and there come to you delegations, so yousaww do not find what to give them, and the enemies gloat upon yousaww. So we would love it if yousaww were to take a third of our wealth so that when a delegation of Makkah comes over to yousaww, yousaww would find what to give them’.

But Rasool-Allahsaww did not respond upon them with anything, and hesaww was awaiting what would be coming from hissaww Lordazwj. So Jibraeelas 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 hesaww did not accept their wealth.

So the hypocrites said, ‘This has not been Revealed upon Muhammadsaww, and hesaww does not intend except to raise the shoulders of hissaww cousin and load upon us the Peopleasws of hissaww Household. Yesterday hesaww was saying: ‘The one whose Master Isaww am, so Aliasws 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, ‘Hesaww intends that we give himsaww our wealth, and our war booties’.

Then Jibraeelas came over to himsaww and heas said: ‘O Muhammadsaww! (Allahazwj is Saying): “Yousaww have spent yoursaww Prophet-hood and completed yoursaww days, therefore make the Great Name, and the inherited Knowledge, and the traces (Ahadeeth) of the Knowledge of the Prophet-hood to be with Aliasws, for Iazwj do not Leave the earth except there is a scholar for Meazwj in it, by whom Myazwj obedience can be recognised, and by himasws Myazwj Wilayah can be recognised, and heasws can happen to be Myazwj Divine Authority to the ones who would be born from the passing away of a Prophetas to the coming out of another Prophetas”’.

Heasws said: ‘So hesaww bequeathed to himasws with the Great Name, and the inherited Knowledge, and traces (Ahadeeth) of the Knowledge of the Prophet-hood, and bequeathed to himasws with a thousand words and a thousand topics, with each word and each topic opening a thousand words and a thousand topics’.3

4ـ 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 Abdullahasws having said: ‘Rasool-Allahsaww said during hissaww illness in which hesaww passed away: ‘Call mysaww friend for mesaww’. So they both (Ayesha and Hafsa) sent a message to their fathers (Abu Bakr and Umar). So when Rasool-Allahsaww looked at them, turned away from them. Then hesaww said:

‘Call mysaww friend for mesaww’. So a message was sent to Aliasws. So when hesaww looked at himasws, hesaww got engrossed (engaged) upon it narrating to himasws.

So when heasws came out, they (Abu Bakr and Umar) met himasws and they both said to himasws, ‘What did yourasws friend narrate to youasws?’ So heasws said: ‘Hesaww narrated to measws a thousand topics, with each topic opening a thousand topics’.4

5ـ 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’farasws having said: ‘Rasool-Allahsaww taught Aliasws a thousand letters, each letter opening a thousand letters’.5

6ـ 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 Abdullahasws having said: ‘In the hilt of the sword of Rasool-Allahsaww was a small parchment’. So I said to Abu Abdullahasws, ‘Which thing was in that Parchment?’ Heasws said: ‘These were the letters, each letter opening a thousand letters’.

Abu Baseer said, ‘Abu Abdullahasws said: ‘So, no two letters from these would come out until the Hour (Day of Judgment)’.6

7ـ 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 مَاءِ بِئْرِ غَرْسٍ فَغَسِّلْنِي وَكَفِّنِّي وَحَنِّطْنِي فَإِذَا فَرَغْتَ مِنْ غُسْلِي وَكَفْنِي فَخُذْ بِجَوَامِعِ كَفَنِي وَأَجْلِسْنِي ثُمَّ سَلْنِي عَمَّا شِئْتَ فَوَ الله 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 Abdullahasws, ‘May I be sacrificed for youasws! Is there a restrictive limit for the water which the deceased is washed with?’ Hesaww said: ‘Rasool-Allahsaww said to Aliasws: ‘When Isaww pass away, so draw six pitchers of water of a well of Ghars, so wash mesaww, and enshroud mesaww, and embalm mesaww. So when youasws are free from washing mesaww and enshrouding measws, so grab mesaww with the entirety of mysaww shroud and sit mesaww up, then ask mesaww about whatever youasws so desire to, for by Allahazwj, youasws will not ask mesaww about anything except that Isaww would answer youasws with regards to it’.7

8ـ 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 الله (عَلَيْهِ السَّلام) قَالَ لَمَّا حَضَرَ رَسُولَ الله (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 Abdullahasws having said: ‘When the death presented itself to Rasool-Allahsaww, Aliasws came over to himasws, so hesaww entered hissaww head (to be near to hisasws head), then said: ‘O Aliasws! When Isaww pass away, so wash mesaww and enshroud mesaww, then sit mesaww up and ask mesaww, and write down (the answers)’.8

9ـ 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 الله (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 الله (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 Abdullahasws. So Kamil said to himasws, ‘May I be sacrificed for youasws! There is a Hadeeth which so and so reported’. Heasws said: ‘Mention it’. So he said, ‘It was narrated to me that the Prophetsaww narrated to Aliasws with a thousand topics on the day Rasool-Allahsaww passed away, each topic opening a thousand topics. So that would be a thousand thousand (a million) topics’.

So heasws said: ‘It had been that’. I said, ‘May I be sacrificed for youasws! So, has that been manifested to yourasws Shias and yourasws friends?’ So heasws said: ‘O Kamil! (Maybe) a topic or two topics’. So I said to himasws, ‘May I be sacrificed for youasws! So it has not been reported from yourasws merits from a thousand thousand (a million) topics except for a topic or two topics?’

He (the narrator) said, ‘So heasws said: ‘And perhaps your reports from ourasws merits, you have not reported from our merits except for a thousand without being read together’.9

66 ـ بَابُ الْإِشَارَةِ والنَّصِّ عَلَى الْحَسَنِ بْنِ عَلِيٍّ عليهما‌السلام‌

Chapter 66 – The Indication and the wordings upon Al-Hassanasws Bin Aliasws

1ـ 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 (عَلَيْهما 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-Momineenasws when heasws bequeathed to hisasws sonasws Al-Hassanasws, and there bore witness upon hisasws bequest, Al-Husaynasws, and Muhammad, and the entirety of his children, and the chiefs of hisasws Shias and hisasws family members.

Then heasws handed over the Book and the weapons and said to hisasws sonasws Al-Hassanasws: ‘O myasws son! Rasool-Allahsaww instructed measws that Iasws bequeath to youasws, and that Iasws hand over to youasws myasws Books and myasws weapons just as Rasool-Allahsaww had bequeathed to measws and handed over to measws hissaww Book and hissaww weapons, and instructed measws that Iasws instruct youasws that when death presents itself, youasws should hand over these to yourasws brotherasws Al-Husaynasws’.

Then heasws turned towards hisasws sonasws Al-Husaynasws and heasws said: ‘And Rasool-Allahsaww instructed measws that youasws should hand these over to this sonasws of yoursasws’, and heasws grabbed the hand of Aliasws Bin Al-Husaynasws. Then heasws said to Aliasws Bin Al-Husaynasws: ‘And Rasool-Allahsaww instructed that youasws should hand these over to yourasws sonasws Muhammadasws Bin Aliasws, and convey to himasws the greetings, from Rasool-Allahsaww and myselfasws’.10

2ـ 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’farasws having said: ‘Amir Al-Momineenasws, when there presented to himasws that which presented (death), said to hisasws sonasws Al-Hassanasws: ‘Approach measws until Iasws divulge a secret to youasws what Rasool-Allahsaww had divulged to measws, and entrust youasws upon what hesaww entrusted mesaww upon’. So heasws did’.11

3ـ 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 Aliasws, when heasws went to Al-Kufa, deposited with Umm Salmaas hisasws Books and the bequest. So when Al-Hassanasws returned (to Al-Medina), sheas handed over these to himasws’.12

4ـ 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 Abdullahasws that Aliasws, when heasws went to Al-Kufa, deposited with Umm Salmaas, hisasws Books and the bequest. So when Al-Hassanasws returned (to Al-Medina), sheas handed these over to himasws’.13

5ـ 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’farasws having said: ‘Amir Al-Momineenasws bequeathed to Al-Hassanasws, and there bore witness upon hisasws bequest, Al-Husaynasws, and Muhammad, and the entirety of hisasws children, and the chiefs of hisasws Shias, and hisasws family members.

Then heasws handed over to himasws the Book and the weapons, then said to hisasws sonasws Al-Hassanasws: ‘O myasws sonasws! Rasool-Allahsaww instructed measws that Iasws should instruct youasws when the death presents itself, that youasws should hand it over to yourasws brotherasws Al-Husaynasws’.

Then heasws turned towards hisasws sonasws Al-Husaynasws and said: ‘Rasool-Allahsaww instructed youasws that youasws should hand it over to this sonasws of yoursasws Aliasws Bin Al-Husaynasws’.

Then heasws said to Aliasws Bin Al-Husaynasws: ‘O myasws sonasws! And Rasool-Allahsaww instructed youasws that youasws should hand it over to yourasws sonasws Muhammadasws Bin Aliasws, and convey from Rasool-Allahsaww and from measws, the greetings’.

Then heasws turned towards hisasws son Al-Hassanasws, so heasws said: ‘O myasws sonasws! Youasws are the Master of the Command (Wali Al-Amr) and Guardian of the blood (avenging measws). So if youasws were to forgive, so it is for youasws, and if youasws were to kill (Ibn Al-Muljim), so a strike in place of a strike, and youasws would not be overdoing’.14

6ـ 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 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 وَخَلاكُمْ 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-Momineenasws was struck, the visitors encircled himasws and it was said to himasws, ‘O Amir Al-Momineenasws! Bequeath!’ So heasws said: ‘Double the pillow for measws’. Then heasws said: ‘The Praise is for Allahazwj as Heazwj is rightful of. Iasws was obedient to Hisazwj Commands, and Iasws Praise Himazwj just as Heazwj Loves, and there is no god except for Allahazwj, the One, the First, the Samad, just as Heazwj has Lineaged Himselfazwj.

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 Allahazwj, Mighty is Hisazwj Mention, Refused except to Keep it hidden. Far be it, for the hidden to be known!

As for myasws bequest, so it is that you shall not associate anything with Allahazwj, Majestic is Hisazwj Laudation. And Muhammadsaww, so you must not waste hissaww 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 Lordazwj is Merciful, and the Imamasws is the most knowledgeable, and the Religion is straight.

Yesterday Iasws was your companion, and today Iasws am a lesson for you all, and tomorrow Iasws 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, Iasws was a neighbour. Myasws body was your neighbour for (some) days, and as a consequence from measws it would be an empty body, motionless after its movement, and silent after speaking. Let it be an admonishment, myasws silence, and the dimming of myasws eyes, and the stillness of myasws limbs. So it is more of a preacher for you all than the eloquent speaker. And myasws bidding farewell to you all is a farewell of one expecting the reunion. Tomorrow you shall be seeing (the reality of) myasws days, and Allahazwj Mighty and Majestic will Uncover myasws secrets from measws, and you will be recognising measws after the emptiness of myasws place, and the standing of someone else in myasws place.

If Iasws were to remain (alive), Iasws would be the Guardian of myasws own blood, and if Iasws perish, so the perishing is myasws destiny, and if Iasws were to forgive, so the forgiving, for measws it is a nearness (to Allahazwj, and for you it is a good deed, therefore be forgiving and overlooking. Would you not like it Allahazwj 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 Allahazwj Make usasws and you all from the ones who are not deficient with it from obeying Allahazwj out of desire or being terrified of the Punishment after the death. So rather, we are for Himazwj and with Himazwj’.

Then heasws turned towards Al-Hassanasws, and heasws said: ‘O myasws sonasws! A strike in place of a strike, and youasws will not be overdoing it’.15

7ـ 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 وَالرُّؤَّاسِ 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-Momineenasws, heasws said to Al-Hassanasws: ‘O myasws sonasws! When Iasws 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 ـ بَابُ الْإِشَارَةِ والنَّصِّ عَلَى الْحُسَيْنِ بْنِ عَلِيٍّ عليهما‌السلام‌

Chapter 67 – The Indication and the wordings upon Al-Husaynasws Bin Aliasws

1ـ 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’farasws saying: ‘When the death presented itself to Al-Hassan Bin Aliasws, heasws said to Al-Husaynasws: ‘O myasws brotherasws! Iasws am bequeathing to youasws with a bequest, therefore preserve. When Iasws pass away, so prepare measws, then divert measws towards Rasool-Allahsaww so Iasws renew myasws Covenant with himsaww. Then divert measws towards myasws motherasws, then return measws and bury me at Al-Baqi’e (Cemetery), and know that there would be difficulties for measws from Ayesha what Allahazwj and the people know of her enmity to Allahazwj and Hisazwj Rasoolsaww, and her enmity towards usasws, the Peopleasws of the Household’.

So when Al-Hassanasws passed away and was placed upon the bed, then they went with himasws to the Praying place of Rasool-Allahsaww where hesaww used to Pray Salat in, so Al-Husaynasws prayed Salat over himasws, and heasws was carried and entered into the Masjid. So when heasws was brought to the grave of Rasool-Allahsaww, the two-eyed one (spy) went to Ayesha and he said to her, ‘They have come with Al-Hassanasws in order to bury himasws along with the Prophetsaww’.

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-Allahsaww of hissaww privacy!’ So Al-Husaynasws said to her: ‘From a long time you and your father have violated the privacy of Rasool-Allahsaww, and you entered upon himsaww in hissaww house the ones hesaww did not like, and Allahazwj will Ask you about that, O Ayesha!’.17

2ـ 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 (عَلَيْهما السَّلام) الْوَفَاةُ قَالَ يَا قَنْبَرُ انْظُرْ هَلْ تَرَى مِنْ وَرَاءِ بَابِكَ مُؤْمِناً مِنْ غَيْرِ آلِ مُحَمَّدٍ (عَلَيْهم 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 (عَلَيْهما 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 (عَلَيْهما 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 Abdullahasws having said: ‘When the death presented itself to Al-Hassanasws Bin Aliasws, heasws said: ‘O Qanbar! Look around. Can you see from behind your door a Momin from other than the Progenyasws of Muhammadsaww?’ So he said, ‘Allahazwj the Exalted, and Hisazwj Rasoolsaww are more knowing with it than I am’. Heasws said: ‘Muhammad son of Aliasws 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 Muhammadasws (Al-Hassanasws!’ 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 himasws, he greeted. So Al-Hassanasws Bin Aliasws 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 Allahazwj Made the children of Ibrahimas to be Imams and Merited some of them over the others, and Gave the Psalms to Dawoodas? And you know what Heazwj Preferred Muhammadsaww with. O Muhammad son of Aliasws! Iasws fear upon you of the envy, and rather Allahazwj has Described the Infidels with it, so Allahazwj 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 Allahazwj Mighty and Majestic will not Make for the Satanla an authority upon you.

O Muhammad son of Aliasws! Shall Iasws inform you with what Iasws heard from your fatherasws with regards to you?’ He said, ‘Yes’. Heasws said: ‘Iasws heard your fatherasws saying on the day of Basra (Battle of the Camel): ‘The one who loved to be good to measws in the world and the Hereafter, so let him be good to Muhammad, myasws son’.

O Muhammad son of Aliasws! If you so desire, Iasws can inform you (about yourself) while you were (a seed) in the forehead of your father!

O Muhammad son of Aliasws! Do you not know that Al-Husaynasws Bin Aliasws, after myasws passing away and the departure of myasws soul from myasws body, would be the Imamasws from after measws, and in the Presence of Allahazwj, Majestic is Hisazwj Name in the Book, as an inheritance from the Prophetsaww? Allahazwj Mighty and Majestic Chose it to be for himasws in the inheritance of hisasws fatherasws and hisasws motherasws. So Allahazwj Knew that heasws is the best of Hisazwj creatures, there Heazwj Chose Muhammadsaww from you all, and Muhammadsaww chose Aliasws, and Aliasws chose measws with the Imamate, and Iasws hereby choose Al-Husaynasws’.

So Muhammad son of Aliasws said to himasws, ‘Youasws are an Imamasws, and youasws are my Means to Muhammadsaww. By Allahazwj! I would have loved myself to have gone (died) before I heard this speech from youasws. 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 Rasoolsas 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 yourasws merits, and that is how Allahazwj Recompenses the good doers, and there is no Strength except with Allahazwj.

Al-Husaynasws is our most knowledgeable oneasws, and our heaviest oneasws in forbearance, and our closest oneasws from Rasool-Allahsaww in mercy. Heasws was an understanding one before heasws was Created, and read the Revelation before heasws spoke, and had Allahazwj Known goodness in anyone (else) Heazwj would not have Chosen Muhammadsaww. So when Allahazwj Chose Muhammadsaww, and Muhammadsaww chose Aliasws as an Imamasws, and youasws chose Al-Husaynasws. We submit and we are pleased. Who is he who would be please with other than himasws? And who, apart from himasws, can we be safe with from the difficulties of our affairs?’18

3ـ 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 أَصْواتَكُمْ 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 أَصْواتَهُمْ 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’farasws saying: ‘When death presented itself to Al-Hassanasws Bin Aliasws, heasws said to Al-Husaynasws: ‘O myasws brotherasws! Iasws am bequeathing to youasws with a bequest, therefore preserve it. So when Iasws pass away, prepare measws, then divert measws towards Rasool-Allahsaww in order to renew a Covenant with himsaww. Then divert measws towards myasws motherasws Syeda Fatimaasws. Then return measws, and bury measws at Al-Baqi’e (Cemetery), and know that there would be difficulties for measws from Al-Humeyra (Ayesha), what the people know from her actions and her enmity to Allahazwj and to Hisazwj Rasoolsaww and her animosity towards usasws, the Peopleasws of the Household’.

So when Al-Hassanasws passed away and was placed upon hisasws bed, so they went with himasws to the praying place of Rasool-Allahsaww which hesaww used to pray Salat in, upon the deceased. So heasws prayed Salat upon Al-Hassanasws. So when heasws had been Prayed Salat upon, heasws was carried and entered into the Masjid. So when heasws came to be upon the grave of Rasool-Allahsaww, the news reached Al-

Ayesah, and it was said to her, ‘They have come with Al-Hassanasws Bin Aliasws in order to bury himasws along with Rasool-Allahsaww’.

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-Allahsaww!’ So Al-Husaynasws Bin Aliasws said to her: ‘For a long time, you and your father violated the privacy of Rasool-Allahsaww and entered into hissaww house the one whose nearness Rasool-Allahsaww did not like, and Allahazwj will be Asking you about that, O Ayesha!

Myasws brotherasws instructed measws that Iasws bring himasws to be closer to hisasws (grand) father Rasool-Allahsaww, in order to renew a Covenant with himsaww, and Iasws know that myasws brotherasws is the most knowledgeable of the people with Allahazwj and Hisazwj Rasoolsaww, and is most knowledgeable with the explanation of Hisazwj Book, that for himasws to violate upon Rasool-Allahsaww of hissaww privacy, because Allahazwj 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-Allahsaww without hissaww permission.

And Allahazwj Mighty and Majestic had Said [49:2] O you who believe! Do not raise your voices above the voice of the Prophet. By myasws life! You and your father (Abu Bakr) and his Farouq (Umar) had struck a pickaxe near to the ears of Rasool-Allahsaww.

And Allahazwj 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 myasws life! Your father (Abu Bakr) and his Farouq (Umar), due to their being buried nearby, is harming to Rasool-Allahazwj, and they never respected hissaww rights whatever Allahazwj had Commanded them both with, upon the tongue of Rasool-Allahsaww, that Allahazwj has Prohibited the living Momineen from the same as what Allahazwj has Prohibited from those who have passed away.

And Iasws swear by Allahazwj, O Ayesha! If it was such that this which you are disliking, from the burial of Al-Hassanasws by hisasws (grand) father Rasool-Allahsaww, was allowed, in what is between usasws and Allahazwj, you would have known that heasws would be buried, and even if it would rub your nose (break your pride)’.

He (Abu Ja’farasws) 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 Hashimas’. So she turned towards him and she said, ‘O ibn Hanafiyya! Theyasws are Fatimids (sons of Fatimaasws), so what is your speech for?’

So Al-Husaynasws said to her: ‘And in what way are you distancing Muhammad from the Fatimids? By Allahazwj! Three Fatimas have given birth to him – Fatima Bint Imran Bin Aiz Bin Amro Bin Makhzum; and Fatima Bint Asad Bin Hashimas; and Fatima Bint Zaida Bin Al Asammi Ibn Rawahat Bin Hijr Bin Abdul Maees Bin Aamir’.

He (Abu Ja’farasws) said: ‘So Ayesha said to Al-Husaynasws, ‘Move away your son and go away with himasws, for you all are a disputing people’. So Al-Husaynasws went to the grave of hisasws motherasws, then brought himasws out, and buried himasws at Al-Baqi’e’.19

68 ـ بَابُ الْإِشَارَةِ والنَّصِّ عَلى عَلِيِّ بْنِ الْحُسَيْنِ صَلَوَاتُ اللهِ عَلَيْهِمَا‌

Chapter 68 – The Indication and the wordings upon Aliasws Bin Al-Husaynasws

1ـ 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 (عَلَيْهما السَّلام) لَمَّا حَضَرَهُ الَّذِي حَضَرَهُ دَعَا ابْنَتَهُ الْكُبْرَى فَاطِمَةَ بِنْتَ الْحُسَيْنِ (عَلَيْهِ السَّلام) فَدَفَعَ إِلَيْهَا كِتَاباً مَلْفُوفاً وَوَصِيَّةً ظَاهِرَةً وَكَانَ عَلِيُّ بن الحسين (عَلَيْهما السَّلام) مَبْطُوناً مَعَهُمْ لا يَرَوْنَ إِلا أَنَّهُ لِمَا بِهِ فَدَفَعَتْ فَاطِمَةُ الْكِتَابَ إِلَى عَلِيِّ بن الحسين (عَلَيْهما 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’farasws having said: ‘Al-Husaynasws Bin Aliasws, when it presented to himasws what which presented (death), called hisasws eldest daughter Syeda Fatimaasws Bint Al-Husaynasws, and heasws handed over the wrapped Book and the apparent bequest. And it was so that Aliasws Bin Al-Husaynasws was with a stomach illness. The ones with himasws were not seeing except that heasws was with it. So Syeda Fatimaas handed over the Book to Aliasws Bin Al Husaynasws, then, by Allahazwj, that Book came to be to usasws, O Zayd’.

He (the narrator) said, ‘I said, ‘What is in that Book? May I be sacrificed for youasws’. Heasws said: ‘Therein, by Allahazwj, is whatever the Children of Adamas would be needy to, since Allahazwj Created Adamas up to the annihilation of the world. By Allahazwj! In it are the legal punishments, to the extent that in it is the compensation of the scratch’.20

2ـ 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 (عَلَيْهما 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’farasws having said: ‘When it presented to Al-Husaynasws what presents (death), heasws handed over hisasws bequest to hisasws daughter Syeda Fatimaas apparently, in a sealed Book. So when it was from the matter of Al-Husaynasws what was (martyrdom at Karbala 61 AH), heasws handed that over to Aliasws Bin Al-Husaynasws’.

I said to himasws, ‘So what is in it? May Allahazwj have Mercy on youasws!’. So heasws said: ‘Whatever the children of Adamsaww would be needy to, since the world existed up to its annihilation’.21

3ـ 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 Abdullahasws having said: ‘Al-Husaynasws, when heasws went to Al-Iraq, deposited with Umm Salmaas, the Book and the bequest. So when Aliasws Bin Al-Husaynasws returned (to Al-Medina), sheas handed it over to himasws’.22

4ـ 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 Allahazwj! I was seated in the presence of Aliasws Bin Al-Husaynasws, and in hisasws presence were hisasws children, when Jabir Bin Abdullah Al-Ansary came over. So he Greeted upon himasws, then he grabbed the hand of Abu Ja’farasws and isolated himself with himasws, and he said, ‘Rasool-Allahsaww informed me that I will be coming across a man from the Peopleasws of hissaww Household called Muhammadasws Bin Aliasws. Hisasws teknonym would be Abu Ja’farasws. (Hesaww said): ‘So when you come across himasws, so convey the greetings from mesaww’.

He (the narrator) said, ‘And Jabir went away and Abu Ja’farasws returned. So heasws sat with hisasws fatherasws Aliasws Bin Al-Husaynasws and hisasws brothers. So when heasws prayed the Maghrib Salat, Aliasws Bin Al-Husaynasws said to Abu Ja’farasws: ‘Which thing did Jabir Bin Abdullah Al-Ansay say to youasws?’ So heasws said: ‘He said that Rasool-Allahsaww said: ‘You will be coming across a man from the Peopleasws of mysaww Household. Hisasws name is Muhammadasws Bin Aliasws. Hisasws teknonym is Abu Ja’farasws. Therefore, convey the greetings from mesaww’.

So hisasws fatherasws said to himasws: ‘Congratulations to youasws, O myasws sonasws! What Allahazwj has Specialised youasws with from Hisazwj Rasoolsaww, from between yourasws family members, do not notify yourasws brothers upon this, for they would plot against youasws with a plotting just as the brothers of Yusufas plotted against Yusufas’.23

69 ـ بَابُ الْإِشَارَةِ والنَّصِّ عَلى أَبِي جَعْفَرٍ عليه‌السلام‌

Chapter 69 – The Indication and the wordings upon Abu Ja’farasws

1 ـ 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 الله بْنِ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ لَمَّا حَضَرَ عَلِيَّ بن الحسين (عَلَيْهما 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 وَالله مَا لَكُمْ فِيهِ شَيْ‏ءٌ وَلَوْ كَانَ لَكُمْ فِيهِ شَيْ‏ءٌ مَا دَفَعَهُ إِلَيَّ وَكَانَ فِي الصُّنْدُوقِ سِلاحُ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) 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 Aliasws Bin Al-Husaynasws, from Abu Ja’farasws having said: ‘When the death presented itself to Aliasws Bin Al-Husaynasws, before that, heasws brought out a basket or a box which was with himasws, and heasws said: ‘O Muhammadasws! Carry away this box!’

He (the narrator) said: ‘So heasws carried it between four (help of four people). So when he (Aliasws Bin Al-Husaynasws) passed away, hisasws brothers came over claiming whatever was in the box, and they said, ‘Give us our share in the box’. So heasws said: ‘By Allahazwj! 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 measws’. And in the box were the weapons of Rasool-Allahsaww and hissaww Books’.24

2ـ مُحَمَّدُ بْنُ يَحْيَى عَنْ عِمْرَانَ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الله عَنْ عِيسَى بْنِ عَبْدِ الله عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ الْتَفَتَ عَلِيُّ بن الحسين (عَلَيْهما 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,

‘Aliasws Bin Al-Husaynasws turned around to hisasws children, and heasws was during the (pangs of) death, and they had gathered in hisasws presence. Then heasws turned towards Muhammadasws Bin Aliasws and heasws said: ‘O Muhammadasws! This box, go with it to yourasws house’.

He (the narrator) said, ‘But there neither happened to be any Dinars in it nor Dirhams, but it was filled with knowledge’.25

3ـ مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلٍ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلاءِ عَنْ أَبِي عَبْدِ الله (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 Abdullahasws, said, ‘I heard himasws saying: ‘Umar Bin Abdul Aziz (the governor) wrote to Ibn Hazim (the judge) that he should send to him the charity donations record of Aliasws, and Umar and Usman. And Ibn Hazim (the judge) sent for Zayd son of Al-Hassanasws, and he was their eldest, and he asked him of the charity. So Zayd said, ‘The Guardian after Aliasws was Al-Hassanasws, and after Al-Hassanasws, it was Al-Husaynasws, and after Al-Husaynasws it was Aliasws Bin Al-Husaynasws, and after Aliasws Bin Al-Husaynasws it was Muhammadasws Bin Aliazwj. Therefore, send (a messenger) to himasws.

So Ibn Hazim (the judge) sent (a messenger) to myasws fatherasws. So myasws fatherasws sent measws with the Book to him until Iasws handed it over to him’. So one of us said to himasws, ‘Did the sons of Al-Hassanasws know this?’ Heasws 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

4ـ 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 الله (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 Abdullahasws saying: ‘Umar Bin Abdul Aziz (the governor) wrote to Ibn Hazim (the judge)’, then he mentioned similar to it, except that heasws said, ‘Ibn Hazim sent for Zayd son of Al-Hassanasws, and he was older than myasws fatherasws’’.

A number of our companions, from Ahmad Bin Muhammad, from Al Washha - similar to it.27

70 ـ 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’farasws Bin Muhammad Al-Sadiqasws

1ـ 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’farasws looked at Abu Abdullahasws walking, so heasws said: ‘Do you Know this oneasws? This oneasws is from those for whom Allahazwj 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

2ـ 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 Abdullahasws having said: ‘When the death presented itself to myasws fatherasws, heasws said: ‘O Ja’farasws! Iasws bequeath youasws to be good with myasws companions’. I said, ‘May Iasws be sacrificed for youasws! By Allahazwj! Iasws 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

3ـ 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’farasws 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 Iasws recognise it from this sonasws of mineasws, myasws physical appearance, and myasws mannerisms, and myasws merits’, meaning Abu Abdullahasws’.30

4ـ 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’farasws, so heasws kissed Ja’farasws, and Abu Ja’farasws said: ‘This oneasws is the best of the Created beings, or (even) better’.31

5ـ 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’farasws, so heasws kissed Ja’farasws, and Abu Ja’farasws said: ‘This oneasws is the best of the Created beings’.32

6ـ 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’farasws, so heasws kissed Ja’farasws and Abu Ja’farasws said: ‘This oneasws is the best of the Created beings’.33

7ـ 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’farasws, said, ‘Heasws was asked about Al-Qaimasws. So heasws struck hisasws hand upon Abu Abdullahasws and heasws said: ‘This oneasws, by Allahazwj, is a Qaimasws of the Progeny of Muhammadsaww’.

Anbasa (a narrator) said, ‘So when Abu Ja’farasws passed away, I went over to Abu Abdullahasws and I informed himasws with that. So heasws said: ‘Jabir (the narrator) spoke the truth’.

Then heasws said: ‘Perhaps you all are viewing that it isn’t so. Every Imamasws, heasws is Al-Qaimasws after the Imamasws who was before himasws’.34

8ـ 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 اصْطَفى‏ 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 Abdullahasws having said: ‘Myasws fatherasws entrusted measws with whatever was there. So when the death presented itself to himasws, heasws said: ‘Call witnesses for measws’. So Iasws called four (people) from the Qureysh for himasws, among them was Nafi’u a slave of Abdullah Bin Umar.

So heasws said: ‘Write! This is what Yaqoubas bequeathed with to hisas sons [2:132] O my sons! Surely Allah has Chosen for you the Religion, therefore die not unless you are Muslims (submitters). And Muhammadasws Bin Aliasws is bequeathing to Ja’farasws Bin Muhammadasws and instructing himasws that heasws should enshroud himasws in hisasws cloak which heasws used to pray the Friday Salat in it, and that heasws should turban himasws with a turban, and that heasws should square hisasws grave raising it to four fingers, and that heasws should loosen hisasws shroud during hisasws burial’.

Then heasws said to the witnesses: ‘You can leave, may Allahazwj have Mercy on you all’. So I said to himasws after they had left: ‘O fatherasws! It wasn’t regarding this that youasws got them to witness upon’. So heasws said: ‘O myasws sonasws! Iasws disliked youasws to be overcome, and that it should be said, ‘Heasws did not bequeath to himasws’. So Iasws wanted it to become a proof for youasws’.35

71 ـ بَابُ الْإِشَارَةِ والنَّصِّ عَلى أَبِي الْحَسَنِ مُوسى عليه‌السلام‌

Chapter 71 – The Indication and the wordings upon Abu Al-Hassan Musaasws

1ـ أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَبْدِ الله الْقَلاءِ 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 Abdullahasws, ‘Take my hand out from the fire, who would be for us after youasws?’ So Abu Ibrahimasws (7th Imamasws) came over to himasws, and heasws, in those days, was a boy. So heasws said: ‘This oneasws is your masterasws, therefore attach yourselves to himasws’.36

2ـ 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 Abdullahasws, said, ‘I said to himasws, ‘I ask Allahazwj Who Graced yourasws fatherasws this status that Heazwj should Grace youasws from yourasws descendants, before yourasws passing away, similar to it’. So heasws said: ‘Allahazwj has already Done that’. I said, ‘Who is heasws (the next Imamasws)? May I be sacrificed for youasws!’ So heasws gestured towards Al-Abd Al-Salihasws (7th Imamasws), and heasws was lying (sleeping), and heasws said: ‘This oneasws lying down’, and heasws was a boy’.37

3ـ 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 Imamasws) was seized (imprisoned), and I said to him, ‘This manasws who has come to be in the hands of this one (the Caliph), and we do not know what would become of himasws. So has there reached anything from himasws regarding any one of hisasws sons?’

So he said to me, ‘I had not thought anyone would be asking me about this issue. I had gone to Ja’farasws Bin Muhammadasws in hisasws house, so there heasws was in a room of hisasws house in a Masjid of hisasws, and heasws was supplicating, and upon hisasws right hand was Musaasws Bin Ja’farasws, saying, ‘Ameen’, upon hisasws supplication’. So I said to himasws, ‘May Allahazwj Make me to be sacrificed for youasws! Youasws have recognised my cutting-off (from others) to youasws, and my service to youasws. So who would be the Guardian of the people after youasws?’ So heasws said: ‘Musaasws had worn the armour and it fit evenly upon himasws’. So I said to himasws, ‘I am not needy after this, to anything’.38

4ـ 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 Abdullahasws, and Abu Ibrahimasws (7th Imamasws) came over, and heasws was a boy. So heasws said: ‘Iasws shall be bequeathing to himasws, and place hisasws matter in the presence of the ones you can rely upon from your companions’.39

5ـ 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’farasws narrated to me saying, ‘I was in the presence of my fatherasws one day, so Ali Bin Umar Bin Ali asked himasws saying, ‘May I be sacrificed for youasws! To who should we turn to (when in distress), and the people in desperate need, after youasws?’ So heasws said to me: ‘To the owner of the two yellow clothes, and the two streams, meaning the two tresses (of hair), and heasws would be emerging to you from this door’. Heasws 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 Ibrahimasws (7th Imamasws) entered coming towards us’.40

6ـ 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 Abdullahasws having said: ‘Mansour Bin Hazim said to himasws, ‘May by father and my mother be (sacrificed) for youasws! The souls (people) wake up in the morning and they leave (die). So when it was that, so who (would be the next Imamasws)?’ So Abu Abdullahasws said: ‘When it would be like that, so it would be your masterasws’, and heasws struck by hisasws hand upon a shoulder of Abu Al-Hassanasws (7th Imamasws), the right one as far as I know, and heasws, in those days, was five, and Abdullah, son of Ja’farasws was seated along with us’.41

7ـ مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ عِيسَى بْنِ عَبْدِ الله بْنِ مُحَمَّدِ بْنِ عُمَرَ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ قُلْتُ لَهُ إِنْ كَانَ كَوْنٌ وَلا أَرَانِي الله ذَلِكَ فَبِمَنْ أَئْتَمُّ قَالَ فَأَوْمَأَ إِلَى ابْنِهِ مُوسَى (عَلَيْهِ السَّلام) قُلْتُ فَإِنْ حَدَثَ بِمُوسَى حَدَثٌ فَبِمَنْ أَئْتَمُّ قَالَ بِوَلَدِهِ قُلْتُ فَإِنْ حَدَثَ بِوَلَدِهِ حَدَثٌ وَتَرَكَ أَخاً كَبِيراً وَابْناً صَغِيراً فَبِمَنْ أَئْتَمُّ 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 الله.

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 Aliasws Bin Abu Talibasws, from Abu Abdullahasws, said, ‘I said to himasws, ‘If it does happen, and may Allahazwj not Show me that, so with one should I take as an Imamasws?’ So heasws gestured towards hisasws sonasws Musaasws’.

I said, ‘So if It occurs with Musaasws an occurrence (of death), so with whom should I take as an Imamasws?’ Heasws said: ‘With hisasws sonasws’. I said, ‘Supposing there occurs with hisasws sonasws an occurrence (of death), and heasws leaves a lot of brothers and young sons, so with whom should I take as an Imamasws?’ Heasws said: ‘With hisasws sonasws’.

Then heasws said: ‘This is how it will be for ever!’. I said, ‘Supposing I do not reconise himasws nor do I recognise hisasws place?’ Heasws said: ‘You should be saying,

‘O Allahazwj! I hereby take as a Guardian the oneasws who remains from Yourazwj Divine Authority, from a sonasws of the past Imamasws’. So that would suffice you, if Allahazwj so Desires’.42

8ـ أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَبْدِ الله الْقَلاءِ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ ذَكَرَ أَبُو عَبْدِ الله (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 Abdullahasws mentioned Abu Al-Hassanasws, and heasws, in those days, was a boy. So heasws said: ‘This ‘ الْمَوْلُودُ ’ (coming to world) is which there has not been born among usasws a ‘ مَوْلُودٌ ’ greater of Blessings upon ourasws Shias than himasws’.

Then heasws said to me: ‘Do not ignore Ismail’.43

9ـ 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-Hassanasws, until Abu Abdullahasws said to him: ‘Heasws is your Masterasws whom you asked about, therefore stand and go to himasws and acknowledge to himasws of hisasws right’. So I stood until I kissed hisasws head and hisasws hand, and I supplicated to Allahazwj Mighty and Majestic for himasws.

So Abu Abdullahasws said: ‘But, it was not Permitted for usasws at first before you’. I said, ‘May I be sacrificed for youasws! So, should I inform anyone (else) with it?’ So heasws 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 Allahazwj Mighty and Majestic and Yunus said, ‘No, by Allahazwj, until I hear that from himasws’, 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 Abdullahasws saying to him: ‘And you have preceded measws 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 Abdullahasws said to me: ‘Take him with you, O Fayz’.44

10ـ 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 Abdullahasws, said, ‘It was so that Abu Abdullahasws was blaming Abdullah, and admonishing him and exhorting him, and heasws was saying: ‘What is preventing you from becoming like your brother (Musaasws), for, by Allahazwj, Iasws recognise the Light in hisasws face’. So Abdullah said, ‘Isn’t my fatherasws and hisasws fatherasws one, and my mother and hisasws mother one?’ So Abu Abdullahasws said to him: ‘Heasws is from myasws self, and you are myasws son’.45

11ـ 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 Abdullahasws and heasws had paused by the head of Abu Al-Hassan Musaasws, and heasws was in the cradle. So heasws went on to talk secretively to himasws for a long time. So I sat down until heasws was free. Then I stood up to (speak with) himasws, so heasws said to me: ‘Approach your Masterasws, and greet’. So I approached and greeted upon himasws, and heasws returned the greeting by an eloquent tongue.

Then heasws said to me: ‘Go, and change the name of your daughter which you named her with yesterday, for it is a name Hated by Allahazwj’. And it was so that a daughter had been born unto me. I had named her as Al-Humeyra. So Abu Abdullahasws said to me: ‘Finalise this matter, you would be rightly Guided’. So I changed her name’.46

12ـ 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 Abdullahasws called Abu Al-Hassanasws one day, and we were in hisasws presence, so heasws said to us: ‘It is upon you all with this oneasws, for heasws, by Allahazwj, is your Masterasws after measws’.47

13ـ 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 الله 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’farasws Bin Muhammadasws has passed away, for we are for Allahazwj and to Himazwj are we returning (three times), and where is the likes of Ja’farasws?’

Then he said to me, ‘Write!’ So I wrote the commencement of the letter. Then he said, ‘If it was so that heasws had bequeathed to one man in particular, so bring him forward and strike off his neck’. So the answer returned to him that heasws had bequeathed to five – Abu Ja’far Al-Mansour, and Muhammad Bin Suleyman, and Abdullah, and Musaasws, and Hameyda’.48

14ـ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُوَيْدٍ بِنَحْوٍ مِنْ هَذَا إِلا أَنَّهُ ذَكَرَ أَنَّهُ أَوْصَى إِلَى أَبِي جَعْفَرٍ الْمَنْصُورِ وَعَبْدِ الله وَمُوسَى وَمُحَمَّدِ بْنِ جَعْفَرٍ وَمَوْلىً لابِي عَبْدِ الله (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 heasws had bequeathed to Abu Ja’far Mansour, and Abdullah, and Musaasws, and Muhammad Bin Ja’far, and a slave of Abu Abdullahasws. So Abu Ja’far (the Caliph) said, ‘There isn’t a way to kill them (all)’.49

15ـ الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ عَلِيِّ بْنِ الْحَسَنِ عَنْ صَفْوَانَ الْجَمَّالِ قَالَ سَأَلْتُ أَبَا عَبْدِ الله (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 الله (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 Abdullahasws about the Master of this command (Imamate), so heasws said: ‘The Master of this command would ‘ لََ يَلْهُو وَ لََ يَلْعَبُ ’ neither (indulge in) games nor play’, and Abu Al-Hassan Musaasws came over, and heasws was young, and with himasws was a Meccan kid (baby goat), and heasws was saying: ‘Prostrate to your Lordazwj!’ So Abu Abdullahasws grabbed himasws and embraced himasws to himselfasws and said: ‘By myasws fatherasws and myasws mother! The oneasws who neither (indulges in) games nor play’.50

16ـ 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 Abdullahasws when Abu Al-Hassan Musaasws came over, and heasws was a boy. So heasws embraced himasws and kissed himasws, and Abu Abdullahasws said: ‘You are the ship and this oneasws 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 Abdullahasws and a thousand to himasws (Musaasws). So when I went over to Abu Abdullahasws, heasws said: ‘O Fayz! You equated himasws with measws’. I said, ‘But rather, I did that due to yourasws words’. So heasws said: ‘But, by Allahazwj, it was not Iasws who did that, but (it was) Allahazwj Mighty and Majestic who Did it with himasws’.51

72 ـ بَابُ الْإِشَارَةِ والنَّصِّ عَلى أَبِي الْحَسَنِ الرِّضَا عليه‌السلام‌

Chapter 72 – The Indication and the wordings upon Abu Al-Hassan Al-Rezaasws

1ـ 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-Salihasws (7th Imamasws), and hisasws sonasws Aliasws came over to himasws. So heasws said to me: ‘O Ali Bin Yaqteen! This Aliasws, is the chief of myasws children. As for Iasws, Iasws have gifted himasws myasws 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 Allahazwj, from himasws just as he said’. So Hisham said, ‘Did he inform you that the command (Imamate) is in himasws from after himasws?’

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-Salihasws (7th Imamasws)’. And in a copy of Al-Safwany, he said, ‘I was’, then mentioned similar to it.52

2ـ 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-Hassanasws that heasws said: ‘Myasws sonasws Aliasws is the eldest of myasws children, and the more righteous of them in myasws presence, and the most beloved of them to measws, and heasws looks into Al-Jaf’r with measws, and none looks into it except for a Prophetas or a successoras of a Prophetas’.53

3ـ 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 Ibrahimasws (7th Imamasws, ‘May I be sacrificed for youasws! I have aged a lot, so take my hand out from the fire’. So heasws gestured towards hisasws sonasws Abu Al-Hassanasws, and heasws said: ‘This oneasws is your Masterasws after measws’.54

4ـ الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَبْدِ الله 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 الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَقَالَ يَا بُنَيَّ إِنَّ الله عَزَّ وَجَلَّ قَالَ إِنِّي جاعِلٌ فِي الارْضِ خَلِيفَةً وَإِنَّ الله 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-Hassanasws the 1st, ‘Will youasws not point me to the oneasws from whom I should be taking my Religion?’ So heasws said: ‘This sonasws of mineasws, Aliasws. Myasws fatherasws grabbed measws by myasws hand and took measws to the grave of Rasool-Allahsaww and heasws said: ‘O myasws sonasws! Allahazwj 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 Allahazwj Mighty and Majestic Says (some) Words, Heazwj Fulfils it’.55

5ـ 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 Musaasws, ‘I have aged a lot and my bones are knocking, and I asked yourasws fatherasws, so heasws informed me of youasws, therefore inform me of the oneasws after youasws’. So heasws said: ‘This, Abu Al-Hassan Al-Rezaasws’.56

6ـ 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 Ibrahimasws (7th Imamasws), and in hisasws presence was hisasws sonasws Abu Al-Hassanasws, so heasws said to me: ‘O Ziyad! This is myasws sonasws so and so. Hisasws letters are myasws letters and hisasws speech is myasws speech, and hisasws messenger is myasws messenger, and whatever heasws says, so the (final) words are hisasws words’.57

7ـ 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’farasws Bin Abu Talibasws. He said, ‘Abu Al-Hassan Musaasws sent for me. So we gathered ourselves, then said to us: ‘Do you know why Iasws invited you all?’ So we said, ‘No’. So heasws said: ‘Bear witness that this sonasws of mineasws is myasws successorasws, and the establisher of myasws commands, and myasws Caliph after measws. The one who has a debt for him with measws, so let him take it from this sonasws of mineasws, and the one who had a promise for him with measws, so let him have it fulfilled from himasws, and the one for whom it is inevitable that he must meet measws, so he should not come to meet measws except by hisasws letter (Written authorisation)’.58

8ـ 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 الله 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-Hassanasws came out to us, and heasws was in the prison: ‘Myasws Covenant it to the eldest of myasws sons, that heasws should do such and heasws should do such, and so and so will not attain anything until Iasws meet up with you, or Allahazwj Ordains the death upon measws’.59

9ـ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ الله 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 الله عَزَّ وَجَلَّ عَلَيَّ الْمَوْتَ إِنَّ الله 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-Hassanasws at Al-Basra wherein it was written width-wise: ‘Myasws Covenant is to myasws eldest sonasws that heasws should give to so and so, such, and to so and so, such, and to so and so heasws should not give until Iasws come or Allahazwj Mighty and Majestic Ordains the death upon measws. Surely, Allahazwj Does whatever Heazwj so Desires to’.60

10ـ 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-Hassanasws, said, ‘Heasws wrote to me from the prison: ‘So and so sonasws of mineasws is the chief of myasws children, andasws have gifted myasws teknonym to himasws’.61

11ـ 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 Ibrahimasws (7th Imamasws), ‘I fear that an occurrence (death) would occur and I shall not meet youasws, therefore inform measws, who is the Imamasws after youasws?’ So heasws said: ‘Myasws sonasws so and so’, meaning Abu Al-Hassanasws’.62

12ـ 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 Ibrahimasws (7th Imamasws), ‘I asked yourasws fatherasws who is that who would happen to be from after youasws. So heasws informed me that youasws are himasws. So when Abu Abdullahasws passed away, the people went right and left, and I said regarding youasws, I and my companions. Therefore, inform me, who is the one who would happen to be from after youasws from yourasws sons?’ So heasws said: ‘Myasws son, so and so’.63

13ـ 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 Ibrahimasws with some wealth, so heasws took part of it and left part. So I said, ‘May Allahazwj Keep youasws well! For which thing (reason) did youasws leave it to be with me?’ Heasws said: ‘The Master of this command (Imamate), would seek it from youasws’. So when hisasws Obituary came to us, Abu Al-Hassanasws, hisasws sonasws sent a message to me, asking me for that wealth. So I handed it over to himasws’.64

14ـ 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 جِيرَتَكَ 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 Ibrahimasws in one of the roads and we intended (performance of) Umrah. So I said, ‘May I be sacrificed for youasws! Do you realise this place which we are in?’ Heasws said: ‘Yes, so do you realise it (as well)?’ I said, ‘Yes, because I and my father, we met youasws, we met youasws over here and youasws were with Abu Abdullahasws, and with himasws were yourasws brothers. So my father said to himasws, ‘May my father and my mother die for you! Youasws are all Purified Imamsasws, 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?’

Heasws said: ‘Yes, O Abdullah! These are myasws children and this oneasws is their chief’, and heasws gestured towards youasws, and heasws is known for the judgements, and the understanding, and the generosity, and the recognition of what the people would be needy to himasws for, and what they are differing in from the matters of their Religion and their world, and in himasws are the good morals, and the good answers,

and heasws is a door from the doors of Allahazwj Mighty and Majestic, and in himasws is other, better than all of this’.

So my father said to himasws, ‘And what is it? May my father and my mother be (sacrificed) for youasws!’ Heasws said: ‘Allahazwj Mighty and Majestic would Bring about from himasws, the relief of this community, and its blossoms, and its banners, and its light, and its merits, and its wisdom. Heazwj would have the best of ‘ مَوْلُودٍ ’ (coming to world) and the best of the growths. Allahazwj Mighty and Majestic would Save the blood by himasws and Reconcile by himasws between two parties, and Gather by himasws the diversities, and Bridge by himasws the rifts, and Clothe by himasws the bare, and Feed by himasws the hungry, and Secure by himasws the fearful, and Allahazwj would Send down the drops (rain) due to himasws, and have Mercy on the servants due to himasws.

Heasws would be the best of the elderly and the best of the budding (youths). Hisasws words would be wisdom and hisasws silence - the knowledge. Heasws would clarify to the people whatever they would be differing in, and heasws would be assisting hisasws claim from before hisasws attainment of the adulthood’.

So my father said to himasws, ‘May my father and my mother be (sacrificed) for youasws! And has heasws been born yet?’ Heasws 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 Ibrahimasws (7th Imamasws), ‘So (now) youasws inform me with similar to what yourasws fatherasws informed me with’. So heasws said to me: ‘Yes. Myasws fatherasws was in an era, (but) this isn’t hisasws era’. So I said to himasws, ‘So whoever is pleased from youasws with this (much only), so upon him is the Curse of Allahazwj’. So Abu Ibrahimasws laughed intensely, then said: ‘Iasws shall inform you, O Abu Umara!

Iasws came out from myasws house, so Iasws bequeathed to myasws sonasws so and so, and Iasws participated with himasws myasws (other) sons regarding the apparent, and Iasws bequeathed to himasws in the hidden, alone, and had the matter been to measws, Iasws would have made it to be in Al-Qasim, myasws son, due to myasws love for him and myasws kindness upon him. But, that is up to Allahazwj Mighty and Majestic. Heazwj Makes it to be wherever Heazwj so Desires to.

And Rasool-Allahsaww had come to measws with hisasws news, then hesaww showed himasws to measws, and Iasws saw the ones who would be with himasws. And like that it is. Not one of usasws can be bequeath until Rasool-Allahsaww comes with hisasws news, and myasws grandfatherasws Aliasws. And Iasws saw with Rasool-Allahsaww, hissaww ring, and hissaww sword, and hissaww staff, and hissaww Book, and hissaww turban.

So Iasws said: ‘What is this, O Rasool-Allahsaww?’ So hesaww said to me: ‘As for the turban, so it is the Authority of Allahazwj Mighty and Majestic, and as for the sword, so it is the Might of Allahazwj Blessed and High, and as for the Book, so it is the Light of Allahazwj Blessed and High, and as for the Staff, so it is the Strength of Allahazwj, and as for the ring, so it is the entirety of these matters’.

Then hesaww said to me: ‘And the command (Imamate) has come out from youasws to other than youasws’. So Iasws said, ‘O Rasool-Allahsaww! Show measws, which of them is heasws?’ So Rasool-Allahsaww said: ‘Isaww have not seen anyone from the Imamsasws anyone more apprehensive upon the separation of this command than youasws, and had the Imamate been with the love, it was so that Ismail was more beloved to yourasws fatherasws than youasws were, but that is from Allahazwj Mighty and Majestic’.

Then Abu Ibrahimasws said: ‘And Iasws saw myasws children altogether, the living ones from them and the deceased. So Amir Al-Momineenasws said to me: ‘This one is their chief’, and heasws gestured towards myasws sonasws Aliasws, ‘So heasws is from measws and Iasws am from himasws, and Allahasws is with the good doers’.

Yazeed said, ‘Then Abu Ibrahimasws 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 Allahazwj Mighty and Majestic [4:58] Surely Allah Commands you to make over trusts to their owners. And Heazwj 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 Ibrahimasws said: ‘So Iasws turned towards Rasool-Allahazwj, and Iasws said: ‘Yousaww have gathered them for measws. By myasws fatherasws and myasws mother, so which of them is heasws?’ So hesaww said: ‘Heasws is the one who looks by the Light of Allahazwj Mighty and Majestic, and heasws hears by Hisazwj Understanding, and heasws speaks by Hisazwj Wisdom. Heasws gets its right and heasws does not err, and heasws knows and heasws is not ignorant. Heasws is Taught the Wisdom and the Knowledge. Heasws is this one’, and hesaww grabbed the hand of Aliasws, myasws sonasws’.

Then hesaww said: ‘How little is yourasws remaining with himasws. So when youasws return from yourasws journey, so bequeath, and correct yourasws affairs, and be free from whatever you want, so youasws would be transferring from them and be in the vicinity of other than them. So whenever youasws want, so call Aliasws, so let himasws wash youasws, and let himasws enshroud youasws, for it would be cleaner for youasws, and nothing is straight except for that, and that is a Sunnah of the past. Then recline in front of himasws, and form rows of hisasws brothers behind him, and hisasws being a prayer leader, and instruct himasws, so let him exclaim Takbeer upon youasws, nine (exclamations), so it would he established yourasws bequest and yourasws Guardian, while youasws are alive. Then gather yourasws sons for himasws, from after himasws, so get them to bear witness, and keep Allahazwj Mighty and Majestic as a Witness, and Allahazwj Suffices as a Witness’.

Yazeed said, ‘Then Abu Ibrahimasws said to me: ‘Iasws would be Taken during this year and the command (Imamate), it would be with myasws sonasws Aliasws. Heasws was named by Aliasws and Aliasws. So as for the first Aliasws, so it is Aliasws Bin Abu Talibasws, and as for the other Aliasws, so it is Aliasws Bin Al-Husaynasws. Heasws has been Given the understanding of the first one, and hisasws forbearance, and hisasws victory, and hisasws cordiality, and hisasws Religion, and hisasws loved, and hisasws ordeals and the ordeals of the other, and hisasws patience upon what heasws dislikes, and it isn’t for himasws that heasws speaks except after the death of Haroun (Al-Rashid the Caliph) by four years’.

Then, heasws said to me: ‘O Yazeed! And when you pass by this place and meet himasws, and you shall be meeting himasws, so give himasws the glad tidings that a boy would be born unto himasws trustworthy, secure, Blessed, and heasws would be letting you know that you had met measws. So inform himasws 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-Allahsaww, the mother of Ibrahimas (sonas of Rasool-Allahsaww). So if you are able to deliver the greetings from measws, then do so’.

Yazeed said, ‘So I saw Aliasws after the passing away of Abu Ibrahimasws, so heasws 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 youasws! That is up to youasws, and there is no expenditure money with me’. So heasws said: ‘Glory be to Allahazwj! Weasws would not encumber you and not suffice you’. So we went out until we ended up to that very place. So heasws 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 himasws, so heasws 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 himasws’. 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 Aliasws were hoping to inherit himasws, so hisasws brothers were hostile to me with any sin (wrongdoing from me). So Is’haq Bin Ja’far said to them, ‘By Allahazwj! I have seen him and he used to (make) him (sit) near to Abu Ibrahimasws in the gathering which I could not sit it’.65

15ـ أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِي الْحَكَمِ قَالَ حَدَّثَنِي عَبْدُ الله بْنُ إِبْرَاهِيمَ الْجَعْفَرِيُّ وَعَبْدُ الله 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 الله 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 Ibrahimasws 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 heasws testified: ‘There is no god except Allahazwj, Alone, there being no associates for Himazwj, and that Muhammadsaww is Hisazwj servant and Hisazwj Rasoolsaww, and that the Hour is coming, there being no doubt in it, and that Allahazwj 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 Allahazwj is true, and that whatever the Trustworthy Sprit descended with is true. Upon that Iasws live and upon it Iasws pass away, and upon it Iasws shall be Resurrected, if Allahazwj so Desires.

And I keep them as witnesses that this here is myasws bequest in myasws own handwriting, and Iasws have copied the bequest of myasws grandfatherasws Aliasws Bin Abu Talibasws and the Bequest of Muhammadasws Bin Aliasws before that, copying it letter by letter, and the Bequest of Ja’farasws Bin Muhammadasws was upon similar to that, and Iasws hereby bequeath to myasws sonasws Aliasws, and myasws son after with himasws. If heasws so desires heasws can be amiable with them rightfully, and Iasws would love it for them to acknowledge himasws. So that is for himasws, and if heasws dislikes them and loves to take them out, so that is for himasws, and there is no command for them along with himasws.

And Iasws am bequeathing to himasws with my charities, and myasws wealth, and myasws slaves, and the children which Iasws am leaving behind, and myasws sons to Ibrahim, and Al-Abbas, and Qasim, and Ismail, and Ahmad, and the uncle of Ahmad, and to Aliasws is the matter of myasws womenfolk, besides them, and a third of the charity of myasws fatherasws, and two thirds heasws can place wherever heasws so sees fit, and heasws can make to be in it whatever heasws so makes to be in it with the wealth in hisasws wealth. So if heasws so loves, heasws can sell, or gift, or confer, or give charity with it upon the ones Iasws have named for him, and upon other than the ones Iasws have named for himasws.

So that is for himasws, and heasws is measws in myasws bequest with regards to myasws wealth and regarding myasws family, and myasws children. And if heasws sees fit to accept hisasws brothers whom Iasws have named in this letter of mine, heasws accepts them, and if he dislikes it, so it is for himasws that heasws takes them out without being blamed over it nor returned. So if heasws is amiable from them with other than which Iasws have separated from them upon, so if heasws 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 hisasws permission and hisasws orders, for heasws recognises the marriages of hisasws people.

And whichever ruler, or anyone from the people stops himasws from something, or obstruct between him and something from what Iasws mentioned in this letter of mineasws, or anyone from whom Iasws mentioned, so he would be disavowed from Allahazwj and from Hisasws Rasoolsaww, and Allahazwj and Hisazwj Rasoolsaww would be disavowed from him, and upon him would be the Curse of Allahazwj and Hisazwj Wrath, and the Curses of the Cursers, and the Angels of Proximity, and the Prophetsas, and the Mursil Prophetsas, and the group of Momineen.

And it isn’t for anyone from the ruling authorities that they stop himasws from anything, and it isn’t for measws with himasws any demand nor a complaint, nor is there for any one of myasws children to himasws before measws regarding wealth. So heasws is the ratifier regarding what Iasws mentioned. So if it is less, so heasws would be knowing, and if it is more, so heasws is the truthful with that. And rather, Iasws intended by the inclusion of those whom Iasws included with himasws from myasws children, for the noting of their names and the nobility for them.

And the mothers of myasws 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 myasws lifetime, if heasws sees that, and the one from them who goes out to marry, so there wouldn’t be for her that she returns to myasws house except if Aliasws views other than that. And myasws daughter are with the likes of that. And none shall myasws daughters get married off by anyone from their brothers from their mothers, nor one with authority, nor a paternal uncle except by hisasws view and hisasws consultation.

So if they were to do other than that, so they would have opposed Allahazwj and Hisazwj Rasoolsaww, and they would have fought against Himazwj in Hisazwj Kingdom, and heasws is more knowing of the marriages of hisasws people. So if heasws wants to get them married, so they get married, and if heasws wants them to leave it, so they should leave it, and Iasws have already bequeathed to them with the likes of what Iasws mentioned in this letter of mineasws. And Iasws made Allahazwj Mighty and Majestic as a Witness upon them, and Heazwj and Umm Ahmad are two witnesses, and there isn’t for anyone that he uncovers myasws bequest, nor publicise it, and it is from it upon other than what Iasws 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 Lordazwj is not the least unjust to the servants. And may Allahazwj Send Salawat upon Muhammadsaww and upon hissaww Progenyasws. And it isn’t for anyone from a ruler, or anyone else that heasws open this letter of mine which Iasws am sealing upon at the bottom. So the one who does that, so upon would be the Curse of Allahazwj and Hisazwj Wrath, and the curses of the cursing ones and the Angels of Proximity, and the group of the Mursil Prophetsas, and the Momineen from the Muslims, and upon the one who opens this letter of mine’.

And Abu Ibrahimasws wrote and sealed, and (so did the witnesses), and may Allahazwj Send Salawat upon Muhammadsaww and upon hissaww Progenyasws.’

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 وَاخْسَأْ 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 Musaasws passed away, hisasws brothers went over to Al-Talhy the judge. So Al-Abbas (one of hisasws brothers) said, ‘May Allahazwj Keep you well and be Happy with you. At the bottom of this letter there is a treasure and jewels (mentioned) and heasws intends to conceal it, and heasws wants to take these besides us, and our fatherasws, may Allahazwj have Mercy on himasws, did not leave us anything except wealth for himasws, 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 Allahazwj, 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 fatherasws knew (the lying) with you. Had there been goodness in you, and even if your fatherasws knew of you in the apparent and the hidden, and heasws 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 Aliasws, ‘Stand, O Abu Al-Hassanasws! It suffices me what yourasws fatherasws cursed me with today, and yourasws fatherasws has been extensive to you, and no, by Allahazwj, and no one is more knowing of his child than his parent. And no, by Allahazwj, yourasws fatherasws, in our presence, wasn’t light-minded with regard to hisasws intellect, nor was heasws weak in hisasws opinions’.

So Al-Abbas said to the judge, ‘May Allahazwj 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 fatherasws 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 Aliasws to it, alone, and their inclusion in the authority of Aliasws, 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 Aliasws 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 Allahazwj! My Masterasws (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 heasws said anything from this!’

Then Aliasws turned towards Al-Abbas and heasws said: ‘O myasws brother! Iasws 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 measws, what (debt/labilities) are upon them, and fulfil it from them. And no, by Allahazwj, Iasws will not leave being considerate with you all and be good to you for as long as Iasws walk upon the earth, therefore you can be saying whatever you so desire to’.

So Al-Abbas said, ‘What youasws are giving us is from the remnants of our own wealth, and what there is for us with youasws is more’. So heasws 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 Allahazwj, and if you are offensive, so Allahazwj is Forgiving, Merciful. By Allahazwj! You are knowing that on this day of mineasws, there is neither a son for measws nor an inheritor apart from you all, and ifasws have withheld anything from what you are thinking, or Iasws have hoarded, so rather it is for you all, and would be returning to you. By Allahazwj! Iasws have not owned anything since your fatherasws passed away, may Allahazwj be Pleased with himasws, except that Iasws have disposed it where you have seen it’.

So Al-Abbas jumped and he said, ‘By Allahazwj! It is not like that, and Allahazwj has not Made to be for youasws any of yourasws opinions (binding) upon us, but our fatherasws wan envious to us, and hisasws intentions from what heasws wanted are from what cannot be justified with Allahazwj nor are yoursasws, and youasws know that I know Safwan Bin Yahya the seller of Al-Sabiry (fabrics) in Al-Kufa, and although youasws submit, I will drown him in his own saliva, and youasws along with him’.

So Aliasws said: ‘There is neither Might nor Strength except with Allahazwj the Exalted, the Magnificent! As for myselfasws, O myasws brothers, So Iasws am desiring your happiness. Allahazwj Knows. O Allahazwj! If Youazwj Know that Iasws love reconciling with them and Iasws am righteous with them, helping to them, kind upon them, assisting with their affairs night and day, so Recompense measws goodly for it, and if it was other than that, so Youasws are the Knower of the unseen, so Recompense measws with what Iasws are deserving of, if it was evil, so evil, and if it was good, so good’.

O Allahazwj! Correct them and Correct for them, and Keep away the Satanla from usasws and from them, and Assist them upon obeying Youazwj, and Harmonise them to Yourazwj Guidance! As for Iasws, O myasws brother, so I am desirous upon your happiness, striving upon reconciling you, and Allahazwj is the Defender upon what we are saying’.

So Al-Abbas said, ‘What I know of yourasws tongue, and there isn’t any clay with me to swab youasws with’.

And the people dispersed upon this. And may Allahazwj Send Salawat upon Muhammadsaww and hissaww Progenyasws’.66

16ـ مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ وَعُبَيْدِ الله 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 الله الظَّالِمِينَ وَيَفْعَلُ الله 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 الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) قَالَ قُلْتُ وَالله لَئِنْ مَدَّ الله لِي فِي الْعُمُرِ لاسَلِّمَنَّ لَهُ حَقَّهُ وَلاقِرَّنَّ لَهُ بِإِمَامَتِهِ قَالَ صَدَقْتَ يَا مُحَمَّدُ يَمُدُّ الله 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 Musaasws from before heasws had proceeded to Al-Iraq by a year, and Aliasws, hisasws sonasws was seated in front of himasws. So heasws looked at me and heasws 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 youasws, as it has worried me, what youasws have mentioned’.

So heasws said: ‘Iasws shall be going to the tyrant, it would begin for measws 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 youasws!’ Heasws said: ‘Allahazwj Lets to stray the unjust ones and Heazwj Does whatever Heazwj so Desires to’. I said, ‘And what is that? May I be sacrificed for youasws!

Heasws said: ‘The one who oppresses this sonasws of mineasws of hisasws rights and rejects hisasws Imamate after measws, would be like the one who oppressed Aliasws Bin Abu Talibasws of hisasws right and rejected hisasws Imamate after Rasool-Allahsaww’. I said, ‘By Allahazwj! If Allahazwj was to Extend for me regarding the life-span, I will submit to himasws hisasws right and I will acknowledge to himasws with hisasws Imamate’.

Heasws said: ‘You speak the truth, O Muhammad! Allahazwj will Extend in your life-span and you will submit to himasws hisasws right and accept to himasws with hisasws Imamate, and the Imamate of the oneasws who would happen to be after himasws’. I said, ‘And who is that?’ Heasws said: ‘Muhammadasws, hisasws sonasws’. 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 Allahazwj the Beneficent, the Merciful. The Praise is for Allahazwj Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadsaww and hissaww Purified Progenyasws, and greetings with abundant greetings.

73 ـ بَابُ الْإِشَارَةِ والنَّصِّ عَلى أَبِي جَعْفَرٍ الثَّانِي عليه‌السلام‌

Chapter 73 – The Indication and the wordings upon Abu Ja’farasws the 2nd (9th Imamasws)

1ـ 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 الله 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-Rezaasws, that when they (people) arose (to leave the gathering), heasws said to them: ‘Meet Abu Ja’farasws, so greet upon himasws and renew the Covenant with himasws’. So when the people left, heasws turned towards me and heasws said: ‘May Allahazwj be Merciful to Al-Mufazzal, he was content without this’.1

2ـ 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-Rezaasws and something was mentioned, so heasws said: ‘What is your need to that? This here is Abu Ja’farasws whom Iasws have seated in myasws seat and heasws has come to be in myasws place’.

And heasws said: ‘Weasws, the Peopleasws of the Household, ourasws young ones inherit from ourasws older ones, the exactness with the exactness’.2

3ـ 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’farasws the 2nd, so heasws debated with me regarding the things, then said to me: ‘O Abu Ali! Raise your doubts! There is none for myasws fatherasws apart from measws’.3

4ـ 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 وَالله لا تَمْضِي الايَّامُ وَاللَّيَالِي حَتَّى يَرْزُقَنِيَ الله 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-Hassanasws saying in it, ‘How can youasws happen to be the Imamasws and there isn’t a son for youasws’. So Abu Al-Hassan Al-Rezaasws answered, resembling the angry one: ‘And what would make you know that there would not happen to be a son for measws? By Allahazwj! The days and the nights will not pass by until Allahazwj Graces measws a male child, differentiating between the Truth and the falsehood’.4

5ـ 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 Imamasws after your Masterasws?’ So I desire to ask himasws until I do know. So I went over to Al-Rezaasws and informed himasws. So heasws said to me: ‘The (next) Imamasws is myasws sonasws’.

Then heasws said: ‘Would anyone has the audacity (courage) to say, ‘My son’, but there isn’t a son for him?’.5

6ـ 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-Hassanasws after (heasws was) blessed with Abu Ja’farasws (9th Imamasws), so heasws said: ‘What is your need to that? This here is Abu Ja’farasws. Iasws have seated himasws in myasws seat, and heasws has come to be in myasws place’.6

7ـ 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 وَالله لَيَجْعَلَنَّ الله 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 Aliasws Bin Musaasws and I said to himasws, ‘Can there happen to be two Imamsasws?’ Heasws said: ‘No, except one of the two would be silent’. So I said to himasws, ‘It is that. Youasws are such that there isn’t a silent one for youasws’, and heasws had not (yet) been blessed with Abu Ja’farasws. So heasws said to me: ‘By Allahazwj! Allahazwj would be Making from measws what the Truth will be established with and its people, and the Falsehood would be Obliterated with and its people’. So, after a year, heasws was blessed with Abu Ja’farasws. And it was so that Qiyama (the narrator) was a Waqifite (a sect)’.7

8ـ 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-Hassanasws, so heasws called for hisasws sonasws, and heasws was small, so heasws seated himasws in hisasws lap, and heasws said to me: ‘Disrobe himasws by removing hisasws shirt’. So I removed it, and heasws said: ‘Look between hisasws two shoulders’. So I looked and there was in one of hisasws shoulder, resembling a seal entered into the flesh. Then heasws said: ‘Do you see this?’ The like of it was in this place from myasws fatherasws’.8

9ـ 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-Rezaasws, so they came with hisasws sonasws Abu Ja’farasws and heasws was small. So heasws said: ‘This is the Blessed event which none has been begotten as being of greater Blessings upon ourasws Shias than himasws’.9

10ـ 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-Rezaasws, ‘We had asked youasws before Allahazwj had Endowed Abu Ja’farasws to youasws, so youasws had said: ‘Allahazwj would Endown unto measws a boy’. So Allahazwj has Endowed himasws to youasws and our eyes are delighted. So, may Allahazwj not Show us yourasws day (of passing away). So if it does happen, so to whom?’ So heasws gestured to Abu Ja’farasws, and heasws was standing in front of himasws. So I said, ‘May I be sacrificed for youasws! This is a boy of three years!’. So heasws said: ‘And what would harm himasws from that? Isaas had stood with the Divine Authority and heas was a boy of three years’.10

11ـ 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-Rezaasws, ‘My son has heaviness in his tongue, so I would be sending him to youasws tomorrow for youasws to wipe upon his head and supplicate for him, for he is in yourasws Wilayah’. So heasws said: ‘He is in the Wilayah of Abu Ja’farasws (9th Imamasws) therefore send him to himasws tomorrow’.11

12ـ 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’farasws Bin Muhammadasws at Al-Medina, and I was staying with him for two years, writing from him what he had heard from his brotherasws, meaning Abu Al-Hassanasws (7th Imamasws) when Abu Ja’far Muhammadasws Bin Ali Al-Rezaasws entered the Masjid, the Masjid of Rasool-Allahsaww. So Ali Bin Ja’farasws leapt up without any shoes nor a robe, and he kissed hisasws hand and revered himasws. So Abu Ja’farasws said to him, ‘O Uncle, be seated, may Allahazwj have Mercy on you’. So he said, ‘O my Chiefasws! How can I sit while youasws are standing?’

So when Ali son of Ja’farasws returned to his gathering, his companions went on rebuking him and they were saying, ‘You are an uncle of hisasws fatherasws, and you are doing this deed with himasws?’ So he said, ‘Be silent! When it was so that Allahazwj Mighty and Majestic’, and he grabbed his own beard, ‘has not Sanctified this old man and has Sanctified this youth, and Placed himasws where Heazwj Placed himasws, (how can I) deny hisasws merits? I seek Refuge with Allahazwj from what you are saying. But, I am a slave of hisasws’.12

13ـ 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-Hassanasws at Khurasan, so a speaker said to himasws, ‘O my Chief! If there was an occurrence (death), so to whom?’ Heasws said: ‘To Abu Ja’farasws, myasws sonasws’. So it was as if the speaker was belittling the (young) age of Abu Ja’farasws. So Abu Al-Hassanasws said: ‘Allahazwj Blessed and High Sent Isaas Ibn Maryamas as a Rasoolas, a Prophetas, an owner of a Law, commencing during an age smaller than that which is in Abu Ja’farasws’.13

14ـ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَعَلِيِّ 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 الامَاءِ 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’farasws narrating to Al-Hassan Bin Al-Husayn Bin Ali Bin Al-Husayn, so he said, ‘By Allahazwj! Allahazwj has Granted victory to Abu Al-Hassan Al-Rezaasws’. So Al-Hassan said to him, ‘Yes, by Allahazwj, may I be sacrificed for you! Hisasws brothers had rebelled against himasws’. So Ali son of Ja’farasws said, ‘Yes, by Allahazwj, we, hisasws uncles, had (also) rebelled against himasws’.

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, ‘Hisasws brothers said to himasws, and us as well, ‘There has not been among us an Imamasws at all of a dark complexion’. So Al-Rezaasws said to them: ‘Heasws is myasws sonasws!’. So they said, ‘Rasool-Allahsaww had judged (characters) based on appearance, therefore between us and youasws is the appearance’. Heasws said: ‘You can send for them (experts in physiology), but as for Iasws, 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 hisasws uncles, and hisasws brothers, and hisasws sisters, and they took Al-Rezaasws and clothed himasws in a woollen robe and a skull cap and placed a spade upon his neck, and they said to himasws, ‘Enter the orchard as if youasws are working in it’. Then they came with Abu Ja’farasws and they said (to the experts in physiology), ‘Link this boy to hisasws fatherasws’. So they said, ‘There isn’t a father for himasws over here, but, this here is an uncle of hisasws fatherasws, and this one is an uncle of hisasws fatherasws, and this is hisasws uncle, and this here is hisasws paternal aunt, and if there was a father of hisasws over here, so heasws is the one in the orchard, for hisasws feet and hisasws feet are one’. So when Abu Al-Hassanasws returned, they said, ‘This is hisasws fatherasws!’

Ali Bin Ja’far said, ‘So I stood and I extracted the saliva of Abu Ja’farasws, then I said to himasws, ‘I testify that youasws are my Imamasws in the Presence of Allahazwj’. So Al-Rezaasws wept, then said: ‘O Uncle! Why did you not listen to myasws fatherasws and heasws was saying: ‘Rasool-Allahsaww said: ‘May mysaww 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 Allahazwj Curse the Abbasides and their offspring, the owners of the strife who have killed them (Imamsasws) for years and months and days. They poisoned themasws and made themasws sick by sealed goblets, and heasws would be in exile, homeless, suffering the pain of hisasws fatherasws and hisasws grandfather.

(as for) the Occultation, it would be said, ‘Heasws died, or perished’. (No one will know) which valley heasws would be travelling in. O Uncle! Can this happen to be except from measws?’ So I said, ‘Youasws speak the truth, may I be sacrificed for youasws!’.14

74 ـ بَابُ الْإِشَارَةِ والنَّصِّ عَلى أَبِي الْحَسَنِ الثَّالِثِ عليه‌السلام‌

Chapter 74 – The Indication and the wordings upon Abu Al-Hassanasws the 3rd. (10th Imamasws)

1ـ 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 إِنيِِ 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’farasws went out from Al-Medina to Baghdad during the first time from hisasws two such exits, I said to himasws during hisasws exiting, ‘May I be sacrificed for youasws! I fear upon you during this direction, so to whom would be the command (Imamate) after youasws?’ So heasws turned hisasws 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 himasws for the second time to Al-Mu’tasim (the Caliph), I said to himasws, ‘May I be sacrificed for youasws! Youasws are going out, so to whom would this command (Imamate) be from after youasws?’ So heasws wept until hisasws beard was soaked. Then heasws turned towards me and heasws said: ‘This is what you had feared upon measws. The command (Imamate) from after measws is to myasws sonasws Aliasws’ (10th Imamasws).15

2ـ 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 الله 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’farasws for the service (as a doorman) which heasws 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’farasws (9th Imamasws) and there was the messenger who used to come and go between Abu Ja’farasws 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 Masterasws conveys the greetings upon you and is saying to you: ‘Iasws am going to pass away and the command (Imamate) is going to (be with) myasws sonasws Aliasws, and for himasws upon you all, after measws would be what is for measws upon you after myasws fatherasws’.

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, ‘Allahazwj has Prohibited upon you what you did because Allahazwj 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’farasws 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, ‘Allahazwj 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

3ـ 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’farasws Muhammadasws Bin Aliasws Bin Musaasws Bin Ja’farasws Bin Muhammadasws Bin Aliasws Bin Al-Husaynasws Bin Aliasws Bin Abu Talibasws testifies, ‘I hereby testify that heasws bequeathed to Aliasws hisasws sonasws with himselfasws and hisasws sisters, and made the matter of Musa, when he reaches adulthood, to himasws.

And heasws made Abdullah Bin Al-Musawir to him on that day to be custodian upon hisasws legacy from the properties, and wealth, and the expenditure monies, and the slaves, and other than that, until Aliasws Bin Muhammadasws (10th Imamasws) reaches adulthood. Abdullah Bin Al-Musawir, on that day, came to be standing with the matter of hisasws own self, and hisasws sisters, and the matter of Musa came to be with him, standing for himself after the two of them, upon the stipulation of their fatherasws regarding hisasws charities which heasws 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 Aliasws Bin Al-Husaynasws Bin Aliasws Bin Abu Talibasws, 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 ـ بَابُ الْإِشَارَةِ والنَّصِّ عَلى أَبِي مُحَمَّدٍ عليه‌السلام‌

Chapter 75 – The Indication and the wordings upon Abu Muhammadasws (11th Imamasws)

1ـ 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-Hassanasws (10th Imamasws) bequeathed to hisasws sonasws Al-Hassanasws (11th Imamasws) before hisasws passing away by four months and kept me as a witness upon that, and a group of friends’.18

2ـ 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 بَعْدِيَ 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-Hassanasws in the courtyard of hisasws house, so Muhammad hisasws son passed by us. So I said to himasws, ‘May I be sacrificed for youasws! This one would be our Master after youasws?’ So heasws said: ‘No. Your Masterasws after measws is Al-Hassanasws’.19

3ـ 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-Hassanasws said: ‘Your Masterasws after measws is the one who would pray Salat over measws’, and we did not know Abu Muhammadasws before that. So Abu Muhammadasws came out and prayed Salat over himasws’.20

4ـ 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 Hassanasws when hisasws son Muhammad died. So heasws said to Al-Hassanasws: ‘O myasws sonasws! Renew the thanks to Allahazwj for the command (Imamate) has come to be in youasws’.21

5ـ 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 (عَلَيْهما 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 Muhammadasws Bin Aliasws (9th Imamasws). So Abu Al-Hassanasws (10th Imam) came over, and a chair was placed for himasws, so heasws sat upon it, and around himasws were hisasws family members, and Abu Muhammadasws (11th Imamasws) was standing in a corner. So when heasws was free from the matter of Abu Ja’farasws, heasws turned towards Abu Muhammadasws and heasws said: ‘O myasws sonasws! Renew thanks to Allahazwj Blessed and High for the command has come to be in youasws’.22

6ـ 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-Hassanasws, ‘If there was an occurrence (of death), and I seek Refuge with Allahazwj, so to whom?’ Heasws said: ‘Myasws Covenant is to the eldest of myasws sons’.23

7ـ 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-Askaryasws (10th Imamasws) and Abu Ja’far, hisasws son during his life-time, and I thought that he would be him (the Imamasws). So I said to himasws, ‘May I be sacrificed for youasws! Whom from yourasws sons should I choose?’ So heasws said: ‘Do not choose anyone until myasws order comes out to you all’. So I wrote to himasws afterwards, ‘In whom would this command (Imamate) come to be?’ So heasws wrote to me: ‘In the eldest of myasws sons’. And it was so that Abu Muhammadasws (11th Imamasws) was older than Abu Ja’far’.24

8ـ 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 Hashimas, from them being Al-Hassan Bin Al-Hassan Al-Aftas, that they were present, on the day Muhammadasws Bin Aliasws Bin Muhammadasws (9th Imamasws) passed away, at the door of Abu Al-

Hassanasws (10th Imamasws) consoling himasws, and there had been extended for himasws in the courtyard of hisasws house, and the people were seated around himasws.

So they said, ‘We estimated that there would happen to be around himasws from the progeny of Abu Talibasws and the Clan of Hashimas, and Qureysh, one hundred and fifty men, besides hisasws friends and the rest of the people. We looked at Al-Hassanasws Bin Aliasws who had come with a torn shirt until heasws stood on hisasws right, and we did not know himasws. So Abu Al-Hassanasws looked at himasws after a while and heasws said: ‘O myasws sonasws! Renew thanks for Allahazwj Mighty and Majestic for the command (Imamate) has occurred in youasws’.

So the youth wept and Praised Allahazwj and said: ‘We are for Allahazwj and to Himazwj are we returning’, and said: ‘The Praise is for Allahazwj, Lordazwj of the words, and Iasws ask Allahazwj for the completion of Hisazwj Bounties for us in youasws, and we are for Allahazwj and we are returning to Himazwj’.

So we asked about himasws, and it was said, ‘This is Al-Hassanasws, hisasws sonasws’, and we estimated for himasws at that time to be of twenty years or more. So it was in those days that we recognised himasws and we knew that heasws had indicated to himasws as being with the Imamate, and (had made) himasws stood in hisasws own place’.25

9ـ 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-Hassanasws (10th Imamasws) after the passing away of Abu Ja’farasws (9th Imamasws) So I consoled himasws about himasws and Abu Muhammadasws (11th Imamasws) was seated. So Abu Muhammadasws wept and Abu Al-Hassanasws faced himasws and said to himasws: ‘Allahazwj Blessed and High has Made youasws to be a replacement from himasws, therefore Praise Allahazwj’.26

10ـ 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 (عَلَيْهما 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-Hassanasws after the passing away of hisasws 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 Muhammadasws, at this time, are like Abu Al-Hassan Musaasws and Ismail, the two sons of Ja’farasws Bin Muhammadasws and that both their stories are like both their stories, whether it would be Abu Muhammad as the appointee after Abu Ja’farasws.

So Abu Al-Hassanasws turned towards me before I could speak, and heasws said: ‘Yes, O Abu Hashim! There is a Change in Allahazwj’s Decision regarding Abu Muhammad being after Abu Ja’farasws what did not happen to be a recognition for him, just as there was a Change in Allahazwj’s Decision for Himazwj regarding Musaas 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 Muhammadasws, myasws sonasws, as the Caliph after measws. With himasws is the knowledge of whatever is needed to, and with himasws are the Signs of the Imamate’.27

11ـ 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-Hassanasws (10th Imamasws) wrote to me: ‘Abu Muhammadasws (11th Imamasws) myasws sonasws is the most of the Progenyasws of Muhammadsaww, distinguished, and strongest of proofs, and heasws is the eldest of myasws sonsasws, and heasws is replacement, and to himasws ends up the handle of the Imamate and its decisions. So whatever you ask measws, so ask himasws about it, for with himasws is whatever you are needy to’.28

12ـ عَلِيُّ بْنُ مُحَمَّدٍ عَنْ إِسْحَاقَ بْنِ مُحَمَّدٍ عَنْ شَاهَوَيْهِ بْنِ عَبْدِ الله الْجَلابِ قَالَ كَتَبَ إِلَيَّ أَبُو الْحَسَنِ فِي كِتَابٍ أَرَدْتَ أَنْ تَسْأَلَ عَنِ الْخَلَفِ بَعْدَ أَبِي جَعْفَرٍ وَقَلِقْتَ لِذَلِكَ فَلا تَغْتَمَّ فَإِنَّ الله 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 الله وَيُؤَخِّرُ مَا يَشَاءُ الله 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-Hassanasws (10th Imamasws) wrote to me: ‘You wanted to ask about the Caliph after Abu Ja’farasws and you were anxious for that. So do not be gloomy, for Allahazwj 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 Masterasws after measws is Abu Muhammadasws, (11th Imamasws) myasws sonasws, and with himasws is whatever they (people) would be needy to. Allahazwj Brings forward whatever Heazwj so Desires to and Allahazwj Delays whatever Heazwj 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.

Iasws have written with what is a clarification therein and a contentment for the one with an alert intellect’.29

13ـ 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 الله فِدَاكَ فَقَالَ إِنَّكُمْ لا تَرَوْنَ شَخْصَهُ وَلا يَحِلُّ لَكُمْ ذِكْرُهُ بِاسْمِهِ فَقُلْتُ فَكَيْفَ نَذْكُرُهُ فَقَالَ قُولُوا الْحُجَّةُ مِنْ آلِ مُحَمَّدٍ عَلَيْهم 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-Hassanasws saying: ‘The replacement (Imamasws) from after measws is Al-Hassanasws. So how would it be for you all with the replacement (Imamasws) from after the replacement (Imamasws)?’ So I said, ‘And why (would it be so)? May Allahazwj Make me to be sacrificed for youasws!’ So heasws said: ‘You all would not be seeing hisasws person (physically), nor would it be Permissible for you all to mention himasws by hisasws name’. So I said, ‘So how should be mention himasws?’ So heasws said: ‘You should be saying, ‘ الْحُجَّةُ مِنْ آلِ مُحَمَّدٍ عَلَيْهِمُ السَّ لَامُ ’ ‘The Divine Authority (Al-Hujjat) from the Progenyasws of Muhammadsaww’.30

76 ـ بَابُ الْإِشَارَةِ والنَّصِّ إِلى صَاحِبِ الدَّارِ عليه‌السلام‌

Chapter 76 – The Indication and the wordings upon the Masterasws of the world (12th Imamasws)

1ـ 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 Muhammadasws (11th Imamasws) before hisasws passing away by two years informing me of the replacement (Imamasws) from after himasws. Then there came to me from before hisasws passing away by three days informing me with the replacement (Imamasws from after himasws)’.31

2ـ 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 Muhammadasws (11th Imamasws) ‘Yourasws majesty prevents me from asking youasws, so if youasws were to permit me, I shall ask youasws’. So heasws said: ‘Ask’. I said, ‘O my Chief! Is there a sonasws for youasws?’ So heasws said: ‘Yes’. So I said, ‘So if there occurs with you an occurrence (of death), so where shall I ask about himasws?’ Heasws said: ‘At Al-Medina’’.32

3ـ 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 Muhammadasws (11th Imamasws) showed me hisasws son and said: ‘This is your Masterasws from after measws’’.33

4ـ 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 Muhammadasws (11th Imamasws) passed away?’ So he said to me, ‘Heasws had passed away, but heasws 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-Mahdiasws).34

5ـ 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 م‏ح‏م‏د 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 Muhammadasws, when Al-Zubeyrila, may Allahazwj Curse himla was killed: ‘This is a Recompense of the one who is audacious unto Allahazwj with regards to Hisazwj Guardiansasws. He claimed that he would murder measws, and there wouldn’t be an offspring for measws? So how does he see the Determination of Allahazwj regarding himasws?’ And there was Iasws was blessed with a sonasws. Heasws named himasws as M H M D (Abbreviated as it is not allowed to mention hisasws name), in the year two hundred and fifty six’.35

6ـ 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 Muhammadasws (11th Imamasws). So heasws invited me in and I went over to himasws and greeted. So heasws said: ‘What is that which made you come?’ I said, ‘Desire to serve youasws’. So heasws 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 himasws one day and heasws was in the room of the men, and I heard movement in the house. So heasws 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 heasws called out to me: ‘Enter!’ So I entered, and heasws called out to the maid, so she returned to himasws. So heasws said to her: ‘Uncover from what is with you’. So she uncovered from a white boy, beautiful of face, and she uncovered from hisasws belly, so there was a growth of green hair from hisasws belly to hisasws navel, without blackness. So heasws said: ‘This is your Masterasws’. Then heasws ordered her, so she carried himasws away, and I did not see himasws after that until Abu Muhammadasws (11th Imamasws) passed away’.36

77 ـ بَابٌ فِي تَسْمِيَةِ مَنْ رَآهُ عليه‌السلام‌

Chapter 77 – Regarding the naming of the ones who saw himasws

1ـ مُحَمَّدُ بْنُ عَبْدِ الله وَمُحَمَّدُ بْنُ يَحْيَى جَمِيعاً عَنْ عَبْدِ الله بْنِ جَعْفَرٍ الْحِمْيَرِيِّ قَالَ اجْتَمَعْتُ أَنَا وَالشَّيْخُ أَبُو عَمْرٍو رَحِمَهُ الله 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 الله 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 Allahazwj 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 (Imamasws). 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 Allahazwj 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 Ibrahimas asked hisas Lordazwj Mighty and Majestic how Heazwj 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-Hassanasws (10th Imamasws) saying, ‘I asked himasws and said, ‘So who is the office bearer, or from whom should I take, and whose word should I accept?’ So heasws said to him: ‘Al-Amiry is myasws reliable one, therefore whatever he brings to you from measws, so Iasws have put it across, and whatever he says to you from measws, so Iasws 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 Muhammadasws (11th Imamasws) about similar to that, so heasws said to him: ‘Al-Amiry and his son are two reliable ones. So whatever they both bring to you from measws, so Iasws have put it across to them, and whatever they both say to you, so Iasws 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 Imamsasws 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 (Imamasws) from after Abu Muhammadasws?’. So he said, ‘Yes, by Allahazwj, and hisasws 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 himasws, for the matter with the ruling authority (Caliph Mu’tasim) is that Abu Muhammadasws passed away and did not leave behind a son, and heasws distributed hisasws inheritance, and it was taken by the ones who had no right to it with regards to it, and heasws 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 Allahazwj and withhold from that’.

Al-Kulayni, may Allahazwj 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

2ـ عَلِيُّ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ مُوسَى بْنِ جَعْفَرٍ وَكَانَ أَسَنَّ شَيْخٍ مِنْ وُلْدِ رَسُولِ الله (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-Allahsaww in Al-Iraq. So he said, ‘I saw himasws between the two Masjids and heasws was a boy’.38

3ـ مُحَمَّدُ بْنُ يَحْيَى عَنِ الْحُسَيْنِ بْنِ رِزْقِ الله أَبُو عَبْدِ الله 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 Aliasws, and she is the paternal aunt of hisasws fatherasws, that she saw himasws on the night of hisasws Blessed birth and after that’.39

4ـ 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 Muhammadasws passed away?’ So he said: ‘Heasws has passed away, but heasws has left behind among you the oneasws whose neck is like this’, and he indicated by his hand’.40

5ـ 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 himasws, and described hisasws tallness to him’.41

6ـ 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 heasws came until heasws paused by Ibrahim and grabbed the book of his rituals and discussed some things with him’.42

7ـ عَلِيُّ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ الله 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 himasws by the Black Stone (Al-Hajr Al-Aswad), and the people were flocking upon it, and heasws was saying: ‘This is no what they have been Commanded with’.43

8ـ 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 himasws after the passing away of Abu Muhammadasws when heasws had reached adolescence and I kissed hisasws hand and hisasws head’.44

9ـ عَلِيٌّ عَنْ أَبِي عَبْدِ الله 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-Rezaasws 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 himasws?’ So he said, ‘I have not seen himasws, but somebody else has seen himasws’. I said, ‘And who has seen himasws, ‘He said, ‘Ja’far has seen him twice and for him there is a Hadeeth’.45

10ـ 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 himasws that heasws came out from the house before the occurrence (of the death of hisasws fatherasws) by ten days, and heasws was saying: ‘O Allahazwj! Youazwj Know that it is from the most beloved of the spots had Iasws not been expelled’, or words approximate to this’.46

11ـ 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 heasws came out to him and in hisasws hand was an axe, and heasws said to him: ‘What are you doing in myasws house?’ So Syema’a said, ‘Ja’far claimed that yourasws fatherasws passed away and there was no sonasws for himasws. So, if it was yourasws house, I shall leave from youasws’. 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

12ـ 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 Muhammadasws (11th Imamasws) showed himasws to me and said: ‘This is your Masterasws’’.48

13ـ مُحَمَّدُ بْنُ يَحْيَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ النَّيْسَابُورِيِّ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ عَبْدِ الله 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 himasws’.49

14ـ 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 Muhammadasws had shown himasws to him’.50

15ـ 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 Masterasws is in our presence and we do not know!’ Then we went to seek himasws, 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 himasws, 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 ـ بَابٌ فِي النَّهْيِ عَنِ الِاسْمِ‌

Chapter 78 – Regaring the forbiddance from the name

1ـ 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 الله فِدَاكَ قَالَ إِنَّكُمْ لا تَرَوْنَ شَخْصَهُ وَلا يَحِلُّ لَكُمْ ذِكْرُهُ بِاسْمِهِ فَقُلْتُ فَكَيْفَ نَذْكُرُهُ فَقَالَ قُولُوا الْحُجَّةُ مِنْ آلِ مُحَمَّدٍ صَلَوَاتُ الله 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-Askaryasws (10th Imamasws) saying: ‘The replacement (Imamasws) from after measws is Al-Hassanasws, so how would it be for you all with the replacement (Imamasws) from after the replacement (Imamasws)?’ So I said, ‘And why? May I be sacrificed for youasws!’ Heasws said: ‘You all would not be seeing hisasws person (physically), not would be Permissible for you all to mention himasws by hisasws name’. So I said, ‘So how should we mention himasws?’ So heasws said: ‘You should be saying, ‘The Divine Authority (Al-Hujjat) from the Progenyasws of Muhammadsaww’.52

2ـ عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَبِي عَبْدِ الله 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 Muhammadasws (11th Imamasws) that heasws was asked about the name and the place, so the answer came out: ‘If they are pointed upon hisasws name, they would broadcast it, and if they know of the place, they would point (to others) upon it’.53

3ـ 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-Rezaasws saying, and heasws had been asked about Al-Qaimasws. So heasws said: ‘Neither will hisasws body be seen, nor would hisasws name be (specifically) mentioned’.54

4ـ مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنِ ابْنِ رِئَابٍ عَنْ أَبِي عَبْدِ الله (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 Abdullahasws having said: ‘This Divine Authority, none will name himasws by hisasws name except for an Infidel’.55

79 ـ بَابٌ نَادِرٌ فِي حَالِ الْغَيْبَةِ‌

Chapter 79 – Miscellaneous regarding the state of the Occultation

1ـ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَمَّنْ حَدَّثَهُ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ وَمُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ الله بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ أَقْرَبُ مَا يَكُونُ الْعِبَادُ مِنَ الله جَلَّ ذِكْرُهُ وَأَرْضَى مَا يَكُونُ عَنْهُمْ إِذَا افْتَقَدُوا حُجَّةَ الله جَلَّ وَعَزَّ وَلَمْ يَظْهَرْ لَهُمْ وَلَمْ يَعْلَمُوا مَكَانَهُ وَهُمْ فِي ذَلِكَ يَعْلَمُونَ أَنَّهُ لَمْ تَبْطُلْ حُجَّةُ الله جَلَّ ذِكْرُهُ وَلا مِيثَاقُهُ فَعِنْدَهَا فَتَوَقَّعُوا الْفَرَجَ صَبَاحاً وَمَسَاءً فَإِنَّ أَشَدَّ مَا يَكُونُ غَضَبُ الله 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 Abdullahasws having said: ‘The closest of what the servants can be to Allahazwj, Majestic is Hisazwj Mention, and the Happiest what Heazwj can be from them is when they would be missing the Divine Authority of Allahazwj Majestic and Mighty and heasws would not be apparent to them and they would not be knowing hisasws place, and they, during that, would be knowing that it neither invalidates the Divine Authority of Allahazwj, Majestic is Hisazwj Mention, nor Hisazwj Covenant. Thus, during that, they would be anticipating the relief morning and evening.

So the most intensely Wrathful what Allahazwj can be upon Hisazwj enemies is when they are missing Hisazwj Divine Authority and heasws is not apparent to them, and Heazwj has Known that Hisazwj friends would not be suspicious, and had Heazwj Known that they would be suspicious, Heazwj would not have Caused Hisazwj 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

2ـ 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 الله (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 وَالله أَفْضَلُ مِنَ الصَّدَقَةِ فِي الْعَلانِيَةِ وَكَذَلِكَ وَالله عِبَادَتُكُمْ فِي السِّرِّ مَعَ إِمَامِكُمُ الْمُسْتَتِرِ فِي دَوْلَةِ الْبَاطِلِ وَتَخَوُّفُكُمْ مِنْ عَدُوِّكُمْ فِي دَوْلَةِ الْبَاطِلِ وَحَالِ الْهُدْنَةِ أَفْضَلُ مِمَّنْ يَعْبُدُ الله 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 الله لَهُ خَمْسِينَ صَلاةً فَرِيضَةً فِي جَمَاعَةٍ وَمَنْ صَلَّى مِنْكُمْ صَلاةً فَرِيضَةً وَحْدَهُ مُسْتَتِراً بِهَا مِنْ عَدُوِّهِ فِي وَقْتِهَا فَأَتَمَّهَا كَتَبَ الله عَزَّ وَجَلَّ بِهَا لَهُ خَمْساً وَعِشْرِينَ صَلاةً فَرِيضَةً وَحْدَانِيَّةً وَمَنْ صَلَّى مِنْكُمْ صَلاةً نَافِلَةً لِوَقْتِهَا فَأَتَمَّهَا كَتَبَ الله لَهُ بِهَا عَشْرَ صَلَوَاتٍ نَوَافِلَ وَمَنْ عَمِلَ مِنْكُمْ حَسَنَةً كَتَبَ الله عَزَّ وَجَلَّ لَهُ بِهَا عِشْرِينَ حَسَنَةً وَيُضَاعِفُ الله عَزَّ وَجَلَّ حَسَنَاتِ الْمُؤْمِنِ مِنْكُمْ إِذَا أَحْسَنَ أَعْمَالَهُ وَدَانَ بِالتَّقِيَّةِ عَلَى دِينِهِ وَإِمَامِهِ وَنَفْسِهِ وَأَمْسَكَ مِنْ لِسَانِهِ أَضْعَافاً مُضَاعَفَةً إِنَّ الله عَزَّ وَجَلَّ كَرِيمٌ قُلْتُ جُعِلْتُ فِدَاكَ قَدْ وَالله 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 الله عَزَّ وَجَلَّ وَإِلَى الصَّلاةِ وَالصَّوْمِ وَالْحَجِّ وَإِلَى كُلِّ خَيْرٍ وَفِقْهٍ وَإِلَى عِبَادَةِ الله 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 الله 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 الله أَ مَا تُحِبُّونَ أَنْ يُظْهِرَ الله تَبَارَكَ وَتَعَالَى الْحَقَّ وَالْعَدْلَ فِي الْبِلادِ وَيَجْمَعَ الله الْكَلِمَةَ وَيُؤَلِّفَ الله بَيْنَ قُلُوبٍ مُخْتَلِفَةٍ وَلا يَعْصُونَ الله عَزَّ وَجَلَّ فِي أَرْضِهِ وَتُقَامَ حُدُودُهُ فِي خَلْقِهِ وَيَرُدَّ الله الْحَقَّ إِلَى أَهْلِهِ فَيَظْهَرَ حَتَّى لا يُسْتَخْفَى بِشَيْ‏ءٍ مِنَ الْحَقِّ مَخَافَةَ أَحَدٍ مِنَ الْخَلْقِ أَمَا وَالله يَا عَمَّارُ لا يَمُوتُ مِنْكُمْ مَيِّتٌ عَلَى الْحَالِ الَّتِي أَنْتُمْ عَلَيْهَا إِلا كَانَ أَفْضَلَ عِنْدَ الله 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 Abdullahasws, ‘Which is more superior, the worship (performed) in secret along with the Imamasws from you all (Imamsasws) covertly in the government of the falsehood, or the worship (performed) during the appearance of the Truth and its government along with the Imamasws from you all (Imamsasws) overtly?’

So heasws said: ‘O Ammar! The charity (donated) in the secret, by Allahazwj, is superior than the charity (donated) publicly, and similar to that, by Allahazwj, is your worship in the secret along with your Imamasws, 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 Allahazwj Mighty and Majestic, and his Zikr (Remembrance) during the appearance of the Truth along with the Imamasws 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, Allahazwj 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, Allahazwj 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, Allahasws would Write ten Optional Salats for him due to it; and the one from you who performed a good deed, Allahazwj Mighty and Majestic would Write for him, twenty Good deeds due to it. And Allahazwj 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 Imamasws, and himself, and withholds his tongue, Multiplying it exponentially. Surely, Allahazwj Mighty and Majestic is Benevolent’.

I said, ‘May I be sacrificed for youasws! By Allahazwj! Youasws 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 Imamasws, the apparent one from youasws in the government of the Truth, and we are (all) upon one Religion’.

So heasws said: ‘You all are preceding them to the entry into the Religion of Allahazwj 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 Allahazwj, Mighty is Hisazwj Mention secretly from your enemies along with your Imamasws, the concealed, being obedient to himasws, observing patience with himasws, awaiting the government of the Truth, being fearful upon your Imamasws and yourselves from the unjust kings.

You are awaiting to the rights of your Imamsasws and their rights are in the hands of the oppressors who have prevent that from themasws, 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 Imamasws, and the fear from your enemies. So, due to that, Allahazwj Mighty and Majestic would Multiply the deeds for you all. Therefore, congratulations be to you all!’.

I said, ‘May I be sacrificed for youasws! So what is yourasws view, when, if we were to become from the companions of Al-Qaimasws and the Truth is manifested, and today we are in yourasws Imamate and yourasws obedience, are our deeds superior than the companions of the government of the Truth and the justice?’

So heasws said: ‘Glory be to Allahazwj! Are you not loving that Allahazwj Blessed and High should Manifest the Truth and the justice in the country, and Allahazwj should Gather the ideologies, and Allahazwj Joins between the differing hearts and no one would be disobeying Allahazwj Mighty and Majestic in Hisazwj earth, and Hisazwj Legal Punishments be established among Hisazwj creatures, and Allahazwj 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 Allahazwj, 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 Allahazwj than most of the martyrs of Badr and Ohad. Therefore receive glad tidings!’.57

3ـ 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-Momineenasws that they heard Amir Al-Momineenasws saying in a sermon of hisasws: ‘O Allahazwj! And Iasws know that the knowledge, all of it cannot be erased, nor would its items be cut off, and Youasws do not Leave yourasws earth empty from a Divine Authority of Yoursazwj to be upon Yourazwj creatures, who is apparent but isn’t with the obedience, or is fearful, obscure, nor do Youazwj Let Yourazwj friends to stray after having Guided them. But, where are they? And how many are Yourazwj friends? They are few in numbers and are of great worth in the Presence of Allahazwj, Majestic is Hisazwj Mention.

(They are) the followers of the leaders of the Religion, the Imamsasws, the Guides who are educating them with theirasws education are programming them upon theirasws 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 onesasws, accompanying the people of the word in obedience to Allahazwj Blessed and High and Hisazwj Guardiansasws, 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 scholarsasws and theirasws follower are mute, silent, in the government of the falsehood, awaiting the government of the Truth, and very soon Allahazwj would Bring about the reality of the Truth by Hisazwj 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 myasws longing to see them in a state of the manifestation of their government! And Allahazwj will soon be Gathering usasws and them in the Gardens of Eden, and the righteous ones from their forefathers, and their wives, and their offspring’.58

80 ـ بَابٌ فِي الْغَيْبَةِ‌

Chapter 80 – Regarding the Occulation

1ـ 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 Abdullahasws, so heasws said to us: ‘For the Masterasws of this command there would be an Occultation. Being attached to hisasws Religion would be like entering into the thorny bush’. Then heasws said: ‘Like this!’ – by hisasws hand. So, which one of you would like to touch a branch of thorns?’ Then heasws was silent for a while, then said: ‘For the Masterasws of this command there would be an Occultation, so let a servant fear Allahazwj and let him attach with hisasws Religion’.59

2ـ 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 (عَلَيْهما 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’farasws, from his brother Musaasws Bin Ja’farasws having said: ‘When the fifth one from the sonsasws of the seventh is missing (in Occultation), so Allahazwj, Allahazwj, with regards to your Religion. Do not let anyone remove you from it, O myasws children. An Occultation is inevitable for the Masterasws 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 Allahazwj Mighty and Majestic to Test Hisazwj 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 Chiefasws! Who is the fifth from the sonsasws of the seventh?’ So heasws said: ‘O myasws sonasws! 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

3ـ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ مُحَمَّدِ بْنِ الْمُسَاوِرِ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ إِيَّاكُمْ وَالتَّنْوِيهَ أَمَا وَالله 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 الله 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 الله تَرَى هَذِهِ الشَّمْسَ قُلْتُ نَعَمْ فَقَالَ وَالله 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 Abdullahasws saying: ‘Beware of the allusions! But, by Allahazwj! Your Imamasws would be absent (in Occultation) for years from your time. You will be Sifted until it would be said, ‘Heasws died, killed, perished, (Don’t know) by which valley heasws travelled’, and the eyes of the Momineen would shed tears upon himasws, 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 Allahazwj has Taken, and Written the Eman in his heart, and Aided him by a Spirit from Himazwj. 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 heasws looked at the sunshine entering the pavilion and heasws said: ‘O Abu Abdullah! Do you see this sunshine?’ I said, ‘Yes’. So heasws said: ‘By Allahazwj! Ourasws matter would be clearer that this sunshine’.61

4ـ 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 Abdullahasws saying: ‘In the Masterasws of this command, there is a resemblance from Yusufas’. I said to himasws, ‘It is as if youasws are mentioning hisasws lifetime or hisasws absence (Occultation)’.

He (the narrator) said, ‘So heasws 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 Prophetsas. They traded with Yusufas and they sold to himas and they addressed himas, and they were hisas brothers, and heas was their brother. But they did not recognise himas until heas said: ‘[12:90] I am Yusuf and this is my brother’. So what this Accursed community deny if Allahazwj Mighty and Majestic were to Deal with Hisazwj Divine Authority during a time from the times just as Heazwj Dealt with Yusufas?

Surely, it was so that Yusufas had kingship of Egypt, and there was between himas and hisas fatheras a travel distance of eighteen days. So, had heas wanted to let himas know, heas would have been able upon that. Yaqoubas and hisas children, during the receipt of good news, travelled for nine days from the Bedouin home to Egypt.

So what can this community deny if Allahazwj Majestic and Mighty was to Deal with Hisazwj Divine Authority just as Heazwj Dealt with Yusufas, if heasws was to walk in their markets and tread upon their carpets until Allahazwj Permits that for himas just as Heazwj Permitted for Yusufas [12:90] They said: Are you indeed Yusuf? He said: I am Yusuf’.62

5ـ 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 الله 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 الله.

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 Abdullahasws saying: ‘For the boy there would be an Occultation before heasws arises’. I said, ‘And why (would that be so)?’ Heasws said: ‘Heasws would fear’, and heasws gestured by hisasws to hisasws belly.

Then heasws said: ‘O Zurara, and heasws is awaiting, and heasws is the oneasws for whom they will doubt regarding hisasws birth. From them would be one who would be saying, ‘Hisasws fatherasws died without a replacement (Imamasws)’, and from them would be one who would be saying, ‘Heasws was borne (i.e. hisasws motheras was expecting when hisas fatheras passed away)’; and from them would be one who would be saying, ‘Heasws was born before the death of hisasws fatherasws by two years, and heasws is awaited, apart from that Allahazwj 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 youasws! If I were to come across that time period, which thing should I do?’ Heasws said: ‘O Zurara! If you come across this time period, so supplicate with this supplication, ‘O Allahazwj! Acquaint Yourselfazwj to me, for if Youazwj do not Acquaint Yourselfsaww to me, I will not (be able to) recognise Yourazwj Prophetsaww. O Allahazwj! Acquaint me with Yourazwj Rasoolsaww, for if Youazwj do not Acquaint me with Yourazwj Rasoolsaww, I would not recognise Yourazwj Divine Authority. O Allahazwj! Acquaint me with Yourazwj Divine Authority, for it Youazwj do not Acquaint me with Yourazwj Divine Authority, I would stray from my Religion’’.

Then heasws said: ‘O Zurara! It is inevitable that a boy be murdered in Al-Medina’. I said, ‘May I be sacrificed for youasws! Wouldn’t he be killed by the army of Al-Sufyani?’ Heasws 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-Qaimasws), if Allahazwj so Desires’.63

6ـ مُحَمَّدُ بْنُ يَحْيَى عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ إِسْحَاقَ بْنِ مُحَمَّدٍ عَنْ يَحْيَى بْنِ الْمُثَنَّى عَنْ عَبْدِ الله بْنِ بُكَيْرٍ عَنْ عُبَيْدِ بْنِ زُرَارَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (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 Abdullahasws saying: ‘The people would miss their Imamasws. Heasws would be attending the season (Hajj), so heasws would see them and they would not see himasws’.64

7ـ عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَبْدِ الله 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 وَالله 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 الله مَا يَشَاءُ فَإِنَّ لَهُ بَدَاءَاتٍ وَإِرَادَاتٍ وَغَايَاتٍ وَنِهَايَاتِ.

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-Momineenasws, and I found himasws pondering, making markings in the ground. So I said, ‘O Amir Al Momineenasws! What is the matter I see youasws pondering, making markings in the ground? Is there a desire from youasws with regards to it?’

So heasws said: ‘No, by Allahazwj! Iasws have not desired with regards to it nor regarding the world even for a day, at all! But, Iasws am thinking regarding the birth. which would occur from myasws back, the eleventh from myasws sonsasws. Heasws 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 himasws and confusion wherein groups of people would stray, and others would be Guided during it’.

So I said, ‘O Amir Al-Momineenasws! And how much would the confusion and the Occultation happen to be?’ Heasws said: ‘(It could be) six days, or six months, or six years’.

So I said, ‘And this would be happening?’ So heasws said: ‘Yes, just as heasws 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 familyasws’.

So I said, ‘The what would happen after that?’ So heasws said: ‘Then Allahazwj would do whatever Heazwj so Desires, for there are Changes of Decisions for Himazwj, and the Intentions, and purposes and end results’.65

8ـ 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’farasws having said: ‘But rather, weasws 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. Allahazwj 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 Lordazwj’.66

9ـ 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 Abdullahasws saying: ‘For Al-Qaimasws there would be an absence (Occultation) before hisasws rising’. I said, ‘And why (would that be so)?’ Heasws heasws would fear’, and heasws gestured by hisasws hand towards hisasws belly, meaning the murder’.67

10ـ 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 Abdullahasws saying: ‘If an Occultation reaches you all regarding the Masterasws of this command, so do not be denying it’.68

11ـ 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 وَلَيَخْمِلَنَّ 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 Abdullahasws, and with himasws were some people in the room. So I thought that heasws intended by that, others than me (when) heasws said: ‘By Allahazwj! Heasws would be absent from you all, the Masterasws of this command, and this (matter) would become so obscure to the extent that it would be said, ‘Heasws died, perished in whichever valley heasws 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 Allahazwj has Taken, and Written the Eman to be in his heart, and Aided him with a Spirit from Himazwj. 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 heasws said: ‘What makes you weep, O Abu Abdullah?’ So I said, ‘May I be sacrificed for youasws! How can I not weep and youasws are saying there would be twelve resembling flags, not being know which one is from which?’ And in hisasws gathering there was a skylight through which the sunshine entered. So heasws said: ‘It this clear (enough)?’ So I said, ‘Yes’. Heasws said: ‘Ourasws matter would be clearer than this sunshine’.69

12ـ 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 Abdullahasws having said: ‘For Al-Qaimasws there would be two Occultations. In one of these, heasws would be attending the seasons (of Hajj). Heasws would see the people but they would not be seeing himasws’.70

13ـ 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-Momineenasws, from the one who was reliable with it that Amir Al-Momineenasws spoke with this speech, and he Memorised it from himasws, and heasws addressed with it upon the Pulpit of Al-Kufa: ‘O Allahazwj! It is Inevitable for Youazwj that there be a Divine Authority for Youazwj in Yourazwj earth, a Divine Authority after a Divine Authority upon Yourazwj creatures, guiding them towards Yourazwj Religion and teaching them Yourazwj Knowledge lest they scatter.

The followers of Yourazwj Guardiansasws in the apparent are without obedience, or in concealment, and theyasws would be awaited. If theirasws persons are absent from the people during a state of theirasws truce, but theirasws ancient knowledge and theirasws education would be spread out in the hearts of the Momineen, affirmed. Thus, they would be acting with it’.

And heasws 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 onesasws, and he would be truthful upon them with regards to it.

O Allahazwj! So Iasws know that the knowledge, all of it cannot be obscured, nor would its items be cut-off, and Youazwj do not Leave Yourazwj earth empty from a Divine Authority of Yourssaww upon Yourazwj creatures. Heasws would either be apparent and wouldn’t be with a following or fearful obscured, lest Yourazwj Divine Authority be invalidated, and Youazwj do not Let Yourazwj friends to stray after having Guided them. But where are they, and how many are Yourazwj friends. There are few in number, magnified in the Presence of Allahazwj in worth’.71

14ـ عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُوسَى بْنِ الْقَاسِمِ بْنِ مُعَاوِيَةَ الْبَجَلِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ (عَلَيْهما 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’farasws, from his brotherasws Musaasws Bin Ja’farasws regarding the Words of Allahazwj Mighty and Majestic [67:30] Say: Have you considered if your water should recede, who is it then that will bring you flowing water?. Heasws said: ‘When your Imamasws is absent from you all, so who would come to you with a new Imamasws?’.72

15ـ 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 Abdullahasws saying: ‘When an Occultation reaches you all from your Masterasws, so do not be denying it’.73

16ـ 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 Abdullahasws having said: ‘It is inevitable for an Occultation to be for the Masterasws of this command, and an isolation is inevitable for himasws during hisasws Occultation, and the best of the dwellings is Tayba (Al-Medina), and there is no loneliness with thirty (people)’.74

17ـ 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 Abdullahasws 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 youasws! There would not be any goodness during that’. So heasws said to me: ‘The goodness, all of it, would be during that’ – three (times)’.75

18ـ 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 Abdullahasws saying: ‘For Al-Qaimasws, there would be an Occultation before heasws arises. Heasws would fear’, and heasws gestured by hisasws hand towards hisasws belly, meaning the murder’.76

19ـ 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 Abdullahasws said: ‘For Al-Qaimasws, 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 heasws is in except for special ones of hisasws Shias; and the other (Occultation), it would not be known which place heasws is in except for special ones of the ones in hisasws Wilayah’.77

20ـ 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 Abdullahasws saying: ‘For the Masterasws of this command, there would be two Occultation – (During) one of the two, heasws would return from it to hisasws family, and (during) the other, it would be said, ‘Heasws perished in whichever valley heasws travelled in’. I said, ‘How should one to deal with it, when it would be like that’. Heasws said: ‘When a claimant claims it, so ask him about things. He would answer with regards to these, similar to himasws’.78

21ـ 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 Abdullahasws and I said to himasws, ‘Are youasws the Masterasws of this command (i.e. Al-Mahdiasws)?’ So heasws said: ‘No’. So I said, ‘So, yourasws sonasws?’ So heasws said: ‘No’. So I said, ‘So, a sonasws of yourasws sonasws, is himasws?’ Heasws said: ‘No’. So I said, ‘So, a sonasws, for a sonasws of yourasws sonasws?’ So heasws said: No’. I said, ‘Who is heasws?’ Heasws 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 Imamsasws, just as Rasool-Allahsaww was Sent upon an interval from the Rasoolsas’.79

22ـ 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 (عَلَيْهما 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 Muhammadasws Bin Aliasws about the Words of Allahazwj the Exalted [81:15] But nay! I swear by the Concealment, [81:16] (The stars) that run their course (and) hide. So heasws said: ‘The Imamasws would be in concealment in the year two hundred and sixty, then heasws would appear like the meteor shooting in the dark night. So, if you were to come across hisasws time, it would delight your eyes’.80

23ـ 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 (عَلَيْهما 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 Aliasws, so I asked himasws about this Verse [81:15] But nay! I swear by the Concealment, [81:16] (The stars) that run their course (and) hide. Heasws said: ‘The concealment is the Imamasws who would be in concealment during hisasws time during the cutting off from hisasws knowledge with the people in the year two hundred and sixty. Then heasws would appear like the shooting meteor during a dark night. So, if you come across that, it would delight your eyes’.81

24ـ 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-Hassanasws the 3rd having said: ‘When your knowledge would be raised from between your apparent, so anticipate the relief from beneath your feet’.82

25ـ 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-Rezaasws, ‘I am hoping that youasws would happen to be the Masterasws of this command and that Allahazwj would Usher it to Youasws without (having raised) a sword, for allegiance has been pledged to youasws and the Dirham has been struck with yourasws name (on it)’.

So heasws said: ‘There is none from usasws with whom letters have been exchanged and heasws has been pointed to with the fingers, and asked about the questioned, and the wealth has been carried over to himasws, except that heasws has been assassinated or passed away upon hisasws bed, until Allahazwj Would Send for this command, a boy from usasws, concealed of the birth and the growth, without there being a concealment with regards to hisasws lineage’.83

26ـ 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 وَيُمْضَغُ 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’farasws, said, ‘I said to himasws, ‘Yourasws Shias in Al-Iraq are a lot. By Allahazwj, there is none like youasws among yourasws family members. So how come youasws are not coming out (rising against the ruling authorities)?’ So heasws said: ‘O Abdullah Bin Ata’a! You have taken the lining of your two ears for the silliness. Yes, by Allahazwj, Iasws am not your Master (Al-Qaimasws)’. I said, ‘So who is our Master (Al-Qaimasws)?’ Heasws said: ‘Await the one whose birth the people would be blinded from, so that one would be your Master (Al-Qaimasws). There isn’t anyone from usasws who is pointed to by the fingers and chewed by the tongues except heasws has passed away in indignation or hisasws nose was rubbed (pride was hurt)’.84

27ـ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ الله (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 Abdullahasws having said: ‘Al-Qaimasws would be rising and there would not be a pact for anyone upon hisasws neck, nor an agreement, nor an allegiance’.85

28ـ 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 الله (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 الله 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 Abdullahasws, said, ‘I said, ‘Whenever in the morning and evening I do not see an Imamasws I can follow as an Imamasws with, what should I do?’ Heasws said: ‘So love the one whom you used to love and hate the one whom you used to hate until Allahazwj Mighty and Majestic Manifests himasws’.86

29ـ الْحُسَيْنُ بْنُ أَحْمَدَ عَنْ أَحْمَدَ بْنِ هِلالٍ قَالَ حَدَّثَنَا عُثْمَانُ بْنُ عِيسَى عَنْ خَالِدِ بْنِ نَجِيحٍ عَنْ زُرَارَةَ بْنِ أَعْيَنَ قَالَ قَالَ أَبُو عَبْدِ الله (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 الله 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 Abdullahasws said: ‘An Occultation is inevitable for the boy’. I said, ‘And why (is that so)?’ Heasws said: ‘Heasws would fear’, and heasws gestured by hisasws hand towards hisasws belly, ‘and heasws is the awaited, and heasws is the one the people would doubt regarding hisasws birth. So, from them would be one who would be saying, ‘Heasws was borne’; and from them would be one who would be saying, ‘Hisasws fatherasws passed away and did not leave a replacement (Imamasws)’; and from them would be one who would be saying, ‘Heasws was born two years before hisasws fatherasws passed away’’.

Zurara said, ‘So I said, ‘And what would youasws instruct me with if I were to come across that time period?’ Heasws said: ‘Supplicate to Allahazwj with this supplication, ‘O Allahazwj! Acquaint Yourselfazwj to me, for if Youazwj do not Acquaint Yourselfsaww to me, I will not (be able to) recognise Youazwj. O Allahazwj! Acquaint me with Yourazwj Rasoolsaww, for if Youazwj do not Acquaint me with Yourazwj Rasoolsaww, I would not recognise Yourazwj Divine Authority. O Allahazwj! Acquaint me with Yourazwj Divine Authority, for it Youazwj do not Acquaint me with Yourazwj Divine Authority, I would stray from my Religion’’.

Ahmad Bin Hilal (the narrator) said, ‘I heard this Hadeeth fifty six years ago’.87

30ـ 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 Abdullahasws regarding the Words of Allahazwj Mighty and Majestic [74:8] For when the Trumpet is sounded. Heasws said: ‘From usasws is an Imamasws, who is victorious, hidden. So when Allahazwj Mighty is Hisazwj Mention, Intends to Manifest Hisazwj Command, would Imprint in hisasws heart with an imprint, so heasws would appear, and stand by the Command of Allahazwj the Blessed and High’.88

31ـ 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’farasws wrote to me: ‘Whenever Allahazwj Blessed and High is Wrathful upon Hisazwj creatures, Heazwj Forbids usasws 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

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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 Allahazwj the Beneficent, the Merciful. The Praise is for Allahazwj Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadsaww and hissaww Purified Progenyasws, and greetings with abundant greetings.

81 ـ 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

1ـ 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 دَعْوًى 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 السُّخْرَةِ 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 أَقْعِصِ 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 الله أَنْ يَرُدَّنِي إِلَيْكَ عَاجِلاً وَأَنْ يُوَفِّقَنِي لِرِضَاهُ فِيكَ فَفَعَلَ فَلَمْ يَلْبَثْ أَنِ انْصَرَفَ وَقُتِلَ مَعَهُ يَوْمَ الْجَمَلِ رَحِمَهُ الله.

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 Abdullahasws having said: ‘Talha and Al-Zubeyr sent a man from (the Clan of) Abdul Qays, called Khidash, to Amir Al-Momineenasws, and they both said to him, ‘We are sending you to a tall man whom we recognise himasws and hisasws 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) himasws from us until you pause upon a known matter.

And know, heasws is the greatest of the people in claims, therefore that should not break you from himasws; and from the doors (ways) with which heasws deceives the people with, are the food and the drinks, and the honey, and the oils, and that heasws isolates with the man. Therefore you should neither eat any food of hisasws nor drink any drink of hisasws, and do not touch any honey of hisasws, nor oil, nor be alone with himasws, and be cautious of all of this from himasws, and go upon the Blessings of Allahazwj.

Therefore when you see himasws, so recite Ayat Al-Sakhra (7:54) and you should seek Refuge with Allahazwj from hisasws plots and the plots of the Satanla. So when you sit with himasws, so do not enable himasws from your vision, all of it, (make eye contact), nor be comfortable with himasws, then say to himasws that your brothers in the Religion and the two sons of your uncle among the relatives are both adjuring youasws of the cutting-off and are both saying to youasws, ‘Do youasws not know that we have both left the people for youasws and we opposed our clans regarding youasws since Allahazwj Mighty and Majestic Captured (the soul of) Muhammadsaww? So when youasws attained the lowest of the achievements youasws wasted our sanctities and cut off our hopes.

Then youasws have seen our deeds regarding youasws, and our abilities upon the distancing from youasws and capacity of the land (acquiring vast land) without youasws, and that the one who has taken youasws away from us and from our help is less for youasws in benefit and weaker in defending youasws than we are, and the morning has clarified to the two eyes. And there has reached us from youasws, yourasws violations to us and yourasws supplicating against us. So what is that which carried youasws upon that, for we have seen that youasws are the bravest of the horsemen of the Arabs. Are you taking cursing us as a Religion, and are youasws viewing that, that would break us from youasws?’

So when Khidash came over to Amir Al-Momineenasws, he did what the two had instructed him with. So when Aliasws looked at him, and he was whispering to himself, heasws laughed and said: ‘Over here, O brother (of the Clan of) Abd Qays!’, and heasws gestured to him to a seat near to himasws. He said, ‘The place is wide enough, I want to deliver a message to youasws’. Heasws 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 youasws mentioned’. Heasws said: ‘So Iasws shall be alone with you’. He said, ‘Every secret is public to me’.

Heasws said: ‘So I adjure you with Allahazwj Who is closer to you than yourself as a barrier between you and your heart. The Oneazwj Who Knows the deception of the eyes and what the chests conceal. Did Al-Zubeyr come to you with what you Iasws presented to you?’ He said, ‘O Allahazwj, yes’. Heasws said: ‘If you had concealed after myasws asking you, your eyesight would not have returned to you. So Iasws adjure you with Allahazwj! Did he teach you word you should be saying when you end up to measws?’ He said, ‘O Allahazwj, yes’. Aliasws said: ‘Ayat Al-Sakhra (7:54)?’ He said, ‘Yes’. Heasws said: ‘So recite it’. So he recited it and Aliasws 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-Momineenasws instructing him with repeating it seventy times?’

Then heasws said to him: ‘Does your heart find the comfort?’ He said, ‘Yes, by the Oneazwj in Whose Hand is my soul’. Heasws said: ‘So what did they both say to you?’ So he informed himasws. So heasws said to him: ‘Say to both of them, ‘Both your speeches suffice as a proof against you, but Allahazwj does not Guide the unjust people. You are both claiming that you are myasws brethren in the Religion and sons of myasws uncle regarding the lineage. So as for the lineage, so Iasws cannot deny it and even though the lineage was cut-off, except what Allahazwj has Linked it with Al-Islam.

And as for your words that you are myasws brothers in Religion, so if you are truthful, so it was the Book of Allahazwj Mighty and Majestic which the two of you separated from and you disobeyed Hisazwj Command by your deeds regarding your brotherasws in the Religion or else so you have both lied and forged by your claims that you are myasws brothers in the Religion.

And as for your separating from the people since Allahazwj Captured (the soul of) Muhammadsaww, so if your separation was with Truth, so you have both broken that Truth by separating from measws 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, ‘Youasws cut-off our hopes’, not faulting me of anything from myasws Religion, by the Praise of Allahazwj.

And as for that which turned measws 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 Heazwj is myasws Lordazwj. Iasws do not associate anything with Himasws, therefore do not be saying, ‘Heasws is of less benefits and weaker in defence’, for you would be deserving of the label of Shirk (Association with Allahazwj) and along with the (label of) hypocrisy.

And as for your words that Iasws am the bravest of the horsemen of the Arabs and your fleeing from myasws curse and myasws 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 Allahazwj Suffices measws with the perfection of the heart.

And as for when you two disdained measws from supplicating to Allahazwj, 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 Allahazwj! 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 Youazwj and disobeyed Yourazwj Rasoolsaww regarding measws!. Say Ameen!’ Khidash said, ‘Ameen!’.

The Khidash said to himself, ‘By Allahazwj! I have not seen a beard (bearded man) at all with clearer censures than youasws, bearing arguments, parts of which break the other parts. Allahazwj has not Made greed to be in it. By Allahazwj , I hereby disavow from both of them’. Aliasws said: ‘Return to them and let them know of what you said’. He said, ‘No, by Allahazwj, not until youasws ask Allahazwj that he return me back to youasws quickly and that Heazwj should Incline me to Hisazwj Pleasure regarding youasws’. So heasws did, and it was not long before he left and was killed with himasws (fighting against hisasws enemies) on the Day of the Camel (the battle of Al-Basra). May Allahazwj have Mercy on him’.1

2ـ 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 الله عَنْ رَافِعِ بْنِ سَلَمَةَ قَالَ كُنْتُ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ الله 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 وَالله 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 الله عَيْنَكَ قَدْ وَالله 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 الله عَيْنَكَ يَا أَمِيرَ الْمُؤْمِنِينَ أَبْشِرْ بِالْفَتْحِ قَدْ وَالله 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 Aliasws Bin Abu Talibasws on the Day of (the battle of) Al-Nahrawan. So while we were seated with Aliazwj, a horseman came over and he said, ‘Greetings be upon youasws, O Aliasws!’ So Aliasws 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 measws as Amir Al-Momineen?’

He said, ‘Yes, I shall inform youasws about that. I was, when youasws were upon the Truth at (the battle of) Siffeen. So when youasws made two judges to judge, I disavowed from youasws and called youasws a Polytheist. So I have become such that I do not know to where I should expend my guardianship. By Allahazwj! If I could recognise yourasws Guidance from yourasws straying, it would be more beloved to me than the world and whatever is in it’. So Aliasws said to him: ‘May your mother be bereft of you! Pause closer to measws and Iasws shall show you signs of the Guidance from the signs of the straying’. So the man paused near to himasws’.

So while he was like that when a horseman came running until he came over to Aliasws and he said, ‘O Amir Al-Momineenasws! Receive the good news of the victory. Allahazwj had Delighted yourasws eyes. By Allahazwj! The group of people have been killed, altogether!’ So heasws said to him: ‘From besides the river or from behind it?’ He said, ‘But, from besides it’. So heasws said: ‘You are lying! By the Oneazwj 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 himasws galloping upon a horse, similar to that. So Amir Al-Momineenasws responded to him similar to that which heasws had responded to his companions. The man (first horseman) said, ‘(At that point) I doubted and thought of attacking upon Aliasws and split hisasws head with the sword’.

Then two horse-men came galloping, their two horses perspiring, and they both said, ‘Allahazwj has Delighted yourasws eyes, O Amir Al-Momineenasws! Receive good news of the victory. By Allahazwj! The group of the people have been killed, altogether’. So Aliasws 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-Momineenasws said: ‘You two are speaking the truth’. So the man descended from his horse and grabbed the hand of Amir Al Momineenasws and hisasws leg and kissed them. So Aliasws said: ‘This is a sign for you!’2

3ـ 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 خُدَاهِيِّ عَنْ عَبْدِ الله بْنِ أَيُّوبَ عَنْ عَبْدِ الله 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 الله 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 الله (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 (عَلَيْهما 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 الله (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-Momineenasws among the elite police and with him was a whip of hisasws having two branches to it. Heasws was striking with it upon the sellers of the eels, and the moray and the angles (Prohibited fishes), and heasws 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 himasws and said, ‘O Amir Al-Momineenasws! What is the army of the Clan of Marwan?’ So heasws 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 himasws. Then I followed himasws and did not cease missing hisasws footsteps until heasws sat in an open space of the Masjid. So I said to himasws, ‘O Amir Al-Momineenasws! What is the evidence of the Imamate? May Allahazwj have Mercy on youasws!’ So heasws said: ‘Bring to measws that pebble’, and heasws gestured by hisasws hand to a pebble. So I came over to himasws with it, and heasws imprinted in it with hisasws ring for me, then said to me: ‘O Hababa! Whenever a claimant claims the Imamate and heasws is able to imprint just as you saw, so know that heasws is an Imam of Obligatory obedience, and the Imamasws is such that nothing escapes from himasws which heasws wants’.

She said, ‘Then I left, until such times as Amir Al-Momineenasws passed away. So I went over to Al-Hassanasws, and heasws was in the seat of Amir Al-Momineenasws and the people were asking himasws. So heasws said: ‘O Hababa Al-Wailibiya!’ So I said, ‘Yes, my Masterasws!’ So heasws said: ‘Give me what is with you’. So I gave it (the imprinted) pebble, and heasws imprinted in it just as Amir Al-Momineenasws had imprinted (beforehand).

She said, ‘Then I went over to Al-Husaynasws and heasws was in the Masjid of Rasool-Allahsaww. So heasws 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 heasws said: ‘Give me what is with you’. So I gave the pebble to himasws, and heasws imprinted in it.

She said, ‘Then I went over to Aliasws Bin Al-Husaynasws, 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 himasws performing Ruk’u and Sajda, and was pre-occupied with the worship, so I despaired from the evidence. So heasws 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 heasws said: ‘As for what has passed, so yes, and as for what remains, so no’. Then heasws said to me: ‘Give me what is with you’. So I gave the pebble to him, and heasws imprinted in it for me.

Then I went over to Abu Ja’farasws, so heasws imprinted in it for me. Then I went over to Abu Abdullahasws, so heasws imprinted in it for me. Then I went over to Abu Al-Hassan Musaasws, so heasws printed in it for me. Then I went over to Al-Rezaasws, so heasws imprinted in it for me’.

And Hababa lived after that for nine months upon what Muhammad Bin Hisham mentioned.3

4ـ 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 (عَلَيْهم 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 وَالله وَإِنِّي لَمُنْذُ دَهْرٍ حَرِيصٌ عَلَى رُؤْيَتِهِ حَتَّى كَانَ السَّاعَةَ أَتَانِي شَابٌّ لَسْتُ أَرَاهُ فَقَالَ لِي قُمْ فَادْخُلْ فَدَخَلْتُ ثُمَّ نَهَضَ الْيَمَانِيُّ وَهُوَ يَقُولُ رَحْمَةُ الله وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ أَشْهَدُ بِالله إِنَّ حَقَّكَ لَوَاجِبٌ كَوُجُوبِ حَقِّ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) وَالائِمَّةِ مِنْ بَعْدِهِ صَلَوَاتُ الله 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 غَانِمِ 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 Muhammadasws and permission was given for a man from the people of Al-Yemen to see himasws. So there entered a man of plump and tall figure. He greeted upon himasws with ‘ بِالْوَلََيَ ’ the Wilayah, so heasws 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 Muhammadasws said: ‘This is from the children of the Bedouin woman, the owner of the pebble which myasws forefathersasws had imprinted therein with theirasws insignias, so it is engraved, and he has come with it intending that Iasws should imprint (myasws insignia) in it’. Then heasws said: ‘Give it!’ So he brought out a pebble and in one side of it was a smooth place. Abu Muhammadasws took it, then brought out hisasws 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-Hassanasws Bin Aliasws. So I said to the Yemeni, ‘Had you seen him (Abu Muhammadasws) before this, at all?’

So he said, ‘No, by Allahazwj, and I have been coveting for a long time upon seeing himasws, 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 Allahazwj have Mercy upon youasws all, the Peopleasws of the Household, [3:34] Offspring of one from the other. I testify with Allahazwj that yourasws right is an Obligatory like the Obligation of the right of Amir Al-Momineenasws and the Imamsasws from after himasws, may the Salawat of Allahazwj be upon themasws 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-Momineenasws and hisasws descendantsasws had imprinted, up to the time of Abu Al-Hassanasws (8th Imamasws)’.4

4ـ 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 (عَلَيْهما 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 (عَلَيْهما 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 (عَلَيْهما السَّلام) يَا عَمِّ لَوْ كُنْتَ وَصِيّاً وَإِمَاماً لاجَابَكَ قَالَ لَهُ مُحَمَّدٌ فَادْعُ الله أَنْتَ يَا ابْنَ أَخِي وَسَلْهُ فَدَعَا الله عَلِيُّ بن الحسين (عَلَيْهما 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 (عَلَيْهما 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 (عَلَيْهما 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 (عَلَيْهما 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’farasws having said: ‘When Al-Husaynasws was killed, Muhammad Bin Hanafiyya sent a message to Aliasws Bin Al-Husaynasws. So heasws isolated himselfasws with him, and he said to himasws, ‘يَا ابْنَ أَخِي ’ ‘O my nephewasws! Youasws have known that Rasool-Allahsaww handed over the successorship and the Imamate from after himsaww to Amir Al-Momineenasws, then to Al-Hassanasws, then to Al-Husaynasws, and yourasws fatherasws was killed, may Allahazwj be Pleased with himasws and Send Salawat upon hisasws soul, and heasws did not bequeath; and I am yourasws uncle and equivalent to yourasws fatherasws, and my birth is from Aliasws. With regards to my age and my precedence, I am more rightful with it than youasws are regarding yourasws young age. Therefore, do not dispute with me regarding the successorship and the Imamate, nor argue with me’.

So Aliasws Bin Al-Husaynasws said: ‘O uncle! Fear Allahazwj and do not claim what isn’t for you by right. Iasws hereby advise you not to become from the ignorant ones. O uncle! Myasws fatherasws, may the Salawat of Allahazwj be upon himasws, bequeathed to measws before heasws headed towards Al-Iraq and covenanted to measws regarding that before heasws was martyred, by some time, and these here are the weapons of Rasool-Allahsaww with measws. Therefore do not expose yourself to this matter, for Iasws fear of a reduction of the life-span upon you and the difficult conditions. Allahazwj Mighty and Majestic Made the successorship and the Imamate to be in the posterity of Al-Husaynasws. 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’farasws 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 Aliasws Bin Al-Husaynasws said to Muhammad Bin Al-Hanafiyya: ‘You begin and beseech to Allahazwj Mighty and Majestic and ask Himazwj to Cause the Stone to Speak to you, then ask’. So Muhammad beseeched in the supplication and asked Allahazwj, then called out to the Stone. But it did not answer him. So Aliasws Bin Al-Husaynasws said: ‘O uncle! Had you been a successorasws and an Imamasws, it would have answered you’.

So Muhammad said to himasws, ‘So youasws supplicate to Allahazwj, O my ‘ يا ابْنَ أَخِي ’ nephewasws, and ask Himazwj’. So Aliasws Bin Al-Husaynasws supplicated to Allahazwj with what heasws intended, then said: ‘Iasws ask you (Al-Hajr Al-Aswad), by the Oneazwj Who Made to be inside you the Covenant of the Prophetsas and the Covenant of the succesorsas and the Covenant of the people altogether, to inform us, who is the successorasws and the Imamasws after Al-Husayn Bin Aliasws?’

He (Imam Baqirasws) said: ‘So the Stone moved until it almost fell from its place. Then Allahazwj Mighty and Majestic Caused it to speak in clear Arabic language, and it said: ‘O Allahazwj! The successorship and the Imamate after Al-Husayn Bin Aliasws it to Aliasws Bin Ali Husayn Bin Ali Bin Abu Talibasws and a sonasws of the daughterasws of Rasool-Allahsaww!’

He (Imam Baqirasws) said: ‘So Muhammad Bin Ali (Al-Hanafiyya) left and he was acknowledging the Master-ship of Aliasws Bin Al-Husaynasws’.

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara, from Abu Ja’farasws, similar to it.5

6ـ 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 (عَلَيْهما 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 الْكُرْدِيِّ 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 وَالله 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 الله 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 الله 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 الله 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 الله (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 الارْبَعِينَ إِلَى الثَّمَانِينَ إِلَى مَا فَوْقَ ذَلِكَ فَقُلْتُ بِالارْطَالِ 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 الله 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-Allahsaww)’. So they said, ‘Abd Allah son of Al-Hassanasws’.

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-Allahsaww) 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 Peopleasws 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-Allahsaww)?’ So they said, ‘Abd Allah son of Al-Hassanasws’. 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’farasws Bin Muhammadasws, for heasws 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 himasws, was the envy’. So I said to him, ‘Woe be unto you! Heasws is the one I want’.

So I went until I came to hisasws house, and I knocked the door, and a slave of hisasws came out and he said, ‘Enter, O brother of (the clan of) Kalb!’ So, by Allahazwj, 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 heasws initiated me after I had greeted upon himasws, so heasws said to me: ‘Who are you?’ So I said within myself, ‘O Glory be to Allahazwj! Hisasws 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 himasws, ‘I am Al-Kalby, the genealogist’. So heasws struck hisasws hand upon hisasws forehead and said: ‘The equalisers with Allahazwj are lying and straying with a far straying, and are losing with evident losses. O brother of (the clan of) Kalb! Allahazwj 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 youasws’. So heasws 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 heasws 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’.

Heasws 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 heasws said: ‘Do you know these names?’ I said, ‘No, by Allahazwj! May I be sacrificed for youasws! So if youasws see fit, youasws could refrain from this, do so’. So heasws said: ‘But rather, Iasws (due to what) you said’. So I said, ‘I shall not repeat’. Heasws said: ‘Weasws shall not repeat then, and ask about what you came for’.

So I said to himasws, ‘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 heasws said: ‘Woe be unto you! Have you not read Surah Al-Talaq (Chapter 65)?’ I said, ‘Yes’. Heasws 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’. Heasws 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’. Heasws said: ‘You should refer it to the Book of Allahazwj and the Sunnah of Hisazwj Prophetsaww’. Then heasws 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 heasws said: ‘Ask’. I said, ‘What are youasws saying regarding the wiping upon the two shoes (during ablution)?’ So heasws smiled, then said: ‘When it will be the Day of Judgment, and Allahazwj 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 heasws turned towards me and heasws said: ‘Ask’. So I said, ‘Inform me about eating the eel’. So heasws said: ‘Allahazwj 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 heasws turned towards me and heasws said: ‘Ask and arise’. So I said, ‘What are youasws saying regarding Al-Nabeez’. So heasws 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 heasws said: ‘Shh! Shh! That is the stinking wine’. So I said, ‘May I be sacrificed for youasws! So which Nabeez do youasws mean?’ So heasws said: ‘The people of Al-Medina complained to Rasool-Allahsaww of the change of the water and the spoiling of their health, so hesaww 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 heasws 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 Allahazwj by loving the Progenyasws of this Household until he died’.6

7ـ 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 Abdullahasws. I and Sahib Al-Taaq and the people had gathered at Abdullah son of Ja’farasws, as being the master of the command after his fatherasws. 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 Abdullahasws that heasws 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 fatherasws 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 Allahazwj, the Murjiites are not saying this!’ So he raised his hands towards the sky and he said, ‘By Allahazwj! 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’farasws 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-Hassanasws. Then he left me alone and left, and there was a servant at the door who said to me, ‘ لِيَ ادْخُلْ رَحِمَكَ ه اللَُّ ’ ‘Enter, may Allahazwj have Mercy on you!’

So I entered, and there was Abu Al-Hassan Musaasws, and heasws said to me initiating from himasws: ‘Neither to the Murjiites, not to the Qadiriites, not to the Zaydiites, not to the Mu’tazilites, nor to the Khawarifites. To measws, to measws!’ So I said, ‘May I be sacrificed for youasws! Yourasws fatherasws has expired’. Heasws said: ‘Yes’. I said, ‘An expiry of death?’ Heasws said: ‘Yes’. I said, ‘So who is for us from after himasws?’ So heasws said: ‘If Allahazwj so Desires to Guide you, Heazwj will Guide you’. I said, ‘May I be sacrificed for youasws! Abdullah is alleging that he is the one from after his fatherasws’. Heasws said: ‘Abdullah intends that Allahazwj is not worshipped’.

He (the narrator) said, ‘I said, ‘May I be sacrificed for youasws! So who is for us from after himasws?’ Heasws said: ‘If Allahazwj so Desires to Guide you, Heazwj will Guide you’. I said, ‘May I be sacrificed for youasws! So youasws are himasws (the Imamasws of the time)?’ Heasws said: ‘Iasws 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 youasws! Is there an Imam over youasws?’ Heasws said: ‘No’.

So there entered something into me none knows except for Allahazwj Mighty and Majestic, a reverence for himasws and awe more than what I used to be overwhelmed with from hisasws fatherasws whenever I went over to himasws. Then I said to himasws, ‘May I be sacrificed for youasws! I (want to) ask youasws about what Iasws had asked yourasws fatherasws’. So heasws said: ‘Ask. Iasws shall inform you and do not broadcast, for if you were to broadcast, so there would be the slaughter’. So I asked himasws, and heasws was an ocean, not depleting.

I said, ‘May I be sacrificed for youasws! Yourasws Shias and the Shias of yourasws fatherasws are straying, so can I deliver to them and call them to youasws, and I would take it upon me for the concealment?’ Heasws 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 heasws gestured by hisasws hand to hisasws throat.

He (the narrator) said, ‘So I went out from hisasws 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 himasws and heard hisasws speech, and they both asked himasws, and cut-off to himasws (from the others) with the Imamate. Then we met the people in droves. So everyone who went over to himasws, 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

8ـ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ فُلانٍ الْوَاقِفِيِّ قَالَ كَانَ لِيَ ابْنُ عَمٍّ يُقَالُ لَهُ الْحَسَنُ بْنُ عَبْدِ الله 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 الله فَدُلَّنِي عَلَى الْمَعْرِفَةِ قَالَ فَأَخْبَرَهُ بِأَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) وَمَا كَانَ بَعْدَ رَسُولِ الله (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 وَالله 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 Musaasws, and heasws was in the Masjid.

So heasws saw him and gestured towards him and said to him: ‘O Abu Ali! How beloved it is to measws what you are in and it cheers measws except that there isn’t any ‘مَعْرِفَُ ’ understanding for you. Therefore, seek the understanding’. He said, ‘May I be sacrificed for youasws! And what is the understanding?’ Heasws said: ‘Go and ponder and seek the Hadeeth’. He said, ‘From whom?’ Heasws said: ‘ عَنْ فُقَهَاءِ أَهْلِ الْمَدِينَ ’ ‘From the jurists of the people of Al Medina, then present the Hadeeth unto measws’.

He (the narrator) said, ‘So he went, and wrote down (the Ahadeeth), then came over with it and recited it to himasws. So heasws 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-Hassanasws until heasws went out to a property of hisasws, so he met himasws in the road. So he said to himasws, ‘May I be sacrificed for youasws! I want to argue against youasws in front of Allahazwj, so indicate me upon ‘ الْمَعْرِفَ ’ the recognition’.

He (the narrator) said, ‘So heasws informed him of Amir Al-Momineenasws and what had occurred after Rasool-Allahsaww, and informed him of the matter of the two men (Abu Bakr and Umar). So he accepted from himasws, then said to himasws, ‘So who was after Amir Al-Momineenasws?’ Heasws said: ‘Al-Hassanasws, then Al-Husaynasws’, until heasws ended up to himselfasws. Then heasws was silent. So he said, ‘So who is he (the Imamasws) today?’ Heasws said: ‘If Iasws inform you, will you accept?’ He Said, ‘Yes, may I be sacrificed for youasws!’ Heasws said: ‘Iasws am heasws’.

He said: ‘So is there anything to evidence with it?’ Heasws said: ‘Go to that tree’, and heasws gestured towards Umm Gaylan (a type of tree), ‘and say to it, ‘Musaasws Bin Ja’farasws is telling you, ‘come to me’. He said, ‘So I went over to it and said it. By Allahazwj, it furrowed the ground with a furrowing until it stopped in front of himasws.

Then heasws 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

9ـ 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 Progenyasws of Muhammadsaww. So he said, ‘One day when I entered to perform Tawaaf of the grave of Rasol-Allahsaww, so I saw Muhammadasws Bin Ali Al-Rezaasws performing Tawaaf of it.

So I debated with himasws regarding the questions which were with me, so he extracted (the answers) to me. So I said to himasws, ‘By Allahazwj! I want to ask youasws a question and I, by Allahazwj, am too embarrassed from that’. So heasws said to me: ‘Iasws shall inform you before you even ask measws. You want to ask measws about the Imamasws’. So I said, ‘By Allahazwj! This is it’. So heasws said: ‘Iasws am heasws’. So I said, ‘It’s sign?’ So there was a staff in hisasws hand, and it spoke and said, ‘My owner is the Imamasws of this time, and heasws is the Divine Authority’.9

10ـ 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 وَالله 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 الله يَوْمَ الْقِيَامَةِ أَنَّكَ زَعَمْتَ أَنَّ عَبْدَ الله لَمْ يَكُنْ إِمَاماً فَوَضَعَ يَدَهُ عَلَى عُنُقِهِ ثُمَّ قَالَ لَهُ نَعَمْ احْتَجَّ عَلَيَّ بِذَلِكَ عِنْدَ الله 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 الله لَهُ أَجْرَ أَلْفِ شَهِيدٍ فَقُلْتُ فِي نَفْسِي وَالله 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-Rezaasws, and I, in those days, was a Waqifiite, and it was so that my father had asked hisasws fatherasws about seven questions and heasws hand answered six and withheld from the seventh. So I said (to myself), ‘By Allahazwj! I shall ask himasws about what my father asked hisasws fatherasws. So if heasws were to answer with the like of the answer of hisasws father, it would be proof’. So I asked himasws, and heasws answered with like the answer of hisasws fatherasws to my father regarding the six questions, and heasws did not increase in the answer with neither a (letter) ‘Waw’ nor a (letter) ‘Ya’, and heasws withheld from the seventh.

And my father had said to hisasws fatherasws, ‘I shall argue against youasws in the Presence of Allahazwj on the Day of Judgment. Youasws are claiming that Abdullah does not happen to be the Imam’. So heasws had placed hisasws hand upon his neck, then said to him: ‘Yes, argue against measws with that on the Day of Judgment in the Presence of Allahazwj Mighty and Majestic. So whatever was in it from a sin, so it would be upon myasws neck.

So when I bade himasws farewell, heasws said: ‘There isn’t anyone from ourasws Shias who is afflicted with an affliction or a complaint, so he is patient upon that, except that Allahazwj would Write to him the Recompense of a thousand martyrs’. So I said within myself, ‘By Allahazwj! 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 himasws, and there had (still) remained some pain from my pains. So I complained to himasws, and I said to himasws, ‘May I be sacrificed for youasws! My leg is hurting’ and I extended it in front of himasws. So heasws said to me: ‘There is nothing wrong upon this leg of yours, but show measws your correct leg’. So I extended it in front of himasws and heasws sought Refuge (with Allahazwj) 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

11ـ 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 وَالله لَيَجْعَلَنَّ الله 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 وَالله إِنَّهَا لآَيَةٌ عَظِيمَةٌ وَلَكِنْ كَيْفَ أَصْنَعُ بِمَا قَالَ أَبُو عَبْدِ الله (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 Aliasws Bin Musa Al-Rezaasws, and I said to himasws, ‘Can there happen to be two Imamsasws?’ Heasws said: ‘No, except that one of the two would be silent’. So I said to himasws, ‘It is that. Youasws are such that there isn’t a silent one for youasws’. And there had not happened the birth of Abu Ja’farasws for himasws yet. So heasws said to me: ‘By Allahazwj! Allahazwj would be Making from measws what the Truth and its people would be affirmed by and the falsehood and its people would be obliterated by’.

So there came for himasws, after a year, Abu Ja’farasws. So it was said to Ibn Qiyama (the narrator), ‘Does this sign not suffice for you?’ So he said, ‘But, by Allahazwj, it is a great sign, but how shall I deal with what Abu Abdullahasws said regarding hisasws son?’11

12ـ 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-Rezaasws is saying to you: ‘Send over to measws the Washy cloth which is with you’. So I said, ‘And who informed Abu Al-Hassanasws of my coming over here and I have just come, and there is not Washy cloth with me’.

So he returned to himasws and came back to me and said, ‘Heasws 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 heasws said it to be, and I found it in the lowest of the packets. So I sent it over to himasws’.12

13ـ ابْنُ فَضَّالٍ عَنْ عَبْدِ الله 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 الله بْنَ الْمُغِيرَةِ ادْخُلْ يَا عَبْدَ الله بْنَ الْمُغِيرَةِ فَدَخَلْتُ فَلَمَّا نَظَرَ إِلَيَّ قَالَ لِي قَدْ أَجَابَ الله دُعَاءَكَ وَهَدَاكَ لِدِينِهِ فَقُلْتُ أَشْهَدُ أَنَّكَ حُجَّةُ الله 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 Allahazwj! Youazwj 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-Rezaasws.

So I went over to Al-Medina and paused at hisasws door and said to the slave, ‘Tell your Masterasws that a man from the people of Al-Iraq is at the door’. So I heard hisasws call and heasws was saying: ‘Enter, O Abdullah Bin Al-Mugheira! Enter, O Abdullah Bin Al Mugheira!’ So I entered. So when heasws looked at me, heasws said: ‘Allahazwj has Answered your supplication and Guided you to Hisazwj Religion’. So I said, ‘I testify that youasws are the Divine Authority of Allahazwj and Hisazwj Trustee upon Hisazwj creatures’.13

14ـ الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَبْدِ الله قَالَ كَانَ عَبْدُ الله بْنُ هُلَيْلٍ يَقُولُ بِعَبْدِ الله 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’farasws 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-Hassanasws to ask himasws about that, and heasws was with me in one of the narrow streets. So when heasws was besides me, when heasws threw something towards me from hisasws 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

15ـ عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا ذَكَرَ اسْمَهُ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ قَالَ أَخْبَرَنَا مُوسَى بْنُ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ عُبَيْدِ الله بْنِ الْعَبَّاسِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ حَدَّثَنِي جَعْفَرُ بْنُ زَيْدِ بْنِ مُوسَى عَنْ أَبِيهِ عَنْ آبَائِهِ (عَلَيْهم السَّلام) قَالُوا جَاءَتْ أُمُّ أَسْلَمَ يَوْماً إِلَى النَّبِيِّ (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَهُوَ فِي مَنْزِلِ أُمِّ سَلَمَةَ فَسَأَلَتْهَا عَنْ رَسُولِ الله (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 الله إِنِّي قَدْ قَرَأْتُ الْكُتُبَ وَعَلِمْتُ كُلَّ نَبِيٍّ وَوَصِيٍّ فَمُوسَى كَانَ لَهُ وَصِيٌّ فِي حَيَاتِهِ وَوَصِيٌّ بَعْدَ مَوْتِهِ وَكَذَلِكَ عِيسَى فَمَنْ وَصِيُّكَ يَا رَسُولَ الله 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 الله (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 الله 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-Abbasasws Bin Aliasws Bin Abu Talibasws informed us saying, Ja’far Bin Zayd son of Musaasws, from hisasws fatherasws, from hisasws forefathersasws having said: ‘One day Umm Aslam came over to the Prophetsaww, and heasws was in the house of Umm Salmaas. So she asked heras about Rasool-Allahsaww. So sheas said: ‘Hesaww went out regarding some need and hesaww would be coming back after a while’.

So she waited in the presence of Umm Salmaas until hesaww came over. So Umm Aslam said, ‘May my father and my mother be (sacrificed) for yousaww, O Rasool-Allahsaww! I have read in books and I know every Prophetas and successoras. So Musaas, there was a successoras for himas during hisas lifetime and after hisas death. And similar to that was Isaas. So who is yoursaww successorasws, O Rasool-Allahsaww?’ So hesaww said to her: ‘O Umm Aslam! Mysaww successorasws during mysaww lifetime and after mysaww passing away is one’.

Then hesaww said to her: ‘O Umm Aslam! The one who does this deed of minesaww, so heasws is mysaww successorasws’. Then hesaww struck hissaww hand upon a pebble from the ground and crushed it by hissaww fingers and made it be like flour, then kneaded it, then imprinted by hissaww seal, then said: ‘The one who does this deed of minesaww, so heasws is mysaww successorasws during mysaww lifetime and after mysaww passing away’.

(So she said), ‘I exited from hissaww presence and went over to Amir Al-Momineenasws and I said, ‘May my father and my mother be (sacrificed) for youasws! Are youasws the successorasws of Rasool-Allahsaww?’ Heasws said: ‘Yes, O Umm Aslam! Then heasws struck hisasws hand upon a pebble, and heasws crushed as if it was flour, then kneaded it, and sealed it by hisasws insignia, then said: ‘O Umm Aslam! The one who does this deed of mineasws, so heasws is myasws successorasws’.

So I went over to Al-Hassanasws, and heasws was a boy, and I said to himasws, ‘O my Masterasws! Are you a successorasws of yourasws fatherasws?’ So heasws said: ‘Yes, O Umm Aslam!’ And heasws struck by hisasws hand and grabbed a pebble and did with the like of both theirasws deeds.

So I exited from hisasws presence and I went over to Al-Husaynasws, and I considered himasws of a small age, so I said to himasws, ‘May my father and my mother be (sacrificed) for youasws! Are you a successorasws of yourasws brotherasws?’ So heasws said: ‘Yes, O Umm Aslam! Bring me a pebble’. Then heasws did the like of theirasws deeds’.

So Umm Aslam lived until she met up with Aliasws Bin Al-Husaynasws after the martyrdom of Al-Husaynasws, upon hisasws return (from Al-Iraq). So she asked himasws, ‘Are youasws a successorasws of yourasws fatherasws?’ So heasws said: ‘Yes’. Then heasws did the like of theirasws deeds. May the Salawat of Allahazwj be upon all of themasws’.15

16ـ 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 (عَلَيْهما 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’farasws. Zayd son of Aliasws Bin Al-Husaynasws went to Abu Ja’far Muhammadasws Bin Aliasws, 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’farasws 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-Allahsaww, and due to what they are finding in the Book of Allahazwj 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’farasws said to him: ‘The obedience is an Imposition from Allahazwj 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 usasws and the cordiality is for the entirety (all of usasws), and the Command of Allahazwj Flows for Hisazwj 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 Allahazwj. So, do not be hasty, for Allahazwj does not Haste due to the hastiness of the servants, nor precede Allahazwj, for the afflictions would frustrate you and destroy you’.

He (the narrator) said, ‘So Zayd got angered during that, then said, ‘The Imamasws from us doesn’t sit in hisasws house and draw his curtains and discourage from the Jihad, but the Imamasws from is the one who defends hisasws possessions and does Jihad in the Way of Allahazwj as is rightful for the Jihad, and defends hisasws citizens and protects hisasws sanctity’.

Abu Ja’farasws 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 Allahazwj, or a proof from Rasool-Allahsaww, or you can strike an example with? Allahazwj Mighty and Majestic Permitted the Permissible and Prohibited the Prohibition, and Necessitated the necessities, and Struck examples, and Established the Sunnahs and Heazwj did not Make The rising Imamasws by Hisazwj Command as being doubtful with regards to what is Necessitated for himasws from the obedience, that heasws would precede a matter before its (rightful) time or heasws would struggle with regards to it before its resolution.

And Allahazwj 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 Allahazwj has Prohibited? And Heazwj 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 Heazwj Made the months to be of a known number, and Heazwj 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, Heazwj Made a place for it. And Heazwj Said: [2:235] and do not confirm the marriage tie until the writing is fulfilled. Thus, Heazwj Made a term for everything and for every term a writing.

Therefore, if you were upon a proof from your Lordazwj 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 Allahazwj would Punish the followers and the followed one to be humiliated and belittled.

Iasws seek Refuge with Allahazwj 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 Allahazwj and disobeyed Hisazwj Rasoolsaww and followed their own desires without a Guidance from Allahazwj and claimed the Caliphate without a proof from Allahazwj, nor any covenant from Hisazwj Rasoolsaww?

I seek Refuge with Allahazwj, O bother that you would happen to be crucified tomorrow by the rubbish dump’. Then hisasws eyes filled up and hisasws tears flowed, then heasws said: ‘Allahazwj is between usasws and the ones who tore down ourasws veils and fought against usasws of ourasws rights, and publicised ourasws secrets, and linked us to other than ourasws grandfathersaww, and said regarding usasws what weasws did not say regarding ourselvesasws’.16

17ـ بَعْضُ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ مُحَمَّدِ بْنِ رَنْجَوَيْهِ عَنْ عَبْدِ الله بْنِ الْحَكَمِ الارْمَنِيِّ عَنْ عَبْدِ الله 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 الله بْنِ الْحَسَنِ فَإِذَا هِيَ فِي نَاحِيَةٍ قَرِيباً مِنَ النِّسَاءِ فَعَزَّيْنَاهُمْ ثُمَّ أَقْبَلْنَا عَلَيْهِ فَإِذَا هُوَ يَقُولُ لابْنَةِ أَبِي يَشْكُرَ الرَّاثِيَةِ قُولِي فَقَالَتْ.

اعْدُدْ رَسُولَ الله 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 الله 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 اخْتِزَالَ مَنْزِلِهَا مِنْ دَارِ أَبِي عَبْدِ الله 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 مُتَّكٍ عَلَيَّ فَانْطَلَقْتُ مَعَهُ حَتَّى أَتَيْنَا أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) فَلَقِينَاهُ 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 فَوُقِّفْنَا 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 مِنْ 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 أَخْوَفَنِي 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 أَعْرَاءً 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 (عَلَيْهما السَّلام) فَإِنَّكَ إِذَا أَغْلَظْتَ عَلَيْهِ عَلِمُوا جَمِيعاً أَنَّكَ سَتُمِرُّهُمْ عَلَى الطَّرِيقِ الَّتِي أَمْرَرْتَ 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 تُكَلَّفَنَّ 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 مَإ؛ججّّ 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 لارِيدُ الْخُرُوجَ إِلَى الْبَادِيَةِ فَيَصُدُّنِي ذَلِكَ وَيَثْقُلُ عَلَيَّ حَتَّى تُكَلِّمَنِي فِي ذَلِكَ الاهْلُ غَيْرَ مَرَّةٍ وَلا يَمْنَعُنِي مِنْهُ إِلا 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 إِلا 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 إِلا 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 الْمَخْبَإِ 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 (عَلَيْهما 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 Aliasws Bin Al-Husaynasws Bin Aliasws Bin Abu Talibasws to console her for a son of her daughter. So we found her in the presence of Musa Bin Abdullah son of Al-Hassanasws, 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-Allahsaww and of our number after himsaww the Lion of God, and thirdly Abbas. And (of our) number is Aliasws 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 Muhammadsaww, and Hamzaas is from usasws,

and the polite ones Ja’farasws, and from usasws is Aliasws hissaww son-in-law and hissaww cousin, and hissaww horseman. That is the Purified Imamasws’.

So we stayed in her presence until the night almost came. Then Khadeeja said, ‘I heard my uncle Muhammad Bin Aliasws and heasws 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’farasws Bin Muhammadasws. 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 Allahazwj! I shall inform you all with the strangeness I saw with my father, may Allahazwj 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’farasws Bin Muhammadasws’. So he went, and he was leaning upon me. So I went with him until we came over to Abu Abdullahasws, and we met himasws coming out intending to go to the Masjid. So my father paused himasws and spoke to himasws. So Abu Abdullahasws said to him: ‘This is not the place for this. We shall meet up, if Allahazwj 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 himasws. So my father entered to see himasws and I was with him, and he initiated the speech. Then he said to himasws, ‘With regards to what youasws are saying, I know, may I be sacrificed for youasws, that the age is for me over youasws, and that among yourasws people there are ones who are older than youasws are, but Allahazwj Mighty and Majestic has Preceded merits for youasws which are not for anyone from yourasws people, and has Made youasws to be reliable due to what is known from yourasws righteousness, and what is known of yourasws status, if youasws respond to me, no one from yourasws companions would oppose me, and not two from the Qureysh would oppose me, nor any others’.

So Abu Abdullahasws said to him: ‘You will find others to be more obedient to you than measws, and there is no need for you with regards to measws. You should know that Iasws intended (to live) in the wilderness or was thinking of it, but Iasws found it too heavy of it, and Iasws intended the Hajj, but Iasws could not realise it except after exertion and exhaustion and difficulties upon myselfasws. Therefore you should seek someone else and ask him of that, and do not let him know that you came over to measws’.

So he said to himasws, ‘The people are extending their necks towards youasws and if youasws were to respond to me, no one would oppose me, and for youasws would be that youasws 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 youasws! What are youasws saying?’ So heasws said: ‘We shall meet up, Allahazwj Willing’. So he said, ‘Would it be upon what I like?’ So heasws said: ‘Upon what you like, Allahazwj 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 Abdullahasws 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 himasws. So we were seated in a corner of the room and my father went near to himasws and kissed hisasws head, then said, ‘May I be sacrificed for youasws! I have returned to youasws hoping, expecting, and I have unrolled my hopes and my expectation and begging for the realisation of my need’.

So Abu Abdullahasws said to him: ‘O son of myasws uncle! Iasws seek Refuge with Allahazwj from the exposure to this matter which you are indulging in, and Iasws 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-Husaynasws more rightful with it than Al-Hassanasws?’ So Abu Abdullahasws said: ‘May Allahazwj have Mercy on Al-Hassanasws and have Mercy on Al-Husaynasws. And how could you mention this?’ He said, ‘Because Al-Husaynasws, it was befitting for himasws when heasws was just that heasws should have made it (Imamate) to be in the eldest one from the sons of Al-Hassanasws’.

So Abu Abdullahasws said: ‘Alllahazwj Blessed and Hish, when Heazwj Revealed unto Muhammadsaww, Revealed unto himsaww with whatever Heazwj so Desired to and did not Command anyone from Hisazwj creatures, and Muhammadsaww instructed Aliasws with whatever hesaww so desired to, so heasws did whatever heasws was instructed with, and weasws are not saying with regards to it except what Rasool-Allahsaww said from his (Al-Husaynasws’s) veneration and hisasws ratification.

So, had hesaww instructed Al-Husaynasws that heasws should make it to be in the eldest one or transfer it to be in theirasws sons, meaning the successorship, heasws would have done that, and heasws is not with an accusation in ourasws presence with regards to hoarding it for himselfasws, and heasws was a Guardian (Wali) and he could have neglected that, but heasws accomplished whatever heasws had been instructed with, and heasws 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 Allahazwj Forgive you.

So if you were to obey measws, O son of myasws uncle, and listen to my speech, by Allahazwj the Oneazwj there is no god except for Himazwj, Iasws have advised you and ordered you, so how come Iasws do not see you doing what is the Command of Allahazwj from what is due?’ So my father was joyful during that.

So Abu Abdullahasws said to him: ‘By Allahazwj! 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 Allahazwj! 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 Talibasws altogether’.

So Abu Abdullahasws said to him: ‘What Iasws fear is that this couplet would happen to be attached to our companion, ‘You clothed yourself with straying in private’. No, by Alahazwj! 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 Allahazwj and have mercy on yourself and the sons of your father, for by Allahazwj, Iasws 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 Allahazwj! He would be killed by the doorway of Ashja’a between its houses. By Allahazwj! It is as if Iasws 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, ‘Heasws 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 measws, so let him seek the security during that from the Clan of Al-Abbas until Allahazwj Brings him the relief. And you know that this matter would not be completed and you know and weasws 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 Allahazwj would Make us to be needless of youasws and Heazwj would Return youasws or Join youasws up with the others, and youasws are not intending with this except to prevent others, and that youasws would become their reason to that (for not helping us)’. So Abu Abdullahasws said: ‘Allahazwj Knows what Iasws do not intend except to advise you and guide you, and there isn’t upon measws except for the trying’.

So my father arose, dragging his clothes in anger. So Abu Abdullahasws reached out to him And said to him: ‘Iasws am informing you that Iasws 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 measws and if you view that you should defend with that which is better, so do it.

By Allahazwj, Who, there is no god except for Himazwj, the Knower of the unseen and the seen, the Beneficent, the Merciful, the Greatest, the Exalted over Hisazwj creatures, you are beloved and Iasws would ransom you with myasws children, and by the most beloved ones to me, and by the most beloved ones of myasws family to me, and nothing equates with you in myasws presence. Therefore do not view that Iasws have deceived you’. So my father exited from hisasws 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-Allahsaww’.

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 Jibraeelas door, Abu Abdullahasws emerged unto them and the generality of hisasws robe was dragging in the ground. Then heasws emerged from the door of the Masjid and heasws said: ‘May Allahazwj Curse you all, O group of the Helpers!’ - three times. (Then said): ‘It was not upon this that Rasool-Allahsaww Covenanted with you nor did you all pledge allegiance to himsaww (upon this). But, by Allahazwj, I was careful, but it is as if Iasws have been overcome, and there is no repelling the Ordainment’.

Then heasws arose and grabbed one of hisasws slippers and inserted hisasws leg, and the other one was in hisasws hand, and the generality of hisasws robe was flowing in the ground. Then heasws entered into hisasws house, and was feverish for twenty nights. Heasws did not cease to weep during it day and night until weasws feared upon himasws. 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 Abdullahasws stood up from the Masjid, then went towards the carriage in which was Abdullah Bin Al-Hassan, intending to speak to himasws, but heasws was prevented with the most intense of the preventions, and guard pushed himasws away and said, ‘Stay away from this, may Allahazwj Stop youasws and others’. Then they entered them into an alleyway, and Abu Abdullahasws returned to hisasws 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’farasws Bin Muhammadasws, for if you are harsh upon himasws, they would all know that you will make them pass upon the path which you passed Abu Abdullahasws upon’. So it was not long before they came with Abu Abdullahasws until they paused himasws in front of him. So Isa Bin Zayd said to himasws, ‘Submit, youasws will be safe’.

So he (the narrator) said, ‘So Abu Abdullahasws said to him: ‘Are you initiating a new Prophet-hood after Muhammadsaww?’ So Muhammad said to himasws, ‘No, but pledge allegiance and be secure upon yourselfasws, and yourasws wealth, and yourasws children and you will not be encumbered with war’. So Abu Abdullahasws said to him: ‘Iasws am neither indulging in war nor fighting, and Iasws 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 myasws brother! Upon you is with the youth, and leave off from the elderly’. So Muhammad said to himasws, ‘How near it is what is between me and youasws in age’. So Abu Abdullahasws said to him: ‘Iasws 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 Allahazwj! It is inevitable that youasws must pledge allegiance’. So Abu Abdullahasws said to him: ‘O son of myasws brother! Iasws did not come seeking (worldly gains), nor a war, and Iasws wanted to go out to the wilderness, but that was difficult upon measws and heavy upon measws, to the extent that the family spoke to measws regarding that more than once, and nothing prevented measws from it except for (physical) weakness. By Allahazwj and the womb relationship, turn away from usasws and ourasws misfortune with you’.

So he said to himasws, ‘O Abu Abdullahasws! Abu Al-Dawaneeq, meaning Abu Ja’far (Al-Mansour the Caliph) has died!’ So Abu Abdullahasws said: ‘And what are you doing with measws and he has died?’ Heasws said: ‘I want the majesty with youasws’. Heasws said: ‘There is no way to what you are intending. By Allahazwj! Abu Ja’far (Al Mansour) has not died except if he has happened to have died the death of sleep’. He said, ‘By Allahazwj! Youasws will either pledge allegiance to me willingly or unwillingly, and there is no praise in yourasws pledging allegiance’. But heasws refused upon him with intense refusal, and he ordered with himasws to the prison.

So Isa Bin Zayd said to him, ‘But, if you were to throw himasws in the prison, and the prison has been ruined, and there is no lock upon it today. We fear that heasws might flee from it’. So Abu Abdullahasws smiled, then said: ‘There is neither a Might nor Strength except with Allahazwj, the Exalted, the Magnificent! Or do you think you will be imprisoning measws?’ He said, ‘Yes, by the Oneazwj Who Honoured Muhammadsaww with the Prophet-hood, I will be imprisoning youasws and will be intensely harsh upon youasws’.

So Isa Bin Zayd said, ‘Withhold himasws in the hide-out, and that is the house of Rayta today’. So Abu Abdullahasws said: ‘But, by Allahazwj, Iasws shall be saying (something) and Iasws will be ratified’. So Isa Bin Zayd said, ‘If you speak, I shall break yourasws mouth’. So Abu Abdullahasws said to him: ‘But, by Allahazwj, O bald one, O blue-eyed one! It is as if Iasws 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 Iasws think that when (someone) claps behind you, you will flee like the fleeing ostrich. So Muhammad rushed upon it with the rebuke, ‘Withhold himasws, and be severe upon himasws, and be harsh upon himasws’.

So Abu Abdullahasws said to him: ‘But, by Allahazwj, it is as if Iasws 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 Allahazwj, is your companion (who will kill you). May Allahazwj not have Mercy on his bones’.

So Muhammad said to himasws, ‘O Abu Abdullahasws! Youasws counted, but erred’, and Al-Surraqy Bin Sulkh Al-Howt stood up to himasws and pushed himasws in hisasws back until heasws entered into the prison, and they chose (plundered) whatever was for himasws from the wealth and whatever was for hisasws 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’farasws Bin Abu Talibasws, 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 Allahazwj! 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’farasws Bin Muhammadasws for me, so we can pledge allegiance together’. So he called Ja’farasws. So Ismail said to himasws, ‘May I be sacrificed for youasws! If youasws see it fit, youasws could clarify to him, then do so, perhaps Allahazwj would Refrain him from us’. Heasws said: ‘Iasws have decided that Iasws shall not speak to him, so let him view with regards to measws by his opinion’.

So Ismail said to Abu Abdullahasws, ‘I adjure youasws with Allahazwj! Do Youasws remember the day I came over to yourasws fatherasws Muhammad Bin Aliasws, and upon me were two yellow garments. So heasws looked at me for long, ane heasws wept. So I said to himasws, ‘What makes youasws weep?’ So heasws 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?’ Heasws 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-Hassanasws, being upon the Pulpit of Rasool-Allahsaww, 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 Abdullahasws said to him: ‘Yes, and this one (Muhammad), by the Lordazwj of the Kabah, does not Fast from the Month of Ramazan except for a few (days). Therefore trust Allahazwj, O Abu Al-Hassan, and may Allahazwj Magnify ourasws Recompense regarding you, and Keep well the ones whom you leave behind, and we are for Allahazwj and to Himazwj we are returning’.

He (the narrator) said, ‘The Ismail was carried away and Ja’farasws was returned to the detention. So, by Allahazwj, 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’farasws and freed hisasws 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 Abdullahasws 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 Allahazwj 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 Abdullahasws 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 Musaasws Bin Ja’farasws 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! Heasws informed me of this place, the fatherasws of this manasws’, and I gestured towards Musaasws Bin Ja’farasws. Musa Bin Abdullah said, ‘And I lied upon Ja’farasws with a lied, so I said to him (the Caliph), ‘And heasws instructed me that I should convey the greetings to you, and heasws 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 Musaasws Bin Ja’farasws, and from it Musaasws ordered with two thousand Dinars to be given to me, and heasws helped the generality of hisasws companions and helped me, so excellent was hisasws helping me. So wherever the sons of Muhammadasws Bin Aliasws Bin Al-Husaynasws are mentioned, so you should be saying, ‘May Allahazwj Send Salawat upon them, (as well as) Hisazwj Angels, and the bearers of Hisazwj Throne, and the Honourable Recorders, in particular Abu Abdullahasws with the best of that, and Recompense Musaasws Bin Ja’farasws with goodness from me, for I, by Allahazwj, am their slave, after Allahazwj’.17

18ـ 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, Musaasws Bin Ja’farasws called to the allegiance. So he went to himasws. So heasws said to him: ‘O son of myasws uncle! Do not encumber measws what the son of your uncle encumbered upon Abu Abdullahasws, so there would come out from measws what Iasws do not want, just as it came out from myasws fatherasws Abu Abdullahasws, and what you do not want would happen’.

So Al-Husayn said, ‘But rather, I shall present a matter to youasws, so if youasws want, enter into it, and if youasws dislike, I shall not burden it upon youasws, and Allahazwj is the Aider’. Then he bade himasws farewell. So Abu Al-Hassan Musaasws Bin Ja’farasws said to him when he bade himasws farewell: ‘O son of myasws 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 Allahazwj and to Himazwj we are returning. Your Reckoning is in the Presence of Allahazwj, 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 heasws had said’.18

19ـ وَبِهَذَا الاسْنَادِ عَنْ عَبْدِ الله بْنِ إِبْرَاهِيمَ الْجَعْفَرِيِّ قَالَ كَتَبَ يَحْيَى بْنُ عَبْدِ الله بْنِ الْحَسَنِ إِلَى مُوسَى بْنِ جَعْفَرٍ (عَلَيْهما 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 تَحَنُّنِكَ 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 مُشْتَرِكَيْنِ 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 لآِخِرَتِهِمْ حَتَّى يُفْسِدَ عَلَيْهِمْ مَطْلَبَ آخِرَتِهِمْ فِي دُنْيَاهُمْ وَذَكَرْتَ أَنِّي ثَبَّطْتُ 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 (عَلَيْهما السَّلام) وَقَعَ فِي يَدَيْ هَارُونَ فَلَمَّا قَرَأَهُ قَالَ النَّاسُ يَحْمِلُونِّي 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 Musaasws Bin Ja’farasws, ‘As for afterwards, So I hereby bequeath myself to fear Allahazwj, and by it I bequeath youasws, for it is a Bequest of Allahazwj among the former ones and Hisazwj Bequest among the later ones. They have informed me, the ones who came to me, from the supporters of Allahazwj upon Hisazwj Religion and (those who) spread Hisazwj obedience, with what has been from yourasws sympathy and yourasws abandonment (of us), and I had consulted regarding the claiming to the agreeable one from the Progenyasws of Muhammadsaww, and youasws had blocked it and yourasws fatherasws had blocked it from before youasws, and for long youasws have been claiming what is not for youasws, and youasws all extended yourasws hoped to what Allahazwj did not Give you. Thus, youasws followed desires and strayed, and I am cautioning youasws of what Allahazwj Cautioned Youasws from Himselfazwj of’.

So Abu Al-Hassan Musaasws Bin Ja’farasws wrote to him: ‘(This letter is) from Musaasws Bin Abu Abdullah Ja’farasws and Aliasws, both participants in the humbleness to Allahazwj and Hisazwj obedience, to Yahya Bin Abdullah Bin Hassan – As for afterwards, so Iasws caution you of Allahazwj and myselfasws and let you know of the pain of Hisazwj Punishment and the intensity of Hisazwj Retribution, and completion of Hisazwj Curse, and Iasws bequeath you and myselfasws with the fear of Allahazwj for it is the beautiful speech and the affirmation of the Bounties.

Your letter came to measws mentioning therein that Iasws am claiming, and so did myasws fatherasws from before, and you have not heard that from measws, 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 Iasws am blocking the people from you for myasws desire regarding what is in your hands. And If Iasws 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 Allahazwj Blessed and High Created the people with variations, of different instincts. So inform me about two words Iasws 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 Iasws shall proceed to you. Iasws 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 Allahazwj Favours upon you with a Favour and Hisazwj Grace, the kindness of the Caliph, may Allahazwj Cause him to remain, so he would grant you security and preserve regarding you the relationship of Rasool-Allahsaww. And the greetings be upon the follower of the Guidance. It has been Revealed unto usasws 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 Musaasws Bin Ja’farasws fell into the hands of Haroun (Al-Rashid the Caliph), So when he read it, said: ‘The people are carrying me to go against Musaasws Bin Ja’farasws and heasws is away from what heasws is being accused with’.19

82 ـ بَابُ كَرَاهِيَةِ التَّوْقِيتِ

Chapter 82 – The abhorrence of the timing (of the re-appearance of Imam Al Mahdiasws)

1ـ 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’farasws saying: ‘O Sabit! Allahasws Blessed and High has (Fixed) a time for this matter in (the year) seventy (A.H.). So when Al-Husaynasws was killed, the Wrath of Allahazwj Intensified upon the people of the earth, therefore Heazwj Delayed it to (the year) one hundred and forty (A.H.). So weasws narrated it to you all, but you broadcast the Hadeeth, and so you uncovered the covering of the veil; and Allahazwj did not Make a (specific) time for it after that with usasws. [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 Abdullahasws, so heasws said: ‘It has been like that’.20

2ـ 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 Abdullahasws when Mihzam came over to himasws and said to himasws, ‘May I be sacrificed for youasws! Inform me about this matter which we are awaiting, when would it be?’ So heasws said: ‘O Mihzam! The timers would be lying, and the hasteners would be destroyed, and the submitters would be saved’.21

3ـ 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 Abdullahasws, said, ‘I asked himasws about Al-Qaimasws, so heasws said: ‘The timers are lying! Weasws, the Peopleasws of the Household are not timing it’.22

4ـ أَحْمَدُ بِإِسْنَادِهِ قَالَ قَالَ أَبَى الله إِلا أَنْ يُخَالِفَ وَقْتَ الْمُوَقِّتِينَ.

Ahmad, by his chain, said,

‘Heasws said: ‘Allahazwj Refused except that Heazwj would be Opposing the timing of the timers’.23

5ـ 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’farasws, said, ‘I said, ‘Is there a (specific) time for this matter?’ So heasws said: ‘The timers would be lying! The timers would be lying! The timers would be lying! When (Prophet) Musaas went as a delegate to hisas Lordazwj, hisas appointment was for thirty days. So when Allahazwj Increased ten upon the thirty, hisas people said, ‘Musaas has broken hisas promise’. Thus, they did what they did. So when weasws narrate to you all with the Hadeeth and there comes what weasws had narrated with, so you should be saying, ‘Allahazwj Spoke the truth’. And when weasws narrated to you all with the Hadeeth, so there comes different to what weasws had narrated to you with, so you should be saying, ‘Allahazwj Spoke the truth’. You would be Recompensed twice’.24

6ـ 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 تَأَلُّفاً 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-Hassanasws 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, theyasws 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

7ـ 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 Abdullahasws having said: ‘We mentioned the kinship of the family of so and so in hisasws presence, so heasws said: ‘But rather, the people perished due to their haste for this matter. Allahazwj 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 ـ بَابُ التَّمْحِيصِ والِامْتِحَانِ‌

Chapter 83 – The vetting and the examination

1ـ 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 وَسْمَةً 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 Abdullahasws: ‘When Amir Al-Momineenasws was pledged allegiance to after the killing of Usman, heasws ascended the Pulpit and addressed with a sermon, he (Abu Abdullahasws) mentioned, saying therein: ‘Indeed! Your trials have returned as if these were on the day Allahazwj Sent Hisazwj Prophetsaww. By the Oneazwj Who Sent himsaww 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 Allahazwj! Iasws have not concealed and (have) specified, and Iasws did not lie with a lie, and Iasws had been Informed with this place and this day’.27

2ـ 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 Abdullahasws saying: ‘Woe be unto the tyrants of the Arabs from a matter which has drawn closer!’ I said, ‘May I be sacrificed for youasws! How many from the Arabs would be with Al-Qaimasws?’ Heasws said: ‘A small number’. I said, ‘By Allahazwj! Surely the ones who describe this matter are most of them’. Heasws 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

3ـ 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 Abdullahasws said to me: ‘O Mansour! This matter would not be coming to you all except after despair, and no, by Allahazwj, until you are differentiated, and no, by Allahazwj, until you are vetted, and no, by Allahazwj, until he becomes wretched, the one who is wretched, and he becomes fortunate, the one who is fortunate’.29

4ـ 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-Hassanasws saying: ‘[29:2] Do the people reckon that they will be left alone on saying, We believe, and they will not be Tested?’ Then heasws said to me: ‘What is ‘ الْفِتْنَ ’ the strife?’ I said, ‘May I be sacrificed for youasws! That which is with us is the strife regarding the Religion’. So heasws said: ‘They would be refined as gold is refined’. Then heasws said: ‘They would be purified just as gold is purified’.30

5ـ 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’farasws having said: ‘This Hadeeth of yours (of the rising of Al-Qaimasws) 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 usasws and ourasws Shias’.31

6ـ 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 Abdullahasws heard our speech. So heasws said to us: ‘In which thing (discussion) are you in? Far be it! Far be it! No, by Allahazwj! What you all are extending your eyes towards will not be happening until you are scrutinised! No, by Allahazwj! What you are extending your eyes towards will not be happening until you are differentiated! No, by Allahazwj! What you are extending your eyes towards will not be happening until after despair! No, by Allahazwj! 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 ـ بَابُ أَنَّهُ مَنْ عَرَفَ إِمَامَهُ لَمْ يَضُرَّهُ تَقَدَّمَ هذَا الْأَمْرُ أَوْ تَأَخَّرَ‌

Chapter 84 – The one who recognises his Imamasws, it would not harm him whether this matter (Rising of Al-Qaimasws) is brought forward or delayed

1ـ 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 Abdullahasws said: ‘Recognise your Imamasws, for you, when you have recognised, it would not harm you, the precedence of this matter or its delay’.33

2ـ 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 Abdullahasws about the Words of Allahazwj Blessed and High [17:71] The Day when We will Call every human being with their Imam. So heasws said: ‘O Fuzayl! Recognise your Imamasws, for you, when you recognise your Imamasws, it would not harm you whether this matter is brought forwards or is delayed. And the one who recognises his Imamasws, then dies before the rising of the Master of this Command, would be at the status of the one who was seated among hisasws soldiers. No! But, seated beneath hisasws flag’.

He (the narrator) said, ‘And heasws said: ‘Some of hisasws companions would be at the status of the ones who were martyred with Rasool-Allahsaww’.34

3ـ 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 Abdullahasws, ‘May I be sacrificed for youasws! When would the relief be?’ So heasws 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

4ـ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السِّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ الْخُزَاعِيِّ قَالَ سَأَلَ أَبُو بَصِيرٍ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) وَأَنَا أَسْمَعُ فَقَالَ تَرَانِي أُدْرِكُ الْقَائِمَ (عَلَيْهِ السَّلام) فَقَالَ يَا أَبَا بَصِيرٍ أَ لَسْتَ تَعْرِفُ إِمَامَكَ فَقَالَ إِي وَالله وَأَنْتَ هُوَ وَتَنَاوَلَ يَدَهُ فَقَالَ وَالله مَا تُبَالِي يَا أَبَا بَصِيرٍ أَلا تَكُونَ مُحْتَبِياً بِسَيْفِكَ فِي ظِلِّ رِوَاقِ الْقَائِمِ صَلَوَاتُ الله 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 Abdullahasws and I heard it, so he said, ‘Do youasws view that I shall come across Al-Qaimasws?’ So heasws said: ‘O Abu Baseer! Haven’t you recognised your Imamasws?’ So he said, ‘Yes, by Allahazwj, and youasws are himasws, and grabbed hisasws hand. So heasws said: ‘By Allahazwj! (Then) you should not care if you do not happen to be leaning by your sword in the shade of the alleyway of Al-Qaimasws, may the Salawat of Allahazwj be upon himasws’.36

5ـ 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 مِيتَةُ 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’farasws saying: ‘The one who dies there isn’t an Imamasws for him, so he would have died a death of the Pre-Islamic period (an unbeliever); and the one who dies while recognising his Imamasws, it would not harm him whether this matter is brought forwards or delayed; and the one who dies while recognising his Imamasws would be like the one who is with Al-Qaimasws in hisasws tent’.37

6ـ الْحُسَيْنُ بْنُ عَلِيٍّ الْعَلَوِيُّ عَنْ سَهْلِ بْنِ جُمْهُورٍ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ الله 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’farasws having said: ‘He would not be disadvantaged, the one who dies awaiting ourasws matter, if he could not die in the middle of the tent of Al-Mahdiasws and hisasws army’.38

7ـ 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 Abdullahasws saying: ‘Recognise the Sign (Imamasws)! So when you recognise himasws, it would not harm you whether this matter is brought forward or is delayed. Allahazwj 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 Imamasws would be like the one who would be in the tent of ‘ الْمُنْتَظَرِ ’ (The Expected oneasws)’.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 Allahazwj the Beneficent, the Merciful. The Praise is for Allahazwj Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadsaww and hissaww Purified Progenyasws, and greetings with abundant greetings.

85 ـ 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 Imamsasws, or some of themasws, and the one who affirms the Imamate for the one who is not rightful for it

1ـ 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’farasws, said, ‘I said to himasws, ‘The Words of Allahazwj Mighty and Majestic [39:60] And on the Day of Judgement you shall see those who lied against Allah; their faces having been blackened’. Heasws 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?’ Heasws said: ‘And even if he was an Alawiite’. I said, ‘And even if he was from the sons of Aliasws Bin Abu Talibasws?’ Heasws said: ‘And even if he was’.1

2ـ 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 Abdullahasws having said: ‘The one who claims the Imamate and he isn’t from its rightful ones, so he is an Infidel’.2

3ـ 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 الله 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 Abdullahasws, ‘May I be sacrificed for youasws! [39:60] And on the Day of Judgement you shall see those who lied against Allah’. Heasws 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 Fatimaasws)?’ Heasws said: ‘And even if he was a Fatimiide (from the children of Syeda Fatimaasws), Alawiite (from the children of Aliasws)’.3

4ـ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ دَاوُدَ الْحَمَّارِ عَنِ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ سَمِعْتُهُ يَقُولُ ثَلاثَةٌ لا يُكَلِّمُهُمُ الله يَوْمَ الْقِيَامَةِ وَلا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ مَنِ ادَّعَى إِمَامَةً مِنَ الله لَيْسَتْ لَهُ وَمَنْ جَحَدَ إِمَاماً مِنَ الله 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 Abdullahasws, said, ‘I heard himasws saying: ‘Three (people), Allahazwj will not be Speaking to them on the Day of Judgment, nor will Heazwj be Purifying them, and for them would be a painful Punishment – the one who alleges that he is an Imam (Appointed by) Allahazwj but it (the Imamate) isn’t for him, and the one who denies an Imamasws from Allahazwj, and the one who claims that there is a share for the two of them (number one and number two) in Al-Islam’.4

5ـ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ سِنَانٍ عَنْ يَحْيَى أَخِي أُدَيْمٍ عَنِ الْوَلِيدِ بْنِ صَبِيحٍ قَالَ سَمِعْتُ أَبَا عَبْدِ الله يَقُولُ إِنَّ هَذَا الامْرَ لا يَدَّعِيهِ غَيْرُ صَاحِبِهِ إِلا بَتَرَ الله 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 Abdullahasws saying: ‘This matter (Imamate) is such that anyone other than its (rightful) owner would not claim it except Allahazwj would Cut-off his life’.5

6ـ مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ مَنْ أَشْرَكَ مَعَ إِمَامٍ إِمَامَتُهُ مِنْ عِنْدِ الله مَنْ لَيْسَتْ إِمَامَتُهُ مِنَ الله كَانَ مُشْرِكاً بِالله.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Sinan, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who associates with an Imamasws in hisasws Imamate from the Presence of Allahazwj, the one whose Imamate isn’t from Allahazwj, would be an associater (Mushrik) with Allahazwj’.6

7ـ 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 Abdullahasws, ‘A man said to me, ‘If you were to recognise the last of the Imamsasws, it would not harm you if you do not recognise the first of the Imamsasws’. So heasws said: ‘May Allahazwj Curse this one, for Iasws hate him and do not recognise him! And, can the last one be recognised except with the first one?’.7

8ـ 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 Imamasws) about the Imamsasws. Heasws said: ‘The one who denies oneasws from the living ones, so he has denied the departed ones’.8

9ـ 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 himasws about the Words of Allahazwj 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 heasws said: ‘Have you ever seen anyone claiming that Allahazwj Commanded with the adultery, and drinking of the wine, or anything from these Prohibitions?’ So I said, ‘No’. So heasws said: ‘What are these immoralities that they are claiming that Allahazwj Commanded with these?’ I said, ‘Allahazwj and Hisazwj Guardianasws are more Knowing’.

Heasws said: ‘So this is regarding the tyrannical imams (leaders) who are claiming that Allahazwj Commanded them to be the imams (leaders) of the people. Allahazwj did not Command them with being their imams (leaders). Thus, Allahazwj Rebutted it upon them and Informed that they have said a lie upon Himazwj, and Heazwj Termed that as being an immorality from them’.9

10ـ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ أَبِي وَهْبِ 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-Salihasws (7th Imamasws) about the Words of Allahazwj 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 heasws said: ‘The Quran is such that for it there is an apparent and a hidden (meaning). So the entirety of what Allahazwj Prohibited in the Quran, it is the apparent, and the hidden from that are the tyrannical imams (leaders); and the entirety of what Allahazwj the Exalted Permitted in the Book, it is the apparent, and the hidden from that are the Imamsasws of the truth’.10

11ـ 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’farasws about the Words of Allahazwj 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 Allahazwj! They are the friends of so and so (Abu Bakr) and so and so (Umar). They are taking them as imams (leaders) besides whom Allahazwj had Made to be as the Imamsasws for the people.

Thus, due to that, Heazwj 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 Heazwj 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’farasws said: ‘By Allahazwj! They are the unjust imams (leaders) and their adherents’.11

12ـ الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَبِي دَاوُدَ الْمُسْتَرِقِّ عَنْ عَلِيِّ بْنِ مَيْمُونٍ عَنِ ابْنِ أَبِي يَعْفُورٍ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ ثَلاثَةٌ لا يَنْظُرُ الله إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ مَنِ ادَّعَى إِمَامَةً مِنَ الله لَيْسَتْ لَهُ وَمَنْ جَحَدَ إِمَاماً مِنَ الله 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 Abdullahasws saying: ‘Three (people), Allahazwj 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 Allahazwj and it isn’t for him, and the one who denies an Imamasws from Allahazwj, and the one who claims that for the two of them is a share in Al-Islam’.12

86 ـ بَابٌ فِيمَنْ دَانَ اللهَ عَزَّ وجَلَّ بِغَيْرِ إِمَامٍ مِنَ اللهِ جَلَّ جَلَالُهُ‌

Chapter 86 – Regading the one who makes it a Religion of Allahazwj Mighty and Majestic without an Imamasws from Allahazwj, Majestic is Hisazwj Majesty

1ـ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي نَصْرٍ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلام) فِي قَوْلِ الله عَزَّ وَجَلَّ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَواهُ بِغَيْرِ هُدىً مِنَ الله 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 Hassanasws regarding the Words of Allahazwj Mighty and Majestic [28:50] and who is more erring than he who follows his own desires without any Guidance from Allah?. Heasws said: ‘It means the one who takes his opinion as his Religion without an Imamasws from the Imamsasws of the Guidance’.13

2ـ 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 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’farasws saying: ‘Every one who makes it a Religion of Allahazwj with worship, striving in it himself, and there is no Imamasws from Allahazwj for him, so his efforts would be without Acceptance, and he would be straying in confusion, and Allahazwj 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 Allahazwj, O Muhammad, is the one from this community who wakes up in the morning, there being no Imamasws for him, from Allahazwj 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 Allahazwj, 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

3ـ 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 Abdullahasws, ‘I tend to mingle with the people, and I am frequently astounded from the people who are not in the guardianship (Wilayah) of youasws all (Imamsasws) 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 yourasws guardianship (Wilayah), there isn’t that trustworthiness for them, nor the loyalty and the truthfulness’.

He (the narrator) said, ‘Abu Abdullahasws 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 Allahazwj, nor is there any blame upon the one who makes it a Religion by the Wilayah of a Just Imamasws from Allahazwj’.

I said, ‘There is no Religion for those ones and there is no blame upon these ones?’ Heasws said: ‘Yes! There is no Religion for those ones and there is no blame upon these ones’.

Then heasws said: ‘Have you not listened to the Words of Allahazwj 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 Imamasws from Allahazwj.

And Heazwj 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 Allahazwj Mighty and Majestic, they exited from the light of Al-Islam due to their befriending them, to the darkness of the disbelief. Thus, Allahazwj 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

4ـ وَعَنْهُ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ حَبِيبٍ السِّجِسْتَانِيِّ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ قَالَ الله تَبَارَكَ وَتَعَالَى لاعَذِّبَنَّ كُلَّ رَعِيَّةٍ فِي الاسْلامِ دَانَتْ بِوَلايَةِ كُلِّ إِمَامٍ جَائِرٍ لَيْسَ مِنَ الله وَإِنْ كَانَتِ الرَّعِيَّةُ فِي أَعْمَالِهَا بَرَّةً تَقِيَّةً وَلاعْفُوَنَّ عَنْ كُلِّ رَعِيَّةٍ فِي الاسْلامِ دَانَتْ بِوَلايَةِ كُلِّ إِمَامٍ عَادِلٍ مِنَ الله 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’farasws having said: ‘Allahazwj Blessed and High Said: “Iazwj shall Punish every citizen in Al-Islam who makes it a Religion with the guardianship of every tyrannous imam (leader) who isn’t from Allahazwj and even if the citizen was righteous in his deeds, pious; and Iazwj shall Forgive every citizen in Al-Islam who makes it a Religion by the Wilayah of every Just Imamasws from Allahazwj, and even if the citizen was unjust within himself, a sinner’.16

5ـ عَلِيُّ بْنُ مُحَمَّدٍ عَنِ ابْنِ جُمْهُورٍ عَنْ أَبِيهِ عَنْ صَفْوَانَ عَنِ ابْنِ مُسْكَانَ عَنْ عَبْدِ الله بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ قَالَ إِنَّ الله لا يَسْتَحْيِي أَنْ يُعَذِّبَ أُمَّةً دَانَتْ بِإِمَامٍ لَيْسَ مِنَ الله وَإِنْ كَانَتْ فِي أَعْمَالِهَا بَرَّةً تَقِيَّةً وَإِنَّ الله لَيَسْتَحْيِي أَنْ يُعَذِّبَ أُمَّةً دَانَتْ بِإِمَامٍ مِنَ الله 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 Abdullahasws having said: ‘Allahazwj is not Embarrassed from Punishing a community which makes it a Religion with an imam (leader) who is not from Allahazwj and even if they were righteous in their deeds; and Allahazwj is too Embarrassed to Punish a community which makes it a Religion with an Imamasws from Allahazwj, and even if they were unjust, sinful, in their deeds’.17

87 ـ بَابُ مَنْ مَاتَ ولَيْسَ لَهُ إِمَامٌ مِنْ أَئِمَّةِ الْهُدى وَهُوَ مِنَ الْبَابِ الْأَوَّلِ‌

Chapter 87 – The one who dies and there isn’t an Imamasws for him from the Imamsasws of Guidance – and it is from the first chapter (above)

1ـ 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 الله (عَلَيْهِ السَّلام) يَوْماً وَقَالَ قَالَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) مَنْ مَاتَ وَلَيْسَ عَلَيْهِ إِمَامٌ فَمِيتَتُهُ مِيتَةُ جَاهِلِيَّةٍ فَقُلْتُ قَالَ ذَلِكَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَقَالَ إِي وَالله 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 Abdullahasws initiated us saying: ‘Rasool-Allahsaww said: ‘The one who dies and there isn’t an Imamasws over him, so his death would be a death of the ignorance (Pre-Islamic era)’. So I said, ‘Rasool-Allahsaww said that?’ Heasws said: ‘Yes, by Allahazwj, hesaww has said that?’ I said, ‘So everyone who dies and there isn’t an Imamasws for him, so his death would be the death of the ignorance (Pre-Islamic period)?’ Heasws said: ‘Yes’.18

2ـ الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ قَالَ حَدَّثَنِي عَبْدُ الْكَرِيمِ بْنُ عَمْرٍو عَنِ ابْنِ أَبِي يَعْفُورٍ قَالَ سَأَلْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) عَنْ قَوْلِ رَسُولِ الله (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 Abdullahasws about the Words of Rasool-Allahsaww: ‘The one who dies and there isn’t an Imamasws for him, so his death would be a death of the ignorance (Pre-Islamic period)’, I said, ‘A death of disbelief?’ Heasws said: ‘Death of straying’. I said, ‘So the one who dies today, and there isn’t an Imamasws for him, so his death would be a death of the ignorance (Pre-Islamic period)’.19

3ـ أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنِ الْفُضَيْلِ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ قَالَ قُلْتُ لابِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ رَسُولُ الله (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 Abdullahasws, ‘Rasool-Allahsaww said: ‘The one who dies without recognising his Imamasws, dies a death of the ignorance (Pre-Islamic period)’?’ Heasws said: ‘Yes’. I said, ‘Ignorance of not knowing (being uneducated) or ignorance of not recognising his Imamasws?’ Heasws said: ‘Ignorance of disbelief, and hypocrisy, and straying’.20

4ـ بَعْضُ أَصْحَابِنَا عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ الله الْحَسَنِيِّ عَنْ مَالِكِ بْنِ عَامِرٍ عَنِ الْمُفَضَّلِ بْنِ زَائِدَةَ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ قَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) مَنْ دَانَ الله 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 Abdullahasws said: ‘The one who makes it a Religion without listening from a Truthful one (Imamasws), Allahazwj would Necessitate the hardship to him; and the one who claims to have heard from a door other than which Allahazwj has Opened, so he is a Mushrik (who associates with Allahazwj), and that (the Truthful Imamasws) is the door of security upon the concealed secrets of Allahazwj’.21

88 ـ بَابٌ فِيمَنْ عَرَفَ الْحَقَّ مِنْ أَهْلِ الْبَيْتِ ومَنْ أَنْكَرَ

Chapter 88 – Regarding the one who recognises the truth from the Peopleasws of the Household and the one who denies

1ـ 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-Rezaasws saying: ‘Ali Bin Abdullah son of Al-Husayn Bin Aliasws Bin Al-Husaynasws Bin Aliasws Bin Abu Talibasws, and his wife and his sons are from the inhabitants of the Paradise’.

Then heasws said: ‘The ones who recognise this matter (Al-Wilayah), from the children of Aliasws and Fatimaasws, do not happen to be like the (ordinary) people’.22

2ـ 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 (عَلَيْهما 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-Hassanasws, ‘Inform me about the one who opposes youasws and does not recognise yourasws right, from the children of Syeda Fatimaasws. Would he and the rest of the people, be equal in the Punishment?’ So heasws said: ‘Aliasws Bin Al-Husaynasws was saying: ‘Upon them would be double the Punishment’.23

3ـ 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 Abdullahasws said to him, ‘I said to Abu Abdullahasws, ‘The denier of the matter (Al-Wilayah), from the Clan of Hashimas and others are equal?’ So heasws said to me: ‘No. Do not say, ‘the denier’, but say, ‘the rejecter (disbeliever)’, from the Clan of Hashimas and others’’.

Abu Al-Hassan (the narrator) said, ‘So I pondered in it and I remembered the Words of Allahazwj Mighty and Majestic regarding the brothers of Yusufas. [12:58] and he knew them, while they did not recognise him’.24

4ـ 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-Rezaasws saying to himasws, ‘The rejecter from you all and others, are they equal?’ So heasws said: ‘The rejecter from usasws, for him are two sins, and the good doer, for him are two good deeds (is doubled up)’.25

89 ـ بَابُ مَا يَجِبُ عَلَى النَّاسِ عِنْدَ مُضِيِّ الْإِمَامِ‌

Chapter 89 – What is Obligated upon the people during the passing away of the Imamasws

1ـ 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 Abdullahasws, ‘When there occurs upon the Imamasws an event (of death), how should the people deal with it?’ Heasws said: ‘Where (are they from) the Words of Allahazwj 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?’

Heasws 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 Imamasws is)?’26

2ـ 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 (عَلَيْهما 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 اصْطَفى‏ 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 الله 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 Abdullahasws about the words of the general Muslims that Rasool-Allahsaww said: ‘The one who dies and there isn’t an Imamasws for him dies the death of ignorance (Pre-Islamic period)’’.

So heasws said: ‘The truth, by Allahazwj!’ I said, ‘So if an Imamasws was to pass away and a man is at Khurasan not knowing who hisasws successorasws is, that would not be a leeway for him?’ Heasws said: ‘There is no leeway if the Imamasws, when heasws passes away, (Seeking) the Divine Authorityasws of hisasws successorasws, falls upon the ones who are with himasws in the city, and right of the number (of persons) upon the ones who are not in hisasws presence, when there reaches to them (the news).

Allahazwj 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?’ Heasws said: ‘Allahazwj 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 youasws such that the door is locked upon youasws and yourasws curain is drawn upon youasws, (and) youasws are not calling them to yourselfasws nor does there happen to be someone who can point them to youasws. So with what would they be recognising that?’ Heasws said: ‘By the Revealed Book of Allahazwj’.

I said, ‘So how is Allahazwj Majestic and Mighty Saying (it)?’ Heasws said: ‘Iasws see you have spoken regarding this before today’. I said, ‘Yes’. Heasws said: ‘Recall what Allahazwj has Revealed regarding Aliasws and what Rasool-Allahsaww said for himasws regarding Hassanasws and Husaynasws, and What Allahazwj specialised Aliasws with and what Rasool-Allahsaww said regarding himasws from hissaww bequest to himasws, and appointing himasws, and what would be hitting them, and the acknowledgment of Al-Hassanasws and Al-Husaynasws with that, and hissaww bequest to Al-Hassanasws and the submission of Al-Husaynasws to himasws by the Words of Allahazwj [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’farasws and they are saying, ‘How come it (Imamate) exceeded from the son of hisasws fatherasws, the one who had similar relationship like hisasws, and the one who was older than himasws, and was curtailed from the one who was younger than himasws?’ So heasws said: ‘The Masterasws of this command is recognised by three characteristics which do not happen to be in others than himasws – Heasws would be the closest of the people with the oneasws who was before himasws, and heasws would be hisasws successorasws, and with himasws would be the weapons of Rasool-Allahsaww and hissaww bequest, and (all) that is with measws, there is no disputing with regards to it’.

I said, ‘That is concealed out of fearing of the ruling authorities?’ Heasws said: ‘These do not happen to be in concealment except for it is an apparent proof that myasws fatherasws entrusted measws with whatever was there. So when the death presented itself, heasws said: ‘Call some witnesses for me’. So I called over four from Qureysh, among them being Nafau, a slave of Abdullah Bin Umar. Heasws said: ‘Write this,

what Yaqoubsaww bequeathed to hisas sons: [2:132] O my sons! Surely Allah has Chosen for you the Religion, therefore die not unless you are Muslims (submitters).

Iasws say: ‘And Muhammadasws Bin Aliasws bequeaths to hisasws sonasws Ja’farasws Bin Muhammadasws and instructs himasws that heasws should enshroud himasws in hisasws cloak which heasws used to pray the Friday Salat in, and that heasws turban himasws with hisasws turban, and that heasws should square hisasws grave and raise it (to) four fingers. Then heasws should isolate from himasws’.

So heasws said: ‘Then heasws folded it, then said to the witnesses: ‘Leave, may Allahazwj be Merciful to you all!’ So Iasws said after they had left: ‘What was in this, O fatherasws, that youasws had it witnessed upon?’ So heasws said: ‘Iasws disliked it that youasws be overcome and it should be said that heasws did not bequeath, therefore Iasws wanted that there should happen to be a proof for youasws. 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?’ Heasws said: ‘You can ask himasws, and heasws would explain it to you all’.27

3ـ 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 الله 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 Abdullahasws, ‘May Allahazwj Keep youasws well! Yourasws complaint (illness) has reached us and we are compassionate, so if youasws could let us know, or tell us who (is the Imamasws after youasws)?’ Heasws said: ‘Aliasws was a knowledgeable one, and the knowledge is inherited. So the knowledgeable one will not depart except that there would remain from after himasws, the oneasws who knows the like of hisasws knowledge or whatever Allahazwj so Desires’.

I said, ‘Is there a leeway for the people, when the knowledgeable oneasws passes away, except that they should recognise the oneasws who is after himasws?’ So heasws 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. Allahazwj 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 yourasws view of the one who dies during that?’ So heasws 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 Masterasws?’ Heasws said: ‘They would be granted the tranquillity, and the dignity, and the awe (in hisasws presence)’.28

90 ـ بَابٌ فِي أَنَّ الْإِمَامَ مَتى يَعْلَمُ أَنَّ الْأَمْرَ قَدْ صَارَ إِلَيْهِ‌

Chapter 90 – Regarding the Imamasws, when does heasws know that the command has come to himasws

1ـ 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 الله (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 وَالله مَاتَ فَقُلْتُ جُعِلْتُ فِدَاكَ إِنَّ شِيعَتَكَ يَرْوُونَ أَنَّ فِيهِ سُنَّةَ أَرْبَعَةِ أَنْبِيَاءَ قَالَ قَدْ وَالله الَّذِي لا إِلَهَ إِلا هُوَ هَلَكَ قُلْتُ هَلاكَ غَيْبَةٍ أَوْ هَلاكَ مَوْتٍ قَالَ هَلاكَ مَوْتٍ فَقُلْتُ لَعَلَّكَ مِنِّي فِي تَقِيَّةٍ فَقَالَ سُبْحَانَ الله 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-Hassanasws, (8th Imam) asws‘May I be sacrificed for youasws! Youasws have known of my cutting-off (from others) to yourasws fatherasws, then to youasws. Then I took an oath to himasws by the right of Rasool-Allahsaww, and the right of so and so, and so and so, until I ended up to himasws, with that, ‘Whatever youasws inform me with would not be coming out from me to anyone from the people’.

And I asked himasws about hisasws fatherasws (7th Imamasws), ‘Is heasws alive or has heasws passed away?’ So heasws said: ‘By Allahazwj! Heasws has passed away’. So I said, ‘May I be sacrificed for youasws! Yourasws Shias are reporting that in himasws were the Sunnahs of four Prophetsas’. Heasws said: ‘By Allahazwj, there being no god except Himazwj, heasws has passed away!’. I said, ‘Passing away of absence (Occultation) or passing away of death?’ Heasws said: ‘Passing away of death’.

So I said, ‘Perhaps you are observing dissimulation from me’. So heasws said: ‘Glory be to Allahazwj!’ I said, ‘So heasws bequeathed to youasws?’ Heasws said: ‘Yes’. I said, ‘So did heasws participate anyone else in it with youasws?’ Heasws said: ‘No’. I said, ‘So is there an Imamasws over youasws from yourasws brethren?’ Heasws said: ‘No’. I said, ‘So youasws are the Imamasws?’ Heasws said: ‘Yes’.29

2ـ 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-Rezaasws, ‘A man implied to yourasws brother Ibrahim and mentioned to him that yourasws fatherasws (7th Imamasws) is alive and youasws know of that what he knows’. Heasws said: ‘Glory be to Allahazwj! Rasool-Allahsaww passes away and Musaasws does not pass away? By Allahazwj! Heasws has passed away just as Rasool-Allahsaww has passed away, but Allahazwj Blessed and High, since Heazwj Captured (the soul of) Hisazwj Prophetsaww, did not cease to Come forward with this Religion upon the children of the non-Arabs, and Exchanging it away from the relatives of Hisazwj Prophetsaww and so on. So Heazwj Gave these ones and Prevented those ones.

Iasws 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 hisas brothers’.30

3ـ 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-Hassanasws, ‘They (people) are reporting from youasws regarding the passing away of Abu Al-Hassanasws (7th Imamasws), that a man said to you, ‘You knew of that (passing away of the 7th Imamasws in prison) by the words of Saeed’. So heasws said: ‘Saeed came after Iasws had known of it, before his coming’.

He (the narrator) said, ‘And I heard himasws saying: ‘Iasws divorced Umm Farwa, daughter of Is’haq, after the passing away of Abu Al-Hassanasws (7th Imamasws), by one day’. I said, ‘Youasws divorced her and youasws had known of the passing away of Abu Al-Hassanasws (7th Imamasws)?’ Heasws said: ‘Yes’. I said, ‘Before the proceeding of Saeed to youasws?’ Heasws said: ‘Yes’.31

4ـ 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-Rezaasws, ‘Inform me about the Imamasws, when does heasws know that heasws is the Imamasws, when it (news) reaches himasws that hisasws companion (the previous Imamasws) has passed away, or when heasws (actually) did pass away? For example, Abu Al-Hassanasws (7th Imamasws) passed away at Baghdad and youasws are over here’. Heasws said: ‘Heasws knows that when hisasws companion (the previous Imamasws) (actually) does pass away’. I said, ‘By which thing?’ Heasws said: ‘Allahazwj Inspires himasws’.32

5ـ 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 Muhammadasws (10th Imamasws) during the day in which Abu Ja’farasws (9th Imamasws) passed away, and heasws said: ‘We are for Allahazwj and to Himazwj we are returning’. Abu Ja’farasws has passed away’. So it was said to himasws, ‘And how did youasws know that?’ Heasws said: ‘Because such humbleness to Allahazwj entered into measws which Iasws had not recognised it (beforehand)’.33

6ـ 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 وَالله 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 وَالله 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 Ibrahimasws (7th Imamasws) instructed Abu Al-Hassanasws (8th Imamasws), when heasws was brought out with (to be imprisoned), that heasws (8th Imamasws) should sleep at hisasws door during every night for ever for as long as he (7th Imamasws) was alive, up to the time when hisasws news (of passing away) comes to himasws (8th Imamasws)’.

He (the narrator) said, ‘So every night we used to prepared the bed for Abu Al-Hassanasws at the corridor. Then heasws would come after Al-Isha and heasws would sleep. So when it would be the morning, heasws would leave to go to hisasws house. So it was upon this state for four years.

So when it was a night from the nights, heasws was delayed from us and we had prepared the bed for himasws, and heasws did not come as heasws used to come. So the dependants were apprehensive and a grievous matter entered into us due to hisasws delay. So when it was the morning, heasws came to the house and entered to the dependants and went to Umm Ahmad and said to her: ‘Bring that which myasws fatherasws had entrusted to you’. So she shrieked and slapped her face and tore her garment and said, ‘By Allahazwj, my Masterasws has passed away’.

So heasws 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 himasws a package and two thousand Dinars, or four thousand Dinars, and handed over the entirety of these to himasws, besides others, and she said, ‘Heasws had said to me, regarding what is between me and himasws, and she was affectionate in hisasws presence: ‘Protect these entrustment with you and do not notify anyone upon it until Iasws pass away. So when Iasws do pass away, so whoever from myasws sons comes to you seeking it from you, hand it over to him, and know that Iasws have passed away’. And, by Allahazwj, the sign of my Masterasws has come to me’.

So heasws took possession of that from her and instructed all of them to withhold until the news comes to them, and heasws left. So heasws did not repeat anything from the sleeping just as heasws used to do beforehand. And it was not long, except a few days, until there came the news of hisasws passing away. So we numbered the days and the lost time, and it was so that he (7th Imamasws) had passed away during the time in which Abu Al-Hassanasws did what heasws did from staying behind from the sleeping (in the corridor) and taking possession of what heasws took possession of’.34

91 ـ بَابُ حَالَاتِ الْأَئِمَّةِ عليهم‌السلام فِي السِّنِّ‌

Chapter 91 – States of the Imamsasws regarding the age

1ـ 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’farasws, ‘Was Isaas Ibn Maryamas, when heas spoke in the cradle, a Divine Authority of Allahazwj upon the people of hisasws era?’ So heasws said: ‘Heas was a Prophetas in those days, a Divine Authority of Allahazwj without being a Mursil. Have you not listened to hisas words when heas 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 heas was a Divine Authority upon Zakariyyaas in that state, and heas (Isaas) was in the cradle?’ So heasws said: ‘Isaas, in that state, was a Sign for the people and a Mercy from Allahazwj to Maryamas when heas spoke, so heas expressed on heras behalf, and heas was a Prophetas, a Divine Authority upon the ones who heard hisas speech in that state. Then heas was silent, so heas did not speak until two years passed by for himas, and it was so that Zakariyyaas was the Divine Authority of Allahazwj Mighty and Majestic upon the people after the silence of Isaas by two years.

Then Zakariyyaas passed away, so hisas sonas Yahyaas inherited himas, the Book and the Wisdom, and heas 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 Isaas reached the age of seven years, heas spoke with the Prophet-hood and the Messenger-ship when Allahazwj the Exalted Revealed unto himas. So Isaas 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 Allahazwj upon the people since the day Allahazwj Created Adamas and Settled himas in the earth’.

So I said, ‘May I be sacrificed for youasws! Was Aliasws a Divine Authority of Allahazwj and Hisazwj Rasoolsaww upon this community during the lifetime of Rasool-Allahsaww?’ So heasws said: ‘Yes, the day hesaww nominated himasws to the people and established himasws as a flag and called them to hisas Wilayah and ordered them with hisasws obedience’.

I said, ‘And was it so that the obedience to Aliasws was an Obligation upon the people during the lifetime of Rasool-Allahsaww and after hissaww passing away?’ So heasws said: ‘Yes, but heasws was silent, so heasws did not speak along with Rasool-Allahsaww, and it was so that the obedience to Rasool-Allahsaww was upon hissaww community and upon Aliasws during the lifetime of Rasool-Allahsaww, and it was so that the obedience for Aliasws was from Allahazwj and from Hisazwj Rasoolsaww upon the people, all of them, after the passing away of Rasool-Allahsaww, and it was so that Aliasws was wise, knowledgeable’.35

2ـ 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-Rezaasws, ‘We had asked youasws before Allahazwj Endowed Abu Ja’farasws (9th Imamasws) to youasws. So youasws were saying: ‘Allahazwj will Endow a boy unto measws’. So Allahazwj has (now) Endowed himas to youasws and our eyes are delighted. May Allahazwj not Show us yourasws day (of passing away). So if it does happen, to whom (should we look to)?’

So heasws gestured by hisasws hand towards Abu Ja’farasws, and heasws was standing in front of himasws’. So I said, ‘May I be sacrificed for youasws! This is a boy of three years old?’ Heasws said: ‘And nothing affects himasws from that. Isaas had stood with the Divine Authority and heas was a boy of three years old’.36

3ـ 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’farasws the 2nd, said, ‘I said to himasws, ‘They (people) are talking regarding the infancy of yourasws age’. So heasws said: ‘Allahazwj the Exalted Revealed unto Dawoodas that heas choose Suleymanas as the Caliph, and heas was a child pasturing sheep. So the worshippers of the Children of Israel and their scholars denied that. So Allahazwj 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 heasws would be the Caliph”. So Dawoodas informed them, and they said, ‘We agree and submit’’.37

4ـ عَلِيُّ بْنُ مُحَمَّدٍ وَغَيْرُهُ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُصْعَبٍ عَنْ مَسْعَدَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ الله (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 Abdullahasws. Abu Baseer said, ‘I went over to himasws and with me was a boy, guiding me, being of five years old, not having attained adulthood. So heasws said to me: ‘How would you be (reacting) when it is argued against you with the likes of his age?’ Or heasws said: ‘Or a successorasws upon you with the likes of hisasws age?’.38

5ـ 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 himasws, meaning Abu Ja’farasws about something from the matters of the Imamasws, and I said, ‘Can the Imamasws happen to be a boy of less than seven years old?’ So heasws 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

6ـ 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 (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-Hassanasws (8th Imamasws at Khurasan, and a speaker said to him, ‘O my Masterasws! If there occurs the event (of yourasws passing away), so to whom (show we look to)?’ Heasws said: ‘To Abu Ja’farasws myasws sonasws’. So it was as if the speaker was belittling the age of Abu Ja’farasws. So Abu Al-Hassanasws said: ‘Allahazwj Blessed and High Sent Isaas Ibn Maryamas as a Rasoolas, a Prophetas, as a owner of a Law, beginning at an age younger than that of Abu Ja’farasws’.40

7ـ 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 الله 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’farasws and heasws had come out to me. So I took to looking at himasws and went on looking at himasws to hisasws head and hisasws legs in order to be able to describe himasws to our companions in Egypt. While I was during that, heasws sat down and said: ‘O Ali! Allahazwj has Argued regarding the Imamate similar to what Heazwj Argued with regarding the Prophet-hood, so Heazwj 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 heas be Given the Wisdom and heas was a child, and it is allowed that Heazwj be Given it and heas was a man of forty years of age’.41

8ـ 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’farasws, ‘O my Masterasws! The people are denying upon youasws because of your young age’. So heasws said: ‘And what are they denying from that, the Words of Allahazwj Mighty and Majestic? Allahazwj Mighty and Majestic Said to Hisazwj Prophetsaww [12:108] Say: This is my way: I call to Allah, I and the one who follows me having insight. So, by Allahazwj, none followed himsaww except for Aliasws, and for himasws were nine years, and Iasws am a boy of nine years old’.42

92 ـ بَابُ أَنَّ الْإِمَامَ لَايَغْسِلُهُ إِلاَّ إِمَامٌ مِنَ الْأَئِمَّةِ عليهم‌السلام‌

Chapter 92 – The Imamasws is such that none can wash himasws (funeral wash) except an Imamasws from the Imamsasws

1ـ 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-Rezaasws, said, ‘I said to himasws, ‘They are arguing against us saying that the Imamasws is such that none can wash himasws (for funeral) except for (another) Imamasws. What would make them know who washed himasws? So what did you say to them?’ So I said, ‘May I be sacrificed for youasws! I said to them, ‘If my Masterasws says that heasws washed him (7th Imamasws) beneath the Throne of my Lordazwj, so heasws has spoken the truth, and if heasws says that heasws washed himasws in the surrounding of the earth, so heasws has spoken the truth’.

Heasws said: ‘Not like this’. So I said, ‘So what should I be saying to them?’ Heasws said: ‘Say to them that Iasws washed him (7th Imamasws)’. So I said, ‘Shall I say to them that youasws washed himasws?’ So heasws said: ‘Yes’. (Note – the 7th Imamasws passed away at Baghdad while 8th Imamasws 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-Rezaasws about the Imamasws washing the Imamasws. Heasws said: ‘Sunnah of Musaas Bin Imranas’.44

3ـ 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-Rezaasws, ‘The Imamasws is such that none can wash himasws (for funeral) except (another) Imamasws?’ So heasws said: ‘What would make you know who was present for hisasws washing? (The ones who) had attended it were better than those who were absent from it. Those who attended Yusufas in the well when hisas parents and hisas family were absent from himas’.45

93 ـ بَابُ مَوَالِيدِ الْأَئِمَّةِ عليهم‌السلام‌

Chapter 93 – The Coming (to the World) of the Imamsasws

1ـ عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَبْدِ الله 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 الله (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 ظَنَّتْ 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 وَأُنْشِىَ 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 Abdullahasws during the year in which heasws was Blessed with hisasws sonasws Musaasws. So when we encamped at Abwa, the lunch was placed for us, and it was so that whenever the meal was placed for hisasws 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 himasws, ‘(Lady) Hameeda is saying, ‘I have denied myself and have found what I found when it presented itself, and youasws had instructed me that I should not preceded youasws with this sonasws of yoursasws’. So Abu Abdullahasws arose and went along with the messenger.

So when heasws returned, hisasws companions said to himasws, ‘May Allahazwj Make us to be sacrificed for youasws! So what did youasws do from (Lady) Hameeda?’ Heasws said: ‘Allahazwj has Kept her safe and has Endowed a son unto measws, and heasws is the best one whom Allahazwj Created among Hisazwj creatures, and Hameeda informed measws about himasws with a matter, thinking that Iasws do not know of it, and Iasws was more knowing with it than her’.

I said, ‘May I be sacrificed for youasws! And what is that which (Lady) Hameeda informed youasws about?’ Heasws said: Sheasws informed himasws about the baby’s actions as soon as hisasws body touched the ground. The babyasws placed hisasws hands on the ground and raised hisasws head to the sky. So Iasws informed her that, that was a gesture of Rasool-Allahsaww and a gesture of the successorasws from after himsaww’.

So I said, ‘May I be sacrificed for youasws! And what is this from a gesture of Rasool-Allahsaww and a gesture of the successorasws from after himsaww?’ So heasws said to me: ‘It is, whenever it was the night in which myasws grandfatherasws 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 himasws with it and asked himasws to goto hisasws wife. So heasws did that, and myasws grandfatherasws was conceived.

And when it was the night in which myasws fatherasws was conceived, a comer came to myasws grandfather and quenched himasws just as he had quenched myasws father’sasws grandfather, and instructed himasws with the like of that which he had instructed himasws with. So heasws did that, and myasws fatherasws was conceived.

And when it was the night in which Iasws was conceived, a comer came to myasws fatherasws and quenched him with what he had quenched themasws, and instructed himasws with that which he had instructed themasws with. So heasws did that and Iasws was conceived.

And when it was the night in which myasws sonasws was conceived, a comer came to measws just as he had come to themasws and did with measws just as he had done with themasws. So Iasws stood with the Knowledge of Allahazwj and Iasws was joyful with what Allahazwj had Endowed to measws. So Iasws went (near my wife) and myasws sonasws was conceived. This new arrival, facing you all, so heasws, by Allahazwj, is your Masterasws from after measws.

And the seed of the Imamasws, is from what Iasws am informing you, and when the seed settles in the womb for four months and the spirit is established therein, Allahazwj Blessed and High Sends an Angel call Haywaan. So it write upon hisasws 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 heasws appears (and hisasws body touched the ground) heasws places hisasws hands on the floor and raises hisasws head to the sky. Placing his hands on earth is an indication of his taking possession of all the knowledge of Allahazwj that is sent from the heavens to earth. So a Caller Calls himasws from the middle of the Throne, from the Lordazwj of Mighty, from the high horizons, by hisasws name and the name of hisasws fatherasws.

He (the Caller) is saying: “O so and so! Be affirmed, established, for a great matter have Iazwj Created youasws! Youasws are my elite from Myazwj creatures, and the place of Myazwj secrets, and repository of Myazwj Knowledge, and Myazwj Trustee upon Myazwj Revelation, and Myazwj Caliph in Myazwj earth. For youasws and for the one who befriends youasws, Iazwj Obligate Myazwj Mercy, and Grant Myazwj gardens, and Permit Myazwj vicinity. Then, by Myazwj Might and Myazwj Majesty! The one who is inimical to youasws, Iasws shall Inflict the most intense of Myazwj Punishments, and even if Iasws were to Expand upon him in Myazwj world from the expansion of Myazwj sustenance!”

So when the voice terminates, the voice of the Caller, heasws answers Himazwj placing hisasws hand, raising hisasws 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’.

Heasws said: ‘So when heasws says that, Allahazwj Gives himasws 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 youasws! The Spirit, is he not Jibraeelas?’ Heasws said: ‘The Spirit, he is greater than Jibraeelas. Jibraeelas is from the Angels, and the Spirit, he is a creature greater than the Angels. Isn’t Allahazwj 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

2ـ مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ الله بْنِ الْقَاسِمِ عَنِ الْحَسَنِ بْنِ رَاشِدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ إِنَّ الله 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 Abdullahasws saying: ‘Allahazwj Blessed and High, when Heazwj Loves to Create the Imamasws, Commands the Angel. So he takes a drink from the water beneath the Throne and quenches himasws with it. So, from that, the Imamasws is Created, and heasws remains for forty days and nights in the belly of hisasws mother, not hearing the sounds. Then heasws hears the speech after that. So when the time comes (of hisasws appearance), that Angel is Sent, so he write between hisasws 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 Imamasws who was before himasws passes away, a beacon of light is raised for himasws. Heasws can look by it to the deeds of the creatures. Thus, it is by this that Allahazwj would Argue against Hisazwj creatures’.47

3ـ 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 Abdullahasws saying: ‘Allahazwj Mighty and Majestic, whenever Heazwj Intends to Create the Imamasws from the Imamsasws, Sends an Angel. So he takes a drink from the water beneath the Throne, then casts it, or hands it over to the Imamasws. So heasws drinks it, and heasws stays in the womb for forty days, not hearing the speech. Then heasws hears the speech after that. So when hisasws mother places himasws, Allahazwj 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 heasws does stand with this command, Allahazwj Raises for himasws a beacon in every city. Heasws can look with this to the deeds of the servants’.48

4ـ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ الرَّبِيعِ بْنِ مُحَمَّدٍ الْمُسْلِيِّ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (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 الله 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 Abdullahasws saying: ‘The Imamasws hears in the belly of hisasws mother. So when heasws comes (to the world), it is inscribed between hisasws 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 himasws, Allahazwj Makes a pillar of light to be for himasws. Heasws visualizes with it what is being done by the inhabitants of every city’.49

5ـ الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَبْدِ الله عَنِ ابْنِ مَسْعُودٍ عَنْ عَبْدِ الله 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 يُخْطِىُ 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’farasws saying: ‘Iasws heard myasws fatherasws saying: ‘The successorsasws are such that when theirasws 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 hisasws fatherasws.

Then, when heasws comes to the (world), heasws is in the seated (state), and after hisasws falling to the ground. So heasws does not miss the Qiblah by hisasws face wherever heasws might be facing. Then heasws sneezes three (times), gesturing by his fingers with the Praise, and hisasws (unbilical cord), being cut, being circumcised, and (with) his four upper teeth and lower teeth, and hisasws canines and hisasws bi-cuspids. And in front of himasws would be like a shining light of gold, and heasws would remain for hisasws day and hisasws night, with golden light flowing from his hands. And like that are the Prophetsas when theyas are born, and rather, the successorsas are an attachment from the Prophetsas’.50

6ـ 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 heasws said: ‘Do not be speaking regarding the Imamasws, for the Imamasws hears the speech while heasws is in the belly of hisasws mother. So when she places himasws, the Angel writes between hisasws 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 heasws does stand with the command, a beacon is raised for himasws in every city. Heasws looks from it to the deeds of the servants’.51

7ـ 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 الله بِهِ أَعْمَالَ تِلْكَ الْبَلْدَةِ قَالَ فَقَامَ ابْنُ فَضَّالٍ فَقَبَّلَ رَأْسَهُ وَقَالَ رَحِمَكَ الله يَا أَبَا مُحَمَّدٍ لا تَزَالُ تَجِي‏ءُ بِالْحَدِيثِ الْحَقِّ الَّذِي يُفَرِّجُ الله 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-Rezaasws and I said to himasws, ‘May I be sacrificed for youasws! The people are frequently (speaking) regarding the pillar (of light)’. So heasws 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’. Heasws said: ‘But, it is an Angel allocated with every city. Allahazwj Raises the deeds of that city with him’.

He (the narrator) said, ‘So Ibn Fazzal stood up and kissed his head and said, ‘May Allahazwj have Mercy on you, O Abu Muhammadasws! Youasws do not cease to come with the true Hadeeth by which Allahazwj Relieves from us’.52

8ـ عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَرِيزٍ عَنْ زُرَارَةَ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ لِلامَامِ 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 الله (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’farasws having said: ‘For the Imamasws there are ten signs – Heasws would be Blessed clean; circumcised; and when heasws falls upon the ground, would fall upon hisasws palms, raising hisasws voice with the two testimonies; and heasws would not be with impurity; and hisasws eyes would sleep but hisasws heart would not sleep; and heasws neither yawns nor stretch (hisasws limbs; and heasws sees from hisasws behind just as heasws sees from hisasws front; and hisasws 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 heasws wears the armour of Rasool-Allahsaww, it would be upon himasws 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 heasws would be a Muhaddath (the one whom the Angels discuss with), until the expiry of hisasws days’.53

94 ـ بَابُ خَلْقِ أَبْدَانِ الْأَئِمَّةِ وأَرْوَاحِهِمْ وقُلُوبِهِمْ عليهم‌السلام‌

Chapter 94 – The Creation of the Imamsasws, and their spirits and theirasws hearts

1ـ 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 Abdullahasws having said: ‘Allahazwj Created us from Illiyeen and Created ourasws souls from above that, and Created the souls of ourasws Shias from Illiyeen and Created their bodies from below that. So from the reason of that, there is a relationship between usasws and them, and their hearts incline towards us’.54

2ـ 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 الله (عَلَيْهِ السَّلام) قَالَ سَمِعْتُهُ يَقُولُ إِنَّ الله 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 الله 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 Abdullahasws, said, ‘I heard himasws saying: ‘Allahazwj Created usasws from the Light of Hisazwj Magnificence, then Imaged ourasws creation from treasured clay, hidden from beneath the Throne. So that Light dwelled in it. Thus, weasws were created as luminous human beings (بَشَراً نُورَانِيِّينَ). There has not been made any share for anyone else in the likes of which weasws have been created with.

And the souls of ourasws Shias were created from ourasws clay, and their bodies were created from the treasured, hidden clay, lower than that clay, and Allahazwj has not Made a share to be for anyone else in the likes of which they have been created from, except for the Prophetsas, and due to that weasws 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

3ـ 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 لله نَهَراً دُونَ عَرْشِهِ وَدُونَ النَّهَرِ الَّذِي دُونَ عَرْشِهِ نُورٌ نَوَّرَهُ وَإِنَّ فِي حَافَتَيِ النَّهَرِ رُوحَيْنِ مَخْلُوقَيْنِ رُوحُ الْقُدُسِ وَرُوحٌ مِنْ أَمْرِهِ وَإِنَّ لله 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 الله عَزَّ وَجَلَّ خَلَقَنَا مِنَ الْعَشْرِ طِينَاتٍ وَنَفَخَ فِينَا مِنَ الرُّوحَيْنِ جَمِيعاً فَأَطْيِبْ 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-Momineenasws, said, ‘Amir Al-Momineenasws said: ‘For Allahazwj there is a river below Hisazwj Throne, and below the river which is below Hisazwj Throne is a Light of Hisazwj Light, and in the two banks of the river are two created spirits – the Holy Spirit and a Spirit of Hisazwj Command; and Allahazwj has (therein) ten clays, five from the Paradise and five from the earth’. So heasws explained the gardens and explained the earth.

Then heasws said: ‘There is none from a Prophetas nor an Angel kneaded from after it except that in his is one of the two spirits, and Made the Prophetsaww to be from one of the two clays’.

I said to Abu Al-Hassanasws the 1st, ‘What is the kneading?’ So heasws said: ‘The creation of others than usasws the Peopleasws of the Household, for Allahazwj Mighty and Majestic Created us from the ten clays and Blew the Spirit into us from both the spirits together. Thus, Heazwj Aromatised the aroma with it’.

And others reported from Abu Al-Samit that heasws 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 Hussainasws).56

4ـ 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 الفُجَّارِ 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’farasws saying: ‘Allahazwj Created usasws from the High Illiyeel, and Created the hearts of ourasws Shias from what Heazwj Created usasws with, and Created their bodies from (a substance) below that. Therefore, their hearts tend to incline towards usasws because these have been created from what weasws have been created with’.

Then heasws 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.

(Heasws said): ‘And Heazwj Created ourasws 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 heasws 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 ـ بَابُ التَّسْلِيمِ وفَضْلِ الْمُسَلِّمِينَ‌

Chapter 95 – The The submission and the merits of the submitters

1ـ 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’farasws, ‘I left the ones in yourasws Wilayah differing, some of them disavowing from the others’. So heasws said: ‘And what have you to do with that? But rather, the people have been encumbered with three (matters) – recognising the Imamsasws, and the submission to themasws with regards to whatever is referred to them, and the referring to themasws in whatever they are differing in’.58

2ـ 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 وَآلِه) 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 Abdullahasws said: ‘If a people were to worship Allahazwj as One, there being no associates for Himazwj, 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 Allahazwj has Done or Rasool-Allahsaww 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 heasws 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 Abdullahasws said: ‘It is upon you with the submission’.59

3ـ 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 الله (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 وَالله الاخْبَاتُ قَوْلُ الله 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 Abdullahasws, said, ‘I said to himasws, ‘Among us there is a man called Kuleyb. So there does not come anything from youasws except that he says, ‘I submit’. So we named him as ‘Kuleyb the submitter’. So (the Imamasws) paid tribute to him, then said: ‘Do you know what the submission is?’ So we were silent. So heasws said: ‘It, by Allahazwj, is the humbleness in the Words of Allahazwj Mighty and Majestic [11:23] Surely, the ones who believe and do righteous deeds and humble themselves to their Lord’.60

4ـ الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ أَبَانٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ ابي جعفر (عَلَيْهِ السَّلام) فِي قَوْلِ الله 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’farasws regarding the Words of Allahazwj Blessed and High [42:23] and whoever earns good, We Give him more of good therein. Heasws said: ‘The earning, is the submission to usasws, and the truthfulness upon usasws, and that he would not be lying upon usasws’.61

5ـ عَلِيُّ بْنُ مُحَمَّدِ بْنِ عَبْدِ الله 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’farasws said: ‘[23:1] Successful indeed are the Believers. ‘Abu Ja’farasws said: ‘[23:1] Successful indeed are the Believers. Do you know who they are?’ I said, ‘Youasws are more knowing’. Heasws 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

6ـ 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 Abdullahasws, (the narrator says) ‘I heard himasws 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 Progenyasws of Muhammadsaww regarding whatever was kept secretive and whatever was announced, and regarding whatever reached me from themasws and regarding whatever did not reach me’.63

7ـ 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’farasws having said: ‘Allahazwj has Addressed Amir Al-Momineenasws in Hisazwj Book’. I said, ‘In which place?’ Heasws said: ‘In Hisazwj 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

8ـ 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 Abdullahasws about the Words of Allahazwj 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. Heasws said: ‘They are the submitters to the Progenyasws of Muhammadsaww, 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 ـ بَابُ أَنَّ الْوَاجِبَ عَلَى النَّاسِ بَعْدَ مَا يَقْضُونَ مَنَاسِكَهُمْ أَنْ يَأْتُوا الْإِمَامَ فَيَسْأَلُونَهُ عَنْ مَعَالِمِ دِينِهِمْ ويُعْلِمُونَهُ وَلَايَتَهُمْ ومَوَدَّتَهُمْ لَهُ

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

1ـ 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’farasws, said, ‘Heasws looked at the people performing Tawaaf around the Kabah, so heasws 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 usasws so they should let usasws know of their Wilayah and their cordiality, and they should present their help for usasws’. Then heasws recited this Verse [14:37] therefore make the hearts of some people yearn towards them’.66

2ـ 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’farasws, and heasws saw the people at Makkah and what they were doing. So heasws said: ‘Their deeds are like the deeds of the Pre-Islamic period. But, by Allahazwj, 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 usasws and they should inform usasws of their Wilayah and present their help to usasws’.67

3ـ 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’farasws and heasws was entering and I was exiting, and heasws grabbed me by my hand, then faced the House (Kabah), so heasws 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 usasws, and they should let usasws know of their Wilayah for usasws, and these are the Words of Allahazwj [20:82] And I am Forgiving to him who repents and believes and does righteous deeds, then follows the right Guidance’. Then heasws gestured by hisasws hand to hisasws chest (and said): ‘To ourasws Wilayah’.

Then heasws said: ‘O Sadeyr! Shall Iasws show you the blockers from the Religion of Allahasws?’ Then heasws looked towards Abu Haneefa and Sufyan Al-Sowry at that time, and they had a circle (of people) in the Masjid, so heasws said: ‘They are the blockers from the Religion of Allahazwj, without any Guidance from Allahazwj 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 Allahazwj Blessed and High and about Hisazwj Rasoolsaww until they would come to usasws. So weasws would inform them about Allahazwj Blessed and High and about Hisazwj Rasoolsaww’.68

97 ـ بَابُ أَنَّ الْأَئِمَّةَ تَدْخُلُ الْمَلَائِكَةُ بُيُوتَهُمْ وتَطَأُ بُسُطَهُمْ وتَأْتِيهِمْ بِالْأَخْبَارِ عليهم‌السلام‌

Chapter 97 – The Imamsasws are such that the Angels come over to them and tread their furnishings and come to themasws with the news

1ـ 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 Abdullahasws, and find that perhaps the meal would have been raised and I would not see it in front of himasws. So when I would enter, heasws would call for it, so I would attain with himasws 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 himasws and I informed him that whenever I ate with himasws I am not harmed by it. So heasws said: ‘O Abu Sayyar! You are eating the food of the righteous peopleasws. Then Angels shake their hands upon theirasws furnishings’. I said, ‘And they appear to youasws all (Imamsasws)?’ So heasws wiped hisasws hands upon one of hisasws children and heasws said: ‘They are kinder with ourasws children than weasws are with them’.69

2ـ 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 Abdullahasws having said: ‘O Husayn!’ and heasws struck hisasws hand to a cushion in the house, (then said): ‘A cushion, the Angels having had leaned upon it for long and sometimes weasws tend to find their fluff (from their wings)’.70

3ـ 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 (عَلَيْهما 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 Aliasws Bn Al-Husaynasws, and I was withheld in the room for a while. Then I entered the room and heasws was picking up something and heasws inserted hisasws hand from behind the curtain, and the one who was in the room took it’. So I said, ‘May I be sacrificed for youasws! This which I saw youasws pick up, which things was it?’ So heasws said: ‘Remnant from the fluff of the Angels. Weasws gather it when they are around usasws to make it to amuse ourasws children’. So I said, ‘May I be sacrificed for youasws! And they (Angels) tend to come to youasws?’ So heasws said: ‘O Abu Hamza! They tend to crowd upon ourasws cushions’.71

4ـ 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-Hassanasws, said, ‘I heard himasws saying: ‘There is none from an Angel whom Allahazwj Causes to descend regarding a matter what he descends for, except that he begins with the Imamasws. So he displays that upon himasws, and the interchange of the Angels (their coming and going), is from the Presence of Allahazwj Blessed and High, to the Masterasws of this Command’.72

98 ـ بَابُ أَنَّ الْجِنَّ يَأْتِيهِمْ فَيَسْأَلُونَهُمْ عَنْ مَعَالِمِ دِينِهِمْ ويَتَوَجَّهُونَ فِي أُمُورِهِمْ عليهم‌السلام‌

Chapter 98 – The Jinn come to them (Imamsasws), so they are asking themasws about the information of their Religion, and they are betaking to their orders

1ـ 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 الْجَرَادُ 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 وَالله 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’farasws regarding some of what I used to go to himasws for, so heasws 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 Allahazwj, I had never been so awed by the beauty of the group.

So when I went over to himasws, heasws said to me: ‘Iasws see that Iasws have been difficult upon you’. I said, ‘Yes, by Allahazwj! 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 heasws said: ‘O Sa’d! You saw them?’ I said, ‘Yes’. Heasws said: ‘They are your brethren from the Jinn’. So I said, ‘They come to youasws?’ Heasws said: ‘They do come to usasws, asking usasws about the information of their Religion, and their Permissible and their Prohibitions’.73

2ـ عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ إِبْرَاهِيمَ بْنِ إِسْمَاعِيلَ عَنِ ابْنِ جَبَلٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ كُنَّا بِبَابِهِ فَخَرَجَ عَلَيْنَا قَوْمٌ أَشْبَاهُ الزُّطِّ عَلَيْهِمْ أُزُرٌ وَأَكْسِيَةٌ فَسَأَلْنَا أَبَا عَبْدِ الله (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 Abdullahasws having said: ‘We were at hisasws door, so a group came out to us resembling the gypsies. Upon them were loincloths and a covering. So we asked Abu Abdullahasws about them, and heasws said: ‘They are your brethren from the Jinn’.74

3ـ 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’farasws wanting the permission to see himasws, 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’farasws, and I said, ‘May I be sacrificed for youasws! Yourasws 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 heasws said: ‘And do you know who they are, O Sa’ad?’ I said, ‘No’. So heasws said: ‘They are your brethren from the Jinn. They come to usasws, and they ask us about their Permissible and their Prohibitions and the information of their Religion’.75

4ـ 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’farasws ordered me to deal with a need of hisasws 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’farasws’. So I said, ‘When did heasws, 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’farasws and met up with himasws, and I said to himasws, ‘A man came over to me with yourasws letter and its ink was still wet’. So heasws said: ‘O Sadeyr! For us there are servants from the Jinn. So whenever weasws intend the quickness, weasws send them’.

And in another report, heasws said: ‘For usasws there are followers from the Jinn just as there are followers from the human beings. So, whenever weasws intend a matter, weasws send them’.76

5ـ 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 الْحَطَبِ 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 إِنَّكِ 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-Rezaasws pausing upon the door of Al-Hatab and heasws was whispering and I couldn’t see anyone (else). So I said, ‘O my Masterasws! Whom are youasws whispering to?’ So heasws said: ‘This is Aamir Al-Zahraby (a Jinn). He has come to measws to ask measws and complain to me’. So I said, ‘My Masterasws! I would love to hear his speech’. So heasws said to me: ‘You, if you were to listen to it, would have fever for a year’. So I said, ‘O my Masterasws! I would love to hear him’. So heasws 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

6ـ 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’farasws having said: ‘While Amir Al-Momineenasws 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-Momineenasws 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-Momineenasws. But, Amir Al-Momineenasws gestured towards it that it should pause until heasws is free from hisasws sermon.

And when heasws was free from hisasws sermon, heasws turned towards it and heasws 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 yourasws view, and so I have come to you, O Amir Al-Momineenasws! So what are youasws ordering me with, and what is yourasws view?’

So Amir Al-Momineenasws said to it: ‘Iasws command you with the fear of Allahazwj, and when you leave, so you should stand in the place of your father among the Jinn, for you are (now) myasws Caliph upon them’. So Amro bade farewell to Amir Al-Momineenasws and left, and he was hisasws Caliph upon the Jinn’.

So I said to himasws, ‘May I be sacrificed for youasws! So does Amro come to you, and is that An Obligation upon him?’ Heasws said: ‘Yes’.78

7ـ 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’farasws. Then we bade himasws farewell and went out from himasws, 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 Aliasws to Jabir Bin Yazeed, and its black ink was still wet.

So he said to him, ‘When did my Masterasws 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 Allahazwj, 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 Allahazwj 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 Allahazwj 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 ـ بَابٌ فِي الْأَئِمَّةِ عليهم‌السلام أَنَّهُمْ إِذَا ظَهَرَ أَمْرُهُمْ حَكَمُوا بِحُكْمِ دَاوُدَ وآلِ دَاوُدَ ولَايَسْأَلُونَ الْبَيِّنَةَ، عَلَيْهِمُ السَّلَامُ والرَّحْمَةُ والرِّضْوَانُ

Chapter 99 – Regarding the Imamsasws that theyasws, when theirasws command appears, theyasws would be judging by the judgment of Dawoodas and the Progeny of Dawoodas, and theyasws would not be asking for the proof, upon themasws be the greetings, and the Mercy, and the (Divine) Pleasure.

1ـ 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’farasws 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 Imamasws?’ So I said, ‘My Imamsasws are the Progenyasws of Muhammadsaww’. So he said, ‘You are destroyed and will cause others to be destroyed. Did I and you not hear Abu Ja’farasws saying: ‘The one who dies and there isn’t an Imamasws 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 Abdullahasws, and Allahazwj Graced me with the recognition. So I said to Abu Abdullahasws, ‘Salim said to me, such and such’. So heasws said: ‘O Abu Ubeyda! It is such that heasws does not die from usasws, and dying one, until there replaces himasws from after himasws, the oneasws who does similar to hisasws deeds, and by a way of hisasws ways, and calls to what heasws used to call to.

O Abu Ubeyda! It was not prevented, what was Given to Dawoodas that it be Given to Suleymanas’. Then heasws said: ‘When the Qaimasws of the Progenyasws Muhammadsaww rises, heasws would judge by the judgment of Dawoodas and Suleymanasws, not asking for proof’.80

2ـ 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 Abdullahasws saying: ‘The world will not go away until there comes out a man from measws, judging by the judgment of the Progeny of Dawoodas, and not asking for proof, giving every soul its right’.81

3ـ 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 Abdullahasws, ‘With what are youasws judging with when youasws are judging?’ Heasws said: ‘By the Judgment of Dawoodas. So when the thing is referred to usasws which isn’t with usasws, weasws receive it by the Holy Spirit’.82

4ـ 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 (عَلَيْهما 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 Aliasws Bin Al-Husaynasws, said, ‘I asked himasws, ‘With which Judgment are youasws judging?’ Heasws said: ‘Judgment of the Progeny of Dawoodas. So if something isn’t with usasws, weasws receive it by the Holy Spirit’.83

5ـ 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 Abdullahasws, ‘What is the status of the Imamsasws?’ Heasws 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 youasws all (Imamsasws) judging?’ Heasws said: ‘By the Judgment of Allahazwj, and judgment of the Progeny of Dawoodas, and judgment of Muhammadsaww, and weasws receive it by the Holy Spirit’. 84

100 ـ بَابُ أَنَّ مُسْتَقَى الْعِلْمِ مِنْ بَيْتِ آلِ مُحَمَّدٍ عليهم‌السلام‌

Chapter 100 – The Knowledge is derived from the Houshold of the Progenyasws of Muhammadsaww

1ـ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ قَالَ حَدَّثَنَا يَحْيَى بْنُ عَبْدِ الله أَبِي الْحَسَنِ صَاحِبُ الدَّيْلَمِ قَالَ سَمِعْتُ جَعْفَرَ بْنَ مُحَمَّدٍ (عَلَيْهما السَّلام) يَقُولُ وَعِنْدَهُ أُنَاسٌ مِنْ أَهْلِ الْكُوفَةِ عَجَباً لِلنَّاسِ أَنَّهُمْ أَخَذُوا عِلْمَهُمْ كُلَّهُ عَنْ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) 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 Muhammadasws saying, and in hisasws presence were people from the inhabitants of Al-Kufa: ‘Iasws am astounded at the people. They are taking their knowledge, all of it as being from Rasool-Allahsaww, and they are acting by it, and are guiding, and they are reporting that the Peopleasws of hissaww Household are not taking hissaww knowledge, and weasws are the Peopleasws of hissaww Household, and hissaww offspring. In ourasws Household did the Revelation descend, and from usasws did the knowledge come out to them. Are they reporting that they are knowing and are being guided, and weasws are ignorant and straying? This is impossible!’85

2ـ عَلِيُّ بْنُ مُحَمَّدِ بْنِ عَبْدِ الله عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الاحْمَرِ عَنْ عَبْدِ الله بْنِ حَمَّادٍ عَنْ صَبَّاحٍ الْمُزَنِيِّ عَنِ الْحَارِثِ بْنِ حَصِيرَةَ عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ قَالَ لَقِيَ رَجُلٌ الْحُسَيْنَ بن علي (عَلَيْهما السَّلام) بِالثَّعْلَبِيَّةِ وَهُوَ يُرِيدُ كَرْبَلاءَ فَدَخَلَ عَلَيْهِ فَسَلَّمَ عَلَيْهِ فَقَالَ لَهُ الْحُسَيْنُ (عَلَيْهِ السَّلام) مِنْ أَيِّ الْبِلادِ أَنْتَ قَالَ مِنْ أَهْلِ الْكُوفَةِ قَالَ أَمَا وَالله 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 Aliasws at Salbiyya and heasws was intending Karbala. So he went over to himasws, and greeted upon himasws. So Al-Husaynasws said to him: ‘Which city are you from?’ He said, ‘From the people of Al-Kufa’. Heasws said: ‘But, by Allahazwj, O brother of the people of Al-Kufa! Had Iasws met you in Al-Medina, Iasws would have shown you the effects of Jibraeelas from ourasws house, and heas descended with the Revelation upon myasws grandfathersaww. O brother of the people of Al-Kufa! So the people quenched the knowledge from usasws, and is it so that they are knowledgeable and weasws are ignorant? This cannot happen to be!’86

101 ـ بَابُ أَنَّهُ لَيْسَ شَيْ‌ءٌ مِنَ الْحَقِّ فِي يَدِ النَّاسِ إِلاَّ مَا خَرَجَ مِنْ عِنْدِ الْأَئِمَّةِ عليهم‌السلام وأَنَّ 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 Imamsasws, and that every thing which did not come out from themasws, so it is false

1ـ 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’farasws 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 usasws the Peopleasws of the Household, and when the matters branched out with them, the errors were from them and the correctness was from Aliasws’.87

2ـ 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 الله 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’farasws, and a man from the people of Al-Kufa said to himasws, asking himasws about the words of Amir Al Momineenasws: ‘Ask measws about whatever you so desire to, so you will not be asking measws about anything except Iasws shall be informing you with it’.

Heasws said: ‘There isn’t anyone with whom there is any knowledge except it came out from the presence of Amir Al-Momineenasws. So, let the people go wherever they so desire to, for, by Allahazwj, the matter isn’t except from over here’, and heasws indicated by hisasws hand towards hisasws own house’.88

3ـ 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’farasws 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 usasws, the Peopleasws of the Household’.89

4ـ 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, ‘Heasws said to me: ‘Al-Hakam Bin Oteyba is from the ones for whom Allahazwj 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 Allahazwj, he will not attain the knowledge except from the Peopleasws of the Household. Jibraeelas descends unto themasws’.90

5ـ 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 يَمِيناً 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’farasws about the testimony of a son of adultery (bastard), ‘Is it allowed?’ So heasws said: ‘No’. So I said, ‘Al-Hakam Bin Oteyba is alleging that it is allowed?’ So heasws said: ‘O Allahazwj! Do not Forgive his sins. Allahazwj 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 Allahazwj, he will not find the knowledge except from the Peopleasws of the Household. Jibraeelas descends unto themasws’.91

6ـ 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 وَالله مَا أَدْرِي مَا هَذَا الْمَثَلُ الَّذِي ضَرَبَهُ لِي أَبُو عَبْدِ الله فَقَالَ ابْنُ شُرَيْحٍ هَذَا الْغُلامُ يُخْبِرُكَ فَإِنَّهُ مِنْهُمْ يَعْنِي مَيْمُونٌ فَسَأَلَهُ فَقَالَ مَيْمُونٌ أَ مَا تَعْلَمُ مَا قَالَ لَكَ قَالَ لا وَالله قَالَ إِنَّهُ ضَرَبَ لَكَ مَثَلَ نَفْسِهِ فَأَخْبَرَكَ أَنَّهُ وَلَدٌ مِنْ وُلْدِ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَعِلْمُ رَسُولِ الله 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 Abdullahasws, there came over to himasws, 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 Abdullahasws was Maymoun Al-Qaddah, a slave of Abu Ja’farasws.

So Abbad Bin Kaseer asked himasws saying, ‘O Abu Abdullahasws! In how many clothes was Rasool-Allahazwj enshrouded?’ Heasws 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 Abdullahasws said: ‘The palm tree of Maryamas, 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 hisasws presence, Abbad Bin Kaseer said to Ibn Shureyh, ‘By Allahazwj! I don’t know what this example was which Abu Abdullahasws struck for me’. So Ibn Shurayh said, ‘This boy will inform you, for he is from themasws’, meaning Maymoun. So he asked him, and Maymoun said, ‘Do you not know what heasws said to you?’ He said, ‘By Allahazwj! No’. He said, ‘Heasws struck an example of himselfasws for you, so heasws informed you that heasws is from the children of Rasool-Allahsaww, and the knowledge of Rasool-Allahsaww is with themasws. So whatever comes from themasws, so it is correct, and whatever comes from the presence of others, so it is scrap’.92

102 ـ بَابٌ فِيمَا جَاءَ أَنَّ حَدِيثَهُمْ صَعْبٌ مُسْتَصْعَبٌ‌

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

1ـ 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 الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) إِنَّ حَدِيثَ آلِ مُحَمَّدٍ صَعْبٌ مُسْتَصْعَبٌ لا يُؤْمِنُ بِهِ إِلا مَلَكٌ مُقَرَّبٌ أَوْ نَبِيٌّ مُرْسَلٌ أَوْ عَبْدٌ امْتَحَنَ الله قَلْبَهُ لِلايمَانِ فَمَا وَرَدَ عَلَيْكُمْ مِنْ حَدِيثِ آلِ مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَلانَتْ لَهُ قُلُوبُكُمْ وَعَرَفْتُمُوهُ فَاقْبَلُوهُ وَمَا اشْمَأَزَّتْ مِنْهُ قُلُوبُكُمْ وَأَنْكَرْتُمُوهُ فَرُدُّوهُ إِلَى الله وَإِلَى الرَّسُولِ وَإِلَى الْعَالِمِ مِنْ آلِ مُحَمَّدٍ وَإِنَّمَا الْهَالِكُ أَنْ يُحَدِّثَ أَحَدُكُمْ بِشَيْ‏ءٍ مِنْهُ لا يَحْتَمِلُهُ فَيَقُولَ وَالله مَا كَانَ هَذَا وَالله 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’farasws said: ‘Rasool-Allahsaww said: ‘The Ahadeeth of the Progenyasws of Muhammadsaww are difficult, becoming more difficult. None will believe in it except for an Angel of Proximity, or a Mursil Prophetsaww, or a servant whose heart Allahazwj has Tested for the Eman.

Thus, whatever is referred upon you all from a Hadeeth of the Progenyasws of Muhammadsaww, 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 Allahazwj and to the Rasoolsaww, and to the knowledgeable oneasws from the Progenyasws of Muhammadsaww; 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 Allahazwj! This was not so. By Allahazwj! This was not so’. And the denial, it is the disbelief’.93

2ـ 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 (عَلَيْهما 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 Abdullahasws having said: ‘One day the dissimulation was mentioned in the presence of Aliasws Bin Al-Husaynasws, so heasws said: ‘By Allahazwj! If Abu Zarras knew what was in the heart of Salmanas, heas would have killed himas; and Rasool-Allahsaww had established brotherhood between the two of themas.

So what are your thoughts with the rest of the people? The knowledge of the knowledgeable onesasws is difficult, becoming more difficult. None can bear it except for a Mursil Prophetsaww, or an Angel of Proximity, or a Momin servant whose heart Allahazwj has Tested for the Eman’.

So he (Abu Abdullahasws) said: ‘And rather, Salmanas came to be of the knowledgeable ones because heas is a man from usasws, the Peopleasws of the Household, therefore due to that Iasws am attributing himas to the knowledgeable onesasws’.94

3ـ 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 Abdullahasws having said: ‘Ourasws Ahadeeth are difficult, becoming more difficult. None can bear it except for an enlightened chest, or a tranquil heart, or excellent morals. Allahazwj Took the Covenant from ourasws Shias just as Heazwj Took upon the Children of Adamas [7:172] Am I not your Lord? So the one who was loyal to usasws, Allahazwj would be Loyal to him with the Paradise, and the one who hates usasws and does not fulfill ourasws rights to usasws, so in the Fire he will abide eternally’.95

4ـ 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-Askarasws, ‘May I be sacrificed for youasws! What is the meaning of the words of Al-Sadiqasws: ‘Ourasws Ahadeeth, none can bear it except for an Angel of Proximity, nor a Mursil Prophetas, nor a Momin whose heart Allahazwj has Tested for the Eman’?’.

So the answer came: ‘But rather, the meaning of the words of Al-Sadiqasws, i.e., neither can an Angel bear it, nor a Prophetas, nor a Momin, is that the Angel cannot bear it until he brings it out (narrates) to another Angel, and the Prophetas cannot bear it until heas brings it out to another Prophetas, and the Momin cannot bear it until he brings it out to another Momin. So this is the meaning of the words of myasws grandfatherasws’.96

5ـ 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 (عَلَيْهم 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 الله عَلَى قُلُوبِهِمْ وَأَنْسَاهُمْ ذَلِكَ ثُمَّ أَطْلَقَ الله لِسَانَهُمْ بِبَعْضِ الْحَقِّ فَهُمْ يَنْطِقُونَ بِهِ وَقُلُوبُهُمْ مُنْكِرَةٌ لِيَكُونَ ذَلِكَ دَفْعاً عَنْ أَوْلِيَائِهِ وَأَهْلِ طَاعَتِهِ وَلَوْ لا ذَلِكَ مَا عُبِدَ الله فِي أَرْضِهِ فَأَمَرَنَا بِالْكَفِّ عَنْهُمْ وَالسَّتْرِ وَالْكِتْمَانِ فَاكْتُمُوا عَمَّنْ أَمَرَ الله بِالْكَفِّ عَنْهُ وَاسْتُرُوا عَمَّنْ أَمَرَ الله 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 الله 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 Abdullahasws said: ‘O Abu Muhammad! With usasws are secrets from the Secrets of Allahazwj, and knowledge from Knowledge of Allahazwj. By Allahazwj! Neither can an Angel of Proximity bear it, nor a Mursil Prophetas, nor a Momin whose heart Allahazwj has Tested for the Eman. By Allahazwj! Allahazwj has not Encumbered anyone with that apart from usasws nor is Heazwj worshipped by anyone with that apart from usasws.

And with usasws there are secrets from the Secrets of Allahazwj and knowledge from the Knowledge of Allahazwj. Allahazwj Commanded usasws with it’s delivery, so weasws delivered it on behalf of Allahazwj Mighty and Majestic what Heazwj had commanded usasws with it’s delivery. But, weasws did not find a place for it nor a deserving one nor any bearers who could be bearing it until Allahazwj Created a people for that. They were Created from the clay from which Muhammadsaww and the Progenyasws of Muhammadsaww and hissaww offspring were Created from, and from a Light from which Allahazwj had Created Muhammadsaww and hissaww offspring, and Made them with the Grace of Hisazwj Mercy from which Muhammadsaww and hisasws offspring had been Made.

Thus, we delivered on behalf of Allahazwj what Heazwj 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 weasws delivered ourasws mention (Zikr). So their hearts inclined towards ourasws recognition and ourasws Ahadeeth. So, had they not been created from this, they would not have been like that. No, by Allahazwj, they would not have been bearing it’.

Then heasws said: ‘Allahazwj Created a people for Hell and the Fire. So Heazwj Commanded usasws that weasws deliver to them just as weasws had delivered to those (Shias), and they were constricted from that, and their hearts were alienated and they rejected it upon usasws and they did not bear it, and they belied with it and they said, ‘A lying magician’. Therefore, Allahazwj Sealed upon their hearts and they forgot that. Then Allahazwj 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 Hisazwj Guardiansasws and the people of Hisazwj obedience.

And had it not been for that, Allahazwj would not have been worshipped in Hisazwj earth. Thus, weasws ordered with the refraining from them, and the veiling, and the concealment. So they (Shias) concealed it from the ones whom Allahazwj Commanded from the rerefrainment from, and they veiled it from the ones whom Allahazwj Commanded with the veiling and the concealment from’.

He (the narrator) said, ‘Then heasws raised hisasws hands and wept, and said: ‘O Allahazwj! They are a fragmented few (a very small group), therefore Make ourasws way of living their way of living, and ourasws manner of death their manner of death, and do not Let Yourazwj enemies to overcome upon them so they would be grieved by them, for, if Youazwj let them to be grieved by them, Youazwj would not be worshipped in Yourazwj earth, ever! And Send Salawat upon Muhammadsaww and hissaww Pogenyasws, and Greetings of abundant greetings’.97

103 ـ بَابُ مَا أَمَرَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم بِالنَّصِيحَةِ لِأَئِمَّةِ الْمُسْلِمِينَ واللُّزُومِ لِجَمَاعَتِهِمْ، ومَنْ هُمْ

Chapter 103 – What the Prophetsaww ordered with the advice of the Imamsasws of the Muslims and the necessitation to theirasws gatherings, and who theyasws are

1ـ 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 الله (عَلَيْهِ السَّلام) أَنَّ رَسُولَ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) خَطَبَ النَّاسَ فِي مَسْجِدِ الْخَيْفِ فَقَالَ نَضَّرَ الله 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 لله وَالنَّصِيحَةُ لائِمَّةِ 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 Abdullahasws that: ‘Rasool-Allahazwj addressed the people in Masjid Al-Kheif, so hesaww said: ‘May Allahazwj Flourish (Grant Joy and Happiness) the servant who hears myasws 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 Allahazwj, and the advice of the Imamsasws of the Muslims, and the necessitation to theirasws gatherings, for theirasws 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, (Hesaww said): ‘And they are one hand to face their enemies’, and he mentioned in his Hadeeth that hesaww addressed during the farewell Hajj at Mina in Masjid Al-Kheif.98

2ـ 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 مُرْجِىٌ 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’farasws Bin Muhammadasws’. So I went with him to himasws, and we found himasws to have ridden hisasws animal. So Sufyan said to himasws: ‘O Abu Abdullahasws! Narrate to us with the Hadeeth of the address of Rasool-Allahsaww in Masjid Al-Kheif’. Heasws said: ‘Leave measws until Iasws go regarding myasws need, for Iasws have already mounted. So when Iasws come back, Iasws shall narrate to you’.

So he said: ‘I ask youasws by yourasws relationship from Rasool-Allahsaww why not narrate to me?’ So heasws descended, and Sufyan said to himasws, ‘Order with the ink and the paper until I affirm it’. So heasws called for it, then said: ‘Write! In the Name of Allahazwj the Beneficent, the Merciful. Rasool-Allahsaww addressed the people in Masjid Al-Kheif: ‘May Allahazwj Flourish a servant who hears mysaww 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 Allahazwj, and the advice of the Imamsasws of the Muslims, and the necessity to theirasws gatherings, for theirasws 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 himasws, and Abu Abdullahasws 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 Allahazwj, Abu Abdullahasws 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 Allahazwj. We have recognised it. And the advice of the Imamsasws of the Muslim. Who are these Imamsasws 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 hissaww words: ‘and the necessity to theirasws 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 Jibraeelas and Mikaeelas? Of the Qadiriites who are saying, ‘What Allahazwj Mighty and Majestic Desires may not happen and what Ibleesla so desires may happen’? Or the Harouiryya who are disavowing from Aliasws Bin Abu Talibasws and are testifying upon himasws with the disbelief? Or the Jahmiys who are saying, ‘But rather it is the recognition that Allahazwj is One, there isn’t the Eman anything other than it?’

He said, ‘Woe be unto you! And which thing was heasws saying: ‘So I said, ‘Heasws is saying that Aliasws Bin Abu Talibasws, by Allahazwj, is the Imamasws whose advice is Obligated upon us, and the necessitation of theirasws gatherings, the Peopleasws of hissaww Household’. So he brought out the letter and burnt it, then said, ‘Do not inform anyone with it’.99

3ـ 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’farasws having said: ‘Rasool-Allahsaww said: ‘Allahazwj Mighty and Majestic continues Looking to a friend of Hisazwj, who strived himself with obedience to his Imamasws and the advice until he will find himself with usasws among the lofty friends’.100

4ـ 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 Abdullahasws 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

5ـ 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 Abdullahasws having said: ‘The one who separates from a group of the Muslims and disregards the allegiance of the Imamasws would come to Allahazwj 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 Allahazwj the Beneficent, the Merciful. The Praise is for Allahazwj Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadsaww and hissaww Purified Progenyasws, and greetings with abundant greetings.

104 ـ بَابُ مَا يَجِبُ مِنْ حَقِّ الْإِمَامِ عَلَى الرَّعِيَّةِ وحَقِّ الرَّعِيَّةِ عَلَى الْإِمَامِ عليه‌السلام‌

Chapter 104 – What is Obligated from the rights of the Imamasws upon the citizen and the rights of the citizen upon the Imamasws

1ـ 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’farasws, ‘What is the right of the Imamasws upon the people?’ Heasws said: ‘Hisasws right upon them is that they should listen to himasws and obey himasws’. I said, ‘So what is their right?’ Heasws said: ‘Heasws 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

2ـ 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’farasws similar to it, except that heasws 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

3ـ 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 تَخْتَانُوا 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 Abdullahasws having said: ‘Amir Al-Momineenasws said: ‘Neither betray your leaders, nor deceive your guides, nor be ignorant of your Imamsasws, 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

4ـ 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 ضَعِيفَهِمْ وَلَمْ يَخْبِزْهُمْ 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 Abdullahasws saying: ‘The news of death was given to the Prophetsaww himselfsaww and hesaww was healthy, there wasn’t any pain with himsaww. The Trustworthy Ruh descended with it. So hesaww called for the congregational Salat and ordered the Emigrants and the Helpers with the weapons (to be ready). And the people gathered.

So the Prophetsaww ascended the Pulpit, and gave the news of death to them himselfsaww, then said: ‘Isaww remind and caution of Allahazwj the ruler from after mesaww upon mysaww 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 mysaww community would be cut off’.

Then hesaww said: ‘Isaww have delivered and advised, therefore, bear witness!’ And Abu Abdullahasws said: ‘This is the last speech Rasool-Allahsaww spoke with upon hissaww Pulpit’.4

5ـ 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-Momineenasws, honey and figs from Hamdan, and gifts. So heasws ordered the officers that they should bring the orphans. So heasws enabled them from top for the tasting. They were licking it and heasws was distribution to the people, cup by cup. So it was said to himasws, ‘O Amir Al-Momineenasws! What is for them that they should be licking it?’ So heasws said: ‘The Imamasws is a father of the orphans, and rather this treat of theirs is due to the care of the father’.5

6ـ 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 Abdullahasws that the Prophetsaww said: ‘Iasws am closer with every Momin than his own self, and Aliasws is the closest with it from after mesaww’. So it was said to himasws, ‘What is the meaning of that?’ So heasws said: ‘The words of the Prophetsaww: ‘The one who leaves debts or losses, so it is upon mesaww, 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 Prophetsaww and Amir Al-Momineenasws, and theirasws successorsasws 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 Allahsaww. They found peace for themselves and for their dependents.’6

7ـ 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 Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Whichever Momin or Muslim dies and leaves debts which do not happen to be regarding corruption or extravagance, so it is upon the Imamasws that heasws fulfils it. Therefore, if heasws does not fulfil it, the sin of that would be upon himasws. Allahazwj 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 Imamasws, and if heasws were to withhold it, so its sin would be upon himasws’.7

8ـ 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’farasws having said: ‘Rasool-Allahsaww said: ‘The Imamate is not correct except for a man in whom there are three characteristics – piety detaining himasws from disobeying Allahazwj, and forbearance heasws can control hisasws anger with, and good guardianship upon the ones heasws rules over until heasws happens to be like the merciful father to them’.

And in another report: ‘Until heasws 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 ـ يُقَالُ لَهُ: مُحَمَّدٌ ـ قَالَ: قَالَ مُعَاوِيَةُ: ولَقِيتُ الطَّبَرِيَّ مُحَمَّداً بَعْدَ ذلِكَ، فَأَخْبَرَنِي، قَالَ:سَمِعْتُ عَلِيَّ بْنَ مُوسى عليه‌السلام يَقُولُ: « الْمُغْرَمُ إِذَا تَدَيَّنَ أَوِ اسْتَدَانَ فِي حَقٍّ ـ الْوَهْمُ مِنْ مُعَاوِيَةَ ـ 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 Aliasws Bin Musaasws 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 Imamasws would fulfil it on his behalf from the Public Treasury’.9

105 ـ بَابُ أَنَّ الْأَرْضَ كُلَّهَا لِلْإِمَامِ عليه‌السلام‌

Chapter 105 – The earth, all of it, is for the Imamasws

1ـ 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’farasws having said: ‘Weasws found in the Book of Aliasws 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. Iasws and the Peopleasws of myasws Household are those whom Allahazwj Caused to inherit the earth, and weasws are the pious, and the earth, all of it is for usasws.

So the one from the Muslims who revives it, so let him build it and let him pay its tax to the Imamasws from the Peopleasws of myasws 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 Imamasws from the Peopleasws of myasws Household, and for him would be whatever he consumes from it, until there appears Al-Qaimasws from the Peopleasws of myasws Household with the sword.

So heasws would contain it and prevent it and throw them out from it just as Rasool-Allahsaww had contained it and prevented it, except what was in the hands of ourasws Shias, so it would be their piece upon what is in their hands, and heasws would leave the land to be in their hands’.10

2ـ 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 Allahazwj Blessed and High, and for Hisazwj Rasoolsaww and for usasws. So the one who overcomes upon anything from it, so let him fear Allahazwj, and let him pay the Right of Allahazwj Blessed and High, and let him be righteous with his brethren. So if he does not do that, then Allahazwj and Hisazwj Rasoolsaww and weasws are disavowed from him’.11

3ـ 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 الضِّيَاعَ 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 Abdullahasws at that time, but Abu Abdullahasws returned it. So I said to him, ‘Abu Abdullahasws returned the wealth upon you which you had carried it to himasws’. So he said to me, ‘I said to himasws when I carried the wealth over to himasws, ‘I was in charge of the pearls of Bahrain and I attained a profit of four hundred thousand Dirhams, and I have come to youasws 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 yourasws right which Allahazwj Blessed and High Made it to be in our wealth’.

So heasws said: ‘Or what is for usasws from the earth and what Allahazwj Brings out from it except the Khums, O Abu Sayyar? Surely the earth, all of it, is for usasws. So whatever Allahazwj Brings forth from it, from anything, so it is for usasws’. So I said to him, ‘And I shall carry all of the wealth to youasws’. So heasws said: ‘O Abu Sayyar! Weasws have cleaned it for you and permited you from it. So keep your wealth with you and everything what is in the hands of ourasws Shias from the earth, so they are in permissibility with regards to it until ourasws Qaimasws rises.

So heasws would collect their levy on whatever would be in their hands and heasws 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 ourasws Qaimasws rises. So heasws 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 theyasws ('A'immah) have made it lawful.12

4ـ 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 Abdullahasws, said, ‘I said to himasws, ‘Is there any Zakāt upon the Imamasws?’ So heasws said: ‘You have spoken an impossibility, O Abu Muhammad! Do you not know that the world and the Hereafter is for the Imamasws? Heasws can place it wherever heasws so desires to and hands it over to whoever heasws so desires to. That is allowed for himasws from Allahazwj. The Imamasws, O Abu Muhammad, does not sleep at night, ever, and in hisasws neck is a Right of Allahazwj, Asking himasws about it’.13

5ـ 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 نَهَرُ بَلْخَ وَالْخشوع وَهُوَ نَهَرُ الشَّاشِ وَمِهْرَانُ وَهُوَ نَهَرُ 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 الْحَياةِ 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 Abdullahasws, ‘What have you all (Imamsasws) to do from the earth?’ So heasws smiled, then said: ‘Allahazwj Blessed and High Sent Jibraeelas and Commanded himas that heas furrows eight rivers by hisas 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 usasws, and whatever was for usasws so it is for ourasws Shias, and there isn’t anything from it for ourasws enemies except what they have usurped upon, and that ourasws friends would be in (a place) more capacious in what is between this to this, meaning between the sky and the earth’.

Then heasws 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

6ـ 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-Askaryasws, ‘May I be sacrificed for youasws! It is reported to us that there isn’t anything for Rasool-Allahazwj from the world except for the fifth (Khums)’. So the answer came: ‘The world and whatever is upon it is for Rasool-Allahsaww’.15

7ـ 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 لآِدَمَ (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’farasws having said: ‘Rasool-Allahsaww said: ‘Allahazwj Created Adamas and cut the world for himas as hisas piece. Thus, whatever was for Adamas, so it is for Rasool-Allahsaww, and whatever was for Rasool-Allahsaww, so it is for the Imamsasws from the Progenyasws of Muhammadsaww’.16

8ـ 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 Abdullahasws having said: ‘Jibraeelas dug five rivers by hisas 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 Imamasws, and the oceans circling the earth are for the Imamasws’.17

106 ـ بَابُ سِيرَةِ الْإِمَامِ فِي نَفْسِهِ و فِي الْمَطْعَمِ والْمَلْبَسِ إِذَا ولِيَ الْأَمْرَ‌

Chapter 106 – The ways of the Imamasws regarding himselfasws and regarding the meals and the clothing when heasws is the Masterasws of the Command

1ـ 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-Momineenasws said: ‘Allahazwj Made measws as an Imamasws for Hisazwj creatures, so Heazwj Necessitated the management upon measws with regards to myselfasws and myasws meals, and myasws drinks, and myasws clothing (to be) like the weak people so that the poor one can follow the example of myasws poverty and the rich one does not transgress by his riches’.18

2ـ 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 Abdullahasws one day, ‘May I be sacrificed to youasws! I remembered the family of so and so and what they are in from the Bounties, so I said, ‘If only that was for youasws, we would have lived with youasws (prosperously)’. So heasws said: ‘Far be it, O Moalla! But, by Allahazwj, 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 usasws. 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

3ـ 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 الله أَحَلَّ لَكَ الطَّيِّبَاتِ وَهُوَ يَكْرَهُ أَخْذَكَ مِنْهَا أَنْتَ أَهْوَنُ عَلَى الله مِنْ ذَلِكَ أَ وَلَيْسَ الله يَقُولُ وَالارْضَ وَضَعَها لِلانامِ. فِيها فاكِهَةٌ وَالنَّخْلُ ذاتُ الاكْمامِ أَ وَلَيْسَ الله يَقُولُ مَرَجَ الْبَحْرَيْنِ يَلْتَقِيانِ. بَيْنَهُما بَرْزَخٌ لا يَبْغِيانِ إِلَى قَوْلِهِ يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجانُ فَبِالله لابْتِذَالُ نِعَمِ الله بِالْفَعَالِ أَحَبُّ إِلَيْهِ مِنِ ابْتِذَالِهَا بِالْمَقَالِ وَقَدْ قَالَ الله 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 الله 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-Momineenasws 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-Momineenasws that he (his brother by adapting strict life) had saddened his wife and grieved his children with that.

فَSo Amir Al-Momineenasws said: ‘(bring) Asim Bin Ziyad to measws!’ So they came with him. So when heasws saw him, heasws frowned his face and heasws said to him: ‘Are you not ashamed from your wife? Are you not being merciful to your children? Do you view that Allahazwj Permitted the good things for you and Heazwj would Abhor it if you were to take from these? You are lesser upon Allahazwj than that. Or, isn’t Allahazwj 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 Allahazwj 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 Hisazwj Words [55:22] There come forth from them pearls and rubies? So, by Allahazwj, utilisation of the Bounties of Allahazwj by the deeds is more Beloved to Himazwj than utilising them by the words, and Allahazwj Mighty and Majestic has Said [93:11] And as for the Favour of your Lord, do announce (it)’.

Asim said, ‘O Amir Al-Momineenasws! So upon what do youasws confine (yourself) regarding yourasws food upon the tastelessness, and regarding yourasws clothing upon the coarseness?’ So heasws said: ‘Woe be unto you! Allahazwj Mighty and Majestic Necessitated upon the Imamsasws 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

4ـ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْخَزَّازِ عَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ حَضَرْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) وَقَالَ لَهُ رَجُلٌ أَصْلَحَكَ الله 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 (عَلَيْهم 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 Abdullahasws and a man said to himasws, ‘May Allahazwj Keep youasws well! I remember that Aliasws Bin Abu Talibasws used to wear the coarse (clothing). Heasws was wearing the shirt of four Dirhams and what resembled that, and we see upon youasws the new clothing’.

So heasws said to him: ‘Aliasws Bin Abu Talibasws was wearing that during the time period that it would not be denied upon himasws, and if heasws were to wear the likes of that today, heasws 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, ourasws Qaimasws of the Peopleasws of the Household, when heasws rises, would wear the clothing of Aliasws, and heasws would live by the way of Aliasws’.21

107 ـ بَابٌ نَادِرٌ‌

Chapter 107 - Miscellaneous

1ـ الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَبْدِ الله عَنْ أَيُّوبَ بْنِ نُوحٍ قَالَ عَطَسَ يَوْماً وَأَنَا عِنْدَهُ فَقُلْتُ جُعِلْتُ فِدَاكَ مَا يُقَالُ لِلامَامِ إِذَا عَطَسَ قَالَ يَقُولُونَ صَلَّى الله عَلَيْكَ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdulla, from Ayoub Bin Nuh who said,

‘Heasws sneezed one day while I was in hisasws presence, so I said, ‘May I be sacrificed for youasws! What does one say to the Imamasws when heasws sneezes?’ Heasws said: ‘They should be saying, ‘May Allahazwj Send Salawat upon youasws!’.22

2ـ مُحَمَّدُ بْنُ يَحْيَى عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ قَالَ حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ الدِّينَوَرِيُّ عَنْ عُمَرَ بْنِ زَاهِرٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ سَأَلَهُ رَجُلٌ عَنِ الْقَائِمِ يُسَلَّمُ عَلَيْهِ بِإِمْرَةِ الْمُؤْمِنِينَ قَالَ لا ذَاكَ اسْمٌ سَمَّى الله 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 الله ثُمَّ قَرَأَ بَقِيَّتُ الله 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 Abdullahasws, said, ‘A man asked himasws about Al-Qaimasws, ‘Can one greet upon himasws as ‘Amir Al-Momineen’?’ Heasws said: ‘No, that is a name which Allahazwj Named Amir Al-Momineenasws with. No one has been named with it before himasws, nor would anyone be named with it after himasws except for ‘ كَافِرٌ ’ an Infidel’. I said, ‘May I be sacrificed for youasws! How should one greet upon himasws?’ Heasws said: ‘They should be saying, ‘The greetings be upon youasws, O Remaining one of Allahazwj! (يَا بَقِيَّ اللَّه)’. Then heasws recited [11:86] The Remaining one of Allah is better for you if you are Believers’.23

3ـ 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 الله 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-Hassanasws, ‘Why was Amir Al-Momineenasws named as such?’ Heasws said: ‘Because heasws brings them (يَمِيرُهُمْ) the knowledge. Have you nor heard in the Book of Allahazwj [12:65] and we will bring (نَمِيرُ) grain for our family’.

And in another report, heasws said: ‘Because heasws nourished the Momineen from hisasws own presence, feeding them the knowledge’.24

4ـ 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 الله 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’farasws, said, ‘I said to himasws, ‘Why is Amir Al-Momineenasws named as such?’ Heasws said: ‘Allahazwj Named himasws and like this it is Revealed in Hisazwj 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 Muhammadsaww is My Rasool and Aliasws is Amir Al-Momineen?’.25

108 ـ بَابٌ فِيهِ نُكَتٌ ونُتَفٌ مِنَ التَّنْزِيلِ فِي الْوَلَايَةِ‌

Chapter 108 – Points and pickings from the Revelation regarding the Wilayah

1ـ 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’farasws, ‘Inform me about the Words of Allahazwj 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. Heasws said: ‘It is the Wilayah of Amir Al-Momineenasws’.26

2ـ 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 Abdullahasws regarding the Words of Allahazwj 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. Heasws said: ‘It is the Wilayah of Amir Al-Momineenasws’.27

3ـ 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 Abdullahasws regarding the Words of Allahazwj Mighty and Majestic [6:82] Those who believe and do not mix up their faith with injustice. Heasws said: ‘With whatever Muhammadsaww 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

4ـ 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 Abdullahasws about the Words of Allahazwj Mighty and Majestic [64:2] He it is Who Created you, so among you is an unbeliever and among you is a Believer. So heasws said: ‘Allahazwj Recognised their Eman by ourasws Wilayah and their disbelief in it on the day Heazwj Took the Covenant upon them in ‘ صُلْبِ ’ the forehead of Adamas, and they were particles’.29

5ـ 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-Hassanasws regarding the Words of Allahazwj Mighty and Majestic [76:7] They fulfill vows which were Taken upon them of ourasws Wilayah’.30

6ـ 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’farasws regarding Words of Allahazwj 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. Heasws said: ‘Al-Wilayah’.31

7ـ 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 الْقُرْبى‏ قَالَ هُمُ الائِمَّةُ (عَلَيْهم 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’farasws 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. Heasws said: ‘Theyasws are the Imamsasws’.32

8ـ 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 Abdullahasws regarding the Words of Allahazwj Mighty and Majestic [33:71] and whoever obeys Allah and His Rasool, regarding the Wilayah of Aliasws and Wilayah of the Imamsasws from after him, so he indeed achieves a mighty success – this is how it was Revealed’.33

9ـ 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 themasws regarding the Words of Allahazwj Mighty and Majestic [33:53] and it does not behove you that you should hurt Rasool Allah regarding Aliasws and the Imamsasws just like those who had hurt Musaas. So Allahazwj Disavowed from what they were saying’.34

10ـ 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. Heasws said: ‘The one who acknowledges the Imamsasws and follows theirasws orders and do not exceed theirasws obedience’.35

11ـ الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَبْدِ الله رَفَعَهُ فِي قَوْلِهِ تَعَالَى لا أُقْسِمُ بِهذَا الْبَلَدِ. وَأَنْتَ حِلٌّ بِهذَا الْبَلَدِ. وَوالِدٍ وَما وَلَدَ قَالَ أَمِيرُ الْمُؤْمِنِينَ وَمَا وَلَدَ مِنَ الائِمَّةِ (عَلَيْهم 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. Heasws said: ‘Amir Al-Momineenasws and what heasws begot from the Imamsasws’.36

12ـ 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) فِي قَوْلِ الله تَعَالَى وَاعْلَمُوا أَنَّما غَنِمْتُمْ مِنْ شَيْ‏ءٍ فَأَنَّ لله خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبى‏ قَالَ أَمِيرُ الْمُؤْمِنِينَ وَالائِمَّةُ (عَلَيْهم 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 Abdullahasws regarding the Words of Allahazwj 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. Heasws said: ‘Amir Al-Momineenasws and the Imamsasws’.37

13ـ الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ عَبْدِ الله بْنِ سِنَانٍ قَالَ سَأَلْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) عَنْ قَوْلِ الله عَزَّ وَجَلَّ وَمِمَّنْ خَلَقْنا أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ قَالَ هُمُ الائِمَّةُ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Abdullah Bin Sinan who said,

‘I asked Abu Abdullahasws about the Words of Allahazwj 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. Heasws said: ‘Theyasws are the Imamsasws’.38

14ـ 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 هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتابَ مِنْهُ آياتٌ مُحْكَماتٌ هُنَّ أُمُّ الْكِتابِ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) وَالائِمَّةُ 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 الله وَالرَّاسِخُونَ فِي الْعِلْمِ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) وَالائِمَّةُ (عَلَيْهم 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 Abdullahasws 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. Heasws said: ‘Amir Al-Momineenasws and the Imamsasws and others are Allegorical. Heasws 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-Momineenasws and the Imamsasws’.39

15ـ الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ مُثَنًّى عَنْ عَبْدِ الله بْنِ عَجْلانَ عَنْ ابي جعفر (عَلَيْهِ السَّلام) فِي قَوْلِهِ تَعَالَى أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ الله الَّذِينَ جاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ دُونِ الله 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’farasws 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 Imamsasws, not taking as a confidant the ones besides themasws’.40

16ـ الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمْهُورٍ عَنْ صَفْوَانَ عَنِ ابْنِ مُسْكَانَ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ الله (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 Abdullahasws regarding the Words of the Exalted [8:61] And if they incline towards peace, then incline to it. Heasws said: ‘The entry into ourasws matter (Al-Wilayah)’.41

17ـ 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’farasws regarding the Words of the Exalted [84:19] That you shall most certainly enter one state after another. Heasws said: ‘And didn’t this community, after its Prophetsaww, enter one state after another with regards to the matter of so and so, and so and so, and so and so?’.42

18ـ الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمْهُورٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ عَبْدِ الله بْنِ جُنْدَبٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلام) عَنْ قَوْلِ الله 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-Hassanasws about the Words of Allahasws Mighty and Majestic 28:51] And We have Made the Word to reach them so that they may be mindful. Heasws said: ‘Imamasws to an Imamasws’.43

19ـ 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’farasws regarding the Words of the Exalted [2:136] Say: We believe in Allah and (in) that which had been Revealed unto us. Heasws said: ‘But rather it Means by that, Aliasws, and (Syeda) Fatimaasws, and Al-Hassanasws, and Al-Husaynasws, and it flows after themasws regarding the Imamsasws. Then the Words returned from Allahazwj regarding the people, so Heazwj Said [2:137] So if they – Meaning the people - were to believe as you believe in Him – Meaning Aliasws, and (Syeda) Fatimaasws and Al-Hassanasws and Al-Husaynasws and the Imamsasws -

they would have been Guided on the right course, and if they were to turn back, then they are only in strife’.44

20ـ 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 (عَلَيْهم 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’farasws 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. Heasws said: ‘Theyasws are the Imamsasws and the ones who follow themasws’.45

21ـ 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 إِمَاماً 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 Abdullahasws, ‘(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?’ Heasws said: ‘The one whom it reaches that he would become an Imamasws from the Progenyasws of Muhammadsaww, so heasws would warn by the Quran just as Rasool-Allahsaww warned by it’.46

22ـ 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’farasws regarding the Words of Allahazwj 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. Heasws said: ‘And We had Given a Covenant to Adam regarding Muhammadsaww and the Imamsasws from after himasws 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 themas regarding Muhammadsaww and the successorsas from after himsaww, and Al-Mahdias and hisas way, and gathered theiras determination upon that, that was like that, and the acknowledgment with it’.47

23ـ 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 Adullahasws regarding Hisazwj Words [20:115] And We had Given a Covenant to Adam before words regarding Muhammadsaww, and Aliasws, and Fatimaasws, and Al-Hassanasws, and Al-Husaynasws, and the Imamsasws from theiras offspring – like this, by Allahazwj, it was Revealed unto Muhammadsaww’.48

24ـ 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’farasws having said: ‘Allahazwj Revealed unto Hisazwj Prophetsaww [43:43] Therefore attach yourselves to that which has been Revealed to you; surely you are on the Straight Path. Heasws: ‘Yousaww upon the Wilayah of Aliasws, heasws is the Straight Path’.49

25ـ 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’farasws having said: ‘Jibraeelas 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 Aliasws, in rebellion’.50

26ـ 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 عَلى‏ عَبْدِنا فِي عَلِيٍّ فَأْتُوا بِسُورَةٍ مِنْ مِثْلِهِ.

And by this chain, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Munakhhal, from Jabir,

‘Heasws said: ‘Jibraeelas descended with this Verse upon Muhammadsaww like this [2:23] And if you are in doubt as to that which We have Revealed to Our servant regarding Aliasws then bring a Chapter like it’.51

27ـ 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 Abdullahasws having said: ‘Jibraeelas descended unto Muhammadsaww with this Verse like this [4:47] O you who have been Given the Book! Believe that which We have Revealed regarding Aliasws as a clear Light’.52

28ـ 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’farasws [4:66] and if they had done what they were Advised, it would have certainly been better for them’.53

29ـ الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ مُثَنًّى الْحَنَّاطِ عَنْ عَبْدِ الله بْنِ عَجْلانَ عَنْ ابي جعفر (عَلَيْهِ السَّلام) فِي قَوْلِ الله 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’farasws regarding the Words of Allahazwj 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. Heasws said: ‘Regarding ourasws Wilayah’.54

30ـ الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَبْدِ الله بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ قُلْتُ لابِي عَبْدِ الله (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 Abdullahasws. (What about) the Words of the Majestic and Mighty [87:16] Nay! you are preferring the life of the world. Heasws said: ‘Their Wilayah [87:17] While the hereafter is better and more lasting. Heasws said: ‘Wilayah of Amir Al-Momineenasws. [87:18] Most surely this is in the earlier scriptures, [87:19] The scriptures of Ibrahim and Musa’.55

31ـ 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 بِمُوَالاةِ 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’farasws having said: ‘[2:87] What! Whenever Muhammadsaww came to you with that which your souls did not desire regarding Wilyaah of Aliasws you were arrogant so you belied a group from the Progeny of Muhammadsaww, 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 ولَايَةِ 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-Rezaasws regarding the Words of Allahazwj Mighty and Majestic [42:13] hard to the Polytheists is that which you call them to O Muhammadsaww, of the Wilayah of Aliasws– like this it is in the written Book’.57

33ـ 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 (عَلَيْهم 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 (عَلَيْهم 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 Abdullahasws regarding the Words of Allahazwj 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 heasws said: ‘When it will be the Day of Judgment. They would call the Prophetsaww, and Amir Al-Momineenasws and the Imamsasws from hisasws sonsasws, so theyasws would be established for the people. So when theiras Shias see themasws, 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 Allahazwj Guided us regarding the Wilayah of Amir Al-Momineenasws and the Imamsasws from hisasws sonsasws’.58

34ـ 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 Abdullahasws regarding the Words of the Exalted [78:1] What are they asking about? [78:2] About the Great News. Heasws said: ‘The Great News is the Wilayah’.

And I asked himasws about Hisazwj Words [18:44] Over here the Wilayah is for Allah, the Truth . Heasws said: 'Wilayah of Amir Al-Momineenasws’.59

35ـ 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’farasws regarding the Words of the Exalted [30:30] Then set your face for the upright Religion. Heasws said: ‘It is the Wilayah’.60

36ـ 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 (عَلَيْهم السَّلام)

A number of our companions, from Ahmad Bin Muhammad, from Ibrahim Al Hamdany,

(It has been narrated) raising it to Abu Abdullahasws regarding the Words of the Exalted [21:47] And We will Set up an Equitable Scale on the Day of Judgement. Heasws said: ‘The Prophetsas and the successorsasws’.61

37ـ 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 (عَلَيْهم 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 Abdullahasws about the Words of Allahazwj 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. Heasws said: ‘They said, ‘Change Aliasws’.62

38ـ 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 Abdullahasws, said, ‘I asked himasws 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). Heasws said: ‘It Means by it, ‘We were not the ones who followed the Imamsasws, those for whom Allahazwj 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

39ـ 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 (عَلَيْهم 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’farasws regarding the Words of Allahazwj 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. Heazwj is Saying: ‘We would give their hearts to drink the Eman’, and the Tareeqa (right way), it is Wilayah of Aliasws Bin Abu Talibasws and the successorsasws’.64

40ـ 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 Abdullahasws about the Words of Allahazwj Mighty and Majestic [41:30] (As for) those who say: Our Lord is Allah, then are steadfast. So Abu Abdullahasws said: ‘Being steadfast upon the Imamsasws, 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

41ـ 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’farasws about the Words of Allahazwj the Exalted [34:46] Say: But rather, I exhort you to one thing. So heasws said: ‘But rather, Isaww exhort you all with the Wilayah of Aliasws, it is the ‘one thing’ which Allahazwj Blessed and High Spoke of [34:46] But rather, I exhort you to one thing’.66

42ـ 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 Abdullahasws regarding the Words of Allahazwj 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. Heasws said: ‘It was Revealed regarding so and so, and so and so. They believed in the Prophetsaww regarding the first matter but they disbelieve when hesaww presented to them the Wilayah, when the Prophetsaww said: ‘The one whose Master Isaww was, so this Aliasws is his Master’.

Then they believed in the allegiance to Amir Al-Momineenasws, then they disbelieved when Rasool-Allahsaww passed away, so they did not acknowledge with the allegiance. Then the disbelief increased by their seizing the ones who pledged allegiance to himasws, by the pledging of the allegiance for them. Thus, they are such that there did not remain in them anything from the Eman’.67

43ـ 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 Abdullahasws 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-Momineenasws’.

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?’ Heasws said: ‘It was Revealed, by Allahazwj, regarding the two of them, and regarding their follower, and these are the Words of Allahazwj Mighty and Majestic which Jibraeelas descended with unto Muhammadsaww [47:26] That is because they say to those who hate what Allah has Revealed regarding Aliasws We will obey you in some of the affairs’.

Heasws said: ‘The Clan of Umayya called to their covenant that the command will not come to be among usasws after the Prophetsaww nor should weasws be given anything from the fifth (Khums), and they said, ‘If we were to give it to themasws, they would not be needy to anything and theyasws would not care if the command happens to be among themasws’. 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 themasws anything from it’.

And Hisazwj Words [47:26] hate what Allah has Revealed is what Allahazwj Revealed and which Allahazwj Revealed what Necessitated upon Hisazwj creatures from the Wilayah of Amir Al Momineenasws, and it was so that with them was Ubeyda, and he was their scribe, so Allahazwj 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

44ـ وَبِهَذَا الاسْنَادِ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فِي قَوْلِ الله عَزَّ وَجَلَّ وَمَنْ يُرِدْ فِيهِ بِإِلْحادٍ 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 Abdullahasws regarding the Words of Allahazwj Mighty and Majestic [22:25] and whoever shall incline therein to wrong unjustly. Heasws 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-Momineenasws, so they inclined to the wrong in the House (Kabah) being unjust to the Rasoolsaww and hissaww successoras [23:41] so away with the unjust people’.69

45ـ 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 Abdullahasws regarding the Words of Allahazwj Mighty and Majestic [67:29] so you shall come to know who it is that is in clear error. O group of beliers when Isaww gave you the news of the Message of mysaww Lordazwj regarding the Wilayah of Aliasws and of the Imamsasws from after himasws [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, heasws 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 Hisazwj 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

46ـ 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 Abdullahasws [40:12] That is because when you were called to Allah alone, and the people of Al-Wilayah, you disbelieved’.71

47ـ 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. لِلْكافِرينَ 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 Abdullahasws regarding the Words of Allahazwj the Exalted [70:1] A questioner, asked for the Punishment to befall [70:2] For the unbelievers in the Wilayah of Aliasws, there is none to avert it’. Then heasws said: ‘This is how, by Allahazwj Jibraeelas descended with it unto Muhammadsaww’.72

48ـ 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’farasws 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. Heasws said: ‘The one who turns away from Al-Wilayah, turns away from the Paradise’.73

49ـ 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 Abdullahasws, 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 Hisazwj Words the setting free of a slave, the Wilayah of Amir Al-Momineenasws, for that is the setting free of a slave’.74

50ـ 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 Abdullahasws 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. Heasws said: ‘Wilayah of Amir Al-Momineenasws’.75

51ـ 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’farasws 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 Aliasws, for them are cut out garments of Fire’.76

52ـ 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 Abdullahasws about the Words of Allahazwj [18:44] Over here the Wilayah is for Allah, the Truth. Heasws said: ‘Wilayah of Amir Al-Momineenasws’.77

53ـ 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 Abdullahasws regarding the Words of the Mighty and Majestic [2:138] A Dyeing of Allah, and who is better than Allah in dyeing? Heasws said: ‘The Momineen were dyed by the Wilayah during the (Taking of the) Covenant’.78

54ـ 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 (عَلَيْهم السَّلام) وَقَوْلُهُ إِنَّما 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 Abdullahasws 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 Prophetsas’.

And Hisazwj 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 Imamsasws and theirasws Wilayah. The one who enters into it, enters into the House of the Prophetsaww’.79

55ـ 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 (عَلَيْهم 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-Rezaasws, 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. Heasws said: ‘By the Wilayah of Muhammadsaww and the Progenyasws of Muhammadsaww. It is better than what they are amassing for their world’.80

56ـ أَحْمَدُ بْنُ مِهْرَانَ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ الله الْحَسَنِيِّ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ زَيْدٍ الشَّحَّامِ قَالَ قَالَ لِي أَبُو عَبْدِ الله (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 الله فَقَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) نَحْنُ وَالله الَّذِي رَحِمَ الله وَنَحْنُ وَالله الَّذِي اسْتَثْنَى الله 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 Abdullahasws 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 Abdullahasws said: ‘Weasws, by Allahazwj, are those on whom Allahazwj has Mercy, and we, by Allahazwj, are those whom Allahazwj has Made to be exception, in order for usasws to make them (Shias) needless from them (rest of the people)’.81

57ـ أَحْمَدُ بْنُ مِهْرَانَ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ الله عَنْ يَحْيَى بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ لَمَّا نَزَلَتْ وَتَعِيَها أُذُنٌ واعِيَةٌ قَالَ رَسُولُ الله (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 Abdullahasws having said: ‘When it was Revealed [69:12] and that the retaining ear would retain it, Rasool-Allahsaww said: ‘It is yourasws ear, O Aliasws’.82

58ـ أَحْمَدُ بْنُ مِهْرَانَ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ الله 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’farasws having said: ‘Jibraeelas descended with this Verse unto Muhammadsaww, like this - [2:59] But those who were unjust to the Progeny of Muhammadsaww 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 Muhammadsaww of their rights a Torment from the sky, because they transgressed’.83

59ـ 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’farasws having said: ‘Jibraeelas desended with this Verse, like this [4:168] Surely (as for) those who were unjust to the Progeny of Muhammadsaww 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 heasws said: ‘[4:170] O you people! Surely the Rasool has come to you with the Truth from your Lord, regarding the Wilayah of Aliasws, therefore believe, (it shall be) good for you and If you disbelieve in the Wilayah of Aliasws, then surely whatever is in the skies and the earth is Allah's’.84

60ـ 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’farasws having said: ‘This is how this Verse was Revealed [4:66] and if they had done what they were Advised with regarding Aliasws, it would have certainly been better for them’.85

61ـ أَحْمَدُ عَنْ عَبْدِ الْعَظِيمِ عَنِ ابْنِ أُذَيْنَةَ عَنْ مَالِكٍ الْجُهَنِيِّ قَالَ قُلْتُ لابِي 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 Abdullahasws, ‘[6:19] and this Quran has been Revealed to me that with it I may warn you, and whomsoever it reaches. Heasws said: ‘The one whom it reaches that he becomes an Imamasws, from the Progenyasws of Muhammadas. Heasws would warn with the Quran just as Rasool-Allahsaww had warned with it’.86

62ـ 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 Abdullahasws [9:105] And say: Work; so Allah will See your work and (so will) His Rasool and the Believers. So heasws said: ‘It is not like this! But rather, it is ‘The Secured ones (Al-Mamounoun). So weasws are the secured ones’.87

63ـ أَحْمَدُ عَنْ عَبْدِ الْعَظِيمِ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ هَذَا صِرَاطُ عَلِيٍّ مُسْتَقِيمٌ.

Ahmad, from Abdul Azeem, from Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdullahasws having said: ‘[15:41] He said: This is a Path of Ali, Straight’.88

64ـ 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’farasws having said: ‘Jibraeelas descended with this Verse like this - [17:89] but most of the people refused (to accept) the Wilayah of Ali, except for the denying’.

Heasws said: ‘And Jibraeelas descended with this Verse like this - [18:29] And say: The Truth is from your Lord, regarding the Wilayah of Aliasws, 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

65ـ 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 الله 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-Hassanasws regarding Hisazwj Words 72:18] And that the Masjids are Allah's, therefore call not upon any one with Allah. Heasws said: ‘Theyasws are the successorsasws’.90

66ـ 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 الله عَلى‏ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي قَالَ ذَاكَ رَسُولُ الله (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’farasws 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. Heasws said: ‘That is Rasool-Allahsaww and Amir Al-Momineenasws, and the successorsasws from after themasws’.91

67ـ 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’farasws about the Words of Allahazwj 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’farasws said: ‘The Progenyasws of Muhammadsaww. There did not remain therein apart from themasws’.92

68ـ 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’farasws 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. Heasws said: ‘This was Revealed regarding Amir Al-Momineenasws and hisasws contemporaries, those who did what they did. They will be seeing Amir Al-Momineenasws 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 hisasws name (i.e., they were named as Amir Al-Momineen)’.93

69ـ 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 Abdullahasws regarding the Words of the Exalted [85:3] And the witness and the witnessed. Heasws said: ‘The Prophetsaww and Amir Al-Momineenasws’.94

70ـ 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-Hassanasws about the Words of the Exalted [7:44] Then a proclaimer would proclaim among them that the Curse of Allah is on the unjust. Heasws said: ‘The proclaimer is Amir Al-Momineenasws’.95

71ـ 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 Abdullahasws 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. Heasws 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-Momineenasws.

And Hisazwj 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

72ـ 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 (عَلَيْهم السَّلام).

Muhammad Bin Yahya, from Ibn Mahboub, from Jameel Bin Salih, from Abu Ubeyda who said,

‘I asked Abu Ja’farasws about the Words of the Exalted [46:4] Bring me a Book before this or traces of the Knowledge, if you are truthful. Heasws said: ‘It Means by the Book, the Torah, and the Evangel, ‘traces of knowledge’, so rather it means by that, knowledge of the successorsas of the Prophetsas’.97

73ـ 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’farasws who said, ‘I heard Abu Al-Hassanasws saying: ‘When Rasool-Allahsaww saw (in a dream), the Clans of Taym and Aday and the Clan of Umayya riding hissaww Pulpit, it made himsaww feel terrible. So Allahazwj Blessed and High Revealed Quran to Comfort himsaww by it [2:34] And when We said to the Angels: Prostrate to Adam! So they (all) Prostrated except for Iblees. He refused.

Then Heazwj Revealed unto himsaww: “O Muhammadsaww! Iazwj Commanded, but they did not obey, so yousaww should not be anxious when yousaww command and they do not obey yousaww regarding yoursaww successorasws’.98

74ـ 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 بِمُوَالاتِنَا 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 Abdullahasws about Hisazwj Words [64:2] so among you is an unbeliever and among you is a Believer. So heasws said: ‘Allahazwj Mighty and Majestic Recognised their Eman by their Wilayah for usasws and their disbelief with it on the day Heazwj Took the Covenant upon them, and they were particles in the ‘Sulb’ of Adamas’.

And I asked himasws 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 heasws said: ‘By Allahazwj! The ones before you were not destroyed and the ones who are destroyed until the rising of Al-Qaimasws will not be destroyed except with regards to neglecting ourasws Wilayah, and denying ourasws rights; and Rasool-Allahsaww did not exit from the world until hesaww necessitated the necks of this community to ourasws rights. [2:213] and Allah Guides whom He so Desires to, to the Straight Path’.99

75ـ 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’farasws, from his brotherasws Musaasws regarding the Words of the Exalted [22:45] and an abandoned well and a constructed palace (deserted), Heasws said: ‘The abandoned well is the silent Imamasws, and the constructed palace (deserted) is the speaking Imamasws’.

And it is reported by Muhammad Bin Yahya, from Al Amraky, from Ali son of Ja’farasws, from Abu Al Hassanasws, similar to it.100

76ـ 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 Abdullahasws 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. Heasws said: ‘It Means that if you were to associate in the Wilayah other than himasws. [39:66] But Allah alone should you worship and be of the thankful – Meaning, Allahazwj should you worship by the obedience and be of the thankful ones that Iazwj have Re-inforced yousaww with yoursaww brother & cousin’.101

77ـ 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 يُنْكِرُونَها قَالَ لَمَّا نَزَلَتْ إِنَّما وَلِيُّكُمُ الله وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلاةَ وَيُؤْتُونَ الزَّكاةَ 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 نَكْفُرُ 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 يُنْكِرُونَها 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 Muhammadasws narrated to me, from hisasws fatherasws, from hisasws grandfatherasws regarding the Words of the Mighty and Majestic [16:83] They are recognising the Favour of Allah, then they are denying it. Heasws 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-Allahsaww 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 sonasws of Abu Talibas would be empowered upon us’. So they said, ‘We have known that Muhammadsaww is truthful in whatever hesaww is saying, but we shall turn back on himsaww and we will not obey Aliasws in what hesaww is commanding us’.

Heasws said: ‘Thus, this Verse was Revealed [16:83] They are recognising the Favour of Allah, then they are denying it – Meaning the Wilayah of Aliasws Bin Abu Talibasws, and most of them are disbelievers in the Wilayah’.102

78ـ 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’farasws about the Words of the Exalted [25:63] And the servants of the Beneficent are they who walk on the earth modestly. Heasws said: ‘Theyasws are the successorsasws, out of fear of theirasws 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-Momineenasws about the Words of the Exalted [31:14] Be grateful to Me and to both your parents; to Me is the eventual journey. So heasws said: ‘The two parent from whom Allahazwj 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 Allahazwj Said to Me is the eventual journey. So the journey of the servants is to Allahazwj, and the pointers upon that are the two parents.

Then Heazwj Turned the Words upon Ibn Hantama and his companions, so Heazwj 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 hisasws 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 Heazwj Turned the Words upon the two parents, so Heazwj Said and keep company with the two of them in the world kindly. Heazwj is Saying to introduce the people to theirasws merits and call to theirasws ways, and that is in Hisazwj Words and follow the way of him who turns to Me, then to Me is your return.

So heasws said: ‘To Allahazwj, then to usasws, therefore fear Allahazwj do not disobey the two (spiritual) parents (Muhammadsaww and Aliasws), for theirasws pleasure is the Pleasure of Allahazwj, and theirasws anger is the Anger of Allahazwj’.104

80ـ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ سَيْفٍ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ حُرَيْثٍ قَالَ سَأَلْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) عَنْ قَوْلِ الله كَشَجَرَةٍ طَيِّبَةٍ أَصْلُها ثابِتٌ وَفَرْعُها فِي السَّماءِ قَالَ فَقَالَ رَسُولُ الله (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 وَالله قَالَ وَالله 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 Abdullahasws about the Words of Allahazwj [14:24] like a good tree, whose root is firm and whose branches are in the sky. So heasws said: ‘Rasool-Allahsaww is its root and Amir Al-Momineenasws its branch are the Imamsasws from theirasws (Rasool-Allahsaww and Amir Al-Momineenasws) descendants, and the knowledge of the Imamsasws stands for the fruits, and theirasws Shias, the Momineen are its leaves. Is there any excess in this?’ I said, ‘No, by Allahazwj’. Heasws said: ‘The Momin is born, so a leaf sprouts in it, and if the Momin dies, so a leaf falls from it’.105

81ـ مُحَمَّدُ بْنُ يَحْيَى عَنْ حَمْدَانَ بْنِ سُلَيْمَانَ عَنْ عَبْدِ الله بْنِ مُحَمَّدٍ الْيَمَانِيِّ عَنْ مَنِيعِ بْنِ الْحَجَّاجِ عَنْ يُونُسَ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فِي قَوْلِ الله 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 Abdullahasws regarding the Words of Allahazwj 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. Heasws said: ‘The acknowledgement with the Prophetsas and the succesorsas and Amir Al-Momineenasws in particular’. Heasws said: ‘Its Eman would not benefit it because it would have been Confiscated’.106

82ـ وَبِهَذَا الاسْنَادِ عَنْ يُونُسَ عَنْ صَبَّاحٍ الْمُزَنِيِّ عَنْ أَبِي حَمْزَةَ عَنْ أَحَدِهِمَا (عَلَيْهما السَّلام) فِي قَوْلِ الله 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 Imamasws) regarding the Words of Allahazwj Majestic and Mighty [2:81] Yes! Whoever earns evil and his sins beset him on every side. Heasws said: ‘When they denied the Imamate of Amir Al-Momineenasws, so these are the inmates of the Fire; in it they shall be abiding’.107

83- عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ، عَنِ ابْنِ أَبِي نَصْرٍ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عليه‌السلام عَنِ الِاسْتِطَاعَةِ، وقَوْلِ النَّاسِ، فَقَالَ ـ وتَلَا هذِهِ الْآيَةَ:(وَلا يَزالُونَ مُخْتَلِفِينَ إِلاّ مَنْ رَحِمَ رَبُّكَ وَلِذلِكَ خَلَقَهُمْ) ـ: « 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 ـ الَّذِي هُوَ مِنْ عِلْمِهِ ـ 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 ـصلى‌الله‌عليه‌وآله 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’farasws about the capability and the words of the people. So heasws 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. Heasws said: ‘O Abu Ubeyda! The people are differing regarding the correct words, and all of them are destroyed’. I said, ‘(But what about) Hisazwj Words 11:119] Except for those on whom your Lord has Mercy?’ Heasws said: ‘These are ourasws Shias, and it is for Hisazwj Mercy did Heazwj Create them, and it is in Hisazwj Words and it is for that did He Create them.

Heazwj is Saying for the obedience of the Imamasws of the Mercy which Heazwj is Saying [7:156] and My Mercy encompasses all things. Heazwj is Saying that the knowledge of the Imamasws and that which is from hisasws knowledge encompasses everything, they being ourasws Shias’.

Then Heazwj Said so I will Ordain it (specially) for those who are fearing, Meaning the wilayah of another imam (leader) and his obedience. Then Heazwj Said [7:157] whom they find written down with them in the Torah and the Evangel Meaning the Prophetsaww and the successorasws and Al-Qaimasws (who) enjoins them good when heasws rises and forbids them from the evil, the one who denies the merits of the Imamasws 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 Imamasws, 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 Imamsasws. So when they do recognise the merits of the Imamasws, their offences would be removed from them, and the offence is the sin, and it is the offence’.

Then Heazwj Linked them, so Heazwj Said so (as for) those who believe in him Meaning the Imamasws, 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 Heazwj Recompensed them so Heazwj Said [10:64] For them is good news in the life of the world and in the Hereafter. And the Imamasws gives them the good news of the rising of Al-Qaimasws and of hisasws appearance, and of the killing of their enemies, and of the salvation in the Hereafter, and the return to Muhammadsaww, may Allahazwj Send Salawat upon Muhammadsaww and hissaww Progenyasws, the truthful, at the Fountain’.108

84ـ 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 Abdullahasws about the Words of Allahazwj 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 heasws said: ‘Those who are following the Pleasure of Allahazwj, theyasws are the Imamsasws, O Ammar!. There are varying levels for the Momineen (followers of 12 Imamsasws), and by their Wilayah and their recognition (understanding) of usasws. Allahazwj would Multiply their deeds for them and Allahazwj would Raise for them the lofty levels’.109

85ـ 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 Abdullahasws regarding the Words of Allahazwj Mighty and Majestic [35:10] To Him do ascend the good words; and the good deeds lift them up – ourasws Wilayah of the Peopleasws of the Household’, and heasws gestured by hisasws hand to hisasws chest, (then said): ‘So the one who does not have ourasws Wilayah, Allahazwj will not Raise his deed for him’ (none of his deeds will be accepted).110

86ـ 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 Abdullahasws regarding the Words of Allahazwj Mighty and Majestic [57:28] He will give you all two portions of His Mercy Heasws said: ‘Al-Hassanasws and Al-Husaynasws and Make for you a Light with which you will walk. Heasws said: ‘The ‘نُور ’ (Light) stands for an Imamasws you follow’.111

87ـ 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 Abdullahasws regarding Hisazwj Words [10:53] And they are asking you: Is it true? Heasws said: ‘What yousaww are saying regarding Aliasws’. Say: Yes! By my Lord! It is most surely the Truth, and you will not be escaping it’.112

88ـ 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 Abdullahasws, said, ‘I said to himasws, ‘May I be sacrificed for youasws! Hisazwj Words [90:11] But he would not attempt the uphill road’. So heasws said: ‘The one whom Allahazwj has Honoured with ourasws Wilayah, so he has crossed the uphill road, and weasws are that uphill road which, one who attempts it, would attain salvation’.

He (the narrator) said, ‘So heasws was silent, then heasws said to me: ‘Shall Iasws 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 youasws!’ Heasws said: ‘Hisazwj Words [90:13] (It is) the setting free of a slave’. Then heasws said: ‘The people, all of them are slaves of the Fire, apart from you and your companions, for Allahazwj has Freed your necks from the Fire by ourasws Wilayah, of the Peopleasws of the Household’.113

86ـ 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 Abdullahasws regarding the Words of Allahazwj Majestic and Mighty [2:40] and be faithful to (your) Covenant with Me. Heasws said: ‘By the Wilayah of Amir Al-Momineenasws I will Fulfill (My) Covenant with you. Iazwj shall Fulfill for you with the Paradise’.114

90ـ 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 الله 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 بِالله 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 Abdullahasws regarding the Words of Allahazwj 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?

Heasws said: ‘It was so that Rasool-Allahsaww called the Qureysh to ourasws 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-Momineenasws 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 Allahazwj 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, ‘Hisazwj Words [19:75] Say: As for him who was in error, the Beneficent would Prolong his term’. Heasws said: ‘All of them used to be in the straying, not believing in the Wilayah of Amir Al-Momineenasws nor in ourasws Wilayah. Thus, they were straying, and leading (others) astray. So Heazwj Extended for them in their straying and their rebellion until they died, so Allahazwj Caused them to come to an evil place and weakest army’.

I said, ‘Hisazwj 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’. Heasws said: ‘As for Hisazwj Words until they see what they were threatened with, so that is the coming out of Al-Qaimasws, and it is the Hour, So they shall soon be knowing that day and what descends with them from Allahazwj upon the hands of Hisazwj Qaimasws. Thus, these are Hisazwj Words who was in an evil position, Meaning in the presence of Al-Qaimasws, and and a weaker army’.

I said, ‘Hisazwj Words [19:76] And Allah would Increase in Guidance those who (seek) Guidance. Heasws said: ‘Heazwj would Increase them on that day, Guidance upon Guidance, due to their following Al-Qaimasws, when they will neither be rejecting himasws nor denying himasws’.

I said, ‘Hisazwj Words [19:87] They shall not have control over intercession, except he who took a Covenant with the Beneficent. Heasws said: ‘Except the one who made it a Religion of allahazwj by the Wilayah of Amir Al-Momineenasws and the Imamsasws from after himasws, so it is the Covenant with Allahazwj’.

I said, ‘Hisazwj Words [19:96] (As for) those who believe and do righteous deeds, the Beneficent would Make the cordiality for them’. Heasws said: ‘Wilayah of Amir Al-Momineenasws, it is the cordiality which Allahazwj 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’. Heasws said: ‘But rather, Allahazwj Made it to be easy upon hissaww tongue when hesaww established Amir Al-Momineenasws as a flag, so the Momineen were given glad tidings by it and the disbelievers were warned by it, and they are those whom Allahazwj Mentioned in Hisazwj Book as ‘contentious’, i.e., disbelievers’.

He (the narrator) said, ‘And I asked himasws about the Words [36:6] That you may warn a people (with) what their fathers were warned about, so they are heedless. Heasws said: ‘In order to warn the people whom yousaww are among just as their fathers were warned, but they were heedless from Allahazwj, and from Hisazwj Rasoolsaww, and from Hisazwj 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-Momineenasws and the Imamsasws from after himasws. Thus, they do not believe in the Imamate of Amir Al-Momineenasws and the successorsasws from after himasws. So when they were not acknowledging, their consequential Punishment was what Allahazwj 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 Heazwj 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-Momineenasws and the Imamsasws from after himasws. This is in the world, and in the Hereafter it is the Fire of Hell with their heads raised aloft.

Then Heazwj Said: “O Muhammadsaww! [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 Aliasws and the onesasws from after himasws. Then Heazwj Said [36:11] But rather, You can only warn him who follows the Reminder Meaning Amir Al-Momineenasws, and fears the Beneficent in secret; so announce to him O Muhammadsaww, the good news of Forgiveness and an honourable Recompense’.115

91ـ عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنِ ابْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الْحَسَنِ الْمَاضِي (عَلَيْهِ السَّلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ الله عَزَّ وَجَلَّ يُرِيدُونَ لِيُطْفِؤُا نُورَ الله بِأَفْواهِهِمْ قَالَ يُرِيدُونَ لِيُطْفِئُوا وَلايَةَ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) بِأَفْوَاهِهِمْ قُلْتُ وَالله مُتِمُّ نُورِهِ قَالَ وَالله مُتِمُّ الامَامَةِ لِقَوْلِهِ عَزَّ وَجَلَّ الَّذِينَ فَ‏آمِنُوا بِالله 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 الله وَالله 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 إِنَّها 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 إِنَّها 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 الفُجَّارِ 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-Maazyasws (7th Imamasws), said, ‘I asked Himasws about the Words of Allahazwj Mighty and Majestic [61:8] They are intending to extinguish the Light of Allah with their mouths. Heasws said: ‘They are intending to extinguish the Wilayah of Amir Al-Momineenasws with their mouths (talking against it)’. I said, ‘but Allah will Complete His light’. Heasws said: ‘And Allahazwj will Complete the Imamat due to Hisazwj 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 Imamasws’.

I said, ‘[61:9] He it is Who sent His Messenger with the Guidance and the true Religion’. Heasws said: ‘Heazwj is Who Commanded Hisazwj Rasoolsaww with the Wilayah of hissaww successorasws, and the Wilayah - is the true Religion’. I said, ‘That He may make it overcome the religions, all of them’. Heasws said: ‘Overcome upon the entirety of the Religions during the rising of Al-Qaimasws’.

Heasws said: ‘Allahazwj is Saying: but Allah will Complete His light, the Wilayah of Al-Qaimasws though the unbelievers may be averse to it, the Wilayah of Aliasws’. I said, ‘This is Revelation?’ Heasws 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. Heasws said: ‘Allahazwj Blessed and High has Named the one who does not follow Hisazwj Rasoolsaww regarding the Wilayah of hissaww successorasws, as a hypocrite, and Made the one who rejects the Imamate of hissaww successorasws like the one who rejects Muhammadsaww, and the Quran was Revealed with that. So Heazwj Said: “O Muhammadsaww! [63:1] When the hypocrites come to you, with the Wilayah of Aliasws 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 Aliasws, are liars [63:2] They are making their oaths to be a cover, and thus turning away from Allah's Way, and Allahazwj Way, it is the successorasws. surely evil is that which they are doing. That is because they are believing in yoursaww Messenger-ship and are disbelieving in the Wilayah of yoursaww successorasws. 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’?’ Heasws said: ‘Heazwj is Saying: “They do not understand yoursaww Prophet-hood”’. I said, ‘[63:5] And when it is said to them: Come, the Messenger of Allah will ask forgiveness for you. Heasws said: ‘And when it is said to them: ‘Return to the Wilayah of Aliasws, the Prophetsaww would seek Forgiveness for you all for your sins they turn back their heads. Allahazwj Said: “And you will see them blocking from the Wilayah of Aliasws, while they are big with arrogance over it.

Then the Words of Allahazwj Turned by hisas understanding with them, so Heazwj 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. Heazwj is Saying: “The ones unjust to yoursaww successorasws”’.

I said, ‘[67:22] Is the one who goes prone upon his face better guided or he who walks upright upon a Straight Path?’ Heasws said: ‘Allahazwj Struck an example of the one who is guided away from the Wilayah of Aliasws to be like the one who falls prone upon his face, having no guidance for his affairs, whereas (Allahazwj) Made the one who follows himasws as walking upright upon the Straight Path, and the Straight Path is Amir Al-Momineenasws’.

He (the narrator) said, ‘I said, ‘[69:40] Most surely, it is the Word of an Honoured Messenger’. Heasws said: ‘It Means Jibraeelas, from Allahazwj, regarding the Wilayah of Aliasws’. I said, ‘[69:41] And it is not the word of a poet; little it is that you believe’. Heasws said: ‘They are saying that Muhammadsaww is a liar upon hissaww Lordazwj, and Allahazwj did not Command himsaww with this regarding Aliasws. So Allahazwj Revealed Quran due to that, so Heazwj Said: “The Wilayah of Aliasws [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 Heazwj Said [69:48] And it, the Wilayah of Aliasws, is a Reminder for the pious. [69:49] And We know that some of you are beliers. [69:50] And it the Wilayah of Aliasws 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. Heazwj is Saying that you should thank your Lordazwj the Magnificent Who Gave you this Grace’.

I said, ‘[72:13] And that when we heard the guidance, we believed in it’. Heasws 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?’ Heasws said: ‘(sure) without Explanation’.

I said, ‘Hisazwj Words [72:21] Say: I do not control for you evil or good’. Heasws said: ‘Rasool-Allahsaww called the people to the Wilayah of Aliasws. So the Qureysh gathered to himsaww and they said, ‘O Muhammadsaww! Excuse us from this!’ So Rasool-Allahsaww said to them: ‘This is to Allahazwj, it isn’t to mesaww’. So they accused himsaww and exited from hissaww presence.

Thus, Allahazwj 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 Aliasws’. I said, ‘This is Revelation?’ Heasws said: ‘Yes’. Then heasws said:

‘An emphasis - and whoever disobeys Allah and His Rasool regarding the Wilayah of Aliasws 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. (Heasws said): ‘It Means by that Al-Qaimasws and hisasws helpers’.

I said, ‘[73:10] And bear patiently at what they are saying’. Heasws said: ‘(What) they are saying regarding yousaww and avoid them with a becoming avoidance. [73:11] And leave to Me, O Muhammadsaww, the beliers of your successor, the possessors of ease and plenty, and respite them a little’. I said, ‘This is Revelation?’ Heasws said: ‘Yes’.

I said, ‘[74:31] that those who have been Given the Book may be certain’. Heasws said: ‘That they would become convinced that Allahazwj and Hisazwj Rasoolsaww and hissaww successorasws are true’. I said, ‘and those who believe may increase in faith’. Heasws said: ‘And they would be increased in faith of the Wilayah of the successorasws’. I said, ‘and those who have been Given the Book and the believers may not doubt’. Heasws said: ‘In the Wilayah of Aliasws’. I said, ‘What is this doubt?’ Heasws said: ‘It Means by that the People of the Book and the Momineen whom Allahazwj Mentioned, so Heazwj Said: “And they shall not be doubting regarding the Wilayah”.

I said, ‘and this is naught but a reminder to the humans’. Heasws said: ‘Yes, the Wilayah of Aliasws’. I said, ‘[74:35] Surely it is one great’. Heasws: ‘The Wilayah’. I said, ‘[74:37] To him among you who wishes to go forward or remain behind’. Heasws said: ‘The one who goes forward to ourasws wilayah would remain away from ‘Saqar’ (a valley of Hell), but the one who remains behind from usasws, would go towards the Saqar [74:39] Except the people of the right hand’. Heasws said: ‘They, by Allahazwj, are ourasws Shias’.

I said, ‘[74:43] They shall say: We were not of those who sent Prayed (Musalleen)’. Heasws said: ‘(They are saying), ‘We did not (have) the Wilayah of the successorasws of Muhammadsaww and the successorsasws from after himasws, nor did we send Salawat upon themasws’. I said, ‘[74:49] What is then the matter with them, that they turn away from the admonition?’ Heasws said: ‘(Turning away) from the Wilayah ‘. I said, ‘[74:54] Nay! it is surely a admonition’. Heasws said: ‘The Wilayah’.

I said, ‘Hisazwj Words [76:7] They fulfil vows’. Heasws said: ‘Fulfilling the vows which Allahazwj Took upon them regarding the Covenant, of ourasws Wilayah’.

I said, ‘[76:23] Surely We Ourselves have Revealed the Quran to you Revealing (it) gradually’. Heasws said: ‘By the Wilayah of Aliasws (to be Revealed) gradually’. I said, ‘This is Revelation?’ Heasws said: ‘Yes, that is explanation’. I said, ‘[76:29] Surely this is a Reminder’. Heasws said: ‘The Wilayah’. I said ‘[76:31] He Makes whom He pleases to enter into His Mercy’. Heasws said: ‘Into ourasws Wilayah, and (as for) the unjust, He has prepared for them a painful Chastisement. Have you not seen that Allahazwj is Saying [2:57] and they were not unjust to Us but they were unjust to themselves?

Heasws said: ‘Allahazwj is more Honourable and more Benevolent than that Heazwj should be unjust or link Himself to an injustice, but Allahazwj Mingled usasws with Himselfsaww, so Heazwj Declares the injustice to usasws as being injustice to Himazwj, and ourasws Wilayah as being Hisazwj Wilayah. Then Heazwj Revealed Quran upon Hisazwj Prophetsaww with that, so Heazwj Said [2:57] and they were not unjust to Us but they were unjust to themselves’. I said, ‘This is Revelation?’ Heasws said: ‘Yes’.

I said, ‘[77:15] Woe on that day to the beliers’. Heasws said: ‘Heazwj is Saying: “O Muhammadsaww, Woe be unto the beliers of what Iazwj Revealed unto yousaww from the Wilayah of Aliasws Bin Abu Talibasws. [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 Rasoolsas with regards to obedience of the succesorsas. [77:18] Even thus shall We deal with the guilty. The ones who are guilty to the Progenyasws of Muhammadsaww and did from hissaww successorasws what they did’.

I said, ‘[77:41] Surely, those who guard (against evil)’. Heasws said: ‘Usasws, by Allahasws, and ourasws Shias. There isn’t anyone upon the Religion of Ibrahimas 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’. Heasws said: ‘Weasws, by Allahazwj are he whom the Beneficent Allah permits and who speaks the right thing’. I said, ‘What will youasws be saying when youasws will be speaking?’ Heasws said: ‘Weasws would Praise ourasws Lordazwj, and weasws would send Salawat upon ourasws Prophetsaww, and weasws would intercede for ourasws Shias. So, ourasws Lordazwj will not be Preventing usasws’.

I said, ‘[83:7] Nay! most surely the record of the wicked is in the Sijjeen’. Heasws said: ‘They are those who were wicked with regards to the rights of the Imamsasws and they transgressed against themasws’.

I said, ‘[83:17] Then shall it be said: This is what you gave the lie to’. Heasws said: ‘Meaning, (belying) Amir Al-Momineenasws’. I said, ‘This is Revelation?’ Heasws said: ‘Yes’.116

92ـ 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 (عَلَيْهم 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 Abdullahasws regarding the Words of Allahazwj Mighty and Majestic [20:124] And whoever ignores My Guidance will live a woeful life. Heasws said: ‘It Means ignoring the Wilayah of Amir Al-Momineenasws’.

I said, ‘and We will Resurrect him on the Day of Judgement, blind?’ Heasws said: ‘It Means blind of vision in the Hereafter, and blind of the heart in the world from the Wilayah of Amir Al-Momineenasws. 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 Imamsasws, but you forgot them; even thus shall you be Forsaken this Day. You forgot, meaning neglected themasws, and similarly you will be neglected in the Fire just as you neglected the Imamsasws. So you did not obey theirasws orders and did not listen to theirasws 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’. Heasws said: ‘It Means the one who associates with the Wilayah of Amir Al-Momineenasws someone else, and does not believe in the Signs of his Lordazwj, and deliberately neglects the Imamsasws. So he neither follows theirasws Ahadeeth, nor acknowledges theirasws Wilayah’.

I said, ‘[42:19] Allah is Gentle to His servants; He Gives sustenance to whom He Desires to’. Heasws said: ‘Wilayah of Amir Al-Momineenasws’. I said, ‘[42:20] Whoever desires the gain of the Hereafter’. Heasws said: ‘Recognition of Amir Al-Momineenasws and the Imamsasws, We will give him more of that gain. Heasws said: ‘Weazwj shall Increase him from it’. Heasws said: ‘He would be fulfilled his share from theirasws government. and whoever desires the gain of this world, We give him of it, and in the Hereafter he has no portion. Heasws said: ‘There wouldn’t be a share for him, in the government of the truth along with Al-Qaimasws’.117

109 ـ بَابٌ فِيهِ نُتَفٌ وجَوَامِعُ مِنَ الرِّوَايَةِ فِي الْوَلَايَةِ‌

Chapter 109 – In it are pointers and the concise from the reports regarding the Wilayah

1ـ 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 الله أَخَذَ مِيثَاقَ شِيعَتِنَا بِالْوَلايَةِ 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’farasws was saying: ‘Allahazwj Took the Covenant of ourasws Shias with the Wilayah, and they were particles on the Day the Covenant was Taken upon the particles, and the acknowledgment to Himazwj of the Lordship, and to Muhammadsaww with the Prophet-hood’.118

2ـ مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ عَبْدِ الله بْنِ مُحَمَّدٍ الْجَعْفَرِيِّ عَنْ ابي جعفر (عَلَيْهِ السَّلام) وَعَنْ عُقْبَةَ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ إِنَّ الله 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 الظِّلالِ فَقُلْتُ وَأَيُّ شَيْ‏ءٍ الظِّلالُ قَالَ أَ لَمْ تَرَ إِلَى ظِلِّكَ فِي الشَّمْسِ شَيْ‏ءٌ وَلَيْسَ بِشَيْ‏ءٍ ثُمَّ بَعَثَ الله فِيهِمُ النَّبِيِّينَ يَدْعُونَهُمْ إِلَى الاقْرَارِ بِالله وَهُوَ قَوْلُهُ وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ الله 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’farasws, and from Uqba, from Abu Ja’farasws having said: ‘Allahazwj Created the creatures. So Heazwj Created whatever Heazwj Loved from what Heazwj Loved, and it was so that what Heazwj Loved, Heazwj Created from the clay of the Paradise. And Heazwj Created whatever Heazwj Hated from what Heazwj Hated, and it was so that what Heazwj Hated, Heazwj Created from the clay of the Fire. Then Heazwj Sent them into the shadows’.

So I said, ‘And which thing is ‘the shadows’?’ Heasws said: ‘Do you not see your own shadow in the sun, it is something, but it isn’t a thing? Then Heazwj Sent the Prophetsas among them, calling them to the acknowledgment of Allahazwj, and these are Hisazwj Words [43:87] And if you should ask them who created them, they would certainly say: Allah.

Then Heazwj Called them to the acknowledgment with the Prophetssaww. So some of them acknowledged, and some of them denied. Then Heazwj Called them to ourasws Wilayah. So the one who acknowledges it, by Allahazwj, is the one whom Heazwj Loved, and the one who denied it, he is the one whom Allahazwj Hated. And these are Hisazwj Words [10:74] but they would not believe in what they had belied before’. Then Abu Ja’farasws said: ‘It was so that the belying was then and there’.119

3ـ 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 Abdullahasws having said: ‘Ourasws Wilayah is the Wilayah of Allahazwj without which no Prophetas has ever been Sent’.120

4ـ 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 Abdullahasws saying: ‘There is none from a Prophetsaww who came except with recognition of ourasws rights and ourasws merits over the ones besides usasws’.121

5ـ 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 وَالله 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’farasws, said, ‘I heard himasws saying: ‘By Allahazwj! 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 ourasws Wilayah’.122

6ـ 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 الله 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-Hassanasws having said: ‘The Wilayah of Aliasws is inscribed in the entirety of the Parchments of the Prophets, and Allahazwj never Sent a Rasoolas or a Prophetas except with the Prophet-hood of Muhammadsaww and Aliasws’ as hissaww Successorasws.123

7ـ 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 الله 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’farasws having said: ‘Allahazwj Mighty and Majestic Nominated Aliasws as a flag between Himazwj and Hisazwj creatures. So the one who recognises himasws would be a Momin, and the one who denies himasws would be a disbeliever, and the one who is ignorant of himasws would be straying, and the one who establishes anything with himasws would be an associator (Mushrik), and the one who comes with hisasws 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’farasws saying: ‘Aliasws is a door which Allahazwj 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 Allahazwj Blessed and High has Said: ‘For Meazwj, regarding them, is the (pending) decision’.125

9- مُحَمَّدُ بْنُ يَحْيى، 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 ـ وهُمْ ذَرٌّ ـ يَوْمَ أَخَذَ الْمِيثَاقَ عَلَى الذَّرِّ بِالْإِقْرَارِ لَهُ بِالرُّبُوبِيَّةِ، ولِمُحَمَّدٍصلى‌الله‌عليه‌وآله‌وسلم بِالنُّبُوَّةِ، وعَرَضَ اللهُ ـ جَلَّ وعَزَّ ـ 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’farasws was saying: ‘Allahazwj Took the Covenant of ourasws Shias with the Wilayah for usasws, and they were particles on the day the Covenant was Taken upon the particles with the acknowledgment to Himazwj with the Lordship, and to Muhammadsaww with the Prophet-hood.

And Allahazwj Majestic and Mighty Presented to Muhammadsaww, hissaww community in the clay, and they were shadows. And Heazwj Created them from the lay from which Adamas was created, and Allahazwj Created the spirits of ourasws Shias before their bodies, by two thousand years, and presented them unto himsaww. And Heazwj Introduced them to Rasool-Allahsaww, and Introduced them to Aliasws. And weasws recognise them in the tone of their speech’.126

110 ـ بَابٌ فِي مَعْرِفَتِهِمْ أَوْلِيَاءَهُمْ والتَّفْوِيضِ إِلَيْهِمْ‌

Chapter 110 – Regarding theirasws recognising theirasws friends and the Authorisation to themasws

1ـ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ صَالِحِ بْنِ سَهْلٍ عَنْ أَبِي عَبْدِ الله (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 Abdullahasws: ‘A man came over to Amir Al-Momineenasws, and heasws was with hisasws companions. So he greeted upon himasws, then he said to himasws, ‘By Allahazwj, I Love youasws and acknowledge yourasws Wilayah’. So Amir Al-Momineenasws said to him: ‘You are lying!’ He said, ‘Yes, by Allahazwj, I do love youasws and acknowledge yourasws Wilayah’. And he re-iterated thrice.

So Amir Al-Momineenasws said to him: ‘You are lying! You are not as you are saying to be. Allahazwj Created the spirits before the bodies by two thousand years. Then Heazwj Presented to usasws those who love usasws. So, by Allahazwj, Iasws 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 himasws’.

And in another report, Abu Abdullahasws said: ‘He was in the Fire’.127

2ـ 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’farasws having said: ‘Weasws tend to recognise the man when weasws see him by the reality of the Eman and the reality of the hypocrisy’.128

3ـ 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 لاياتٍ لِلْمُتَوَسِّمِينَ وَهُمُ الائِمَّةُ وَإِنَّها 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 Abdullahasws, said, ‘I asked himasws about the Imamasws. ‘Has Allahazwj Authorise to himasws just as Heazwj had Authorised to Suleymanas Bin Dawoodas?’ So heasws said: ‘Yes’. And that is, that a man asked himasws a question, so heasws answered him with regards to it; and another man asked him that very question, so heasws answered him with other than the answer of the first one. Then another one asked himasws, so heasws answered him with other than the answer of the two former ones. Then heasws said: ‘[38:39] This is Our Gift, therefore withhold or give out freely without measure; and like this it is in the recitation of Aliasws’.

He (the narrator) said, ‘I said, ‘May Allahazwj Keep youasws well! So when heasws answers them with these answers, does the Imamasws understand them?’ Heasws said: ‘Glory be to Allahazwj! Have you not hear Allahazwj Saying [15:75] Surely, in this are Signs for those who distinguish (the marks)? And theyasws are the Imamsasws [15:76] And surely it is on a road that still abides, not coming out from it, ever!’

He (the narrator) said, ‘Then heasws said to me: ‘Yes, the Imamasws, when he looks at the man, heasws recognises himasws and recognises hisasws colour, and if heasws hears hisasws speech from behind a wall, recognises him and recognises who is he. Allahazwj 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 theyasws are the Scholars. So there isn’t anything from the matters spoken with that heasws hears except that heasws would recognise it whether he is a saved one or a destroyed one. Therefore, due to that, heasws answers them by that which heasws 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

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89 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 64

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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

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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

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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

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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

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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 Allahazwj the Beneficent, the Merciful. The Praise is for Allahazwj Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadsaww and hissaww Purified Progenyasws, and greetings with abundant greetings.

أَبْوَابُ التَّارِيخِ

CHAPTERS ON HISTORY

111 ـ بَابُ مَوْلِدِ النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم وو فَاتِهِ‌

Chapter 111 – The Birth of the Prophetsaww and hissaww 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.

1ـ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ عَبْدِ الله بْنِ مُحَمَّدِ بْنِ أَخِي حَمَّادٍ الْكَاتِبِ عَنِ الْحُسَيْنِ بْنِ عَبْدِ الله قَالَ قُلْتُ لابِي عَبْدِ الله (عَلَيْهِ السَّلام) كَانَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) سَيِّدَ وُلْدِ آدَمَ فَقَالَ كَانَ وَالله سَيِّدَ مَنْ خَلَقَ الله وَمَا بَرَأَ الله بَرِيَّةً خَيْراً مِنْ مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِه)

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 Abdullahasws, ‘Was Rasool-Allahsaww the chief of the children of Adamas?’ So heasws said: ‘By Allahazwj! Hesaww was the chief of the ones Allahazwj Created, and Allahazwj has no created being better than Muhammadsaww’.1

2ـ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَجَّالِ عَنْ حَمَّادٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) وَذَكَرَ رَسُولَ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَقَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) مَا بَرَأَ الله نَسَمَةً خَيْراً مِنْ مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِه)

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hajjal, from Hammad,

(It has been narrated) from Abu Abdullahasws, and heasws mentioned Rasool-Allahsaww, so heasws said: ‘Amir Al-Momineenasws said: ‘Allahazwj has not Created any creature better than Muhammadsaww’.2

3ـ أَحْمَدُ بْنُ إِدْرِيسَ عَنِ الْحُسَيْنِ بْنِ عَبْدِ الله عَنْ مُحَمَّدِ بْنِ عِيسَى وَمُحَمَّدِ بْنِ عَبْدِ الله عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ مُرَازِمٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ قَالَ الله 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 الله 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 Abullahasws having said: ‘Allahazwj Blessed and High Said: “O Muhammadsaww! Iazwj Created yousaww and Aliasws as ‘ نُور اً ’ Light, Meaning a spirit without a body, before Iazwj Created Myazwj earth, and Myazwj Throne, and Myazwj oceans. So youasws did not cease to extol Myazwj Oneness, and praising Meazwj.

Then Iazwj Gathered both yourasws spirits and Made these two to be one. So it was glorifying Meazwj, and extolling Myazwj Holiness, and extolling Myazwj Oneness. Then Iazwj Divided it into two, and Divided the two into two each, so they came to be four – Muhammadsaww being one, and Aliasws being one, and Al-Hassanasws and Al-Husaynasws being two. Then Iazwj Created (Syeda) Fatimaasws from ‘ نُورٍ ’ Light, Beginning herasws as a spirit without a body”.

Then Heazwj Wiped usasws by Hisazwj Right Hand, so Hisazwj Light resulted into usasws’.3

4ـ أَحْمَدُ عَنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الله عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْزَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) يَقُولُ أَوْحَى الله 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’farasws saying: ‘Allahazwj the Exalted Revealed unto Muhammadsaww: “[19:9] and indeed I Created you before, when you were nothing, and Iazwj Blew into yousaww of Myazwj Spirit, a Prestige from Meazwj. Iazwj Honoured yousaww with it when Iazwj Obligated the obedience to yousaww upon Myazwj creatures altogether. So the one who obeys yousaww, so he has obeyed Meazwj, and the one who disobeys yousaww, so he has disobeyed Meazwj; and Iazwj Obligated that regarding Aliasws and regarding hisasws offspring from the onesasws whom Iazwj Chose from them for Myselfazwj’.4

5ـ 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’farasws the 2nd, so I flowed (the discussion) of the differing of the Shias. So heasws said: ‘O Muhammad! Allahazwj Blessed and High did not cease to be Individual by Hisazwj Oneness. Then Heazwj Created Muhammadsaww, and Aliasws, and (Syeda) Fatimaasws. So theyasws remained for ‘ أَ فَْْ دَهْرٍ ’ a thousand Dahr (one Dahr equals the amount of time earth’s existence). Then Heazwj Created the entirety of the things. So Heazwj Made themasws witness their creation, and Caused to flow theirasws obedience to be upon these, and Authorised their affairs to themasws. Thus, theyasws are permitting whatever they are so desiring, and permitting whatever theyasws wish, and theyasws are never desiring except what Allahazwj the Blessed and High Desires’.

Then heasws said: ‘O Muhammadsaww! 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 Muhammadsaww!’5

6ـ 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 Abdullahasws: ‘Some of the Qureysh said to Rasool-Allahsaww, ‘By which thing do yousaww precede the Prophetssaww, and yousaww were Sent at the end of themas and as theiras Seal?’ Hesaww said: ‘Isaww was the first one to believe in mysaww Lordazwj, and the first one to answer when Allahazwj Took the Covenant of the Prophetsas and Made them to testify upon themselvesas [7:172] Am I not your Lord? They said: Yes!. Thus it was so that Isaww was the first Prophetas to say: ‘Yes’, therefore Isaww preceded them by the acknowledgement with Allahazwj’.6

7ـ 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 Abdullahasws, ‘How were youasws all when youasws were in the shadows?’ So heasws said: ‘O Mufazzal! Weasws were with of ourasws Lordazwj There wasn’t anyone with Himazwj apart from usasws in the green shadow. Weasws praised Himazwj, and weasws extolled Hisazwj Holiness, and weasws extolled Hisazwj Oneness, and weasws Praised Himazwj, and there was none from an Angel of Proximity nor anyone with a spirit apart from usasws until there was a beginning for it in the creation of the things. So Heazwj Created whatever Heazwj so Desired from the Angels and others, then the knowledge of that ended up to usasws’.7

8ـ 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 Abdullahasws saying: ‘Weasws were the first family Allahazwj Commended by ourasws names. It was that when Heazwj Created the skies and the earth, Heazwj Commanded a Caller to Call out: ‘I testify that there is no god except for Allahazwj’, thrice, and, ‘I testify that Muhammadsaww is Rasoolas of Allahazwj’, thrice, and, ‘I testify that Aliasws is Amir Al-Momineen truly’, thrice’.8

9ـ 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 Aliasws Bin Abu Talibasws, from Abu Abdullahasws having said: ‘Allahazwj Existed when there was no other existence. So Heazwj 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 Hisazwj Own Light from which the lights lit up, and it is the Light from which were created Muhammadsaww and Aliasws. So theyasws did not cease to be two former lights when there was nothing existing before the two of themasws. Thus, they bothasws did not cease to flow as clean, having been Cleaned, into the clean ‘ الَِْصْلَا ’, until they bothasws separated in the most clean of the two clean (linages), in Abdullahas and Abu Talibas’.9

10ـ 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’farasws said to me: ‘O Jabir! Allahazwj, the first of what Heazwj Created was the creation of Muhammadsaww and hissaww family, the guides, the Guided. So theyasws were resemblances of ‘ نُورٍ ’ Light in front of Allahazwj’. I said, ‘And what are the resemblances?’ Heasws said: ‘ ظِلُّ ا نُّْورِ ’ ‘Shadows of light, bodies of light without spirits, and theyasws were Supported by one spirit, and it is the Holy Spirit.

So by it, hesaww and hissaww familyasws worshipped Allahazwj, and it was for that that Heazwj Created themasws as forbearing scholars, righteous, elites worshipping Allahazwj with the Salat, and the Sawm (Fasts), and the Sujood (Prostrations), and the Tasbeeh (Glorifications), and the extollation of Oneness, and theyasws are praying Salat, and theyasws are performing Hajj, and theyasws are Fasting’.10

11ـ 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’farasws having said: ‘There were three (qualities) in Rasool-Allahsaww which did not happen to be in anyone apart from himsaww – There did not happen to be a shadow for himsaww, and it was so that hesaww did not pass by a street; and no one would pass through it after two days or three, except that one would recognise that hesaww had passed through it, due to the (still left therein) fragrance of Rasool-Allahsaww (making himsaww) recognised; and it was so that hesaww neither passed by a rock nor by a tree except these prostrated to himsaww’.11

12ـ 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 Abdullahasws having said: ‘When there was an Ascension (Mi’raj) with Rasool-Allahsaww, Jibraeelas ended up with himsaww to a place, and heas isolated from himsaww. So hesaww said to himas: ‘O Jibraeelas! Youas are isolating from mesaww upon this state?’ So heas said: ‘Carry on, for by Allahazwj, yousaww are treading in a place in which no person has trod upon and no person has walked in it before yousaww’.12

13ـ 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 قابَ 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 Abdullahasws and I was present, so he said, ‘May I be sacrificed for youasws! How many times was Rasool-Allahsaww Ascended (Mi’raj) with?’ So heasws said: ‘Twice. So Jibraeelas paused himsaww at a pausing stop and heas said to himsaww: ‘In yoursaww place, O Muhammadsaww, for yousaww have paused at a pausing strop, no Angel has paused at all, not any Prophetsaww, yoursaww Lordazwj is Praying Salat’. So hesaww said: O Jibraeelas, and how does Heazwj Pray Salāt?’ Heas said: ‘Heazwj is Saying: “Glorious, Holy am Iazwj! Lordazwj of the Angels and the Spirit. Myazwj Mercy precedes Myazwj Wrath”. So hesaww said: ‘Yourazwj Pardon! Yourazwj Pardon!’ Heasws said: ‘And it was just as Allahazwj Said [53:9] So he was the measure of two bows or even closer’.

So Abu Baseer said, ‘May I be sacrificed for youasws! What is the measure of two bows or even closer?’ Heasws 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 heasws had said: ‘Of aquamarine. So hesaww looked into like an eye of the needle towards whatever Allahazwj so Desired from the Light of the Magnificence.

So Allahazwj Blessed and High Said: “O Muhammadsaww!” Hesaww said: ‘At Yourazwj service mysaww Lordazwj!’ Heazwj Said: “Who is for yoursaww community from after yousaww?” Hesaww said: ‘Allahazwj is more Knowing’. Heazwj Said: “Aliasws Bin Abu Talibasws, Amir Al-Momineen and chief of the Muslims, and guide of the resplendent”.

He (the narrator) said, ‘Then Abu Abdullahasws said to Abu Baseer: ‘O Abu Muhammad! By Allahazwj! The Wilayah of Aliasws did not come from the earth, but it came from the sky Verbally’.13

14ـ 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 وَآلِه)

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’farasws, ‘Describe to me the Prophetsaww of Allahazwj’. Heasws said: ‘Hesaww was white merged with red (complexion), the whiteness of hissaww 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 hissaww fingers & toes, great fleshy shoulders.

Whenever hesaww turned, heazwj turned entirely due to hissaww uninhibitedness to make his questioner to be at ease; from below hissaww neck to hissaww navel was like a clear silver streak, and as if hissaww necks was like shoulders of a silver jug (long); hissaww nose almost touched the water when hesaww drank. When hesaww walked, hesaww leaned as if hesaww was descending into a slope. There was none like himsaww a Prophetas of Allahazwj before himsaww, nor after himsaww’.14

15ـ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ مُحَمَّدٍ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ إِنَّ رَسُولَ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) قَالَ إِنَّ الله 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 الله 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 Abdullahasws having said: ‘Allahazwj Made a resemblance of mysaww community for mesaww in the clay and Taught mesaww their names just as Heazwj had Taught Adamsaww the names, all of them. So the owners of the flags passed by mesaww, and they sought Forgiveness for Aliasws and hisasws Shias. Mysaww Lordazwj Promised mesaww a characteristic with regards to the Shias of Aliasws’. It was said, ‘O Rasool-Allahsaww! And what is it?’ Hesaww 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

16ـ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ سَيْفٍ عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ خَطَبَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) النَّاسَ ثُمَّ رَفَعَ يَدَهُ الْيُمْنَى قَابِضاً عَلَى كَفِّهِ ثُمَّ قَالَ أَ تَدْرُونَ أَيُّهَا النَّاسُ مَا فِي كَفِّي قَالُوا الله 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 الله وَرَسُولُهُ أَعْلَمُ فَقَالَ أَسْمَاءُ أَهْلِ النَّارِ وَأَسْمَاءُ آبَائِهِمْ وَقَبَائِلِهِمْ إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ قَالَ حَكَمَ الله وَعَدَلَ حَكَمَ الله 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 Abdullahasws having said: ‘Rasool-Allahsaww addressed the people, then raised hissaww right hand gripping hissaww palm, then said: ‘O you people! What is in mysaww palm?’ They said, ‘Allahazwj and Hisazwj Rasoolsaww are more knowing’. So hesaww 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 hesaww raised hissaww left hand and hesaww said: ‘O you people! Do you know what is in mysaww palm?’ They said, ‘Allahazwj and Hisazwj Rasoolsaww are more knowing’. So hesaww 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 hesaww said: ‘Allahazwj Judged and was Just! Allahazwj Judged and was Just! A party in the Paradise and a party in the Blazing Fire’.16

17ـ 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 الْحُكَمِ 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 وَدَلَّهُمْ 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 Abdullahasws in a sermon of hisasws especially mentioning therein the state of the Prophetsaww and the Imamsasws and theirasws description: -

‘So ourasws Lordazwj was not prevented, due to Hisazwj Forbearance and Hisazwj Care, and Hisazwj Kindness, from the greatness of their crimes and the ugliness of their deeds, that Heazwj should Choose for them the most Beloved of Hisazwj Prophets to Himazwj.

And Heazwj Honoured them upon it, Muhammadsaww Bin Abdullahsaww with regards to the respectability of hissaww linage, and regarding the prestigious-ness of hissaww family environment, without there being a blemish in hissaww descent nor an inter-mingling in hisasws lineage, nor being unknown in the presence of knowledgeable people of hissaww description which the Prophetsas had given glad tidings with, in theiras Books, and the scholars had spoken with hissaww epithet, and the wise ones had pondered on hissaww 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 hissaww 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 hesaww ended up to the Pre-determinations of Allahazwj to its timings, and there flowed, by the Command of Allahazwj, the Ordainments with regards to himsaww up to its end goals, fulfilling the Inevitable Ordainment of Allahazwj to its peak.

Every community gave the glad tidings of it from after himsaww, 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 hissaww linage from since Adamas up to hissaww fatheras 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.

Allahazwj Chose himsaww, and Favoured himsaww, and Selected himsaww, and Gave himsaww from the Knowledge, its keys, and from the Wisdom, its springs, a Mercy to the servants, and a Sustainer to the cities. An Allahazwj Revealed the Book unto himsaww wherein were the statements and the explanations, [39:28] An Arabic Quran without any crookedness, that they may fear.

Heazwj had Explained it to the people and Programmed it with knowledge. Heazwj had Detailed it, a Religion Heazwj had Clarified it, and necessities Heazwj had Obligated these, and Legal Punishments Heazwj had Defined these for the people and explained these, and matters hesaww has uncovered to Hisazwj creatures, and Proclaimed therein the evidence to the salvation and information Calling to Hisazwj Guidance.

So Rasool-Allahsaww delivered what Heazwj had been Sent with, and expounded openly with whatever hesaww had been Commanded with, and fulfilled whatever hesaww was carrying from the burden of the Prophet-hood, and observed patience for hissaww Lordazwj, and struggled in Hisazwj Way, and advised to hissaww 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 himsaww, and hesaww was kind and merciful with them’.17

18ـ مُحَمَّدُ بْنُ يَحْيَى عَنْ سَعْدِ بْنِ عَبْدِ الله 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 الله (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-Hassanasws the 1st, ‘Was Rasool-Allahsaww (ever) cautioned by Abu Talibasws?’ So heasws said: ‘No, heasws was a repository of the bequest, so heasws handed it over to himsaww’. I said, ‘So heas handed over the bequest to himsaww upon that hesaww was incapacitated by himasws?’ So heasws said: ‘Had hesaww been incapacitated by himasws, heasws would not have handed over the bequest to himsaww’. So I said, ‘So what was the state of Abu Talibasws?’ Hesaww said: ‘Heasws acknowledge with the Prophetsaww and with whatever hesaww came with, and handed over the bequest, and passed away on that day’.18

19ـ 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 وَإِنَّما 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’farasws having said: ‘When Rasool-Allahsaww passed away, the Progenyasws of Muhammadsaww spent long nights until theyasws thought that there is no sky to shade them nor any land below themasws, because Rasool-Allahsaww had held together the near ones and the far ones for the Sake of Allahazwj.

So while theyasws were in that (situation), a comer came to them. Theyasws were not seeing him but theyasws were hearing his speech. So he said, ‘The greetings be upon youasws the Peopleasws of the Household, and the Mercy of Allahazwj and Hisazwj Blessings! In Allahazwj 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.

Allahazwj Chose you all (Imamsasws), and Preferred youasws, and Purified youasws, and Made youasws the Peopleasws of the Household of Hisazwj Prophetsaww, and Entrusted Hisazwj Knowledge to youasws, and Made youasws to inherit Hisazwj Book, and Made youasws a Container of Hisazwj Knowledge, and a Staff of Hisazwj Mighty, And Struck for youasws a resemblance from Hisazwj Light and Protected youasws from the error,

and Secured youasws from the strife. Thus, youasws were consoled by the Condolences of Allahazwj.

So Allahazwj did not Remove Hisazwj Mercy from youasws and never Declined Hisazwj Bounties from youasws. Youasws are ‘ أَهْلُ اللََِّّ ’ the Peopleasws of Allahazwj Mighty and Majestic, those by whomasws the Bounties are completed, and the parties gather together, and the speeches are harmonised. And youasws are the Guardiansasws of Allahazwj. So the one who is in yourasws Wilayah would succeed and the one who oppressed yourasws rights would vanish.

(Adopting) yourasws cordiality is from Allahazwj, being an Obligation in Hisazwj Book upon Hisazwj servants who are the Momineen. Then, Allahazwj is Able upon Helping youasws whenever Heazwj so Desires to. Therefore, be patient for the consequential ending of the affairs, for these are proceeding to Allahazwj. Allahazwj has Accepted youasws from Hisazwj Prophetsaww as a depository and Entrusted youasws with Hisazwj friends, the Momineen, in the earth. So the one who fulfils his entrustment, Allahazwj would Give him (Rewards for) his truthfulness.

Thus, youasws are the Entrusted entrustments, and for youasws is the Obligatory cordiality and the necessitated obedience, and Allahazwj has Captured (the soul of) Hisazwj Prophetsaww, and has Perfected the Religion for you all and Explained to you the way out (deliverance). Therefore Heazwj 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 Allahazwj, and Allahazwj is behind (the fulfilment of) all your needs, and Iasws entrust you all to Allahazwj, and the greetings be upon you all’.

So I asked Abu Ja’farasws, ‘From who does the consolation come to themasws?’ So heasws said: ‘From Allahazwj Blessed and High’.19

20ـ 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 Abdullahasws having said: ‘It was so that whenever Rasool-Allahsaww was looked at in the dark night, there was seen to be a ‘ نُورٌ ’ Light for himsaww as if it was a portion of the moon’.20

21ـ 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 Aliasws Bin Abu Talibasws, from Abu Abdullahasws, 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 Abdullahasws having said: ‘Jibraeelas descended into the Prophetsaww and heas said: ‘O Muhammadsaww! Yoursaww Lordazwj Conveys the Greetings to yousaww and is Saying: “Iazwj have Prohibited the Fire upon the ‘ صُلْ ’ Sulb (Linage) which brought yousaww down, and the lap which bore yousaww, and the lap which took care of yousaww. So the صُلْ is the صُلْ of yoursaww father Abdullah Bin Abdul Muttalib, and the lap which carried yousaww is Fatimaasws Bin Asadas. As for the lap which took care of yousaww, so it is the lap of Abu Talibasws”’.

And in a report of Ibn Fazzal: “And Fatimaasws Bin Asad”’.21

22ـ 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 Abdullahasws having said: ‘Abdul Muttalibasws would be Resurrected on the Day of Judgment as one community. Upon himsaww would be a mark of the Prophetsas and ‘ هَيْبَةُ ’ awe of the kings’.22

23ـ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ الله بْنِ عَبْدِ الرَّحْمَنِ الاصَمِّ عَنِ الْهَيْثَمِ بْنِ وَاقِدٍ عَنْ مُقَرِّنٍ عَنْ أَبِي عَبْدِ الله (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 Abdullahasws having said: ‘Abdul Muttalibas was the first one who said (believed) in Al-Bada’a (Change of Allahazwj’s Decision). Heasws would be Resurrected on the Day of Judgment as one community. Upon himsaww would be the majesty of the kings and a mark of the Prophetsas’.23

24ـ 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 الله (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 الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) 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 الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) 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 الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) 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 Abdullahasws having said: ‘Abdul Muttalibasws would be Resurrected (on the Day of Judgment) as one community. Upon himas would be the glory of the kings and a mark of the Prophetsas, and that is because heasws was the first one to say (believe) in Al-Bada’a (Change of Allahazwj’s Decision’.

Heasws said: ‘And it was so that Abdul Muttalibasws sent Rasool-Allahsaww to hisasws shepherds among camels which had spread out. So hesaww gathered them, but was delayed upon it. So heasws grabbed the ring of the Door of the Kabah and went on saying: ‘O Lordazwj! Will Youazwj Destroy Your Sign? If Youazwj do so, it would be a matter what is Changed for Youazwj’.

So Rasool-Allahsaww came over with the camels, and Abdul Muttalibas had looked for himsaww in every road and in every cave seeking himsaww, and went on shouting: ‘O Lordazwj! Will Youazwj destroy Yourazwj Sign? If Youazwj do so, it would be a matter what is Changed for Youazwj’. When heas saw Rasool-Allahsaww, heas grabbed himsaww, and kissed himas, and said: ‘O myas sonsaww! Ias will not divert yousaww after this with regards to anything, for Iasws fear that yousaww might be assassinated, murdered’.24

25ـ 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 Abdullahasws 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 heasws came to the master of Ethiopia (Abraha). So the proclaimer entered and said, ‘This is Abdul Muttalibasws Bin Hashimasws!’. So he said, ‘And what does heasws desire?’ The translator said, ‘Heasws has come regarding camels of hisasws 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 hisasws House which heasws worships, in order to demolish it, and heasws is asking me to free hisasws camels? But, had heasws asked me to refrain from demolishing it, I would have done so. Return hisasws camels to him’. So Abdul Muttalibasws said to his translator: ‘What did the king say to you?’ So he informed himasws. So Abdul Muttalibasws said: ‘Iasws am the lord of the camels, and for this House (Kabah), there is a Lordazwj, Protecting it’.

فَSo he returned hisasws camels to himasws, and Abdul Muttalibasws left towards hisasws house. So heasws passed by the elephant during hisasws leaving, and heasws said to the elephant: ‘O Mahmoud!’ So the elephant moved its head. So heasws said: ‘Do you know why they have come with you?’ So the elephant said with its head, ‘No’. So Abdul Muttalibasws said: ‘They came with you in order to demolish the House of your Lordazwj. Do you see yourself doing that?’ So it said with its head, ‘No’. So Abdul Muttalibasws left to go to hisasws 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 Muttalibas said to one of hisasws 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 heas said to him: ‘Do you visualise all of it?’ So he said to himas, ‘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 Muttalibasws said: ‘By the Lordazwj of Abdul Muttalibasws! 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

26ـ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ رِفَاعَةَ عَنْ أَبِي عَبْدِ الله (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 الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) 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 Abdullahasws having said: ‘Abdul Muttalibasws was such that they used to furnish for himas in the courtyard of the Kabah. It was not furnished for anyone apart from himasws. And it was so that hisasws sons would be standing by hisasws head protecting himasws from the ones who approached himasws. So Rasool-Allahsaww came over, and hesaww was a child who had begun to walk, until hesaww came to be upon hisasws thigh. So one of them gestured towards himsaww in order to prevent himsaww from himasws, but Abdul Muttalibasws said to him: ‘Leave myasws sonsaww, for an Angel has come with himsaww’ (as a servant).26

27ـ مُحَمَّدُ بْنُ يَحْيَى عَنْ سَعْدِ بْنِ عَبْدِ الله 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 الله (عَلَيْهِ السَّلام) قَالَ لَمَّا وُلِدَ النَّبِيُّ (صَلَّى اللهُ عَلَيْهِ وَآلِه) مَكَثَ أَيَّاماً لَيْسَ لَهُ لَبَنٌ فَأَلْقَاهُ أَبُو طَالِبٍ عَلَى ثَدْيِ نَفْسِهِ فَأَنْزَلَ الله 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 Abdullahasws having said: ‘When the (parents of) Prophetsaww were blessed, hesaww remained for days, there wasn’t any milk for himsaww. So Abu Talibasws cast himsaww upon hisasws own breast, and Allahazwj Sent down milk from it. So hesaww breast-fed from himasws for days until Abu Talibasws came to Haleema Saeeda, so heasws handed himsaww over to her’.27

28ـ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ إِنَّ مَثَلَ أَبِي طَالِبٍ مَثَلُ أَصْحَابِ الْكَهْفِ أَسَرُّوا الايمَانَ وَأَظْهَرُوا الشِّرْكَ فَ‏آتَاهُمُ الله أَجْرَهُمْ مَرَّتَيْنِ.

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

(It has been narrated) from Abu Abdullahasws having said: ‘An example of Abu Talibasws 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 Allahazwj Gave them the Recompense twice’.28

29ـ 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 الابَاطِلِ‏وَ 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’farasws, from his fatherasws, said, ‘It was said to himasws, ‘They (people) are claiming that Abu Talibasws was a disbeliever’. So heasws said: ‘They are lying! How can heasws happen to be a disbeliever and heasws was saying: ‘Are you not knowing that weasws found Muhammadsaww as a Prophetasws like Musaas, written in the former Books?’.

And in another Hadeeth – ‘How can Abu Talibasws happen to be a disbeliever and heasws was saying (in prose): ‘They (people) have know that ourasws sonsaww neither lies from usasws, nor can hesaww be faulted with the words of falsehood, and hesaww is white, the clouds quench by hissaww face, a protector of the orphans and chastity of the widows’.29

30ـ 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 Abdullahasws having said: ‘While the Prophetsaww was in the Sacred Masjid and upon himsaww were new clothes, so the Polytheists threw upon himsaww the stomach contents of a she-camel. So hissaww clothes were stained by it. So there entered into himsaww due to that, whatever Allahazwj so Desired. So hesaww went to Abu Talibasws and said to himasws: ‘O Uncle! How do youasws view myasws nobility among you all?’ So heasws said to himsaww: ‘And what is that, O sonsaww of myasws brotheras?’ So hesaww informed himasws the news.

So Abu Talibasws called Hamzaasws and grabbed the sword and said to Hamzaasws to take the stomach contents (of a camel), then divert towards the group, and the Prophetsaww was with himasws. So heasws came to the Qureysh, and they were around the Kabah. So when they saw himasws, they recognised the ferocity in hisasws face. Then heasws said to Hamzaasws: ‘Paste the stomach contents (of a camel) upon their faces’. So heasws did that until heasws came to their last one. Then Abu Talibasws turned towards the Prophetsaww, so heasws said: ‘O sonsaww of myasws brotherasws! This is yoursaww nobility among us’.30

31ـ 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 Abdullahasws having said: ‘When Abu Talibasws passed away, Jibraeelas descended unto Rasool-Allahsaww and heas said: ‘O Muhammadsaww! Exit from Makkah, for there isn’t a helper for yousaww therein, and the Qureysh arose against the Prophetsaww, so hesaww went out fleeing until hesaww came to a mountain of Makkah called Al-Hajoun, so hesaww came to it’.31

32ـ عَلِيُّ بْنُ مُحَمَّدِ بْنِ عَبْدِ الله وَمُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ عَبْدِ الله رَفَعَهُ عَنْ أَبِي عَبْدِ الله (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 Abdullahasws having said: ‘Abu Talibasws professed to Al-Islam by the accounting of Al-Jummal (Use of alphabetical letters in accordance to their numerical value)’. Heasws said: ‘In every language’.32

33ـ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ وَعَبْدِ الله ابْنَيْ مُحَمَّدِ بْنِ عِيسَى عَنْ أَبِيهِمَا عَنْ عَبْدِ الله بْنِ الْمُغِيرَةِ عَنْ إِسْمَاعِيلَ بْنِ أَبِي زِيَادٍ عَنْ أَبِي عَبْدِ الله (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 Abdullahasws having said: ‘Abu Talibasws professed to Al-Islam by the accounting of Al-Jummal (Use of alphabetical letters in accordance to their numerical value)’, and heasws formed ‘sixty three’ with hisasws hands’.33

34ـ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ الْحُسَيْنِ بْنِ عُلْوَانَ الْكَلْبِيِّ عَنْ عَلِيِّ بْنِ الْحَزَوَّرِ الْغَنَوِيِّ عَنْ أَصْبَغَ بْنِ نُبَاتَةَ الْحَنْظَلِيِّ قَالَ رَأَيْتُ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) يَوْمَ افْتَتَحَ الْبَصْرَةَ وَرَكِبَ بَغْلَةَ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) ثُمَّ قَالَ أَيُّهَا النَّاسُ أَ لا أُخْبِرُكُمْ بِخَيْرِ الْخَلْقِ يَوْمَ يَجْمَعُهُمُ الله فَقَامَ إِلَيْهِ أَبُو أَيُّوبَ الانْصَارِيُّ فَقَالَ بَلَى يَا أَمِيرَ الْمُؤْمِنِينَ حَدِّثْنَا فَإِنَّكَ كُنْتَ تَشْهَدُ وَنَغِيبُ فَقَالَ إِنَّ خَيْرَ الْخَلْقِ يَوْمَ يَجْمَعُهُمُ الله سَبْعَةٌ مِنْ وُلْدِ عَبْدِ الْمُطَّلِبِ لا يُنْكِرُ فَضْلَهُمْ إِلا كَافِرٌ وَلا يَجْحَدُ بِهِ إِلا جَاحِدٌ فَقَامَ عَمَّارُ بْنُ يَاسِرٍ رَحِمَهُ الله فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ سَمِّهِمْ لَنَا لِنَعْرِفَهُمْ فَقَالَ إِنَّ خَيْرَ الْخَلْقِ يَوْمَ يَجْمَعُهُمُ الله 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 (عَلَيْهم 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-Momineenasws on the day heasws was victorious over Al-Basra and rode the mule of Rasool-Allahsaww, then said: ‘O you people! Shall Iasws inform you with the nest of the creature on the Day Allahazwj would Gather them?’ So Abu Ayoub Al-Alansary stood up to himasws and said, ‘Yes, O Amir Al-Momineenasws! Narrate to us, for youasws were present and we were absent’. So heasws said: ‘The best of the creatures on the Day Allahazwj 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 Allahazwj have Mercy on him stood up and he said, ‘O Amir Al-Momineenasws! Name them for us in order for us to recognise them’. So heasws said: ‘The best of the creatures on the Day Allahazwj would Gather them are the Rasoolssaww, and that the most superior of the Rasoolsas is Muhammadsaww, and that the most superior of every community after its Prophetsaww is the successoras of its Prophetas, until heas comes across a (another) Prophetas.

Indeed! And the most superior of the succesorsas is the successorasws of Muhammadsaww, may the greetings be upon himsaww and hissaww Progenyasws. Indeed! And the most superior of the creatures after the succesorsas are the martyrs. Indeed! And the most superior of the martyrs is Hamzaasws Bin Abdul Muttalibasws, and Ja’farasws Bin Abu Talibasws. For himasws are two fresh wings. Heasws flies with these two in the Paradise. No one from this community has been Granted two wings apart from himasws. It is a thing which Allahazwj Prestige Muhammadsaww with, and Ennobled himsaww, and the two grandsons Al-Hassanasws and Al-Husaynasws, and Al-Mahdyasws. Allahazwj would Make himasws to be the one whomsoever Allahazwj so Desires from usasws, the Peopleasws of the Household’.

Then heasws 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

35ـ 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’farasws, said, ‘I said to himasws, ‘How was the (funeral) Salat upon the Prophetsaww?’ When Amir Al-Momineenasws washed himsaww and enshrouded himsaww, covered himsaww. Then ten (people) came over to himsaww and they circled around himsaww. Then Amir Al-Momineenasws paused in the middle of them and heasws 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 heasws was saying until the people of Al-Medina had prayed Salat upon himsaww, and (so did) the people of Al-Awaly’.35

36ـ 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’farasws having said: ‘The Prophetsaww said to Aliasws: ‘O Aliasws! Bury mesaww in this place, and raise mysaww grave from the ground by four fingers, and sprinkle upon it from the water’.36

37ـ 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 Abdullahasws having said: ‘Al-Abbas came over to Amir Al-Momineenasws, so he said, ‘O Aliasws! The people are gathering that they would be burning Rasool-Allahsaww in the spot of the Praying place, and that a man from them would be leading the (funeral) Salat. So Amir Al-Momineenasws came out to the people and heasws said: ‘O you people! Rasool-Allahsaww is an Imamasws, be hesaww alive or expired, and hesaww said: ‘Isaww want to be buried in the spot in which Isaww would pass away’.

Then heasws said: ‘(Come) at the door, so pray Salat upon himsaww’. Then heasws instructed the people, ten by ten to be praying Salat upon himsaww. Then they went out’.37

38ـ 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’farasws having said: ‘When the Prophetsaww passed away, there Prayed Salat upon himsaww, the Angels, and the Emigrants, and the Helpers, droves and droves’.

Heasws said: ‘And Amir Al-Momineenasws said: ‘Iasws heard Rasool-Allahsaww saying during hissaww good health and hissaww well-being: ‘But rather, this Verse was Revealed unto mesaww regarding the Salat upon mesaww after Allahazwj Captures (mysaww 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

39ـ 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 Abdullahasws, ‘What is the Meaning of the greetings upon Rasool-Allahsaww?’ So heasws said: ‘Allahazwj Blessed and High, when Heazwj Created Hisazwj Prophetsaww and hissaww successorasws and hissaww daughter, and hissaww two (grand) sonsasws, and the entirety of the Imamsasws, and Created theirasws Shias, Took the Covenant upon them that they would be patient, and (make others to) observe patience, and that they would fear Allahazwj.

And Heazwj Promised them that Heazwj would Submit the Blessed earth to them, and the ‘ ا حَْْرَمَ الْْمِنَ ’ Just Al-Harrum, and that Heazwj would Bring down the Oft-Frequented House (Bayt Al-Mamour) to them, and Heazwj would Manifest the Raised Ceiling to them, and Given them rest/respite from their enemies, and the earth Which Allahazwj would Change for them from the peace and safety for whatever it therein for them there being no blemish in it’.

Heasws 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-Allahsaww took the Covenant upon the entirety of the Imamsasws and theirasws Shias with that. And rather,

the greetings upon himsaww is a reminder to the self of the Covenant and the renewal of it upon Allahazwj, perhaps Heazwj 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 Abdullahasws, said, ‘I heard himasws saying: ‘O Allahazwj! Send Salawat upon Muhammadsaww, Yourazwj elite and Yourazwj friend, and Yourazwj confidant, the manager of Yourazwj affairs’.40

112 ـ بَابُ النَّهْيِ عَنِ الْإِشْرَافِ عَلى قَبْرِ النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم‌

Chapter 112 – The Forbiddance from climbing upon the grave of the Prophetsaww

1ـ 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 لَقِينَاهُمَا 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 Abdullahasws 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 himasws for us about the ascending to see above the grave of the Prophetsaww’.

So when it was the morning, we met up with them both, and all of us had gathered. So Ismail said, ‘We had asked himasws for you all about what you had mentioned, so heasws said: ‘Iasws do not like it for anyone from you that he should be higher above himsaww, and there is no safety for him that he should see something due to which his eyesight would go away, or he may see himsaww standing praying Salat, or he might see himsaww along with one of hissaww wives’.41

113 ـ بَابُ مَوْلِدِ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللهِ عَلَيْهِ‌

Chapter 113 – The Birth of Amir Al-Momineenasws

1ـ الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْفَارِسِيِّ عَنْ أَبِي حَنِيفَةَ مُحَمَّدِ بْنِ يَحْيَى عَنِ الْوَلِيدِ بْنِ أَبَانٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الله بْنِ مُسْكَانَ عَنْ أَبِيهِ قَالَ قَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) إِنَّ فَاطِمَةَ بِنْتَ أَسَدٍ جَاءَتْ إِلَى أَبِي طَالِبٍ لِتُبَشِّرَهُ بِمَوْلِدِ النَّبِيِّ (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَقَالَ أَبُو طَالِبٍ اصْبِرِي سَبْتاً أُبَشِّرْكِ بِمِثْلِهِ إِلا النُّبُوَّةَ وَقَالَ السَّبْتُ ثَلاثُونَ سَنَةً وَكَانَ بَيْنَ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) 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 Abdullahasws said: ‘Fatimaasws Bint Asadas came over to Abu Talibasws in order to give himasws the glad tidings of the birth of the Prophetsaww. So Abu Talibasws said: ‘Be patient for a ‘Sabta’, Ias shall give youas glad tidings similar to it, except for the Prophet-hood’.

And heasws said: ‘The ‘Sabt’ is of thirty years, and between Rasool-Allahsaww and Amir Al-Momineenasws was (a span of) thirty years’.42

2ـ عَلِيُّ بْنُ مُحَمَّدِ بْنِ عَبْدِ الله عَنِ السَّيَّارِيِّ عَنْ مُحَمَّدِ بْنِ جُمْهُورٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ إِنَّ فَاطِمَةَ بِنْتَ أَسَدٍ أُمَّ أَمِيرِ الْمُؤْمِنِينَ كَانَتْ أَوَّلَ امْرَأَةٍ هَاجَرَتْ إِلَى رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) مِنْ مَكَّةَ إِلَى الْمَدِينَةِ عَلَى قَدَمَيْهَا وَكَانَتْ مِنْ أَبَرِّ النَّاسِ بِرَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَسَمِعَتْ رَسُولَ الله وَهُوَ يَقُولُ إِنَّ النَّاسَ يُحْشَرُونَ يَوْمَ الْقِيَامَةِ عُرَاةً كَمَا وُلِدُوا فَقَالَتْ وَا سَوْأَتَاهْ فَقَالَ لَهَا رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَإِنِّي أَسْأَلُ الله أَنْ يَبْعَثَكِ كَاسِيَةً وَسَمِعَتْهُ يَذْكُرُ ضَغْطَةَ الْقَبْرِ فَقَالَتْ وَا ضَعْفَاهْ فَقَالَ لَهَا رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَإِنِّي أَسْأَلُ الله أَنْ يَكْفِيَكِ ذَلِكِ وَقَالَتْ لِرَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) يَوْماً إِنِّي أُرِيدُ أَنْ أُعْتِقَ جَارِيَتِي هَذِهِ فَقَالَ لَهَا إِنْ فَعَلْتِ أَعْتَقَ الله بِكُلِّ عُضْوٍ مِنْهَا عُضْواً مِنْكِ مِنَ النَّارِ فَلَمَّا مَرِضَتْ أَوْصَتْ إِلَى رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَأَمَرَتْ أَنْ يُعْتِقَ خَادِمَهَا وَاعْتُقِلَ لِسَانُهَا فَجَعَلَتْ تُومِي إِلَى رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) إِيمَاءً فَقَبِلَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَصِيَّتَهَا فَبَيْنَمَا هُوَ ذَاتَ يَوْمٍ قَاعِدٌ إِذْ أَتَاهُ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) وَهُوَ يَبْكِي فَقَالَ لَهُ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) مَا يُبْكِيكَ فَقَالَ مَاتَتْ أُمِّي فَاطِمَةُ فَقَالَ رَسُولُ الله وَأُمِّي وَالله وَقَامَ مُسْرِعاً حَتَّى دَخَلَ فَنَظَرَ إِلَيْهَا وَبَكَى ثُمَّ أَمَرَ النِّسَاءَ أَنْ يَغْسِلْنَهَا وَقَالَ (صَلَّى اللهُ عَلَيْهِ وَآلِه) 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 الله 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 الله كَاسِيَةً وَذَكَرْتُ ضَغْطَةَ الْقَبْرِ فَقَالَتْ وَا ضَعْفَاهْ فَضَمِنْتُ لَهَا أَنْ يَكْفِيَهَا الله 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 Abdullahasws having said: ‘Fatimaasws Bint Asadas is the mother of Amir Al-Momineenasws. Sheasws was the first woman to emigrate to Rasool-Allahsaww, from Makkah to Al-Medina upon herasws feet, and sheasws was the most righteous of the people with Rasool-Allahsaww.

So sheas heard Rasool-Allahsaww and hesaww was saying: ‘The people would be Resurrected on the Day of Judgment, naked just as they were born’. So sheasws said: ‘Oh the evil of it!’ So Rasool-Allahsaww said to her: ‘So Isaww shall ask Allahazwj that Heazwj should Resurrect youasws clothed’.

And sheasws heard himsaww mention the compression of the grave, so sheasws said: ‘Oh the weakness from it!’ So Rasool-Allahsaww said to herasws: ‘So Isaww shall ask Allahazwj that Heazwj Restrain that’. And sheasws said to Rasool-Allahsaww one day, ‘Iasws intend to free this maid of mine’. So hesaww said to herasws: ‘Allahazwj would Free, with every body part of hers, a body part of yoursas, from the Fire’.

When sheasws was ill, sheasws bequeathed to Rasool-Allahsaww and instructed that hesaww should free heras servant, and herasws tongue seized up, so sheasws went on gesturing to Rasool-Allahsaww with gestures. So Rasool-Allahsaww accepted herasws bequest. So while hesaww was seated one day, when Amir Al-Momineenasws came over and heasws was weeping. So Rasool-Allahsaww said to himasws: ‘What makes youasws weep?’ So heasws said: ‘Myasws motheras Fatimaasws passed away’. So Rasool-Allahsaww said: ‘And (sheas was) mysaww mother (as well), by Allahazwj!’, and hesaww stood up quickly until hesaww went over.

So hesaww looked at herasws and wept. Then hesaww instructed the women that they should wash herasws and said: ‘When you are free, so do not do anything new until you let mesaww know’. So when they were free, they let himsaww know of that, so Hesaww gave them one of hissaww shirts which was beneath hissaww body, and instructed them that they should enshroud herasws in it, and said to the Muslims: ‘When you see mesaww to have done something Isaww have not done before that, so ask meas why Isaww have done it’.

So when they were free from washing heras and enshrouding heras, hesaww came over and carried herasws coffin upon hissaww shoulder. So hesaww did not cease to be beneath herasws coffin until hesaww came near herasws grave, and placed it and entered herasws grave. So hesaww laid down in it’. Then heasws said: ‘So hesaww took herasws upon hissaww hands until hesaww placed herasws in the grave. Then hesaww devoted upon herasws for a long time, whispering to herasws, and hesaww was saying to her: ‘Yourasws sonasws! Yourasws sonasws! Yourasws sonasws!’.

Then hesaww came out and evened (the soil) upon herasws. Then hesaww devoted upon herasws grave and hesaww was heard saying: ‘There is no god Except Allahazwj! O Allahazwj! Isaww hereby entrust herasws to Youazwj’. Then hesaww left. So the Muslims said, ‘We saw yousaww doing things which yousaww did not do those before today’. So hesaww said: ‘Today Isaww lost the righteousness of Abu Talibasws. If sheasws ever happened to have anything with herasws, so sheasws would prefer mesaww with it upon herasws own self, and herasws sonsas.

And Isaww mentined the Day of Judgment that the people would be Resurrected naked, so sheasws said: ‘O the evil of it!’. So Isaww guaranteed to herasws that Allahazwj would Resurrect herasws clothed. And Isaww mentioned the compression of the grave, so sheasws said: ‘O the weakness from it!’ So Isaww guaranteed to herasws that Allahazwj would Restrain that. So Isaww enshrouded herasws with mysaww shirt, and Isaww laid down in herasws grave for that and devoted upon heras, so Isaww indoctrinated heras (Talqeen) what shesaww would be question about. So shesaww was questioned about herasws Lordazwj, so sheasws said it, and sheasws was asked about herasws Rasoolsaww, so sheasws answered, and sheasws was asked about herasws Gardianasws and herasws Imamasws. So sheasws was shaken over it, so Isaww said: ‘Yourasws sonasws! Yourasws sonasws! Yourasws sonasws!’.43

3ـ بَعْضُ أَصْحَابِنَا عَمَّنْ ذَكَرَهُ عَنِ ابْنِ مَحْبُوبٍ عَنْ عُمَرَ بْنِ أَبَانٍ الْكَلْبِيِّ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ لَمَّا وُلِدَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) فُتِحَ لآِمِنَةَ 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 Abdullahasws saying: ‘When (Syeda) Aaminaas was blessed with Rasool-Allahsaww, there were opened up (displayed) for, the white (houses) of Persian, and palaces of Syria (as having been conquered). So (Syeda) Fatimaasws Bint Asadas, motherasws of Amir Al-Momineenasws came over to Abu Talibasws, smiling, giving glad tidings, and let himasws know what Aaminaasws had said. So Abu Talibasws said to herasws: ‘Youasws are being astounded from this? Youasws would be blessed with and bring up hissaww successorasws and hissaww Vizier’.44

4ـ 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 وَنَهْباً 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 السَّبِيلُ 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-Allahsaww who said, ‘When it was the day in which Amir Al-Momineenasws passed away, the place/world/earth vibrated with the crying and the people were staggered like on the day the Prophetsaww 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-Momineenasws.

So he said, ‘May Allahazwj have Mercy on youasws, O Amir Al-Momineenasws! Youasws 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 Allahazwj, and of the greatest hardship of them, and the most protective of them upon Rasool-Allahsaww, and the most trustworthy of them upon hissaww 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-Allahsaww, and the most resembling of them with himas in (providing) Guidance, and morals, and attributes, and deeds, and the noblest of them in status, and the most prestigious to himsaww.

So may Allahazwj Recompense youasws good on behalf of Al-Islam, and on behalf of Hisazwj Rasoolsaww, and on behalf of the Muslims. Youasws strengthened them when hissaww companions were weak, and youasws went for duels when they were humbled, and youasws rose up when they were languishing, and youasws necessitated the manifesto of Rasool-Allahsaww when hissaww companions were distressed, and youasws were hissaww true Caliph. Youasws 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 youasws stood with the matter where they failed, and youasws spoke where they were dumbfounded, and youasws went (ahead) with the Light of Allahazwj where they paused. So had they followed you, they would have been Guided. And youasws 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 Allahazwj! Youasws 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 youasws were a merciful father where they came to be dependent upon youasws. So youasws carried what they were weak from, and youasws preserved what they wasted, and you were a shepherd upon what they ignored, and youasws tightened (economized) when they amassed, and youasws rose high when they got lower, and youasws were patient when they were hasty, and youasws achieved the cords of what they were (still) seeking, and they attained with youasws what they were not even reckoning.

Youasws were a Punishment, a calamity and a disaster upon the disbelievers; and for the Momineen a pillar and a fortress. So, by Allahazwj, youasws flew by its Bounties and succeeded with its awards, and youasws attained its accomplishments, and youasws went with its merits. Yourasws argument was not blunted and yourasws heart did not waver, and yourasws insight did not weaken, and yourasws self did not fear, and youasws did not fall. Youasws were like a mountain which the storms could not move.

And youasws were just as hesaww (Rasool-Allahsaww) said: ‘The people are safe in yourasws company and that which is in yourasws hands’. And youasws were just as hesaww said: ‘Weak in yourasws body, strong in the Command of Allahazwj, modest within yourselfasws, magnificent in the Presence of Allahazwj, 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 youasws, nor any corruption for anyone regarding youasws, nor was there a leniency for anyone with youasws.

The weak and the humiliated was strong and honourable in yourasws presence until youasws seized for him his right; and the strong (and) the honourable was weak and humiliated in yourasws presence until youasws seized the right from him, and the near ones and the distant ones were equal in yourasws presence with regards to that. Yourasws dealings were the right, and (based on) the truthfulness, and the kindness, and yourasws words were decisive judgments, and yourasws orders were forbearing and determined, and yourasws view were knowledgeable and resolute in whatever youasws 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 youasws,

and Al-Islam has been strengthened by youasws. So the Command of Allahazwj appeared even though the disbelievers disliked it, and Al-Islam was affirmed by youasws and (so were) the Momineen, and youasws preceded with a far precedence, and exhausted the ones after youasws with an intense exhaustion.

Youasws are gravely missed by the weeping, and how great is yourasws issue in the skies, and yourasws calamity has threatened the people (with chaos), [2:156] Surely we are for Allah and to Him we are returning. We are pleased from Allahazwj of Hisazwj Ordainment, and we submit to Allahazwj to Hisazwj Command, for the Muslims will never come across the like of youasws, ever! Youasws were a cave for the Momineen and a fortress, and a mountain top, and upon the disbelievers a ruggedness and a fury. So, may Allahazwj Join youasws with Hisazwj Prophetsaww and not Deprive us from yourasws Recompense, nor let us to stray after youasws’.

And the people were silent until his speech terminated, and he wept, and the companions of Rasool-Allahsaww wept. Then they sought him, but they could not come across him’.45

5ـ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ صَفْوَانَ الْجَمَّالِ قَالَ كُنْتُ أَنَا وَعَامِرٌ وَعَبْدُ الله بْنُ جُذَاعَةَ الازْدِيُّ عِنْدَ أَبِي عَبْدِ الله (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 الله 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 Abdullahasws. So Aamir said to himasws, ‘May I be sacrificed for youasws! The people are alleging that Amir Al-Momineenasws is buried at Al-Rahba’. Heasws said: ‘No’. He said, ‘So where is heasws buried?’ Heasws said: ‘When heasws passed away, Al-Hassanasws carried himasws and came with himasws to behind Al-Kufa, near from Al-Najaf, left of Al-Ghary, right of Al-Hira. So heasws buried himasws 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 himasws and informed himasws, so heasws said: ‘You hit it. May Allahazwj have Mercy on you’ – thrice’.46

6ـ أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الله 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 الله (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-Momineenasws’. So we said, ‘From where did you know that?’ So he said, ‘I came to it along with Abu Abdullahasws when heasws was at Al-Hira, more than once, and heasws informed me that it is hisasws grave’.47

7ـ 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 Abdullahasws saying: ‘Amir Al-Momineenasws had a maternal uncle for himasws among the Clan of Makhzoum, and a youth from them came over to himasws. So he said, ‘O my maternal uncle! My brother died and I am in grief over him with intense grief’. So heasws said: ‘Do you crave to see him?’ He said, ‘Yes’. Heasws said: ‘So show measws his grave’.

Heasws said: ‘So heasws went out and with himasws was a cloak of Rasool-Allahsaww being girded with it. So when heasws ended up to the grave, heasws moved hisasws lips, then kicked it with hisasws left. So he came out from his grave and he was saying (something) in the Persian language. So Amir Al-Momineenasws 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

8ـ 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 (عَلَيْهما 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’farasws having said: ‘When Amir Al-Momineenasws passed away, Al-Hassanasws Bin Aliasws stood up in Masjid Al-Kufa. So heasws Praised Allahazwj and Extolled upon Himazwj, and send Salawat upon the Prophetsaww, then said: O you people! Heasws 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. Heasws was the bearer of the flag of Rasool-Allahsaww. Upon hisasws right was Jibraeelas, and on hisasws left was Mikaeelas. Heasws was not deterred until Allahazwj Granted victory to himasws.

By Allahazwj! Heasws neither left behind a white nor a red, except for seven hundred Dirhams, being an excess from hisasws gifts. Heasws intended to buy a servant with it for hisasws family. By Allahazwj! Heasws has passed away during the night in which the successoras of Musaas Yoshua Bin Nounas passed away, and the night in which Isa Bin Maryamas was ascended with, and the night in which the Quran was Send down’.49

9ـ 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 Abdullahasws said: ‘When Amir Al-Momineenasws 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

10ـ 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’farasws saying: ‘Rasool-Allahsaww was blessed with daughter (Syeda) Fatimaasws after the Message of Rasool-Allahsaww by five years, and sheasws passed away, and for her were eighteen years and seventy five days’.51

11ـ 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 Abdullahasws that he heard himasws saying: ‘When Amir Al-Momineenasws passed away, Al-Hassanasws and Al-Husaynasws and two other men brought himasws 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 himasws to Al-Ghary, so they buried himasws, and evened out hisasws grave, and they left’.52

114 ـ بَابُ مَوْلِدِ الزَّهْرَاءِ فَاطِمَةَ عليها‌السلام‌

Chaper 114 – The Birth of Al-Zahra Fatimaasws

1ـ 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 Abdullahasws having said: ‘(Syeda) Fatimaasws remained after Rasool-Allahsaww for seventy five days, and intense grief entered into herasws upon herasws fathersaww, and Jibraeelas used to come to herasws and would excellently console herasws upon herasws fathersaww, and that would make herasws better and heas would inform herasws about herasws fathersaww, and hissaww place, and heas would inform herasws with what would be happening after herasws among herasws children, and Aliasws would write that down’.53

2ـ 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’farasws, from his brotherasws Abu Al-Hassanasws having said: ‘(Syeda) Fatimaasws was truthful, a martyr, and that the daughters of the Prophetsas do not menstruate’.54

3ـ 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 (عَلَيْهما 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 الله وَهُوَ خَيْرُ الْحَاكِمِينَ سَلامَ مُوَدِّعٍ لا قَالٍ وَلا سَئِمٍ فَإِنْ أَنْصَرِفْ فَلا عَنْ مَلالَةٍ وَإِنْ أُقِمْ فَلا عَنْ سُوءِ ظَنٍّ بِمَا وَعَدَ الله الصَّابِرِينَ وَاهَ وَاهاً وَالصَّبْرُ أَيْمَنُ وَأَجْمَلُ وَلَوْ لا غَلَبَةُ الْمُسْتَوْلِينَ لَجَعَلْتُ الْمُقَامَ وَاللَّبْثَ لِزَاماً مَعْكُوفاً وَلاعْوَلْتُ إِعْوَالَ الثَّكْلَى عَلَى جَلِيلِ الرَّزِيَّةِ فَبِعَيْنِ الله تُدْفَنُ ابْنَتُكَ سِرّاً وَتُهْضَمُ حَقَّهَا وَتُمْنَعُ إِرْثَهَا وَلَمْ يَتَبَاعَدِ الْعَهْدُ وَلَمْ يَخْلَقْ مِنْكَ الذِّكْرُ وَإِلَى الله يَا رَسُولَ الله الْمُشْتَكَى وَفِيكَ يَا رَسُولَ الله أَحْسَنُ الْعَزَاءِ صَلَّى الله 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-Husaynasws Bin Aliasws having said: ‘When (Syeda) Fatimaasws passed away, Amir Al-Momineenasws buried herasws secretly, and effaced upon the place of herasws grave. Then heasws stood and turned hisasws face towards the grave of Rasool-Allahsaww and heasws said: ‘The greetings be upon yousaww, O Rasool-Allahsaww from measws and the greetings be upon yousaww from yoursaww daughterasws, and sheasws would be visiting yousaww and spending the night in the soil in yoursaww spot, and Allahazwj Chose for herasws a quick meeting with yousaww.

Little is myasws patience from losing yousaww and excuse myasws tolerance from (losing) the chief-tess of the women of the worlds, except that for measws is the solace with yoursaww Sunnah during yoursaww separation in place of condolence. So Iasws had placed yoursaww pillow in the chasm of yoursaww grave, and yoursaww soul left between myasws throat and myasws chest. Yes, and in the Book of Allahazwj, there is for measws the best of the acceptances [2:156] Surely we are for Allah and to Him we are returning.

Iasws have returned the deposit and taken the pledge, and the blossom (Al-Zahraasws) is no more. So how ugly is the greenery and the dust, O Rasool-Allahsaww! As for myasws grief, so it is perpetual, and as for myasws night, so it is sleepless, and the worries do not come out from myasws heart, unless Allahazwj Chooses for measws yoursaww dwelling which yousaww are staying in.

Iasws am heartsicken, sorrowful, anxious, upset. How quick was the separation between usasws. And to Allahazwj Iasws complain, and yoursaww daughterasws will be informing yousaww of the concerted efforts of yoursaww community upon devouring herasws. So as herasws, yousaww will come to know of the state. So how many were herasws sorrows grabbing herasws chest, sheasws could not find a way to expressing them, and sheasws was saying: ‘And Allahazwj will Judge, and Heazwj is the best of the judges’.

Greetings of farewell is not what Iasws say, nor out of weariness. So, if Iasws leave, it would not be from disappointment, and if Iasws stay it would not be from pessimism with what Allahazwj Promised the patient ones. Alas! And the patience is more fruitful and more beautiful, and were it not for the pre-dominance of the mischievous ones, Iasws 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 Allahazwj, yoursaww daughter is buried secretly, and herasws rights have been devoured, and herasws inheritance prevented, and the covenant is not distance and yoursaww memories are still fresh; and to Allahazwj, O Rasool-Allahsaww, is the complaint, and regarding yousaww, O Rasool-Allahsaww is the best of the condolences. May Allahazwj Send Salawat upon yousaww and upon herasws, the peace and the (Divine) Pleasure’.55

4ـ 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 الله (عَلَيْهِ السَّلام) قَالَ قُلْتُ لابِي عَبْدِ الله (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 Abdullahasws, (the narrator says) ’I said to Abu Abdullahasws, ‘Who Washed (Syeda) Fatimaasws (for funeral)?’ Heasws said: ‘That was Amir Al-Momineenasws’, and it was as if I took that as grievous from hisasws words. So heasws said: ‘It is as if youasws are constricted with what Iasws informed you with’. So I said, ‘It has been that, may I be sacrificed for youasws!’ So heasws said: ‘Do not be constricted, for sheasws is a Truthful and none could have happened to have washed herasws except for a Truthful. Do you not know that Maryamas, no one washed heras (for funeral) except for Isaas?’.56

5ـ مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ عَبْدِ الله بْنِ مُحَمَّدٍ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ وَأَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالا إِنَّ فَاطِمَةَ (عليها السلام) لَمَّا أَنْ كَانَ مِنْ أَمْرِهِمْ مَا كَانَ أَخَذَتْ بِتَلابِيبِ عُمَرَ فَجَذَبَتْهُ إِلَيْهَا ثُمَّ قَالَتْ أَمَا وَالله يَا ابْنَ الْخَطَّابِ لَوْ لا أَنِّي أَكْرَهُ أَنْ يُصِيبَ الْبَلاءُ مَنْ لا ذَنْبَ لَهُ لَعَلِمْتَ أَنِّي سَأُقْسِمُ عَلَى الله 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’farasws and Abu Abdullahasws both having said: ‘(Syeda) Fatimaasws, when it was from their affair what was (Abu Bakr and Umar’s burning down herasws door etc.), sheasws grabbed the collar of Umar and pulled him, then sheasws said: ‘But, by Allahazwj, O son of Khattab! Had it not been for myasws dislike of the affliction hitting the ones who has not sin for him, you would have known that Iasws would have sworn upon Allahazwj (for a curse to befall), then a quick Response would have been found’.57

6ـ 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’farasws having said: ‘When (Rasool-Allah) was Blessed with (Syeda) Fatimaasws, Allahazwj Revealed to an Angel, so he spoke with in the tongue (tone) of Muhammadsaww: ‘So name herasws as ‘ فَاطِمَةَ ’ Fatimaasws’. Then said: ‘Iazwj have Liberated the knowledge for youasws and Freed youasws from any impurity’.

Then Abu Ja’farasws said: ‘And Allahazwj had Liberated the knowledge for herasws and Freed youasws from any impurity’.58

7ـ 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’farasws having said: ‘The Prophetsaww said to (Syeda) Fatimaasws: ‘O Fatimaasws! Arise and bring out that tray to mesaww’. So sheasws arose and brought out a tray which contained porridge and some steamed meat. So the Prophetsaww, and Aliasws, and (Syed) Fatimaasws, and Al-Hassanasws and Al-Husaynasws ate (from it) for thirteen days.

Then Umm Aymanas saw Al-Husaynasws having something with himasws, so sheas said to himasws: ‘From where did this come for youasws?’ Heasws said: ‘Weasws have been eating it for days’. So Umm Aymanas came over to (Syeda) Fatimaasws and sheas said: ‘O Fatimaasws! Whenever there is something for Umm Aymanas, so rather it would be for (Syeda) Fatimaasws and herasws children, and when there was something with (Syeda) Fatimaasws, so there isn’t anything from it for Umm Aymanas?’

So sheasws brought out for heras, from it, and Umm Aymanas ate from it and the tray ran out. So the Prophetsaww said to herasws: ‘But, had youasws not fed heras, there would have eaten from it, yourselfasws and yourasws offspring, until the Establishment of the Hour’.

Then Abu Ja’farasws said: ‘And the tray is with usasws. Ourasws Qaimasws would come out with it during hisasws era’.59

8ـ 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’farasws having said: ‘I heard Abu Al-Hassanasws saying: ‘While Rasool-Allahsaww was seated, an Angel came over who had twenty four faces for him So he said to Rasool-Allahsaw: O Muhammadsaww! Allahazwj Mighty and Majestic Sent me to pair up ‘ أَنْ أُزَوِّجَ ا نُّْورَ مِنَ ا نُّْورِ ’ the Light with the Light. Hesaww said: ‘Who with who?’ He said: (Syeda) ‘Fatimaasws to Aliasws’.

Heasws said: ‘So when the Angel turned around, where was (written) between his shoulders: ‘Muhammadsaww is Rasoolsaww of Allahazwj and Aliasws is hissaww successorasws’. So Rasool-Allahsaww said: ‘Since how many (years) has this been written between your shoulders?’ So he said: ‘From before Allahazwj Created Adamas by twenty two thousand years’.60

9ـ 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-Rezaasws about the grave of (Syeda) Fatimaasws’. So heasws said: ‘Sheasws is buried in herasws house. So when the Clan of Umayya increased in the (boundaries) of the Masjid, sheasws came to be in the Masjid’.61

10ـ 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 Abdullahasws, said, ‘I heard himasws saying: ‘Had Allahazwj Blessed and High not Created Amir Al-Momineenasws for (Syeda) Fatimaasws, there would not have been a match for herasws on the surface of the earth, from Adamas and the ones after himas’ (until the Day of Judgement).62

115 ـ بَابُ مَوْلِدِ الْحَسَنِ بْنِ عَلِيٍّ صَلَوَاتُ اللهِ عَلَيْهِمَا‌

Chapter 115 – The Birth of Al-Hassanasws Bin Aliasws, may the Salawat of Allahazwj be upon themasws

1ـ مُحَمَّدُ بْنُ يَحْيَى عَنِ الْحُسَيْنِ بْنِ إِسْحَاقَ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ عَبْدِ الله بْنِ سِنَانٍ عَمَّنْ سَمِعَ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) يَقُولُ لَمَّا حَضَرَتِ الْحَسَنَ (عَلَيْهِ السَّلام) الْوَفَاةُ بَكَى فَقِيلَ لَهُ يَا ابْنَ رَسُولِ الله تَبْكِي وَمَكَانُكَ مِنْ رَسُولِ الله (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’farasws saying: ‘When the death presented itself to Al-Hassanasws, heasws wept. So it was said to himasws, ‘O sonasws of Rasool-Allahsaww! Youasws are weeping and yourasws status from Rasool-Allahsaww which youasws are with, and hesaww has said regarding youasws what hesaww said, and youasws have performed Hajj twenty Pilgrimages walking, and youasws have distributed yourasws wealth three times, step by step’. So heasws said: ‘But rather, Iasws weep for two reasons – for the fear of Hereafter (for myasws Shias) and the separation from the loved ones’.63

2ـ سَعْدُ بْنُ عَبْدِ الله وَعَبْدُ الله 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 الله (عَلَيْهِ السَّلام) قَالَ قُبِضَ الْحَسَنُ بن علي (عَلَيْهما السَّلام) وَهُوَ ابْنُ سَبْعٍ وَأَرْبَعِينَ سَنَةً فِي عَامِ خَمْسِينَ عَاشَ بَعْدَ رَسُولِ الله (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 Abdullahasws having said: ‘Al-Hassanasws Bin Aliasws passed away and heasws was forty-seven years old, in the year fifty. Heasws lived after Rasool-Allahsaww for forty years’.64

3ـ 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-Hassanasws Bin Aliasws and poisoned a female slave of hisasws. So, as for the female slave, she vomited the poison, and as for Al-Hassanasws, so it stayed in hisasws stomach, which caused swelling that killed himasws’.65

4ـ 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 لاكَلْنَا مِنْهُ فَقَالَ لَهُ الْحَسَنُ وَإِنَّكَ لَتَشْتَهِي الرُّطَبَ فَقَالَ الزُّبَيْرِيُّ نَعَمْ قَالَ فَرَفَعَ يَدَهُ إِلَى السَّمَاءِ فَدَعَا بِكَلامٍ لَمْ أَفْهَمْهُ فَاخْضَرَّتِ النَّخْلَةُ ثُمَّ صَارَتْ إِلَى حَالِهَا فَأَوْرَقَتْ وَحَمَلَتْ رُطَباً فَقَالَ الْجَمَّالُ الَّذِي اكْتَرَوْا مِنْهُ سِحْرٌ وَالله 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 Abdullahasws having said: Once ‘Al-Hassanasws Bin Aliasws went outside (the town) with himasws was a man from the sons of Al-Zubeyr who was saying (believing) in hisasws 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-Hassanasws 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-Hassanasws said to him: ‘And you are desiring the dates?’ So Al-Zubeyri said, ‘Yes’.

He (Abu Abdullahasws said): ‘So heasws raised hisasws 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 Allahazwj!’ So Al-Hassanasws said: ‘Woe be unto you! It isn’t sorcery. But, a supplication of the sonasws of a Prophetazwj that is Answered’. So, they climbed up the palm tree and they picked whatever was in it, and it sufficed them’.66

5ـ 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 Abdullahasws having said: ‘Al-Hassanasws said: 'For Allahazwj 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 Iasws 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 measws and Al-Husaynasws myasws brotherasws’.67

6ـ 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 (عَلَيْهما 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 Abdullahasws having said: ‘Al-Husaynasws Bin Aliasws went out to Makkah one year, walking. So hisasws feet swelled up. So some of hisasws slave said to himasws, ‘If only youasws were to ride, this would settle from youasws’. So heasws 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 hisasws slave said to himasws, ‘May my father and my mother be (sacrificed) for youasws! There is no such encampment in front of us wherein there would be anyone selling this medicine’. So heasws 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-Hassanasws said to hisasws 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-Hasanasws Bin Aliasws’. So he said, ‘Come with me to himasws’. So he came over to himasws and said to himasws, ‘By my father and my mother being (sacrificed) for youasws! I did not know youasws were needy to this. Had I known that, I would not have taken a price for it. But rather, I am yourasws slave. But, supplicate to Allahazwj that Heazwj should Grace me a male child, healthy, who would be loving youasws, the Peopleasws of the Household, for I left behind my wife, expecting’. So heasws said: ‘Go to your house, so Allahazwj has Endowed a healthy male child to you, and he is from ourasws Shias’.68

116 ـ بَابُ مَوْلِدِ الْحُسَيْنِ بْنِ عَلِيٍّ عليهما‌السلام‌

Chapter 116 – The Birth of Al-Husayn Bin Aliasws

1ـ 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 (عَلَيْهما 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 Abdullahasws having said: ‘Al-Husaynasws Bin Aliasws passed away on the day of Ashoura, and heasws was fifty-seven years old’.69

2ـ 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 Abdullahasws having said: ‘There was between Al-Hassanasws and Al-Husaynasws 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

3ـ 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 (عَلَيْهما 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 Abdullahasws having said: ‘Jibraeelas descended unto Muhammadsaww and said to himsaww: ‘O Muhammadsaww! Allahazwj Give yousaww glad tidings that (Syeda) Fatimaasws will be Blessed with the oneasws who Yoursaww community will kill after yousaww’. So hesaww said: ‘O Jibraeelsaww, and upon mysaww Lordazwj be the greetings! Why there is a need for mesaww regarding a sonasws whom mysaww community would be killing after mesaww’.

So heas ascended, then descended, and said to himsaww the likes of that. So hesaww said: ‘O Jibraeelas! And upon mysaww Lordazwj be the greetings! Why there is a need for mesaww regarding a birth whom mysaww community would be killing, from after mesaww’.

So Jibraeelas ascended to the sky, then descended, so heas said: ‘O Muhammadsaww! Yoursaww Lordazwj Conveys the greetings and Gives yousaww that Heazwj would be Making to be Imamsasws in hisasws offspring, and the Wilayah, and the successorship’. So hesaww said: ‘Isaww have been pleased’.

Then hesaww sent a message to (Syeda) Fatimaasws: ‘Allahazwj Gives youasws glad tidings that youasws will be Blessed (with a son). Mysaww community would be killing himasws after mesaww’. So sheasws sent a message to himsaww: ‘Why there is a need for measws having the oneasws who would be killed by yoursaww community after yousaww’. So hesaww sent a message to herasws: ‘Allahazwj has Made to be in hisasws offspring, the Imamate, and the Wilayah, and the succesorship’. So sheasws sent a message to himsaww: ‘Iasws 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 heasws reached strength and reached forty years of age, heasws said: ‘Lordazwj! Advise measws to thank for Yourazwj Bounties which Youazwj have Favoured upon measws and upon myasws parents, and the righteous deeds Youazwj would be Pleased with, and Correct for measws among myasws offspring’. And had heasws not said ‘Correct for measws among myasws offspring’, it would have been so that hisasws offspring, all of them would have been Imamsasws.

And Al-Husaynasws did not take milk from Fatimaasws, nor from a (another) woman. Heasws used to be brought to the Prophetsaww, so hesaww would place hissaww thumb in hisasws mouth, so heasws would suckle from it what sufficed himasws for two days or three. Thus, the flesh of Al-Husaynasws was built from the flesh of Rasool-Allahsaww and hissaww blood. And there was not come in (in the world) a six months except for Isaas Bin Maryamas and Al-Husaynasws Bin Aliasws’.

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-Rezaasws: ‘The Prophetsaww, they used to come to himsaww with Al Husaynasws, so hesaww would morsel for himasws hissaww own tongue, so heasws would suckle with it, and heasws did not breastfeed from a woman’.71

4ـ عَلِيُّ بْنُ مُحَمَّدٍ رَفَعَهُ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فِي قَوْلِ الله عَزَّ وَجَلَّ فَنَظَرَ نَظْرَةً فِي النُّجُومِ فَقالَ 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 Abdullahasws regarding the Words of Allahazwj Mighty and Majestic [37:88] Then he looked with a consideration at the stars [37:89] Then he said: I feel sick. Heasws said: ‘Heas calculated (from the stars by looking at them), so heas saw what the conditions would be with Al-Husaynasws, so heas said: ‘Ias feel sick at what (Ias see of the) deterioration of the conditions with Al-Husaynasws’.72

5ـ 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 Abdullahasws said: ‘When it was from the matter of Al-Husaynasws what was, the Angels raised a clamour to Allahazwj with the wailing, and they said: ‘This has been done to Al-Husaynasws, Yourazwj elite and a sonasws of Yourazwj Prophetsaww!’ So Allahazwj Established a shadow of Al-Qaimasws for them and Said: “With this one Iazwj shall Take revenge for this oneasws”’.73

6ـ 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’farasws having said: ‘When the helpers descended unto Al-Husaynasws Bin Aliasws until they were between the sky and the earth, then heasws was Given the choice, then help or meeting Allahazwj. So heasws chose meeting Allahazwj’.74

7ـ 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-Husaynasws was killed, the people (army) wanted the cavalry horses to trample himasws. So Fizzaas said to (Syeda) Zaynabas: ‘O myas 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-Allahsaww!’ So it murmured to him until he paused upon the road, and the lion was crouching nearby. So leave meas to go to it and let it know what they are thinking of doing tomorrow’.

So he (the narrator) said, ‘So sheas went to it and said: ‘O Abu Al-Haris!’ So it raised its head. Then sheas said: ‘Do you know what they are intending of doing tomorrow with Abu Abdullahasws? They are intending that the cavalry horses trample upon hisasws back’. So it went until it placed its paws upon the body of Al-Husaynasws. So the cavalry horses came over, but when they looked at it, Umar Bin Sa’d, may Allahazwj 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 جُوَنٌ لِتَسْتَعِينَ بِهَا عَلى مَأْتَمِ الْحُسَيْنِ عليه‌السلام، فَلَمَّا رَأَتِ الْجُوَنَ 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 Abdullahasws saying: ‘When Al-Husaynasws was killed, hisasws 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’.

Heasws 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-Husaynasws’.

Heasws said: ‘Certain birds were gifted to the Kalby woman in order to be supported by it upon the mourning of Al-Husaynasws. 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-Husaynasws’. 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 ـ بَابُ مَوْلِدِ عَلِيِّ بْنِ الْحُسَيْنِ عليهما‌السلام‌

Chapter 117 – The Birth of Aliasws Bin Al-Husaynasws

1ـ 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 بِيرُوجْ 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 (عَلَيْهما السَّلام) وَكَانَ يُقَالُ لِعَلِيِّ بن الحسين (عَلَيْهما 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’farasws having said: ‘When the daughter of Yazdjard was brought to Umar, the young girls of Al-Medina flocked to see herasws and the Masjid sparkled by herasws illumination when sheasws entered it. So when Umar looked at herasws, sheasws covered-up herasws face and sheasws 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-Momineenasws said to him: ‘That is not for you. Give her the choice of a man from the Muslims, and count herasws as his share of the booty’,

So he gave herasws the choice, and sheasws came over until sheasws placed herasws hand upon the head of Al-Husaynasws. So Amir Al-Momineenasws said to herasws: ‘What is your name?’ So sheasws said, ‘Jahan Shah’. So Amir Al-Momineenasws said to herasws: ‘But, (It is) ‘Shehr-bano’. Then heasws said to Al-Hassanasws: ‘O Abu Abdullahasws! Youasws will be Blessed from herasws, the best of the people of the Earth’. So sheasws was Blessed with Aliasws Bin Al-Husaynasws, and it used to be said for Aliasws Bin Al-Husaynasws, ‘Son of the two best ones’. So the Chosen one of Allahazwj from the Arabs was Hashimas, 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

2ـ 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 (عَلَيْهما 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’farasws saying: ‘There was a she-camel of Aliasws Bin Al-Husaynasws, heasws performed Hajj upon it, twenty two Pilgrimages, not having whipped it with a whip at all. So she came over after hisasws passing away, and we were not aware of it except that one of ourasws servants came over to measws, or one of the slaves, so he said, ‘The she-camel came out and came over to the grave of Aliasws Bin Al-Husaynasws. 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’. Heasws said: ‘And she had not seen the grave (beforehand) at all’.78

3ـ 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 (عَلَيْهما 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’farasws having said: ‘When Aliasws Bin Al-Husaynasws passed away, a she-camel of hisasws came over from the pen until she struck herself upon the side of the grave and wallowed upon it. So Iasws ordered with her, and she was returned to her pen, and that myasws fatherasws had performed Hajj and Umrah upon her, and heasws had not whipped it with a whip at all’.79

4ـ 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 (عَلَيْهما 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 (عَلَيْهما 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 (عَلَيْهما 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 Abdullahasws having said: When it was the night in which Aliasws Bin Al-Husaynasws was to pass away, heasws said to Muhammadasws: ‘O myasws sonasws! Prepare the Wudou (ablution water) for me’. So heasws said: ‘So Iasws arose but (someone) brought to himasws with the (water for) Wudou’. But heasws said: ‘This is not proper for there is something dead in it’.

Heasws said: ‘So Iasws went out and came with the lantern, and there was a dead rat in it. So Iasws brought to himasws with Wudou (water) other than it. So heasws said: ‘O myasws sonasws”. This is the night which Iasws have been Promised it’. So heasws bequeathed with hisasws she-camel, and a stable be made for her and that feed should be established for her’. So Iasws made her to be in it’.

Heasws 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 Muhammadasws Bin Aliasws, and said to himasws that the she-camel had gone out. So heasws went over to her and said: ‘Calm down now, arise, may Allahazwj Bless you!’ But she did not do so. So heasws said: ‘And even when he (Aliasws Bin Al-Husaynasws) went out to Makkah upon her, so heasws would hang the whip upon the carriage, and heasws would not whip her until heasws entered Al-Medina’.

Heasws said: ‘And it was so that Aliasws Bin Al-Husaynasws would go out during the dark night, so heasws would carry the sack in which would be the packets of Dinars and Dirhams, until heasws would come upon door after door, so heasws would know upon it, then heasws would give it to the one who came out to himasws. So when Aliasws Bin Al-Husaynasws passed away, that was missed, and they came to know that Aliasws was the one doing it’.80

5ـ مُحَمَّدُ بْنُ أَحْمَدَ عَنْ عَمِّهِ عَبْدِ الله بْنِ الصَّلْتِ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ بِنْتِ إِلْيَاسَ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلام) قَالَ سَمِعْتُهُ يَقُولُ إِنَّ عَلِيَّ بن الحسين (عَلَيْهما السَّلام) لَمَّا حَضَرَتْهُ الْوَفَاةُ أُغْمِيَ عَلَيْهِ ثُمَّ فَتَحَ عَيْنَيْهِ وَقَرَأَ إِذَا وَقَعَتِ الْوَاقِعَةُ وَإِنَّا فَتَحْنَا لَكَ وَقَالَ الْحَمْدُ لله 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-Hassanasws, said, ‘I heard himasws saying: ‘Aliasws Bin Al-Husaynasws, when the death presented itself to himasws, had faintness upon himasws. Then heasws opened hisasws 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 heasws passed away from that moment of hisasws, and did not do anything (else)’.81

6ـ 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 Abdullahasws having said: ‘Aliasws Bin Al-Husaynasws passed away and heasws was fifty-seven years old, during the year ninety-five (A.H.). Heasws lived after Al-Husaynasws 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 Allahazwj the Beneficent, the Merciful. The Praise is for Allahazwj Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadsaww and hissaww Purified Progenyasws, and greetings with abundant greetings.

118 ـ بَابُ مَوْلِدِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ عليه‌السلام‌

Chapter 118 – The Birth of Abu Ja’far Muhammadasws Bin Aliasws

1ـ مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ عَبْدِ الله بْنِ أَحْمَدَ عَنْ صَالِحِ بْنِ مَزْيَدٍ عَنْ عَبْدِ الله 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 الله لَكَ فِي السُّقُوطِ فَبَقِيَ مُعَلَّقاً فِي الْجَوِّ حَتَّى جَازَتْهُ فَتَصَدَّقَ أَبِي عَنْهَا بِمِائَةِ دِينَارٍ قَالَ أَبُو الصَّبَّاحِ وَذَكَرَ أَبُو عَبْدِ الله (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’farasws having said: ‘Myasws mother was seated by a wall, and the wall cracked, and we heard intense thuds (noise of the cracking). So, sheasws said, ‘No, by Allahazwj, and right of Al-Mustafasaww! Allahazwj has not Permitted you for the falling!’ So (the wall) remained hanging in the atmosphere until she allowed it (to fall). So myasws fatherasws gave in charity one hundred Dinars on herasws behalf’.

Abu Al-Sabbah said, ‘And Abu Abdullahasws mentioned hisasws grandmotherasws, the mother of hisasws father, and heasws said: ‘Sheasws was truthful. No woman has been come across in the progeny of Al-Hassanasws, the like of her’.

Muhammad Bin Al-Hassan, from Abdullah Bin Ahmad – similar to it.1

2ـ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبَانِ بْنِ تَغْلِبَ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ إِنَّ جَابِرَ بْنَ عَبْدِ الله الانْصَارِيَّ كَانَ آخِرَ مَنْ بَقِيَ مِنْ أَصْحَابِ رَسُولِ الله وَكَانَ رَجُلاً مُنْقَطِعاً إِلَيْنَا أَهْلَ الْبَيْتِ وَكَانَ يَقْعُدُ فِي مَسْجِدِ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَهُوَ مُعْتَجِرٌ بِعِمَامَةٍ سَوْدَاءَ وَكَانَ يُنَادِي يَا بَاقِرَ الْعِلْمِ يَا بَاقِرَ الْعِلْمِ فَكَانَ أَهْلُ الْمَدِينَةِ يَقُولُونَ جَابِرٌ يَهْجُرُ فَكَانَ يَقُولُ لا وَالله مَا أَهْجُرُ وَلَكِنِّي سَمِعْتُ رَسُولَ الله (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 (عَلَيْهما 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 Abdullahasws having said: ‘Jabir Bin Abdullah Al-Ansary was the last ones to remain, from the companions of Rasool-Allahsaww, and he was a man who had cut himself off to usasws, the Peopleasws of the Household, and he was sitting in the Masjid of Rasool-Allahsaww, and he was turbaned with a black turban, and he was calling out, ‘ يَا بَاقِرَ الْعِلْمِ يَا بَاقِرَ الْعِلْم ’ ‘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 Allahazwj! I am not hallucinating. But, I heard Rasool-Allahsaww saying: ‘You (Jabir) would be coming across a man from mesaww, hisasws name would be mysaww name, and hisasws mannerisms would be mysaww mannerisms. Heasws would expound the knowledge with an expansion’. So that is what is calling me to what I am saying’.

Heasws 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 Muhammadasws Bin Aliasws. So when he looked at himasws, he said, ‘O boyasws! Come!’ So, heasws came. Then he said, ‘By Allahazwj! The mannerisms of Rasool-Allahsaww, by the Oneazwj in Whose Hand is my soul! O boyasws! What is yourasws name?’ Heasws said: ‘Myasws name is Muhammadasws Bin Aliasws Bin Al-Husaynasws’. So he went faced himasws, and kissed hisasws head and he was saying, ‘By my father and my mother be (sacrificed) for youasws! Yourasws father Rasool-Allahsaww conveys the greetings to youasws and hesaww was saying (all) that’.

Heasws said: ‘So Muhammadasws Bin Aliasws Bin Al-Husaynasws returned to hisasws fatherasws, and heasws was alarmed, So, heasws informed himasws of the news. So, heasws said to himasws: ‘O myasws sonasws, and Jabir did it?’ Heasws said: ‘Yes’. Heasws said: ‘Necessitated yourasws house (stay at home), O myasws son!’ So Jabir used to come to himasws at both ends of the day, and the people of Al-Medina were saying, ‘O how strange of Jabir to come to this boyasws at both ends of the day, and he is the last one to remain from the companions of Rasool-Allahsaww’.

It was not long before Aliasws Bin Al-Husaynasws passed away (martyred), and Muhammadasws Bin Aliasws used to go to him (Jabir Bin Abdullah) upon the aspect of the honour of his companionship to Rasool-Allahsaww. Heasws would sit and narrate to them (directly) from Allahazwj Blessed and High. The people of Al-Medina would say, ‘We have not seen anyone so audacious than this one’.

When heasws saw what they were saying, heasws narrated to them (directly) from Rasool-Allahsaww. 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 onesaww heasws has not even seen. When heasws saw what they were saying, heasws narrated to them from Jabir Bin Abdullah. (In that way) they ratified himasws, and it was so that Jabir Bin Abdullah used to come to himasws, to learn from himasws’.2

3ـ 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’farasws, so I said to himasws, ‘You (Imamsasws) are the inheritors of the Prophetssaww?’ Heasws said: ‘Yes’. I said, ‘Rasool-Allahsaww is an inheritor of the Prophetsas, knowing everything what theyas were knowing?’ Heasws said to me: ‘Yes’. I said, ‘So you (Imamsasws) are able upon reviving the death, and curing the blind and the leper?’ Heasws said: ‘Yes, by the Permission of Allahazwj’.

Then heasws said to me: ‘Approach measws, O Abu Muhammad!’ So I approached himasws, and heasws wiped hisasws 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 heasws 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 heasws 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

4ـ 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 مِنِ 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’farasws, said, ‘We were in hisasws presence one day when a pair of wood pigeons settled upon the wall and cooed their cooing’s. Abu Ja’farasws 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 youasws! What are these birds (saying)?’ Heasws said: ‘O Ibn Muslim! Everything Allahazwj Created from the birds, or beasts, something in which is a spirit, so it would listen to usasws and would be more obedient than the children of Adamasws. 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 Muhammadasws Bin Aliasws (as an arbitrator)?’ So they were both pleased with measws, and I informed him that he is being unjust to her, so he ratified her’.4

5ـ 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 إِلا 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’farasws 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 Muhammadasws Bin Aliasws, then you see me to be silent, so let every man from you speak against himasws, so let him rebuke himasws’. Then he ordered to permit for himasws (to enter).

When Abu Ja’farasws came over to him, heasws said: ‘The greetings be upon you all’, by the gesture of hisasws hand, and generalised them all with the greetings. Then heasws was seated. Hisham increased the resentment upon himasws for hisasws neglecting the greetings upon him with the Caliphate, and hisasws sitting down without his permission. He turned to face himasws and he was saying, among what he was saying, ‘O Muhammadasws Bin Aliasws! The man from among you (Imamsasws) does not cease to cause cracks in the staff of the Muslims and calling to himselfasws and claims that heasws is the Imamasws of the foolish ones, and of little knowledge!’ And he rebuked himasws with whatever he intended to rebuke himasws.

When he was silent, the group of people turned to face him, man after a man, rebuking himasws until the last of them terminated. When the group of people were silent, heasws rushed standing up, then said: ‘O you people! Where are you going? And where are you intending to be? By usasws Allahazwj Guided your former ones and by usasws would end your later ones. So, if there happens to be a kingdom for you at the moment, so for usasws would be a kingdom in the future, and there wouldn’t be a kingdom after ourasws kingdom, because weasws are the people of the end-of-time. Allahazwj Mighty and Majestic is Saying [7:128] and the end is for those who are pious’.

He (Caliph Hisham) ordered with himasws to the prison. When heasws came to be in the prison, heasws spoke, and there did not remain a man in the prison except that he sympathised with himasws and inclined towards himasws. 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 hisasws news. He ordered with himasws to be carried upon the transport camels, himasws and hisasws 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. Hisasws companions complained of the hunger and the thirst, so heasws ascended a hill in order to overlook upon them, and heasws said at the top of hisasws voice: ‘O people of the city, the unjust ones being its inhabitants! Iasws am the remaining one of Allahazwj. Allahazwj 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 Allahazwj, this is the calling of Shuaybas the Prophetas. By Allahazwj! 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 Muhammadasws Bin Aliasws and hisasws 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

6ـ 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 (عَلَيْهما 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 Abdullahasws having said: ‘Muhammadasws Bin Ali Al-Baqirasws passed away and heasws was fifty seven years old, during the year one hundred and twenty four. Heasws lived after Aliasws Bin Al-Husaynasws for nineteen years and two months’.6

119 ـ بَابُ مَوْلِدِ أَبِي عَبْدِ اللهِ جَعْفَرِ بْنِ مُحَمَّدٍ عليه‌السلام‌

Chapter 119 – The Birth of Abu Abdullah Ja’farasws Bin Muhammadasws

1ـ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الله بْنِ أَحْمَدَ عَنْ إِبْرَاهِيمَ بْنِ الْحَسَنِ قَالَ حَدَّثَنِي وَهْبُ بْنُ حَفْصٍ عَنْ إِسْحَاقَ بْنِ جَرِيرٍ قَالَ قَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) كَانَ سَعِيدُ بْنُ الْمُسَيَّبِ وَالْقَاسِمُ بْنُ مُحَمَّدِ بْنِ أَبِي بَكْرٍ وَأَبُو خَالِدٍ الْكَابُلِيُّ مِنْ ثِقَاتِ عَلِيِّ بن الحسين (عَلَيْهما السَّلام) قَالَ وَكَانَتْ أُمِّي مِمَّنْ آمَنَتْ وَاتَّقَتْ وَأَحْسَنَتْ وَالله يُحِبُّ الْمُحْسِنِينَ قَالَ وَقَالَتْ أُمِّي قَالَ أَبِي يَا أُمَّ فَرْوَةَ إِنِّي لادْعُو الله 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 Abdullahasws 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 Aliasws Bin Al-Husaynasws. And it was so that myasws mother was from the ones who believed, and was pious and a good doer, and [2:195] surely Allah loves the doers of good’.

Heasws said: ‘And myasws mother said that myasws fatherasws said: ‘O Umm Farwa! I Iasws tend to supplicate to Allahazwj for the sins of ourasws Shias during the day and the night, a thousand times, because weasws, regarding what weasws face from the deprivations. Weasws observe patience upon what weasws know from the Rewards, and they are being patient upon what they are unaware of’.7

3ـ بَعْضُ أَصْحَابِنَا عَنِ ابْنِ جُمْهُورٍ عَنْ أَبِيهِ عَنْ سُلَيْمَانَ بْنِ سَمَاعَةَ عَنْ عَبْدِ الله 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 الله فَأَخَذَتِ النَّارُ فِي الْبَابِ وَالدِّهْلِيزِ فَخَرَجَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) يَتَخَطَّى النَّارَ وَيَمْشِي فِيهَا وَيَقُولُ أَنَا ابْنُ أَعْرَاقِ الثَّرَى أَنَا ابْنُ إِبْرَاهِيمَ خَلِيلِ الله (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’farasws Bin Muhammadasws, hisasws house. So, he cast the fire in the house of Abu Abdullahasws, and the fire took hold in the door and the corridor. Abu Abdullahasws came out skipping the fire and walking in it, and heasws was saying: ‘Iasws am the sonasws of ‘A’araq Al-Sara’ (Ismailas)! Iasws am the sonasws of Ibrahimas, Friend of Allahazwj!’8

3ـ 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 Abdullahasws, and I let him know of my compulsion. So heasws said to me: ‘Leave, and convey the greetings to him from measws, and say to him that Iasws have undertook upon you (to protect) your slave Rufeyd, therefore do not approach him with evil’. So I said to himasws, ‘May I be sacrificed for youasws! He is a Syrian, of bad views’. So heasws said: ‘Go to him just as Iasws 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’farasws Bin Muhammadasws conveys the greetings to you and is saying to you: ‘Iasws have undertaken upon you, your slave Rufeyda, therefore do no approach him with evil’. So he said, ‘By Allahazwj, Ja’farasws Bin Muhammadasws 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 Allahazwj! 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

4ـ 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 Abdullahasws, so heasws said: ‘With usasws there are treasures of the earth and their keys, and had Iasws so desired to, Iasws would be saying (gesturing) with one of myasws legs: ‘Bring out whatever is inside you from the gold!’ It would bring it out’.

He (the narrator) said, ‘Then heasws said (gestured) it with one of hisasws legs, and marked the ground with a marking, so the ground burst out. Then heasws said (gestured) with hisasws hand, so a gold ingot came out of a measurement of a palm’s width. Then heasws said: ‘Look properly’. So we looked and there were many ingots, on top of each other, shining. So, one of us said to himasws, ‘May I be sacrificed for youasws! You (Imamsasws) have been Given what youasws have been Given, and yourasws Shias are needy’. So heasws said: ‘Allahazwj would be Gathering for usasws and for ourasws Shias, the world and the Hereafter, and Heazwj will Enter them into the Gardens of Bliss, and Heazwj would Enter ourasws enemies into the Blazing Fire’.10

5ـ 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 مُعَافًى 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 Masterasws, I am hopeful that Allahazwj would Rescue me through you’. So that occurred in my heart.

So when I came to Abu Abdullahasws, I mentioned his state to himasws. So heasws said to me: ‘When you return to Al-Kufa, go to him and say to him, ‘Ja’farasws Bin Muhammadasws is saying to you: ‘Leave what you are upon and Iasws (personally) guarantee the Paradise for you, upon (the Guarantee of) Allahazwj’.

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’farasws Bin Muhammad Al-Sadiqasws. So heasws said to me: ‘When you return to Al-Kufa, go to him and say to him, ‘Ja’farasws Bin Muhammadasws is saying to you: ‘Leave what you are upon and Iasws (personally) guarantee the Paradise for you, upon (the Guarantee of) Allahazwj’.

He (the narrator) said, ‘So he wept, then said to me, ‘By Allahazwj! Abu Abdullahasws said this to you?’ So I swore on oath to him and heasws 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 Allahazwj! 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 Masterasws has fulfilled for us’. Then he passed away, may Allahazwj have Mercy upon him.

So, when I performed Hajj, I went over to Abu Abdullahasws, and sought permission to see himasws. So when I entered, heasws 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! Weasws have fulfilled (ourasws promise) for your companion’.11

6ـ 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’farasws Bin Muhammadasws, 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’farasws Bin Muhammadasws, for I went over to himasws and heasws was praying Salat in the Masjid of Rasoolsaww. So I sat (there waiting) himasws, and I said (to myself), ‘(I shall wait) until heasws finishes, then I shall mention to himasws what I mentioned to hisasws companions’.

So heasws hastened and finished, then turned around to me, so heasws said: ‘O you! Fear Allahazwj and do not deceive the Peopleasws of the Household of Muhammadsaww, 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 Allahazwj Keep youasws well!’ So heasws brought hisasws 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 heasws 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 Peopleasws of the Household except and among them is a Muhaddath, and that Ja’farasws Bin Muhammadasws 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

7ـ 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 (عَلَيْهما 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’farasws Bin Muhammadasws passed away and heasws was fifty-six years old in the year one hundred and forty eight (A.H.), and heasws lived after Abu Ja’farasws for thirty-four years’.13

8ـ 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 (عَلَيْهما 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-Hassanasws the 1st, said, ‘I heard himasws saying: ‘Iasws enshrouded myasws fatherasws in two clothes, both being Shatwany (a type of cloth). Heasws used to wear it as Ihram (for Hajj/Umrah), and in a shirt from hisasws shirts, and in a turban which used to be for Aliasws Bin Al-Husaynasws, and in a cloak which heasws had purchased it for forty Dinars’.14

120 ـ بَابُ مَوْلِدِ أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ عليهما‌السلام‌

Chapter 120 – The Birth of Abu Al Hassan Musaasws Bin Ja’farasws

1ـ 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) لايِّ 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 (عَلَيْهما 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’farasws, and Abu Abdullahasws was standing in hisasws presence. So he placed forward some grapes to himasws, and heasws 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’farasws, so heasws said: ‘Shall Iasws inform you all about the slave trader whom Iasws 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’farasws, and Ja’farasws was standing in hisasws presence. So we informed Abu Ja’farasws with what had happened. So heasws praised Allahazwj and extolled upon Himazwj, then said to her: ‘What is your name?’ She said, ‘Hameeda’. So heasws said: ‘Hameeda (praised) in the world, and even more praised in the Hereafter.

So heasws said: ‘O Ja’farasws! Take her to yourselfasws’. So she gave birth to the best of the people of the earth, Musaasws Bin Ja’farasws’.15

2ـ مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ عَبْدِ الله بْنِ أَحْمَدَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنِ ابْنِ سِنَانٍ عَنْ سَابِقِ بْنِ الْوَلِيدِ عَنِ الْمُعَلَّى بْنِ خُنَيْسٍ أَنَّ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ حَمِيدَةُ مُصَفَّاةٌ مِنَ الادْنَاسِ كَسَبِيكَةِ الذَّهَبِ مَا زَالَتِ الامْلاكُ تَحْرُسُهَا حَتَّى أُدِّيَتْ إِلَيَّ كَرَامَةً مِنَ الله 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 Abdullahasws 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 measws as a prestige from Allahazwj for me, and the Divine Authority from after measws’.16

3ـ 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 الله فَقَالَ لا تَشُكَّنَّ وَدَّ الشَّيْطَانُ أَنَّكَ شَكَكْتَ فَقُلْتُ الْحَمْدُ لله 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 Musaasws to Al-Mahdi (the Caliph), for the first proceeding, heasws was lodged at Zubala. I discussed with himasws, and heasws saw me as gloomy, so heasws said to me: ‘O Abu Khalid! What is the matter Iasws 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 youasws?’ So heasws said: ‘There is no problem upon measws. 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 Satanla in my chest, and I feared I might doubt regarding what heasws 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-Hassanasws, in front of the caravan upon a mule. So heasws said: ‘Is it you, Abu Khalid?’ I said, ‘At yourasws service, O sonasws of Rasool-Allahsaww!’ So heasws said: ‘Do not be doubting. The Satanla loves it that you doubt’. So I said, ‘The Praise is for Allahazwj who Save youasws from them’. So heasws said: ‘There is return for measws to them. Iasws will not be safe from them’.17

4ـ 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 الله 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 وَآلِه) 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 Musaasws when a Christian man came over to himasws, and we were with himasws at Al-Urayz. So the Christian said to himasws, ‘I come to youasws from a distant city and a grievous journey, and I had asked my Lordazwj thirty years ago that Heazwj 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’.

فَقSo 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 Prophetas from the Prophetsas 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 Allahazwj with it, a goodness and a comfort to the Truth, so I can guide you to himasws. So go to himasws, 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 Prophetsaww who was Sent among the Arabs, and he is the Arabian Prophetsaww, 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 Musaasws Bin Ja’farasws and where hisasws house is, and whether heasws is, travelling or present. So if heasws was travelling, so meet up with himasws, for hisasws journey would be nearer that what you would have to travel to himasws. Then let himasws know that the high Bishop of Al-Ghowtat, the Ghowta of Damascus, he is the one who guided you to himasws, and he conveys a lot of greetings and is saying to youasws, ‘I frequently tend to whisper to my Lordazwj that Heazwj Makes my Islam to be upon yourasws hands’.

So he (the Christian man) related this story and he was standing, leaning upon hisasws staff, then he said: ‘If youasws permit me, O my Masterasws, to fold my hands to youasws and be seated’. So heasws said: ‘Iasws permit for you that you be seated, and Iasws 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 youasws! Do youasws permit for me regarding the speech?’ Heasws said: ‘Yes. You have not come (here) except for it’. So the Christian said to himasws, ‘Will you return the greeting upon my companion, or youasws will not return the greeting?’. So Abu Al-Hassanasws said: ‘Upon your companions is that Allahazwj 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 youasws, may Allahazwj Keep youasws well!’ Heasws said: ‘Ask’. He said, ‘Inform me about the Book of Allahazwj the Exalted which Heazwj Revealed unto Muhammadsaww, and hesaww spoke by it. Then Heazwj Described with what Heazwj Described with, So Heazwj 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 heasws said: ‘As for [44:1] Ha Mim!, so it is Muhammadsaww, and it is in the Book of Hudas which was Revealed unto himas, and it is an abbreviation of the letters. And as for the Book, so it is Amir Al-Momineen Aliasws, and as for the night, so it is (Syeda) Fatimaasws, and as for Hisazwj Words [44:4] Therein every wise affair is made distinct, Heazwj 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 heasws said: ‘The descriptions are similar, but the third from the group, Iasws shall describe to you, what came out from hisasws lineage, and heasws 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 himasws, ‘I shall not veil upon youasws, nor shall I lie, and youasws know what I am saying is true and its lies. By Allahazwj! Allahazwj has Granted youasws from Hisazwj Grace and Distributed upon youasws from Hisazwj 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 youasws regarding it is that the truth is just as I mention, so it is indeed just as I mentioned’.

So Abu Ibrahimasws said to him: ‘Iasws can give you news as well which none recognise it except for a few from the ones who read the Books. Inform measws, what is the name of the mother of Maryamas, and in which day was (the spirit of) Maryamas blown into her, and at what time of the day, and in which day did Maryamas place (was blessed with) Isaas, and at which time of the day?’ So the Christian said, ‘I don’t know’.

So Abu Ibrahimasws said: ‘As for the mother of Maryamas, so her name was Martha, and it is ‘prestige’ in Arabic, and as for the day in which Maryamas 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. Allahazwj Blessed and High Magnified it, and Muhammadsaww magnified it, so hesaww ordered that it be made to be an Eid, so it is a day of gathering.

And as for the day in which Maryamas was born, so it is the day of Tuesday, four and half hours from the day. And the river at which Maryamas gave birth to Isaas, do you know it?’ He said, ‘No’. Heasws 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 heras tongue, and Qaydous (the Chief of the Israelites) called his sons and his adherents, so they supported him and threw out the Family of Imranas in order to look at Maryamas. So they said to her, ‘What is the story of Allahazwj upon youas in Hisazwj Book, and against us in Hisazwj Book?’

So, do you understand it?’ He said, ‘Yes, and I recited it today, a while ago’. Heasws said: ‘Then you should not be standing from your seat until Allahazwj Guides you’. The Christian said, ‘What was the name of my mother in Assyrian and in Arabic?’ So heasws 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?’ Heasws said: ‘The name of your grandfather was Jibraeel and it is Abdul Rahman. Iasws name him in this gathering of mineasws’. He said, ‘But, was he a Muslim?’ Abu Ibrahimas 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?’ Heasws said: ‘Your name was Abdul Saleeb’. He said, ‘So what would youasws name me as?’ Heasws said: ‘Your name is Abdullah’.

He said, ‘So I hereby believe in Allahazwj the Magnificent, and I testify that there is no god except Allahazwj, Alone, there being no associates for Himazwj, Individual, Self’Sufficient. Heazwj isn’t as the Christians describe Himazwj, and Heazwj isn’t as the Jews describe Himazwj, nor is Heazwj a species from the species of the ‘Al-Shirk’.

And I testify that Muhammadsaww is Hisazwj servant and Hisazwj Rasoolsaww. Heazwj Sent himazwj with the Truth. So hesaww explained it to its rightful ones and blinded the falsifies, and hesaww was Rasoolsaww of Allahazwj 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 hissaww successorasws spoke with hissaww wisdom, and that the one who was before himsaww from the Prophetssaww spoke with the eloquent wisdom, and they backed each other upon the obedience to Allahazwj and theyas separated the falsehood and its people, and the uncleanness and its people, and they fled from the way of the straying, and Allahazwj Helped themas with the obedience to Himazwj and Rescued themas from the disobedience. Thus, theyas were the Guardiansasws of Allahazwj and the helpers of the Religion, urging upon the goodness and enjoining with it.

I believe in the young of themas and the old, and the ones who were Mentioned from themas and the ones who were not Mentioned. And I believe in Allahsaww Blessed and High, Lordazwj 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 youasws instruct me to’. So heasws 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 Iasws will not let you leave your rights which are upon you in Al-Islam’.

So he said, ‘By Allahazwj! May Allahazwj Keep youasws well! I am rich, and I have left three hundred horses, male and female, and left a thousand camels, therefore yourasws right are more than my rights’. So heasws said to him: ‘You are a slave of Allahazwj and Hisazwj Rasoolsaww, 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 Ibrahimasws paid her dowry of Fifty Dinars from the charity of Aliasws Bin Abu Talibasws, and gave him a servant and accommodated him, and looked after him until Abu Ibrahimasws was brought out (to go to prison). So he died after hisasws exit by twenty-eight nights’.18

5ـ 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 بِخَصَفَةِ 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 أَدُقُّ 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 لآِلِ 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 Ibrahimasws, and a man came over to himasws 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 heasws 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 heasws 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 heasws answered her. And Abu Ibrahimasws 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 himasws. So heasws answered regarding everything what he asked himasws.

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 Suleymanas was successful with when he came with the throne of Saba, and it is which Allahazwj Mentioned to you all in your Book, and for us our circle of religions in our Books’.

So Abu Ibrahimasws said to him: ‘So how many Names are there for Allahazwj 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-Hassanasws said to him: ‘So inform measws about what you have preserved from these’. The Monk said, ‘No, by Allahazwj Who Revealed the Torah upon Musaas and Made Isaas as a lesson for the Momineen and a Trial for the gratefulness of the ones of understanding, and Made Muhammadsaww as a Blessing and a Mercy, and Made Aliasws as a lesson and an insight, and Made the successorsasws to be from hisasws lineage and lineage of Muhammadsaww, I do not know, and had I known, I would not have argue with regards to it to yourasws speech, nor would I have come to youasws, nor asked youasws’.So Abu Ibrahimasws said: ‘Return to the discussion of the Indian’. So the Monk said to himasws, ‘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 Allahazwj 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, Allahazwj 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 Allahazwj! How scarce are the likes of you during this times of ours’. So he said to me, ‘By Allahazwj! 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 Allahazwj 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 Progenyasws of Muhammadsaww’.

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 Prophetsas, and rather it used to be called ‘Hangar of the Prayer Niches’, until there came the gap which was between Muhammadsaww and Isaas, 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 Allahazwj Blessed and High in its esoteric (meaning) the Progenyasws of Muhammadsaww, 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 Muhammadsaww 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 himasws with the description and I shall describe himasws to you’. I said, ‘So when I do meet himasws, so what is that should I do?’ He said, ‘Ask himasws about what has happened, and about what is going to happen, and ask himasws about the teachings of the ones who has passed away and the ones who remain’.

So Abu Ibrahimasws 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 youasws!’ Heasws said: ‘He is Motamim Bin Feyrouz, and he is from the sons of Persia, and he is from the ones who believe in Allahazwj Alone, there being no associates for Himazwj, and worships Himazwj with the sincerity and the conviction, and he fled from his people due to what his fearing was from them, so his Lordazwj 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 Hisazwj 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 Allahazwj and Assitance. And like that, Allahazwj Recompenses the grateful ones’.

Then the Monk asked himasws a lot of questions, each one of that heasws answered with regards to it. And heasws asked the Monk about things he did not happen to have anything with regards to these. So heasws 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?’ Heasws said: ‘That would be ourasws Qaimasws. Allahazwj would be Revealing unto himasws, so heasws would be interpreting these, and there would be Revealed unto himasws what was not Revealed upon the truthful ones, and the Rasoolsas 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?’ Heasws said: ‘Iasws shall inform you with all four of them. As for the first of these so it is, ‘There is no god except Allahazwj Alone, there being no associates for Himazwj surviving’; and the second, ‘Muhammadsaww is Rasoolsaww of Allahazwj, purely’; and the third is usasws, the Peopleasws of the Household; and the fourth, ‘Ourasws Shias are from usasws and weasws are from Rasool-Allahsaww, and Rasool-Allahsaww is from Allahazwj by a cause’.

So the Monk said to himasws, ‘I testify that there is no god except Allahazwj, and that Muhammadsaww is Rasool-Allahsaww, and that whatever hesaww came with from the Presence of Allahazwj is true, and you (Imamsasws) are the elites of Allahazwj from Hisazwj creatures, and that yourasws Shias are the clean ones, the exchanged ones, and for them is the goodly end of Allahazwj, and the Praise is for Allahazwj, Lordazwj of the worlds’.

So Abu Ibrahimasws called for a gown (made of) Khazz, and a Qowhy shirt, and a pallium, and shoes, and a cap, so heasws gave these to him, and heasws 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

6ـ 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 نَظَرْتِ 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-Salihasws (7th Imamasws) 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 heasws went closer to her, then said to her: ‘What makes you cry, O maid of Allahazwj?’ She said, ‘O servant of Allahazwj! 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 heasws said: ‘O maid of Allahazwj! Would it be a solution for you if Iasws were to revive it for you?’ So she was inspired and said, ‘Yes, O servant of Allahazwj!’. So heasws went aside and prayed two Cycles of Salat, then raised hisasws hands for a while and moved hisasws lips, then stood, so heasws struck the cow and pushed it with a push or struck it with hisasws leg. So it sat upright upon the ground and stood up. So when the woman looked at the cow, she shouted and said, ‘Isaas Bin Maryamas, by the Lordazwj of the Kabah!’. So heasws mingled with the people and came to be between them and went away’.20

7ـ 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-Salihasws (7th Imamasws) giving the news of death to a man of his own death. So I said within myself (with surprise), ‘And heasws knows when a man from hisasws Shias would be passing away’. So heasws turned towards me resembling the angered one and heasws said: ‘O Is’haq! It was so that Rusheyd Al-Hajary knew the knowledge of the death and afflictions, and the Imamasws is higher with the knowledge of that’.

Then heasws 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 Allahazwj 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

8ـ 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 (عَلَيْهما 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 فَالله وَفَّقَ لَهُ وَإِنْ يَكُنْ غَيْرَ ذَلِكَ فَمَا أَكْثَرَ مَا نُخْطِىُ 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 الله فِي دَمِي فَقَالَ مُجِيباً لَهُ مَنْ أَرَادَكَ بِسُوءٍ فَعَلَ الله بِهِ وَجَعَلَ يَدْعُو عَلَى مَنْ يُرِيدُهُ بِسُوءٍ ثُمَّ عَادَ فَقَبَّلَ رَأْسَهُ فَقَالَ يَا عَمِّ أَوْصِنِي فَقَالَ أُوصِيكَ أَنْ تَتَّقِيَ الله فِي دَمِي فَقَالَ مَنْ أَرَادَكَ بِسُوءٍ فَعَلَ الله بِهِ وَفَعَلَ ثُمَّ عَادَ فَقَبَّلَ رَأْسَهُ ثُمَّ قَالَ يَا عَمِّ أَوْصِنِي فَقَالَ أُوصِيكَ أَنْ تَتَّقِيَ الله 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 الله 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 الله 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’farasws 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-Hassanasws, meaning Musaasws Bin Ja’farasws, and I would love it if you could go with me to himasws.

So I went out with him towards my brotherasws, and heasws was in hisasws house which was at Al-Howba, and that was after Al-Maghrib by a little. So I knocked the door and my brotherasws answered me: ‘Who is this?’ So I said, ‘Ali’. So heasws said: ‘Iasws am just coming’. And it was so that heasws would perform hisasws Wudou slowly’. So I said, ‘Hurry up’. Heasws said: ‘And Iasws am hurrying’. So heasws came out and upon himasws was a wrapping which was tied to hisasws neck, until heasws sat at the threshold of the door.

So Aliasws Bin Ja’farasws said: ‘So I bowed to himasws and kissed hisasws head, and I said, ‘I have come to you regarding a matter, if youasws deem it as correct, so may Allahazwj Cause him to achieve for him, and if it happens to be other than that, so how often have we erred’. Heasws said: ‘And what is it?’ I said, ‘This is a son of yourasws brother. He is intending to bid youasws farewell and he wants to go out to Baghdad’. So heasws said to me: ‘Call him’. So I called him over, and he was embarrassed. So he went near to himasws and kissed hisasws head, and said, ‘May I be sacrificed for youasws! Advise me’.

So heasws said: ‘I advise you that you should fear Allahazwj with regards to myasws blood’. So he said in response to himasws, ‘The one who intends evil with youasws, so may Allahazwj Do with him (the same)’. Then he repeatedly kissed hisasws head, then said, ‘O uncle! Advise me’.

So heasws said: ‘Iasws advise you that you should fear Allahazwj with regards to myasws blood’. So he supplicated against the one who would intend evil with himasws, then isolated from him, and I went away with him. So my brotherasws said to me, ‘O Ali! (Stay) in your place’. So I stood in my place. So heasws entered into hisasws house, then called me over. So I entered to see himasws, 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 heasws gave me another hundred and said, ‘Give it to him as well’. Then heasws gave me another bag and said, ‘Give it to him as well’. So I said, ‘May I be sacrificed for youasws! When youasws are fearful from him the like of which youasws mentioned, so why assist him against yourselfasws?’ So heasws said: ‘When Iasws help him and he cut off (relationship), Allahazwj would Cut off his term (of life)’. Then heasws 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 uncleasws. 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 Musaasws Bin Ja’farasws being greeted upon himasws with the Caliphate’. So Haroun sent one hundred thousand Dirhams to him, but Allahazwj 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

9ـ 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, ‘Musaasws Bin Ja’farasws passed away and heasws was fifty-four years old, in the year one hundred and eighty three (A.H.), and heasws lived after (hisasws fatherasws) Ja’farasws for thirty five years’.23

121 ـ بَابُ مَوْلِدِ أَبِي الْحَسَنِ الرِّضَا عليه‌السلام‌

Chapter 121 – The Birth of Abu Al-Hassan Al-Rezaasws

1ـ 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-Hassanasws 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 heasws 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-Hassanasws was saying to the man from the people of Al-Medina: ‘There is no need for me with regards to her’.

Then heasws said: ‘Display to us’. So he said, ‘There is nothing with me except for a sick slave girl’. So heasws said to him: ‘What is it to you if you were to display her’. But he refused to himasws. So heasws left. Then heasws sent me the next day, and heasws 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 Hashimas’. He said, ‘From which son of Hashimas?’ 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 himasws with her, and she did not remain with himasws except for a little until she was Blessed Al-Rezaasws’.24

2ـ 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 Ibrahimasws passed away and Abu Al-Hassanasws spoke fearfully upon it (the Imamate) from that, so it was said to himasws, ‘Youasws have manifested a great matter, and we fear upon youasws of this tyrant’. So heasws said: ‘Let him strive his striving, but there would not be a way for him upon measws’.25

3ـ 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-Rezaasws in an inside room in the middle of the house one night, so heasws raised hisasws hand, and it was as if there were ten lanterns in the house, and I sought permission for a man to see himasws, so heasws freed hisasws hand, then permitted for him’.26

4ـ عَلِيُّ بْنُ مُحَمَّدٍ عَنِ ابْنِ جُمْهُورٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الله عَنْ أَحْمَدَ بْنِ عَبْدِ الله 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 الله فِدَاكَ إِنَّ لِمَوْلاكَ طَيْسٍ عَلَيَّ حَقّاً وَقَدْ وَالله شَهَرَنِي وَأَنَا أَظُنُّ فِي نَفْسِي أَنَّهُ يَأْمُرُهُ بِالْكَفِّ عَنِّي وَوَ الله 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 الله 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 وَالله مَا عَرَفْتُ مَا لَهُ عَلَيَّ وَالْحَمْدُ لله 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 Prophetsaww (Imam Al-Rezaasws 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 Rasoolsaww, then I diverted to go towards Al-Rezaasws, and in those days heasws was at Al-Ureyz.

So when I went near to hisasws door when heasws emerged upon a donkey, and upon himasws what a shirt and a cloak. So when I looked at himasws, I was embarrassed form himasws. So when heasws met me, paused and looked at me. So I greeted to himasws, and it was a Month of Ramazan. So I said, ‘May I be sacrificed for youasws! For yourasws slave, there is a right upon me, and By Allahazwj, he has publicized me’, and I thought within myself that heasws would order him with the restraint from me, and by Allahazwj, I did not say to himasws how much was for him upon me, nor did I specify anything to himasws.

So heasws ordered me with the sitting up to hisasws 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 heasws emerged to me and the people were around himasws and the beggars were asking himasws and heasws was giving charity to them. So heasws went and entered hisasws house, then came out and called me over. So I arose to go to himasws and entered (the house) with himasws, So heasws sat down and I sat.

So I went on to narrate to himasws about Ibn Al-Musayyab, and he was the Emir of Al-Medina, and it was so that I used to frequently narrate to himasws about him. So when I was free, heasws said: ‘Iasws don’t think you have broken the Fast yet’. So I said, ‘No’.

So heasws called for the meal for me, and it was placed it front of me, and heasws ordered the boy (servant) that he eats with me. So I and the boy attained from the meal. So when we were free, heasws 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 heasws ordered four of hisasws 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 youasws! The wanderers (spies) of Ibn Musayyab are going around, and I dislike it that they should meet me and with me are yourasws slaves. So heasws said to me: ‘You are right. May Allahazwj Guide you’. And heasws 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 Allahazwj, I had not told himasws what was for him upon me. And the Praise is for Allahazwj, Lordazwj of the world Who Honoured Hisazwj Guardianasws’.27

5ـ 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-Rezaasws that heasws went out from Al-Medina intending the Hajj in the year in which Haroun (Al-Rashid the Caliph) performed Hajj. So heasws ended up to a mountain on the left of the road when you are going to Makkah, called Fari’u. So Abu Al-Hassanasws 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

6ـ 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 وَالله 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-Rezaasws regarding something I sought from himasws. So heasws used to promise me. So, one day heasws went out to welcome the governor of Al-Medina, and I was with himasws. So heasws went near the castle of so and so, and encamped beneath some trees, and I encamped with himasws, and there was no third (person) with us. So I said, ‘May I be sacrificed for youasws. This is the Eid (festival day), and no, by Allahazwj, I do not own (even) a Dirham, nor (anything else) besides it’. So heasws rubbed with hisasws whip on the ground with an intense whipping, then struck hisasws hand and grabbed a gold ingot from it, then said: ‘Benefit by it and conceal what you saw’.29

7ـ 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-Rezaasws proceeding himasws to Khurasan. So Abu Al-Hassanasws staved it off by (reason of) illness. But Al-Mamoun did not cease to write to himasws regarding that until heasws knew that there would be no avoidance for it, and that he would not refrain from himasws.

So heasws went out, and for Abu Ja’farasws were seven years. So Al-Mamoun wrote to himasws that heasws should not take the mountain road and Qum, and take upon the road of Al-Basra and Al-Ahvaz and Persia, until heasws arrived at Merv. So Al-Mamoun requested upon himasws that heasws should collar (upon himselfasws the command and the Caliphate. But Abu Al-Hassanasws refused. Heasws said, ‘So the crown prince’. So heasws said: ‘Upon condition Iasws shall ask you’. Al-Mamoun said to himasws, ‘Ask whatever youasws so desire to’.

So Al-Rezaasws wrote: ‘Iasws shall entered into the (office of) the crown prince upon (the stipulations) that Iasws 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 measws, all of it from that’. So Al-Mamoun answered himasws 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-Rezaasws asking himasws heasws should attend the Eid and (lead) the Salat and address (the people). So Al-Rezaasws sent a message to him: ‘You have known what was between measws 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 yourasws merit’. So he did not cease refuting the speech regarding that and (kept on) urging upon it.

So heasws 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, Iasws shall come out just as Rasool-Allahsaww and Amir Al-Momineenasws came out’. So Al-Mamoun said, ‘Come out however youasws so desire to’. And Al-Mamoun ordered the leaders and the people that they should be exclaiming Takbeers to the door of Abu Al-Hassanasws’.

He (the narrator) said, ‘Yasir the servant narrated to me that the people sat for Abu Al-Hassanasws 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-Hassanasws. So when the sun emerged, heasws arose, so heasws washed and turbaned with a white turban of cotton, cast one end upon hisasws chest and one end between hisasws shoulders and pulled up, then said to the entirety of the ones in hisasws Wilayah: ‘Do the like of what Iasws did’.

Then heasws grabbed a staff by hisasws hand, then went out, and we were in front of himasws, and heasws was barefoot and had pulled hisasws trouser to half the leg, and upon himasws was a cloth pulled over. So when heasws walked, and we walked in front of himasws, heasws raised hisasws head towards the sky and exclaimed four Takbeers.

So it seemed to us that the sky and the walls responded to himasws, 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-Rezaasws emerged, paused by the door with a pausing, then said: ‘Allahazwj is the Greatest! Allahazwj is the Greatest! Allahazwj is the Greatest ! Allahazwj is the Greatest upon what Allahazwj had Guided us! Allahazwj is the Greatest upon what Heazwj has Graced us from beasts, the cattle, and the Praise is for Allahazwj upon what Heazwj 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-Hassanasws, and the leaders fell off from their animals and threw off their shoes due to what the had seen that Abu Al-Hassanasws was barefooted; and heasws was walking and pausing during every ten steps, and heasws was exclaiming Takbeers three times.

Yasir said, ‘So it seemed to us that the sky, and the earth, and the mountains are responding to himasws, 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-Rezaasws reaches the Praying Place upon this way, the people would be fascinated with himasws, and the opinion is that you should ask himasws that heasws returns’. So Al-Mamoun sent a message to himasws, asking himasws to return. So Abu Al-Hassanasws called for hisasws slippers and heasws wore them, and rode, and returned’.30

8ـ 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 الارْبِعَاءِ 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-Hassanasws, 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-Rezaasws 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-Hassanasws (to do) that. So Al-Mamoun wrote to Abu Al-Hassanasws asking himasws (to do) that. So Abu Al-Hassanasws wrote to him: ‘Iasws wouldn’t be entering the bathhouse tomorrow, nor do Iasws 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-Hassanasws wrote to him: ‘O commander of the faithful! I wouldn’t be entering the bathhouse tomorrow, for Iasws saw Rasool-Allahsaww in this night in the sleep, and hesaww said to me: ‘O Aliasws! Do not enter the bathhouse tomorrow’, nor do Iasws view for you nor for Al-Fazl that you should both enter the bathhouse tomorrow’. So Al-Mamoun wrote to himasws, ‘Youasws speak the truth, O my Chief, and Rasool-Allahsaww 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-Rezaasws said to us: ‘Say, ‘We seek Refuge with Allahazwj 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, heasws 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-Hassanasws, and he was saying, ‘O my Chief! O Abu Al-Hassanasws! May Allahazwj Recompense youasws! 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-Hassanasws, ‘O my Chief! Can youasws come out to them and disperse them?’

He (the narrator) said, ‘So Yasir said, ‘So Abu Al-Hassanasws rode and said to me: ‘Ride’. So I rode. So when we went out from the door of the house, heasws looked at the people and they had crowded, so heasws said to them by hisasws hand (gestures): ‘Disperse!’. So they dispersed’.

Yasir said, ‘So the people turned back. By Allahazwj! Some of them were falling upon the others, and heasws did not gesture to anyone except he ran and passed by’.31

9ـ 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 الله 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-Rezaasws 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-Rezaasws at Mina, and Yahya Bin Khalid passed by, and he had covered his head from the dust. So heasws said: ‘The poor are not knowing what would be happening with then during this year’. Then heasws said: ‘And even more strange than this is that Haroun and Iasws would be like this’, and heasws pressed his two fingers together’.

Musafir said, ‘So, by Allahazwj, I did not know the meaning of hisasws Hadeeth until heasws was buried with (near to) him’.32

10ـ 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-Rezaasws, but did not see any happiness with himasws. He said, ‘So I was gloomy due to that and I said within myself, ‘I have carried (all) this wealth and heasws is not happy with it?’ So heasws said: ‘O boy! The washbasin and the water!’ So heasws sat upon a chair and gestured by hisasws hand and said to the boy: ‘Pour the water upon me’. So gold flowed from in front of hisasws fingers in the washbasin. Then heasws turned towards me and heasws said to me: ‘The one who was like this does not care of that which is carried over to him’.33

11ـ 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 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,

‘Aliasws Bin Musaasws passed away and heasws was forty-nine years and one month old, in the year two hundred and two, and heasws lived after Musaasws Bin Ja’farasws for twenty years except two months or three’.34

122 ـ بَابُ مَوْلِدِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ الثَّانِي عليه‌السلام‌

Chapter 122 – The Birth of Abu Ja’far Muhammad Bin Aliasws the 2nd (9th Imamasws)

1ـ 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 الله 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 وَآلِه) بِالْمَدِينَةِ فَسَلَّمَ عَلَى رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَسَلَّمْتُ وَصَلَّى وَصَلَّيْتُ مَعَهُ وَصَلَّى عَلَى رَسُولِ الله (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 الله 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 الله 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 Allahazwj in the place which is called ‘The place of the head of Al-Husaynasws’. 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-Rasoolsaww at Al-Medina. So he greeted upon Rasool-Allahsaww and I greeted, and he prayed Salat and I prayed Salat with him, and he sent Salawat upon Rasool-Allahsaww.

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 Allahazwj 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 Muhammadasws Bin Aliasws Bin Musaasws (9th Imamasws)’. 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 Allahazwj (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

2ـ 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 Rasoolsaww, and it was so that Abu Ja’farasws (9th Imamasws) used to come during every day, at midday, to the Masjid. So heasws would descend in the courtyard and heasws would go to Rasool-Allahsaww and heasws would greet upon himasws, and heasws would return to the house of (Syeda) Fatimaasws. So heasws would take off his slippers and heasws would be standing, and heasws would pray Salat.

So the Satanla whispered to me, so hela said, ‘When heasws descends, so go until you take from the dust which heasws treads upon’. So I sat during that day awaiting to do this. So when it was the time of midday, heasws came over upon a donkey of hisasws. But, heasws did not descend in the place which heasws used to descend in, and came over until heasws descended upon the rock which were upon the door of the Masjid. Then heasws entered, so heasws greeted upon Rasool-Allahsaww’.

He (the narrator) said, ‘The I returned to the place where heasws used to pray Salat in. So heasws did that for day, and I said (to myself), ‘When heasws takes off his slippers, so I shall take the pebbles which heasws would have trod upon by hisasws feet. So when it was the next morning, heasws came over at midday. So heasws descended upon the rocks, then entered and greeted upon Rasool-Allahsaww. Then heasws came over to the place in which heasws used to pray Salat in. But heasws prayed Salat in hisasws slippers and did not take them off, to the extent that heasws 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 heasws enters into the bathhouse, I shall take from the dues which heasws treads upon. So I asked about the bathhouse which heasws used to frequent, so it was said to me, ‘Heasws frequents a bathhouse at Al-Baqi’e belonging to a man from the children of Talha’. So I found out the day which heasws tended the bathhouse in, and I came to be at the door of the bathhouse and sat with the ‘Talhy’ (owner), and I awaited hisasws 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 sonasws of Al-Rezaasws would want to enter the bathhouse’.

He (the narrator) said, ‘I said, ‘And who is the sonasws of Al-Rezaasws?’ He said, ‘A man from the Progenyasws of Muhammadsaww who has correctness for himasws and piety’. I said to him, ‘And why is it not allowed for anyone else to enter the bathhouse along with himasws?’ He said, ‘We empty the bathhouse for himasws when heasws comes over’.

He (the narrator) said, ‘So while I was like that when heasws came over and with himasws were to servants of hisasws, and in front of himasws was a boy with whom was matting, until he entered the dressing room. So he spread it and heasws arrived. So heasws greeted and entered the chamber upon hisasws donkey and entered the dressing room, and descended upon the matting. So I said to the Talhy man, ‘This is the oneasws whom you described with what you described from the correctness and the piety?’ So he said, ‘O you! No, by Allahazwj, heasws 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 himasws until heasws comes out, so perhaps I shall attain what I intend when heasws exits. So when heasws exited and dressed, heasws called for the donkey. So it entered the dressing room and heasws rode from above the matting, and heasws exited. So I said within myself, ‘By Allahazwj! I have bothered himasws and I shall not repeat nor will I plan what I planned of himasws, ever!’ And I corrected my determination upon that’

So when it was the time of midday from that day, heasws came upon hisasws donkey until heasws descended in the place which heasws used to descend in, in the courtyard. So heasws entered and greeted upon Rasool-Allahsaww and came to the place which heasws used to pray Salat in, in the house of (Syeda) Fatimaasws, and took off hisasws slippers, and stood praying Salat’.36

3ـ 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 الله احْتَجَّ فِي الامَامَةِ بِمِثْلِ مَا احْتَجَّ فِي النُّبُوَّةِ فَقَالَ وَآتَيْناهُ 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 Imamasws) came out to me, so I looked at hisasws head and hisasws feet in order (to be able to) describe hisasws stature to our companions in Egypt. So while I was like that until heasws sat and said: ‘O Ali! Allahazwj Argued regarding the Imamate with the like of what Heazwj Argued regarding the Prophet-hood, so Heazwj 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 Heazwj Grants the Wisdom while heas is a child, and it is allowed that Heazwj Grants it while heas is forty years old’.37

4ـ 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 اعْتَلَّ 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’farasws (9th Imamasws) 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 himasws, 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’farasws.

When heasws was seated in a choicest place, heasws 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 hisasws matter’. So he sat in front of Abu Ja’farasws.

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’farasws did not turn towards him, neither right nor left, then heasws raised hisasws head and said: ‘Fear Allahazwj, 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’farasws shouted at me, I panicked with such a panic, I shall not be coming out from it, ever!’.38

5ـ 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 الله لِي فَسَكَتَ ثُمَّ قَالَ لِي بَعْدَ ثَلاثَةِ أَيَّامٍ ابْتِدَاءً مِنْهُ يَا أَبَا هَاشِمٍ قَدْ أَذْهَبَ الله 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’farasws and with me were three papers without an address (of the sender) and it was doubtful upon me. So I was gloomy, and heasws took one of them and said: ‘This paper is of Ziyad Bin Shuayb’. Then heasws took the second and heasws said: ‘This paper is of so and so’. So I was amazed, and heasws looked at me and heasws smiled.

He (the narrator) said, ‘And heasws gave me three hundred Dinars and instructed me that I should carry these to one of the sons of hisasws 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 himasws for him to include him into one of hisasws matters. So I went over to himasws in order to speak to himasws, and I found himasws to be eating and with himasws was a group, and I was not able to speak to himasws. So heasws said: ‘O Abu Hashim, Eat!’ And (the meal) was placed in front of me. Then heasws said initiating from himasws, 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 himasws one day, so I said to himasws, ‘May I be sacrificed for youasws! I am addictively fond of eating figs, so supplicate for me’. So heasws was silent. Then heasws said to me after three days, initiating from himasws: ‘O Abu Hashim! Allahazwj 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

6ـ 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’farasws on the morning of hisasws marriage when heasws 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’farasws (9th Imamasws) looked at me in my face and said: ‘Iasws think you are thirsty. So I said, ‘Yes’. So heasws 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 heasws smiled in my face, then said: ‘O boy! Give measws the water!’. So he gave himasws the water, and heasws 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 heasws did what heasws 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 heasws took the cup and drank, then heasws gave it to me and smiled’.

Muhammad Bin Hamza said, ‘So this Hashimy said to me, ‘And I think heasws is just as they (Shias) are saying’.40

7ـ 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’farasws (9th Imamasws) for a group from the people of the suburbs, from the Shias. So heasws permitted for them, and they came over and they asked himasws in one session, thirty thousand questions. So heasws answered, and for himasws were ten years (age)’.41

8ـ 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-Rezaasws, and heasws ordered something for him, so he did not Praise Allahazwj. So heasws said to him: ‘Why did you not Praise Allahazwj: ‘Then I went over to Abu Ja’farasws (9th Imamasws) afterwards and heasws ordered something for me, so I said, ‘The Praise is for Allahazwj’. So heasws said: ‘You have been disciplined’.42

9ـ الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَبْدِ الله عَنْ مُحَمَّدِ بْنِ سِنَانٍ قَالَ دَخَلْتُ عَلَى أَبِي الْحَسَنِ (عَلَيْهِ السَّلام) فَقَالَ يَا مُحَمَّدُ حَدَثَ بِ‏آلِ فَرَجٍ حَدَثٌ فَقُلْتُ مَاتَ عُمَرُ فَقَالَ الْحَمْدُ لله 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 الله 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 الله إِنْ ذَهَبَتِ الايَّامُ حَتَّى حُرِبَ مَالُهُ وَمَا كَانَ لَهُ ثُمَّ أُخِذَ أَسِيراً وَهُوَ ذَا قَدْ مَاتَ لا رَحِمَهُ الله وَقَدْ أَدَالَ الله 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-Hassanasws, so heasws said: ‘O Muhammad! And occurrence has taken place with the family of Faraj, an event’. So I said, ‘Umar died’. So heasws said: ‘The Praise is for Allahazwj’, to the extent that I counted for himasws twenty-four times’. So I said, ‘My Masterasws! Had I know that this would cheer youasws up, I could have come (running) barefoot congratulating to youasws’.

Heasws said: ‘O Muhammad! Or don’t you know what he, may the Curse of Allahazwj be upon him, said to Muhammad Bin Aliasws, myasws fatherasws?’ I said, ‘No’. Heasws said: ‘Heasws addressed him regarding something, so he said, ‘I think youasws are intoxicated’. So myasws fatherasws said: ‘O Allahazwj! If Youasws Know that Iasws am Fasting for Youazwj, so Make him taste the consumption of the war, and humiliation of the imprisonment’.

So, by Allahazwj! (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 Allahazwj no have Mercy on him, and Allahazwj Mighty and Majestic has Triumphed from him, and Heazwj does not Cease to Cause Hisazwj friends to triumph upon Hisazwj enemies’.43

10ـ 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’farasws (9th Imamasws) 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 heasws 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

11ـ 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-Rezaasws passed away and for me, upon himasws, were four thousand Dirham. So I said within myself, ‘My wealth has gone!’. So Abu Ja’farasws (9th Imamasws) sent a message to me: ‘When it is the morning, come to measws, and let there happen to be a scale with you and weights’. So I went over to Abu Ja’farasws, and heasws said to me: ‘Abu Al-Hassanasws has passed away, and for you, upon himasws, are four thousand Dirhams’. So I said, ‘Yes’. So heasws raised the prayer mat which was beneath him, and there were Dirans under it, so heasws handed these over to me’.45

12ـ سَعْدُ بْنُ عَبْدِ الله 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 Aliasws (9th Imamasws) passed away and heasws was twenty-five years and three months and twelve days old. Heasws passed away on the day of Tuesday on the sixth of Zil Hijjad, in the year two hundred and twenty. Heasws lived after hisasws fatherasws 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 Allahazwj the Beneficent, the Merciful. The Praise is for Allahazwj Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadsaww and hissaww Purified Progenyasws, and greetings with abundant greetings.

123 ـ بَابُ مَوْلِدِ أَبِي الْحَسَنِ عَلِيِّ بْنِ مُحَمَّدٍ عليهما‌السلاموالرِّضْوَانُ

Chapter 123 – The Birth of Abu Al-Hassan Aliasws Bin Muhammadasws (10th Imamasws), upon themasws both be the greetings and the (Divine) Pleasure

1ـ 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-Hassanasws (10th imamasws) to Al-Medina, so heasws said to me: ‘What is the news of Al-Wasiq (the Caliph) with you?’ I said, ‘May I be sacrificed for youasws! 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 heasws said to me: ‘The people of Al-Medina are saying that he died’. So when heasws said to me, ‘the people’, I knew it was himasws’.

Then heasws 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 heasws 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 youasws! The people are with him, and the command is in his hands’. So heasws said, ‘But it has been inauspicious upon him’.

He (the narrator) said, ‘Then heasws was silent, and said to me: ‘It is inevitable that the Pre-determinations of Allahazwj the Exalted and Hisazwj 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 youasws!’. Heasws said: ‘After your exit by six days’.1

2ـ الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَبْدِ الله 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 وَوِلْدَانٌ 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-Hassanasws, so I said, ‘May I be sacrificed for youasws! In every affair they are intending to extinguish yourasws Light and be deficient with youasws, to the extent that they have lodged youasws in this repulsive inn, and inn for the tramps!’. So heasws said: ‘Over here, you (look), O Ibn Saeed!. Then heasws gestured by hisasws 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 heasws said: ‘Wherever weasws may be, so this is prepared for usasws. Weasws aren’t in the inn of the tramps’.2

3ـ الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَبْدِ الله 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-Hassanasws, so heasws called me and made me enter into the stables of hisasws house to a capacious place I did not recognise. So I went on to separate those sheep among the ones heasws instructed me with. So I sent to Abu Ja’farasws and hisasws mother, and others from the ones heasws instructed me with. Then I sought hisasws permission regarding leaving to go to Baghdad to my parents, and that was the day of Al-Tarwiyya (8th Zilhajj). So heasws wrote to me: ‘You should stay tomorrow with usasws, then leave’.

He (the narrator) said, ‘So I stayed. When it was the day of Arafat, I stayed with himasws and spent the night of Al-Az’ha in a gallery of hisasws. When it was the pre-dawn, heasws came over to me and heasws 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

4ـ 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 وَالله 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 Aliasws Bin Muhammadasws, a stately portion from her wealth, and Al-Fat’h Bin Khaqan said to him, ‘If only you would send to this man (10th Imamasws) and ask himasws, for heasws would not be devoid that there would happen to be in hisasws possession a remedy for you to be relieved by it’.

Therefore, he sent a message to himasws and described his illness to himasws. 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 hisasws words. So Al-Fat’h said to him (Al-Mutawakkil), ‘By Allahazwj! Heasws is more knowing with what heasws said’, and he brought the oil extracts and prepared it just as heasws 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 himasws 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 himasws at night and seize whatever you find with himasws 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 hisasws 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 heasws 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 himasws to have a woollen coat upon himasws, and a woollen cap of it, and there was a prayer mat upon a carpet in front of himasws. So I did not doubt that heasws was Praying Salat.

So heasws 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 hisasws house sealed by a seal of the mother of Al-Mutawakkil, and a (another) sealed bag. And heasws 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 himasws. So I carried it and returned the sword and the two bags, and I said to him, ‘O my Masterasws! (This is) hurtful upon me’. So heasws said to me: [26:227] and they who act unjustly shall come to know the turning they shall be Overturned with’.4

5ـ 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-Hassanasws (10th Imamasws) 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 heasws 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 himasws in prison in which heasws wrote: ‘O Muhammad! Do not lodge in the western side’. So I wrote the letter and I said (to myself), ‘Heasws 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 Allahazwj.

He (the narrator) said, ‘And Muhammad Bin Al-Faraj wrote to himasws asking himasws about his estate. So heasws 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-Hassanasws consulting himasws. So heasws wrote to him: ‘Go out, for therein is your relief, if Allahazwj the Exalted so Desires’. So he went out, and he did not remain except for a little until he died’.5

6ـ 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-Hassanasws had received him, and heasws 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 heasws 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-Hassanasws (10th Imamasws) with Ibn Al-Khazeyb, so Ibn Al-Khazeyb said to himasws, ‘(Youasws will) go (first), May I be sacrificed for youasws’. So heasws 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 himasws regarding the house which he was seeking from himasws, heasws sent a message to him: ‘Iasws shall sit with you from Allahazwj Mighty and Majestic with such a sitting that there will not remain for you a remaining (trace)’. So Allahazwj Mighty and Majestic Seized him during that year’.6

7ـ 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 وَآلِه) 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 وَبِهِمْ 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-Hassanasws the 3rd (10th Imamasws), from Yahya Bin Harsama, in the year two hundred and forty three, and this here is its copy: -

In the Name of Allahazwj the Beneficent, the Merciful. As for afterwards – It is so that the commander of the faithful (the Caliph himself), recognises yourasws worth, looking after youasws due to yourasws near relationship Obligated for yourasws right. He is able from the affairs regarding youasws and regarding the people of yourasws household, what Allahazwj would Correct yourasws state with and their state, and affirms yourasws honour by it and their honour, and the security upon youasws and upon them. He (the Caliph himself) is seeking the Pleasure of his Lordazwj by that, and fulfil whatever Heazwj Necessitated upon him regarding youasws 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-Allahsaww, when it was upon what youasws mentioned from his ignorance of yourasws rights and his belittling yourasws worth, and during what he accused with and linked to youasws from the matters which the commander of the faithful knows of yourasws disavowing from it, and ratifies yourasws intentions regarding the neglect of his attempts, and youasws yourselfasws 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 youasws and revering youasws and the ending up to yourasws orders and yourasws view, and to get closer to Allahazwj and to the commander of the faithful by that. And the commander of the faithful is desirous to youasws. Heasws would love to renew the covenant with youasws and look at youasws. So if youasws were to activate for visiting him and the staying before him for as long as youasws see fit, yourself and the ones youasws love from yourasws family, and yourasws friends, and yourasws attendants upon a deadlines and suitability of riding whenever youasws so desire to, and lodge whenever youasws so desire to, and travel however youasws so desire to.

And if youasws 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 youasws, riding with yourasws rides and travelling with yourasws travels, the command regarding that is to youasws 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 youasws, if Allahazwj the Exalted so Desires. And the greetings be upon youasws and the Mercy of Allahazwj and Hisazwj Blessings.

And written by Ibrahim Bin Al-Abbas (a scribe), and may Allahazwj Send Salawat upon Muhammadsaww and hissaww Progenyasws, and greetings’.7

8ـ 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 قَنْطَرَةِ 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 sonasws of Al Rezaasws has exhausted me. Heasws 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 himasws, so this here is hisasws 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-Rezaasws’.

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-Hassanasws met him in the reception arcade, and it was a place in which the guests were (normally) welcomed. So heasws 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 himasws, ‘So when he has invited me for this, so what is my way out?’ Heasws 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 heasws re-iterated upon it. So when heasws saw that he is not responding, heasws 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

9ـ 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-Hassanasws (10th Imamasws) 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 ـ بَابُ مَوْلِدِ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ عليهما‌السلام‌

Chapter 124 – The Birth of Abu Muhammad Al-Hassanasws Bin Aliasws (11th Imamasws)

1ـ الْحُسَيْنُ بْنُ مُحَمَّدٍ الاشْعَرِيُّ وَمُحَمَّدُ بْنُ يَحْيَى وَغَيْرُهُمَا قَالُوا كَانَ أَحْمَدُ بْنُ عُبَيْدِ الله بْنِ خَاقَانَ عَلَى الضِّيَاعَ 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 الله 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 اعْتَلَّ بَعَثَ إِلَى أَبِي أَنَّ ابْنَ الرِّضَا قَدِ اعْتَلَّ فَرَكِبَ مِنْ سَاعَتِهِ فَبَادَرَ إِلَى دَارِ الْخِلافَةِ ثُمَّ رَجَعَ مُسْتَعْجِلاً وَمَعَهُ خَمْسَةٌ مِنْ خَدَمِ أَمِيرِ الْمُؤْمِنِينَ كُلُّهُمْ مِنْ ثِقَاتِهِ وَخَاصَّتِهِ فِيهِمْ نِحْرِيرٌ 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 نِحْرِيرٌ 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-Hassanasws Bin Aliasws Bin Muhammadasws Bin Al-Rezaasws (11th Imamasws, regarding hisasws Guidance, and hisasws tranquillity, and hisasws piety, and hisasws nobility, and hisasws benevolence in the presence of hisasws family and the Clan of Hashimas, and their preferring himasws 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 Muhammadasws Bin Al-Rezaasws is at the door. So he said at the top of this voice, ‘There is permission for himasws!’ 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 himasws 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 Hashimas and the leaders. So when he went near himasws, he hugged himasws and kissed hisasws face and hisasws chest, and grabbed hisasws hand and seated himasws upon his Prayer mat which he had been seated upon, and he sat by his side, facing towards himasws, and went on to speak to himasws, 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 Muhammadasws discussing with himasws until he looked at the special attendants, so he said, ‘Then, whenever youasws so desire to (leave), may Allahazwj Make me to be sacrificed for youasws!’

Then he said to his guards, ‘Go with himasws behind Al-Simateyn until this one, meaning Al-Mowaffaq, does not see himasws. So heasws stood and my father stood and hugged himasws, and heasws 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 himasws this deed?’ So they said, ‘This is an Alawite called Al-Hassanasws Bin Aliasws, well knowns as the sonasws of Al-Rezaasws. So it increased my astonishment and it did not cease during that day of mine being uneasy, thinking regarding hisasws 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 himasws 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 Imamasws of the Rafiziites (rejecters). That is Al-Hassanasws Bin Aliasws, well known as the sonasws of Al-Rezaasws’. 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 Hashimas would be rightful for it apart from this one, and that this one is rightful for it due to hisasws merits, and hisasws chastity, and hisasws Guidance, and hisasws infallibility, and hisasws ascetism, and hisasws worship, and the beauty of hisasws morals, and hisasws correctness. And had you seen hisasws fatherasws, 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 himasws, what he said. So there did not happen to be any mettle for me after that except the asking about hisasws news and the discussion about hisasws matter. So I did not ask anyone from the Clan of Hashimas, and leaders, and the scribes, and the judges, and the jurists and the rest of the people except that I found himasws 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 hisasws family, and hisasws elders. So that magnified hisasws worth in my presence when I did not see a friend of hisasws nor an enemy except he would good with the words regarding himasws, and the praises upon himasws.

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 hisasws brother Ja’far?’ So he said, ‘And who is Ja’far, that you are asking of his news? O are you supporting Al-Hassanasws, 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-Hassanasws Bin Aliasws what I was astounded from, and I did not think it would be happening, and that is that when heasws fell ill, he sent a message to my father that the sonasws of Al-Rezaasws 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-Hassanasws and get to know hisasws news and hisasws state. And he sent a message to a number of the physicians and ordered them with the coming and going to himasws, and to see himasws morning and evening. So when it was after that by two days or three, he was informed that heasws had weakened. So he ordered the physicians with the staying at hisasws 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-Hassanasws and instructed them of staying there day and night.

So they did not cease to be over these until heasws passed away. So Surmanrayy (Samarrah) became one sensation, and the Sultan sent to hisasws house the one who would investigate himasws and investigate hisasws chambers, and heasws sealed off upon the entirety of whatever was in it, and they sought the traces of hisasws sonasws (12th Imamasws), and they came with women for them to recognise any pregnancy (that may be). So these women went over to hisasws 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 hisasws funeral), and the markets were closed, and the Clan of Hashimas, and the officials, and my father, and the rest of the people rode to hisasws funeral. So it was as if Surmanrayy (Samarrah) in that day resembled the day of Judgment. So when they were free from hisasws preparation, the Sultan sent a message to Abu Isa Bin Al-Mutawakil and ordered him with the (leading of the) Salat upon himasws.

So when the body was placed for the Salat to be prayed upon himasws, Abu Isa approached it, and he uncovered from hisasws face and he displayed it to the Clan of Hashimas, from the Alawites and the Abbasides, and the officials, and the scribes, and the judges, and the juries and said, ‘This is Al-Hassanasws Bin Aliasws Bin Muhammadasws Bin Al-Rezaasws! Heasws passed away a natural death upon hisasws 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 hisasws face and instructed with himasws to be carried from the middle of hisasws house and to be buried in the room in which hisasws fatherasws was buried in.

So when heasws was buried, the Sultan and the people took to seeking hisasws sonasws (12th Imamasws), and there was a lot of investigation in the houses and the rooms, and there was a stop to the distribution of hisasws 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. Hisasws inheritance was distributed between hisasws mother, and hisasws brother Ja’farasws. And hisasws mother claimed to be hisasws 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 hisasws sonasws (12th Imamasws).

So Ja’far came over after that to my father and he said, ‘Make for me the status of my brotherasws 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 fatherasws and your brotherasws are Imamsasws, in order to return them from that, so why are you preparing that for him? So if you were an Imamasws in the presence of the Shias of your fatherasws and your brotherasws, then there would be no need for you to the Sultan that he should give you theirasws status, nor for anyone other than the Sultan (to do so), and if you do not happen to be an Imamasws in theirasws 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 sonasws of Al-Hassan Bin Aliasws’.10

2ـ 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 Muhammadasws (11th Imamasws) 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 himasws: ‘The event has occurred, so what are youasws ordering me with?’ So heasws 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, ‘Heasws 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

3ـ 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 Muhammadasws (11th Imamasws) for heasws has been described to have leniency for himasws’. So I said, ‘Do you know himasws?’ So he said, ‘I do not know himasws nor have I seen himasws at all!’.

He (the narrator) said, ‘So we went out intending himasws, and my father said to me, and he was in his road, ‘How needy we are to that heasws 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 heasws 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, hisasws slave came out to us and he said, ‘Enter, Ali Bin Ibrahim and Muhammad his son!’. So when entered to see himasws and we had greeted, heasws said to my father, ‘O Ali! What made you remain behind from usasws until this time?’ So he said, ‘My Masterasws! I was too embarrassed to meet youasws while being upon this state’.

So when we exited from hisasws presence, hisasws 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

4ـ 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 بِيَدِهِ 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 الْهَمْلَجَةِ 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 Muhammadasws (11th Imamasws). 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-Hassanasws, the sonasws of Al-Rezaasws until heasws comes over, so either heasws would (be able to) ride it or it would kill himasws, so you would be at rest from himasws’.

He (the narrator) said, ‘So he sent for Abu Muhammadasws, and my father went with himasws. So my father said, ‘When Abu Muhammadasws entered the house, I was with himasws, and Abu Muhammadasws looked at the mule paused in the courtyard of the house, and heasws went to it and placed hisasws 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 heasws came to Al-Mu’tasim, so he greeted upon himasws and welcomed himasws and sat himasws close by, and he said, ‘O Abu Muhammadasws! Harness this mule’. So Abu Muhammadasws said to my father, ‘Harness it, O boy!’. So Al-Mu’tasim said, ‘Youasws harness it’. So heasws dropped hisasws pallium, then heasws stood up and harnessed, then returned to hisasws seat and sat down.

So he said to himasws, ‘O Abu Muhammadasws! Saddle it’. So heasws said to my father: ‘O boy, saddle it!’ So he said, ‘Youasws saddle it’. So heasws stood up for the second time and saddle it, and returned. So he said, ‘Do youasws view that youasws can ride it?’ So heasws said: ‘Yes’. So heasws rode it from without it preventing upon himasws. Then heasws ran it in the house, then heasws spurred it upon encouragement, so it walked with as excellently as could happen to be. Then heasws returned and desended.

So Al-Mu’tasim said to himasws, ‘O Abu Muhammadasws! How did youasws see it?’ Heasws said, ‘O commander of the faithful! Iasws 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 Muhammadasws! Supposing the commander of the faithful has burdens youasws upon it?’ So Abu Muhammadasws said to my father: ‘O boy! Take it’. So my father took it and led it away’.13

5ـ 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 Muhammadasws (11th Imamasws) of the need, so heasws struck the ground with hisasws whip. And I reckon heasws covered it with a towel and extracted five hundred Dinars, and heasws said: ‘O Abu Hashim! Take, and excuse usasws’.14

6ـ 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 himasws (11th Imamasws) in the year of Al-Qadisiyya to let himasws know of the leaving (not performing Hajj) of the people and that he feared the thirst (due to the drought). So heasws wrote: ‘Continue, and there would be no fear upon you, if Allahazwj so Desires’. So Suleyman continued (to Hajj), and the Praise is for Allahazwj, Lordazwj of the worlds’.15

7ـ 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 Muhammadasws (11th Imamasws) complaining of that. So heasws wrote to him: ‘You would be sufficing (for) that, if Allahazwj 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

8ـ 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 Muhammadasws (11th Imamasws) 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 Progenyasws of Abu Talibasws, and it was said to him, ‘Deal with himasws, and he dealt with himasws. So heasws did not stay with him except for a day until he placed his cheek for himasws (in submission), and he did not used to raise his eyes to himasws out of respect and reverence. So heasws came out from him, and he was the best of the people of insight, and the best of them in speech regarding himasws’.17

9ـ عَلِيُّ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ أَبِي عَبْدِ الله عَنْ إِسْحَاقَ بْنِ مُحَمَّدٍ النَّخَعِيِّ قَالَ حَدَّثَنِي سُفْيَانُ بْنُ مُحَمَّدٍ الضُّبَعِيُّ 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 Muhammadasws (11th Imamasws) asking himasws about the confidant, and these are the Words of Allahazwj 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 Guardianasws.

And Iasws narrate to you about the Believers who are in this position, so theyasws are the Imamsasws who are believing in Allahazwj, so Heazwj Authorises theirasws safety’.18

10ـ 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 heasws 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 heasws had said.

And I was (financially) constrained, so I wanted to seek Dinars from himasws in the letter, but I was too embarrassed. So when I went to my house, heasws 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 Allahazwj so Desires’.19

11ـ إِسْحَاقُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الاقْرَعِ قَالَ حَدَّثَنِي أَبُو حَمْزَةَ نُصَيْرٌ الْخَادِمُ قَالَ سَمِعْتُ أَبَا مُحَمَّدٍ غَيْرَ مَرَّةٍ يُكَلِّمُ غِلْمَانَهُ بِلُغَاتِهِمْ تُرْكٍ وَرُومٍ وَصَقَالِبَةَ 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 Muhammadasws more than once speaking to hisasws servants in their own language, Turkish, or Roman, and Saqaliba. So I was astonished from that and I said, ‘This (Imamasws) is born in Al-Medina and heasws did not appear to anyone until Abu Al-Hassanasws passed away, and no one saw himasws, so how can this be?’ I was discussing that with myself and heasws turned towards me, so heasws said: ‘Allahazwj Blessed and High Clarified Hisazwj Divine Authority from the rest of the people with everything, and Heazwj 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

12ـ 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 حَدَّثَتْكَ نَفْسُكَ.

Is’haq, from Al Aqra’a who said,

‘I wrote to Abu Muhammadasws (11th Imamasws) asking himasws about the Imamasws whether heasws would experience wet dreams, and I said within myself after sending the letter, ‘The wet dreams are Satanic and Allahazwj Blessed and High has Sheltered Hisazwj Guardiansasws from that’. So the answer came, ‘The state of the Imamsasws during the sleep is theirasws state during the wakefulness. The sleep does not change anything from themasws, and Allahazwj has Sheltered Hisazwj Guardiansasws from the ordeal of the Satanla just as you discussed with yourself’.21

13ـ 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 Muhammadasws (11th Imamasws). So I wrote asking himasws about Al-Qaimasws when heasws rises with what would heasws be judging and where would his gathering be in which heasws would be judging between the people. And I wanted to ask himasws about something (medication) for my alternating fever, but I neglected (writing) the news of the fever.

So the answer came: ‘You asked about Al-Qaimsasws. So when heasws does rise, heasws would judge between the people by hisasws knowledge like the judgment of Dawoodas. Heasws 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 Allahazwj, if Allahazwj so Desires [21:69] O fire! Be cool and a safety to Ibrahim. So we hung it upon him what Abu Muhammadasws had mentioned, so he would be cured’.22

14ـ 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 Muhammadasws (11th Imamasws) upon the back of the road. So when heasws passed by me, I complained to himasws of the need and I swore on oath to himasws 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 heasws said: ‘You swore on oath with Allahazwj, a lie, and you have buried two hundred Dinars, and this word of mineasws isn’t to repel you from the granting. O boy! Give him what is with you!’ So hisasws servant gave me two hundred Dinars’. Then heasws turned towards me, and heasws 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 heasws spoke the truth, and it happenned just as heasws 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

15ـ 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 مُشْتَرِي 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 Aliasws Bin Al-Husaynasws 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 Muhammadasws (11th Imamasws) one day, and heasws said to me: ‘What happened to your horse?’ So I said, ‘It is with me, and it is that which is at yourasws door, and I descended from it’. So heasws 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 heasws had meant with that word.

He (the narrator) said, ‘Then I went over to Abu Muhammadasws after a few days, and I was saying within myself, ‘If only heasws would replace the animal upon me when I was gloomy due to hisasws words’. So when I was seated, heasws said: ‘Yes, weasws will replace the animal upon you. O boy! Give him myasws dark brown horse. This one is better than your horse, and more rideable, and of a longer life-span’.24

16ـ 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 Muhammadasws (11th Imamasws) when Al-Muhtady (the Caliph) took to the killing of the Slaves, ‘O my Masterasws” The Praise is for Allahazwj Who Pre-occupied him from usasws, for it has reached me that he had threatened youasws and he was saying, ‘By Allahazwj! I shall remove them from the new land’.

So Abu Muhammadasws signed by hisasws 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 heasws had said’.25

17ـ 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 Muhammadasws (11th Imamasws) asking himasws that heasws supplicates to Allahazwj 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 heasws wrote to me: ‘Allahazwj will Preserve your eyes upon you’. So it opened healthy, and heasws had signed at the end of the letter: ‘May Allahazwj 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

18ـ 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 Muhammadasws (11th Imamasws) asking himasws to ease its matter.

So Abu Muhammadasws 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 Allahazwj, Lordazwj 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 Muhammadasws asking himasws to supplicate for my sick son. So heasws wrote to me: ‘Your son has (already) recovered from his illness’, and the elder one died on the day the answer came from Abu Muhammadasws’.27

19ـ 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 Muhammadasws (11th Imamasws) whom heasws 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 Muhammadasws 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 heasws came in himselfasws and paused at the door of the room, then said: ‘O you! Be pious to Allahazwj and fear Allahazwj!’. So when we were in the morning, heasws ordered to sell the servant and threw me out from the house’.28

20ـ 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 Muhammadasws (11th Imamasws) came over from the Public house on the day of the (Sultan’s) procession. So heasws looked towards me and gestured by hisasws forefinger: ‘One! One! Individual! (There is only one God)’. So I fell down, there being unconsciousness upon me’.29

21ـ 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 Muhammadasws (11th Imamasws) one day and I wanted to ask himasws 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 himasws for. So when I bade farewell and got up, he flicked over a ring to me, and heasws said: ‘You wanted silver, so weasws give you a (ready made) ring. You profited the silver and the forging (of the ring). May Allahazwj Bless you, O Abu Hashim!’. So I said, ‘O my Masterasws! I hereby testify that youasws are the Guardian of Allahazwj and my Imamasws who Allahazwj Made a Religion by hisasws obedience’. So heasws said: ‘May Allahazwj Forgive you, O Abu Hashim!’’.30

22ـ 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 Muhammadasws (11th Imamasws). So I would get thirsty while I was in hisasws presence, and I would defer calling for the water, and heasws 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 heasws would be saying: ‘O boy! (Get) His animal’.31

23ـ 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 Muhammadasws (11th Imamasws). 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 himasws, 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 himasws?’ 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 himasws, our bodies tremble and (something) enters into us what we have no control over ourselves’. So when they heard that, they left disappointed’.32

24ـ 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 وَالله 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 Muhammadasws (11th Imamasws) sent for me one day during the time of Al-Zahor Salat and he said to me, ‘Get cupping done of this vein’, and heasws 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. Heasws 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’.

Heasws said to me: ‘Await and stay in the house’. So when it was evening, heasws called me over and said to me: ‘Release the blood’. So I (cut the vein and) released it. Then heasws said to me: ‘Withhold!’ So I withheld. Then heasws said to me: ‘Stay in the house. So when it was half the night, heasws 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 himasws. So I released (the blood) and the blood came out white as if it was salt. Then heasws said to me: ‘Withhold!’ So I withheld. Then heasws said: ‘Stay in the house’.

So when we were in the morning, heasws ordered hisasws 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 Allahazwj! 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 hisas time’.33

25ـ 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 Muhammadasws (11th Imamasws) complaining of Abdul Aziz Bin Dulf and Yazeed Bin Abdullah. So heasws wrote to him: ‘As for Abdul Aziz, So I shall suffice himasws, and as for Yazeed, so for you and for him there is a status in front of Allahazwj. So Abdul Aziz died and Yazeed killed Muhammad Bin Hujr’.34

26ـ عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا قَالَ سُلِّمَ أَبُو مُحَمَّدٍ (عَلَيْهِ السَّلام) إِلَى نِحْرِيرٍ 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 Muhammadasws (11th Imamasws) was submitted (for custody) to an animal keeper, and heasws was constricting upon himasws and was hurting himasws. So his wife said to him, ‘Woe be unto you! Fear Allahazwj! Do you not know who is in your house?’ And she introduced himasws of hisasws righteousness and she said, ‘I fear upon you from himasws’. So he said, ‘I shall throw himasws between the predatory animals’. Then he did that with himasws, and heasws was seen standing praying Salat and they were around himasws’.35

27ـ 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 Muhammadasws (11th Imamasws) and I asked himasws to write (something) in order to me to look at hisasws handwriting so that I would recognise it when I come across it. So heasws said: ‘Yes’. Then heasws 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 heasws called for the ink, and heasws wrote, and went on taking it to flow the ink. So I said within myself, ‘And heasws is writing, I shall ask himasws to gift me the pen which heasws is writing with’. So when heasws was free from the writing, heasws turned to discuss with me and heasws was wiped the ink from the pen with a towel for a while, then said: ‘Here, O Ahmad!’ And heasws gave it to me. So I said, ‘May I be sacrificed for youasws! I am gloomy due to something which has hit me within myself and I had intended to ask yourasws fatherasws, but that did not happen for me’. So heasws said: ‘And what is it, O Ahmad?’.

So I said, ‘O my Masterasws! It is reported to us from yourasws forefathersasws that the sleep of the Prophetsas is upon theiras 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 heasws said: ‘It is like that’.

I said, ‘O my Masterasws! But I try to sleep upon my right, but I am not able to and the sleep does not seize me upon it’. So heasws remained silent for a while, then said: ‘O Ahmad! Come near measws’. So I went near himasws, and heasws said: ‘Insert your hand beneath your clothes’. So I inserted it, and heasws extracted hisasws hand from beneath hisasws clothes and inserted it beneath my Clothes. So heasws wipes hisasws right hand upon my left side and hisasws left hand upon my right side, three times.

Ahmad said, ‘So I have not been able upon sleeping upon my left since heasws did that with me, and the sleep does not seize me upon it at all’.36

125 ـ بَابُ مَوْلِدِ الصَّاحِبِ عليه‌السلام‌

Chapter 125 – The Birth of the Masterasws

1ـ 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 الله فِي أَوْلِيَائِهِ زَعَمَ أَنَّهُ يَقْتُلُنِي وَلَيْسَ لِي عَقِبٌ فَكَيْفَ رَأَى قُدْرَةَ الله وَوُلِدَ لَهُ وَلَدٌ سَمَّاهُ م‏ح‏م‏د 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 Muhammadasws (11th Imamasws) when Al-Zubeyri was killed: ‘This is the Recompense of the one who forges (a lie) upon Allahazwj regarding Hisazwj Guardiansasws. Heasws claimed that he would be killing measws and that there isn’t a posterity for measws. So how does he see the Power of Allahazwj?’ And there heasws was Blessed with a sonasws. Heasws named himasws As M H M D, in the year two hundred and fifty six (256 A.H.)’.37

2ـ 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 أَخْضَرُ 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 Muhammadasws (11th Imamasws). So heasws called me over without my seeking permission. So when I entered and greeted, heasws said to me, ‘O Abu so and so! How are you?’ Then heasws said to me: ‘Be seated, O so and so!’. Then heasws asked me about a group of men and women from my family members.

Then heasws said to me: ‘What is that which made you come?’ I said, ‘A desire to be in yourasws service’. So heasws 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 himasws from without (seeking) a permission when heasws was in the chamber for the men.

One day, I went to himasws and heasws was in the chamber for the men, and I heard movement in the house, and heasws 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 heasws called me: ‘Enter!’. So I entered, and heasws called the maid, so she returned, and heasws said to her: ‘Uncover from what is with you’. So she uncovered from a white boyasws, beautiful of face, and uncovered from hisasws belly, and there was a growth of green hair from his chest to hisasws navel, not black, and heasws said: ‘This is your Masterasws’.

Then heasws ordered her, so she carried himasws, and I did not see himasws after that until Abu Muhammadasws passed away.

Zou Bin Ali said, ‘I said to the Persian, ‘How much did you serve for himasws from the years?’ He said, ‘Two years’. Al-Abdy said, ‘I said to Zou, ‘How much did you serve himasws?’ He said, ‘Fourteen years’. Abu Ali and Abu Abdullah said, ‘And we served himasws for twenty-one years’.38

3ـ 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 الارْبَعَةَ 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 وَاخْلُ 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 الارْبَعِينَ 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 Ibrahimas. 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-Allahsaww and we said, ‘This Prophetsaww who is mentioned in the Books, hesaww has been hidden upon us, and it Obligates upon us the enquiring about himsaww and seeking hisasws 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 Prophetsaww whom I found in the Books.

So he said to me, ‘Who is hesaww and what is hissaww name?’ I said, ‘Muhammadsaww!’. So they said, ‘Hesaww is our Prophetsaww whom you are seeking’. So I asked them about hissaww Law, and they let me know. So I said, ‘I know that Muhammadsaww is a Prophetsaww, but I do not know this one whom you are describing (whether he is) or not, therefore let me know of hissaww place so that I can go to it and ask him about the signs which are with me and the evidences. So if hesaww was my companion who I am seeking, I will believe in himsaww’.

So they said, ‘Hesaww has passed away’. I said, ‘So who is hissaww 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 Muhammadsaww your Prophetsaww for me’. So they lineage himsaww, and I said, ‘This isn’t my companion whom I seek. My companions who I seek is hissaww Caliph, hissaww brother in the Religion and hissaww cousin in the lineage, and heasws would have married hissaww daughterasws, and heasws would be the father of hissaww children, there being no offspring for this Prophetsaww upon the earth other than the children of this man who is hissaww 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 Allahazwj Revealed upon Hisazwj Prophetsaww, 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 Prophetsaww 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 Allahazwj 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 Prophetsaww whom they have described, and the matter of hissaww Caliph is not as they are saying it to be. This Prophetsaww, is Muhammadsaww Bin Abdullahasws Bin Abdul Muttalibasws, and hissaww successorasws is Aliasws Bin Abu Talibasws Bin Abdul Muttalibasws, and heasws is the husband of (Syeda) Fatimaasws daughterasws of Muhammadsaww, and father of Al-Hassanasws and Al-Husaynasws, two grandsonsasws of Muhammadsaww’.

Ghanim Abu Saeed said, ‘So I said, ‘Allahazwj 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 Allahazwj, and that Muhammadsaww is Rasoolsaww of Allahazwj’. 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 Muhammadsaww is the last of the Prophetsas, there would be no Prophetsaww after himsaww, and that the command from after himsaww is to hissaww successorasws and hissaww inheritor, and hissaww Caliph from after himsaww. Then it would be to the successorasws after the successorasws not declining. The Command of Allahazwj would be in theirasws posterity until the world expires. So who is the successorasws of the successorasws of Muhammadsaww?’ He said, ‘Al-Hassanasws, then Al-Husaynasws, two sonsasws of Muhammadsaww. Then the command carried on among the succesorsasws until it ended up to the Masterasws 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 Masterasws’. 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 himasws (12th Imamasws), seated.

So heasws 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 heasws counted all forty of them, and heasws asked me about them, one by one. Then heasws informed me with what we had discussed, all of that being in the Indian language. Then heasws said: ‘You intend to perform Hajj along with the people of Qumm?’ I said, ‘Yes, O my Masterasws!’. So heasws said: ‘Do not perform Hajj with them, and leave during this year of yours, and perform Hajj in the coming year’.

Then heasws chucked a bag at me which was in front of himasws, and heasws 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 usasws 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 Allahazwj have Mercy on him’.39

4ـ عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَعْدِ بْنِ عَبْدِ الله 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 الله 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 الله 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 Muhammadasws (11th Imamasws) regarding what was in the hands of the agents and intended the inquiry (distribution of hisasws 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 hisasws hand after hisasws 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 manasws (12th Imamasws) 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 Allahazwj 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 Allahazwj upon what Heazwj has Favoured with upon you, and do not doubt, for the Satanla loves it that you should be doubting; and heasws 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

5ـ 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 الله 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 الله.

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 Muhammadasws (11th Imamasws) 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 Allahazwj 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 Muhammadasws (11th Imamasws), 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 Imamasws) with a messenger wherein was: ‘O Muhammad! With you is such and such in the middle of such and such’, to the extent that heasws 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): ‘Weasws have appointed you in the place of your father, therefore Praise Allahazwj’’.41

6ـ 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

7ـ 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’farasws 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 Muhammadasws (11th Imamasws) passed away, a group from them retracted from the words (beliefs) with the arrival (of Al-Qaimasws). 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 Lordazwj of the worlds’.43

8ـ 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

9ـ 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 heasws 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 heasws (12th Imamasws) answered. He remained (alive), and the Praise is for Allahazwj’.45

10ـ 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 الارْبِعَاءِ 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 Imamasws) regarding the exiting, but heasws did not permit for me. So I stayed for twenty-two days and the caravan had gone out to Al-Nahrwan. Then heasws 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 heasws had supplicated for me with the safety, and I did not come across any evil. And the Praise is for Allahazwj’.46

11ـ 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 Imamasws) asking for the cure, and heasws signed (a letter) to me: ‘May Allahazwj Clothe you in good health and Make you to be with usasws 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

12ـ 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 خِيَرَةٌ 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 Imamasws) 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 heasws 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

13ـ 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 Imamasws) 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 Allahazwj’.

He (the narrator) said, ‘Then I arrived at Al-Askar, and a bag came to me (from the 12th Imamasws) 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 Masterasws’, 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 heasws 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): ‘Iasws am offended when the man does not know that sometimes weasws tend to do that with the ones in ourasws 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 Imamasws): ‘You erred in rejecting ourasws righteousness. So when you sought Forgiveness of Allahazwj, Allahazwj 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 weasws 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 heasws 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 Allahazwj’.

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 heasws said to me: ‘He would be your companion, therefore go out with him and seek a replacement for him and hire for him’.49

14ـ 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 Imamasws) to me: ‘There isn’t any doubt regarding usasws nor regarding the one who are standing in ourasws place with ourasws command. Return whatever is with you to Hajiz Bin Yazeed’.50

15ـ 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 هَمَدَانَ 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 Imamasws) came upon me, there were promissory notes upon the people from the adversaries. So I wrote to himasws letting himasws know. So heasws 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

16ـ 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 themasws 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 Masterasws.

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 Imamasws) had arrived to me from Al-Iraq: ‘Divert (to measws) the seven hundred Dinars which is for usasws with you from the price of Al-Shahry (the horse), and the sword, and the belt’.52

17ـ 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 Imamasws) 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 heasws 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: ‘Weasws 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 heasws signed: ‘Do not constrict your chest, for you will be performing Hajj the coming year, if Allahazwj 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

18ـ 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-Mahdiasws), 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 Imamasws) to Mirdas: ‘Send across the wealth of Tameem along with what Al-Shirazy deposited’.54

19ـ 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 Muhammadasws (11th Imamasws) passed away, a man from the people of Egypt came over with some wealth to Makkah for the hand (of the 12th Imamasws), and there was a differing over it. So some of the people said, ‘Abu Muhammadasws has passed away from without a replacement (successorasws), and the replacement is Ja’far’; and some of them said, ‘Abu Muhammadasws passed away and heasws does have a successorasws’.

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 Allahazwj 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 Iasws have (already) answered his letter’.55

20ـ 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 himasws and he forgot a sword at Abat. So he (only) gave what was with him. So heasws (12th Imamasws) wrote to him: ‘What is the news of the sword which you forgot?’.56

21ـ الْحَسَنُ بْنُ خَفِيفٍ عَنْ أَبِيهِ قَالَ بَعَثَ بِخَدَمٍ إِلَى مَدِينَةِ الرَّسُولِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) 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,

‘Heasws sent servants to the city of the Rasoolsaww and with them were two servants, and heasws 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 Imamasws) from Al-Askar: ‘Return the servant who drank the intoxicant and remove him from the service’.57

22ـ عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ أَبِي عَلِيِّ بْنِ غِيَاثٍ عَنْ أَحْمَدَ بْنِ الْحَسَنِ قَالَ أَوْصَى يَزِيدُ بْنُ عَبْدِ الله 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 Imamasws): ‘It was so that along with whatever you sent, there was a sword, and it has not arrived’, or said like that’.58

23ـ 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 Imamasws): ‘There have arrived five hundred Dirhams, for you from it were twenty Dirhams’.59

24ـ 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 Muhammadasws (11th Imamasws) came regarding the procedure upon Al-Junayd, killer of Faris, and Abu Al-Hassan and others. So when Abu Muhammadasws 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

25ـ عَلِيُّ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ صَالِحٍ قَالَ كَانَتْ لِي جَارِيَةٌ كُنْتُ مُعْجَباً بِهَا فَكَتَبْتُ أَسْتَأْمِرُ فِي اسْتِيلادِهَا فَوَرَدَ اسْتَوْلِدْهَا وَيَفْعَلُ الله 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 Imamasws): ‘Procreate with her and Allahazwj Does whatever Heazwj so Desires to’. So I copulated with her and she became pregnant, then she miscarried and she died’.61

26ـ 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 Imamasws) 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 heasws wrote to him: ‘Where is the wealth which you isolated for Abu Al-Miqdam?’.62

27ـ 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 himasws (the 12th Imamasws) in the year (two hundred and) eighty, and he did die in the year (two hundred and) eighty, and heasws sent the shroud to him before his death by two days’.63

28ـ 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 Imamasws), 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 Imamasws) for five hundred Dinars’, and I did not speak with it. So heasws wrote to Muhammad Bin Ja’far: ‘Seize the shops from Muhammad Bin Haroun due to the five hundred Dinars which are for usasws upon him’.64

29ـ 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 Imamasws) sold a Ja’farite female child among what he sold, who was in the house being nourished (by the 12th Imamasws). 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 Imamasws 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

30ـ 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, ‘Heasws is that (Imamasws). The wealth comes to himasws, and for himasws 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 manasws 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 himasws’. 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

31ـ 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 Imamasws) 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

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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 Allahazwj the Beneficent, the Merciful. The Praise is for Allahazwj Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadsaww and hissaww Purified Progenyasws, and greetings with abundant greetings.

126 ـ بَابُ مَا جَاءَ فِي الِاثْنَيْ عَشَرَ والنَّصِّ عَلَيْهِمْ عليهم‌السلام

Chapter 126 – What has come regarding the twelve and the text upon themasws

1ـ 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 (عَلَيْهما السَّلام) وَهُوَ مُتَّكِىٌ 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 (عَلَيْهما 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’farasws the 2nd having said: ‘Amir Al-Momineenasws came over and with himasws was Al-Hassanasws Bin Aliasws, and heasws was leaning upon the hand of Salmanas. So heasws entered the Sacred Masjid and sat down, and a man of good personality and clothing came and greeted upon Amir Al-Momineenasws. So heasws returned the greetings, and he sat down, then said, ‘O Amir Al-Momineenasws! I shall ask youasws three questions. If youasws were to inform me with these, I shall know that the people who are going against yourasws 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 youasws and they are equal in Law’.

So Amir Al-Momineenasws said to him: ‘Ask measws 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-Momineenasws turned towards Al-Hassanasws, and heasws said: ‘O Abu Muhammadasws! Answer him’.

He (Abu Ja’farasws the 2nd) said: ‘So Al-Hassanasws answered him, and the man said, ‘I testify that there is no god except for Allahazwj, and I shall not cease testifying with it, and I testify that Muhammadsaww is Rasool-Allahsaww and I shall not cease testifying with it, and I testify that youasws are a successorasws of Rasool-Allahsaww and establisher with hissaww Divine Authority’, and he indicated towards Amir Al-Momineenasws, ‘And I shall not cease testifying with it, and I testify that youasws are hissaww successorasws’, and he indicated towards Al-Hassanasws , ‘And I testify that Al-Husaynasws Bin Aliasws is a successorasws of hisasws brotherasws and the establisher with hisasws Divine Authority after himasws.

And I testify upon Aliasws Bin Al-Husaynasws that heasws is the establisher with the command of Al-Husaynasws after himasws, and I testify upon Muhammadasws Bin Aliasws that heasws is the establisher with the command of Aliasws Bin Al-Husaynasws, and I testify upon Ja’farasws Bin Muhammadasws and heasws is the establisher with the command of Muhammadasws, and I testify upon Musaasws that heasws is the establisher with the command of Ja’farasws Bin Muhammadasws, and I testify upon Aliasws Bin Musaasws that heasws is the establisher with the command of Musaasws Bin Ja’farasws, and I testify upon Muhammadasws Bin Aliasws that heasws is the establisher with the command of Aliasws Bin Musaasws, and I testify upon Aliasws Bin Muhammadasws that heasws is the established with the command of Muhammadasws Bin Aliasws.

And I testify upon Al-Hassanasws Bin Aliasws that heasws is the establisher with the command of Aliasws Bin Muhammadasws, and I testify upon a man from the sonsasws of Al-Hassanasws, who shall neither be teknonymed nor named until hisasws command appears, so heasws would be filling it (the earth) with justice just as it had been filled with tyranny (beforehand), and the greetings be upon youasws, O Amir Al-Momineenasws, and the Mercy of Allahazwj and Hisazwj Blessings’.

Then he arose and went away. So Amir Al-Momineenasws said: ‘O Abu Muhammadasws! Follow him and look where he is headed to’. So Al-Hassanasws Bin Aliasws went out and heasws 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 Allahazwj’, and heasws returned to Amir Al-Momineenasws and let himasws know. So heasws said: ‘O Abu Muhammad! Do youasws recognise him?’ So heasws said: ‘Allahazwj and Hisazwj Rasoolsaww and Amir Al-Momineenasws are more knowing’. Heasws said: ‘He was Al-Khizras’’.1

2ـ 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

3ـ 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 م‏ح‏م‏د 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 Abdullahasws having said: ‘Myasws fatherasws said to Jabir Bin Abdullah Al-Ansary: ‘For measws 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 himasws, ‘Whichever timings are suitable to youasws’. So heasws isolated with him during one of the days, and heasws said to Jabir: ‘Inform measws about the Tablet which you saw in the hand of myasws motherasws (Syeda) Fatimaasws Bint Rasool-Allahsaww and what myasws motherasws informed you with what was written in that Tablet’.

Jabir said, ‘I testify with Allahazwj that I went over to yourasws motherasws (Syeda) Fatimaasws during the lifetime of Rasool-Allahsaww and congratulated herasws of the arrival of Al-Husaynasws, and I saw a green Tablet in herasws 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 herasws, ‘By my father and my mother, O daughter of Rasool-Allahsaww! What is this Tablet?’ Sheasws said: ‘This is a Tablet which Allahazwj Gifted to Hisazwj Rasoolsaww. There is the name of myasws fathersaww, and name of myasws husbandasws, and name of myasws two sonsasws, and names of the successorsasws from myasws children, and my fathersaww gave it to measws in order to give measws the glad tidings with that’.

Jabir said, ‘Yourasws motherasws gave it to me, so I read it and copied it’. So myasws fatherasws said to him: ‘So is it for you, O Jabir, that you display it to measws?’ He said, ‘Yes’. So myasws fatherasws went with him to the house of Jabir, and he brought out a parchment of paper. So heasws said: ‘O Jabir! Look into your handwriting and Iasws shall read upon you’. Jabir look into the copy and myasws fatherasws read, and no letter differed from a letter.

Jabir said, ‘I testify with Allahazwj that I saw it written like this in the Tablet: -“In the Name of Allahazwj the Beneficent, the Merciful! This is a Letter from Allahazwj the Mighty, the Wise, to Muhammadsaww Hisazwj Prophetsaww, and Hisazwj Light, and Hisazwj Ambassador, and Hisazwj Veil, and Hisazwj Proof. The Trustworthy Spirit descended with it from the Lordazwj of the worlds.

O Muhammadsaww! Magnify Myazwj Names and thank for Myazwj Bounties and do not deny Myazwj Signs. Meazwj, Iazwj am Allahazwj! There is no god except for Iazwj and the Crusher of the tyrants and the Helper of the oppressed and Maker of the Religion.

Meazwj, Iazwj am Allahazwj! There is no god except for Iazwj, so the one who wishes for other than Myazwj Grace or fears other than Myazwj Justice, Iazwj shall Punish him with a Punishment Iazwj have not Punished anyone from the worlds. So Iasws am the Oneazwj yousaww should worship and upon Meazwj should yousaww rely. Iazwj did not Send a Prophetsaww and Completed hisas days and Expired hisas term except that Iazwj Made a successoras to be for himas, and Iazwj Preferred yousaww upon the (rest of the) Prophetsas, and Preferred yoursaww successorasws over the (rest of the) succesorsas, and Honoured yousaww with yoursaww two young onesasws and two grandsons Hassanasws and Husaynasws.

So Iazwj Made Hassanasws as a mine of Myazwj Knowledge after the expiry of the term of hisasws fatherasws, and Iazwj Made Husaynasws as a treasurer of Myazwj Revelation and Honoured himasws with the martyrdom and Ended for himasws with the happiness. Thus, heasws is the most superior of the ones martyred and the loftiest of the levels of the martyrs. Iazwj Made the complete Speech of Mineazwj to be with himasws and Myazwj clear Proof to be with himasws.

By hisasws family Iazwj Shall Reward and Punish. The first of themasws is Aliasws Chief of the worshippers and adornment of Myazwj friends, the past ones; and hisasws son would resemble hisasws grandfathersaww, the praised one, Muhammadsaww, the expounder (Al-Baqir) of Myazwj Knowledge and the Mine of Myazwj Wisdom.

The doubters in Ja’farasws would be destroyed. The rejection upon himasws is like the rejection upon Meazwj, being a rightful Word from Meazwj. Iazwj shall Honour the dwelling of Ja’farasws and Iazwj shall Cheer himasws with regards to hisasws Shias and hisasws helpers and hisasws friends. After himasws Musaasws shall live during a blinding strife of darkness because the thread of Myazwj Obligation does not get cut-off and Myazwj Divine Authority does not get concealed.

And Myazwj friends would be quenching with the full cups. The one who rejects one of themasws, so he has rejected Myazwj Bounty, and the one who changes a Verse from Myazwj Book, so he has forged (a lie) upon Meazwj. Woe be unto the forgers, the rejecters, at the expiry of the term of Musaasws, Myazwj servant and Myazwj Beloved and Myazwj Choice is Aliazwj, Myazwj Guardianasws and Myazwj helper, and the one upon whom Iazwj shall Place the task of the Prophet-hood and Test himasws with the performance with it. And arrogant demon would murder himasws. Heasws would be buried in a city being built by the righteous servant of (Mineazwj), to the side of the most evil of Myazwj creatures (Harun Rashid).

A Truthful Word from Meazwj. Iazwj shall cheer himasws with Muhammadasws, hisasws sonasws and hisasws Caliph from after himasws, and an inheritor of hisasws knowledge. So heasws would be the Mine of Myazwj Knowledge and the Place of Myazwj Secrets and Myazwj Divine Authority upon Myazwj creatures. No servant would believe in himasws except that Iazwj 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 Iazwj shall Seal with the happiness for hisasws son Aliasws, Myazwj Guardian and Myazwj helper and the witness among Myazwj creatures and Myazwj Trustee upon Myazwj Revelation. Iazwj shall Bring out from himasws, the caller to Myazwj Way and the treasurer of Myazwj Knowledge, Al-Hassanasws, and Complete that with hisasws sonasws ‘M H M D’, being a mercy to the worlds. Upon himasws would be the perfection of Musaas, and the gloriousness of Isaas and patience of Ayoubas.

During hisasws time Myazwj 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 Myazwj friends, truly. By them Iazwj shall Repel every dark blinding strife, and by them Iazwj shall Remove the earthquakes and Push away the sufferings and the shackles. Those are the onesasws upon whom are the Salawat from their Lordazwj 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

4ـ 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 الله بْنَ جَعْفَرٍ الطَّيَّارِ يَقُولُ كُنَّا عِنْدَ مُعَاوِيَةَ أَنَا وَالْحَسَنُ وَالْحُسَيْنُ وَعَبْدُ الله بْنُ عَبَّاسٍ وَعُمَرُ ابْنُ أُمِّ سَلَمَةَ وَأُسَامَةُ بْنُ زَيْدٍ فَجَرَى بَيْنِي وَبَيْنَ مُعَاوِيَةَ كَلامٌ فَقُلْتُ لِمُعَاوِيَةَ سَمِعْتُ رَسُولَ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) 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 الله بْنُ جَعْفَرٍ وَاسْتَشْهَدْتُ الْحَسَنَ وَالْحُسَيْنَ وَعَبْدَ الله 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 الله (صَلَّى اللهُ عَلَيْهِ وَآلِه)

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-Hassanasws and Al-Husaynasws, 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-Allahsaww saying: ‘Isaww am closer with the Momineen than their own selves, then mysaww brotherasws Aliasws Bin Abu Talibasws is closer with the Momineen than their own selves. So when Aliasws is martyred, then Al-Hassanasws Bin Aliasws would be closer with the Momineen than their own selves, then mysaww sonasws Al Husaynasws Bin Aliasws from after himasws would be closer to the Momineen than their own selves. So when heasws is martyred, so it would be hisasws sonasws Aliasws Bin Al-Husaynasws who would be closer with the Momineen than their own selves, and youasws will be seeing himasws, O Aliasws! Then it would be hisasws sonasws Muhammadasws Bin Aliasws who would be closer with the Momineen than their own selves, and youasws will be seeing himasws, O Husaynasws! Then ten Imamsasws would be completed, nine being from the sonsasws of Al-Husaynasws’’.

Abdullah Bin Ja’far said, ‘And I made witnesses of Al-Hassanasws, and Al-Husaynasws, 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 theyas mentioned that theyas had heard that from Rasool-Allahsaww’.4

5ـ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ عَبْدِ الله 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 الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَهَذَا أَبُو الْحَسَنِ وَالْحُسَيْنِ ابْنَيْ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَهَذَا زَوْجُ فَاطِمَةَ بِنْتِ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَأَقْبَلَ الْيَهُودِيُّ عَلَى علي (عَلَيْهِ السَّلام) فَقَالَ أَ كَذَاكَ 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 بِالالَهِ الَّذِي تَعْبُدُهُ لَئِنْ أَنَا أَجَبْتُكَ فِي كُلِّ مَا تُرِيدُ لَتَدَعَنَّ دِينَكَ وَلَتَدْخُلَنَّ فِي دِينِي قَالَ مَا جِئْتُ إِلا 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 Aliasws 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 Prophetsaww?’

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 Aliasws Bin Abu Talibasws, a cousin of Rasool-Allahsaww, and this is the father of Al-Hassanasws and Al-Hassanasws, two (grand) sonsasws of Rasool-Allahsaww, and this is the husband of (Syeda) Fatimaasws daughterasws of Rasool-Allahsaww’.

The Jew turned towards Aliasws and he said, ‘Are youasws like that?’ Heasws said: ‘Yes’. He said, ‘I want to ask youasws about three and three and one’. So Amir Al-Momineenasws smiled from without a smile (half-smile) and said: ‘O Harouny! What is preventing you from saying ‘seven’?’ He said, ‘I shall ask youasws about three, and if youasws answer me, I shall ask about what is after these, and if youasws do not know these, I shall know that there isn’t a knowledgeable one among you all’.

Aliasws said: ‘Iasws ask you by the god which you worship. If Iasws were to answer you regarding everything what you want, will you leave your religion and enter into myasws Religion?’ He said, ‘I have not come here except for that’. Heasws 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-Momineenasws answered him, saying to him: ‘Inform me about the other three’. (He said), ‘Inform me about Muhammadsaww, how many just Imamsasws are there for himsaww, and in which Garden is hesaww existing, and who is settled with himsaww in hissaww Garden?’ Heasws said: ‘O Harouny! For Muhammadsaww there are twelve just Imamsasws. Neither does the abandonment of the abandoners harm themasws nor would theyasws be feeling terrified by the opposition of the ones who oppose themasws, and theyasws are firmer in the Religion than the tall mountains in the earth; and Muhammadsaww would be dwelling in hissaww Garden and with himsaww would be those twelve just Imamsasws’.

So he said, ‘Youasws speak the truth. By Allahazwj Who, there is no god except for Himazwj, I have found it in the Book of my father Haroun. Heas wrote it by hisas own hand and Musaas myas uncle dictated it. Inform me about the one (last question). Inform me about the successorasws of Muhammadsaww, how long would heasws live from after himsaww, and would heasws be dying or would heasws be murdered?’ Heasws said: ‘O Harouny! Heasws would live from after himsaww for thirty years, not increasing by a day nor reducing by a day’. Then heasws would be struck (by the sword) over here, meaning upon hisasws 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 Allahazwj Alone, there being no associates for Himazwj, and I testify that Muhammadsaww is Hisazwj servant and Hisazwj Rasoolsaww, and youasws are hissaww successorasws, and youasws should be above and not have anyone above youasws, and that youasws should be revered and not be weakened’.

He (the narrator) said, ‘Then Aliasws (went away) with him to hisasws house and taught him the knowledge of the Religion’.5

6ـ 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 (عَلَيْهما 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 Aliasws Bin Al-Husaynasws saying: ‘Allahazwj Created Muhammadsaww and Aliasws and eleven from hisasws sonsasws from the Light of Hisazwj Magnificence. Then Heazwj Stood themasws as being resemblances in the illumination of Hisazwj Light, worshipping Himazwj before the creation of the creatures. Theyasws were Glorifying Allahazwj and theyasws were Extolling Hisazwj Holiness, and theyasws are the Imamsasws from the children of Rasool-Allahsaww’.6

7ـ 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 (عَلَيْهم 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’farasws saying: ‘The twelve Imamsasws are from the Progenyasws of Muhammadsaww, all of them being Muhaddath (whom the Angels discuss with), from the children of Rasool-Allahsaww, and from the children of Aliasws; and Rasool-Allahsaww and Aliasws, they are the two fathersasws’.

Ali Bin Rashid said, ‘There was a brother of Ali Bin Al Husaynasws to hisasws mother’s side, and he denied that, so Abu Ja’farasws was furious and said: ‘But the sonasws of your mother is one of themasws’.7

8ـ 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 Muhammadazwj 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 oneasws 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 heasws is that one’, and he gestured towards Aliasws. 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.

ثThen the Jew stood up (and came) to Aliasws and said to himasws, ‘Are you like what Umar mentioned?’ Heasws said: ‘And what did Umar say?’ So he informed himasws. Heasws said: ‘Supposing Iasws am just as what he said?’ He said, ‘I shall ask youasws 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-Momineenasws said: ‘Yes, Iasws am just as what Umar mentioned to you. Ask about whatever come to you. Iasws shall inform you with it, if Allahazwj so Desires’. He said, ‘Inform me about three and three and one’. Aliasws said to him: ‘O Jew! And why do you not say, ‘Inform me about seven?’’. The Jew said to himasws, ‘if youasws were to inform me with the three, I shall ask youasws 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 heasws 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-Momineenasws informed him. Then the Jew said to himasws, ‘Inform me about this community, how many Imamsasws of Guidance are there for it, and inform me about your Prophet Muhammadsaww, where is hisasws house in the Paradise, and inform me who would be with himsaww in the Paradise’.

So Amir Al-Momineenasws said to him: ‘For this community there are twelve Imamasws of Guidance from the children of Hisazwj Prophetsaww, and theyasws are from measws; and as for the house of our Prophetsaww 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 himsaww in hissaww house therein, so it would be these twelve Imamsasws from hisasws offspring, and theirasws mothers and theirasws grandmothers, and the mothers of theirasws grandmothers, and theirasws children. No one (from the general public) would participate with themasws in it’.8

9ـ 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’farasws, from Jabir Bin Abdullah Al-Ansary who said, ‘I went over to (Syeda) Fatimaasws and in front of herasws was a Tablet wherein were the names of the successorsasws from herasws children. So, I counted twelve, the last of these being Al-Qaimasws. There from these were ‘Muhammad’ and thee from these were ‘Ali’’.9

10ـ 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’farasws having: ‘Allahazwj Sent Muhammadsaww to the Jinn and the human and after himsaww Made twelve succesorsasws. From themasws are some who have preceded, and from themasws are some who remain; and every successorasws, a Sunnah flowed with himasws; and the successorsasws, those from after Muhammadsaww are upon the Sunnah of the successorsas of Isaas, they were twelve, and it was so that Amir Al-Momineenasws was upon the Sunnah of Isaas’.10

11ـ 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’farasws the 2nd that Amir Al-Momineenasws 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 Masterasws of the Command after Rasool-Allahsaww’. So Ibn Abbas said, ‘Who are theyasws?’ Heasws said: ‘Iasws and eleven from myasws lineage, Imamsasws who are Muhaddith (Whom Angels discuss with)’.11

12ـ 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’farasws) said: ‘Rasool-Allahsaww to hissaww companions: ‘Believe in the Night of Pre-determination (لَيْلَةَ الْقَدْرِ), it would occur for Aliasws Bin Abu Talibasws and for hisasws sonsasws, the eleven from after mesaww’.12

13ـ 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-Momineenasws 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 Iasws testify that Muhammadsaww Rasoolsaww of Allahazwj died as a martyr. By Allahazwj! Hesaww would be coming to you, therefore be convinced when hesaww does come to you for the Satanla cannot be dreamt as being himsaww’.

Aliasws grabbed Abu Bakr by the hand and showed him the Prophetsaww, and hesaww said to him: ‘O Abu Bakr! Believe in Aliasws and in eleven from hisasws sonsasws. Theyasws are like mesaww except for the Prophet-hood, and repent to Allahazwj from what is in your hands, for there isn’t a right for you in it’.

He (the narrator) said, ‘Then hesaww went as was not seen (again)’.13

14ـ 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 عَلِيِّ 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’farasws saying: ‘The twelve Imamsasws from the Progenyasws of Muhammadsaww, all of themasws are Muhaddath (Whom the Angels discuss with) from the children of Rasool-Allahsaww and children of Aliasws Bin Abu Talibasws. Thus, Rasool-Allahsaww and Aliasws, theyasws are the two parentsasws’.14

15ـ 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’farasws having said: ‘There would happen to be nine Imamsasws after Al-Husaynasws Bin Aliasws, the ninth of themasws being theirasws Qaimasws’.15

16ـ 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 الائِمَّةُ 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’farasws saying: ‘Weasws are twelve Imamsasws. From themasws are Hassanasws, and Husaynasws, then the Imamsasws are from the sonsasws of Al-Husaynasws’.16

17ـ 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’farasws having said:’ Rasool-Allahsaww said: ‘Isaww and twelve from mysaww childrenasws, and youasws O Aliasws are the anchors of the earth, meaning its pegs and its ropes. By usasws Allahazwj Stabilises the earth from subsiding with its inhabitants. So when the twelve from mysaww sonsasws go away, the earth would submerge its inhabitants and they would not be Given a Respite’.17

18ـ 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’farasws having said: ‘Rasool-Allahsaww said: ‘From mysaww children there would be twelve excellent captains, Muhaddisoun (Whom the Angels discuss with), understanding ones. Theirasws 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

19ـ 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 نَجُدَّهُمْ 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 قَالَهَا 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 ‘Qaimasws of the Progeny of Muhammadsaww rises. Then I went over to Abu Abdullahasws and I said to himasws, ‘A man from yourasws Shias has Made it for Allahazwj upon him that he will not eat food by the day, ever, until the Qaimasws of the Progenyasws of Muhammadsaww rises’.

Heasws 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-Husaynasws, when heasws was murdered, the skies and the earth and the ones upon them and the Angels raised a clamour and they said, ‘O our Lordazwj! Permit for us to destroy the people until we renew them with a new people on the earth due to that they have permitted Yourazwj Sanctity (to be violated) and they murdered Yourazwj elite’.

So Allahazwj Revealed unto them: “O Myazwj Angels, and O Myazwj skies, and O Myazwj earth! Calm down!” Then Heazwj Uncovered a Veil from the Veils, and there were behind it, Muhammadsaww and twelve successorsasws of hissaww, and Grabbed the hand of Al-Qaimasws from between themasws and Heazwj Said: “O Myazwj Angels, and O Myazwj skies, and O Myazwj earth! By this oneasws Iazwj shall Triumph for this oneasws”. Heazwj Said it three times’.19

20ـ 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’farasws were in hisasws house in Makkah. Muhammad Bin Imran said, ‘I heard Abu Abdullahasws saying: ‘Weasws are twelve Muhaddith (Whom the Angels discuss with)’. So Abu Baseer said to him, ‘You heard from Abu Abdullahasws?’ So he oathed to him once or twice that he did hear it. Then Abu Baseer said, ‘But I heard it from Abu Ja’farasws’.20

127- بَابٌ فِي أَنَّهُ إِذَا قِيلَ فِي الرَّجُلِ شَيْ‌ءٌ فَلَمْ يَكُنْ فِيهِ وكَانَ فِي ولَدِهِ أَوْ ولَدِ ولَدِهِ 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

1ـ 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 غُلامٌ فَلَمَّا وَضَعَتْها 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 Abdullahasws having said: ‘Allahazwj the Exalted Revealed unto Imranas: “Iazwj shall Grant to youas a male (son), perfect, Blessed. Heas will cure the blindness and leprosy, and heas will revive the dead by the Permission of Allahazwj, and Iazwj shall Make himas a Rasoolas to the Children of Israel”.

So Imranas narrated it to hisas wife Hanna with that, and she is the mother of Maryamas. 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 Rasoolas. Allahazwj Mighty and Majestic Said and Allah was more Knowing of what she gave birth to.

So when Allahazwj the Exalted Granted Isaas to Maryamas, it was so that heas was the one Imranas had been Given glad tidings with, and Promised to himas. So when weasws say something regarding the manasws from usasws, and it happens to be in hisasws son, or a son of hisasws son, so do not be denying that’.21

2ـ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ إِذَا قُلْنَا فِي رَجُلٍ قَوْلاً فَلَمْ يَكُنْ فِيهِ وَكَانَ فِي وَلَدِهِ أَوْ وَلَدِ وَلَدِهِ فَلا تُنْكِرُوا ذَلِكَ فَإِنَّ الله 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 Abdullahasws having said: ‘Weasws 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 Allahazwj Does whatever Heazwj so Desires to’.22

3ـ الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ أَحْمَدَ بْنِ عَائِذٍ عَنْ أَبِي خَدِيجَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (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 Abdullahasws 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 ـ بَابُ أَنَّ الْأَئِمَّةَ عليهم‌السلام كُلَّهُمْ قَائِمُونَ بِأَمْرِ اللهِ تَعَالى هَادُونَ إِلَيْهِ‌

Chapter 128 – The Imamsasws, all of themasws are establishing the Command of Allahazwj the Exalted, guiding to Himazwj

1ـ 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’farasws and heasws was in Al-Medina, and I said to himasws, ‘Upon me there is a vow between Al-Rukn (a corner of the Kaaba) and Al-Maqam (of Ibrahimas) that if I were to meet youasws, I will not exit from Al-Medina until I know (for certain) whether youasws are the Qaimasws of the Progenyasws of Muhammadsaww or not’. But, heasws did not answer me with anything.

So I stayed for thirty days, then heasws met me in a street and heasws said: ‘O Hakeym, and you are still over here?’ So I said, ‘Yes. I did inform youasws with what I had Made for (the Sake of) Allahazwj upon me, but youasws did not instruct me nor did youasws forbid me about anything, and youasws did not answer me with anything’. Heasws said: ‘Come tomorrow early in the morning to the house’. So I went the next morning to himasws, and heasws said to me: ‘Ask your need’.

So I said, ‘I made it (for the Sake of) Allahazwj, a vow upon me and some Fasts and charity between Al-Rukn and Al-Maqam that if I were to meet youasws, I will not exit from Al-Medina until I know (for certain) whether youasws are Qaimasws of the Progenyasws of Muhammadsaww or not. Therefore, if youasws were as such, I shall maintain links with youasws, and if youasws do not happen to be, I shall travel in the land and seek the livelihood’.

So heasws said: ‘O Hakam! All of us (Imamsasws) are Qaim (Standing) with the Command of Allahazwj’. I said, ‘So are youasws Al-Mahdiasws (the Guiding one)?’ Heasws said: ‘All of usasws Guide to Allahazwj’. I said, ‘So are youasws the owner of the sword?’ Heasws said: ‘All of us (Imamsasws) are owners of the sword and the inheritors of the sword’. I said, ‘So are youasws the one who will be killing the enemies of Allahazwj and the friends of Allahazwj would be strengthen with youasws and the Religion of Allahazwj would overcome (all the other religions)?’

Heasws said: ‘O Hakam! How can Iasws happen to be (himasws), and Iasws have already reached fifty-four years of age, and the Masterasws of this Command would be closer to the ere of the milk (younger) than measws, and lighter upon the back of the animal’.24

2ـ 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 Abdullahasws that heasws was asked about Al-Qaimasws, so heasws said: ‘All of usasws are Qaim (standing) with the Command of Allahazwj, one after one, until there would come the Owner of the sword. So when the owner of the sword comes, heasws would come with a matter other than which was’.25

3ـ 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 Abdullahasws, ‘[17:71] The Day when We will Call every human being with their Imam’. Heasws said: ‘Their Imamasws would be that who will be in appearance before them, and heasws is Al-Qaimasws of the people of hisasws era’.26

129 ـ بَابُ صِلَةِ الْإِمَامِ‌

Chapter 129 – Helping the Imamasws

1ـ 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 Abdullahasws said: ‘The one who alleges that the Imamasws is needy to whatever is in the hands of the people, so he is a disbeliever. But rather, the people are needy that the Imamasws should be accepting from them. Allahazwj Mighty and Majestic Says [9:103] Take charity out from their wealth, you would cleanse them and purify them thereby’.27

2ـ 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 Abdullahasws saying: ‘There is none from the things more beloved to Allahazwj than the extraction of the Dirhams to (give to) the Imamasws, and that Allahazwj Allahazwj would Make for him in the Paradise a mountain like Ohad, due to his making the Dirham to himasws.

Then heasws said: ‘Allahazwj the Exalted is Saying in Hisazwj Book [2:245] Who is it that who will lend to Allah a goodly loan, so He will Multiply it to him manifold? Heasws said: ‘By Allahazwj! It is regarding helping the Imamasws in particular’.28

3ـ 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 Abdullahasws saying: ‘Allahazwj Does not Ask Hisazwj creatures for a loan from what is in their hands out of a need with Himazwj to that, and whatever was for Allahazwj from a right, so rather it is for Hisazwj Guardianasws’.29

4ـ 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 Ibrahimasws (7th Imamasws), said, ‘I asked himasws about the Words of Allahazwj 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. Heasws said: ‘It was Revealed regarding helping the Imamasws’.30

5ـ 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 Abdullahasws said to me: ‘O Mayyah! A single Dirham one helps the Imamasws with is greater in weight than (Mount) Ohad’.31

6ـ 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 Abdullahasws having said: ‘A single Dirham one helps the Imamasws with is superior than two thousand Dirhams (spent) in what is besides it from the aspects of righteousness’.32

7ـ 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 Abdullahasws saying: ‘Iasws take the Dirham from one of you although Iasws am of the ones with a lot of wealth from the people of Al-Median, Iasws do not intend by that except that you all get purified’.33

130 ـ 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

1ـ 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-Momineenasws saying: ‘By Allahazwj! We (Imamsasws) are those Allahazwj Meant by the ‘near of kin’ whom Allahazwj has Paired with Himselfazwj and Hisazwj Prophetsaww, so Heazwj 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 usasws in particular, and Heazwj did not Make for usasws a share in the charities. Allahazwj is more Honourable with Hisazwj Prophetsaww and more Honourable with usasws than that Heazwj should Feed usasws the grime what is in the hands of the people’.34

2ـ 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’farasws regarding the Words of Allahazwj 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. Heasws said: ‘They are the near of kin of Rasool-Allahsaww, and the fifth is for Allahazwj and for Hisazwj Rasoolsaww and for usasws’.35

3ـ 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 Abdullahasws 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-Allahsaww, and it is for the Imamasws from after himsaww. Heasws would place it wherever heasws so desires to’.36

4ـ 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 أَنْفُسُهُمْ 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) وَوَلِيِّ 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-Salihasws (7th Imamasws) 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 Allahazwj 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 Allahazwj, and a share for Rasool-Allahsaww, 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 Allahazwj and the share of Rasool-Allahsaww is for the Masterasws of the Command (Wali Al-Amr) from after Rasool-Allahsaww as an inheritance. Thus, for himasws would be three shares, two share as an inheritance and a share distributed for himasws (being near of kin) from Allahazwj, and for himasws would be half of the complete Khums; and the remaining half of the Khums would be between hisasws 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), heasws 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 Guardianasws, and if there is frustration or a deficiency from their becoming needless, it would be upon the Guardianasws that heasws spends from himasws by a measurement of what they could become needless with.

And rather, it has come to be upon himasws that heasws prevents them, because for himasws is what is excess from them, and rather Allahazwj 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 Allahazwj for them due to their near relationship with Rasool-Allahsaww and a Prestige from Allahazwj for them, from the grime of the people.

Thus, heasws makes it to be for them in particular, from Himazwj 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 Allahazwj has Made the Khums. They are the near of kin of the Prophetsaww whom Allahazwj has Mentioned, and Heazwj Said [26:214] And warn your nearest relations, and they are the Clan of Abdul Muttalibas 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 Allahazwj the Exalted is Saying [33:5] Assert their relationship to their fathers.

And for the Imamasws is the clean wealth that heasws should take from these wealth, the cleanest of it – the luxurious maid, and the luxurious animal, and the clothes and the chattels. Whatever heasws loves or desires, so that is for him before the distribution and before the extraction of the Khums. And for himasws is that heasws supports with that wealth the entirety of what heasws is represented with from the likes of grants to incline their hearts and other than that from what heasws is represented with.

So if something were to remain after that, the Khums would be extracted from it and it would be distributed among hisasws 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-Allahsaww reconciled with the Bedouins that hesaww would leave them to be in their houses and they would not emigrate upon the stipulation that if Rasool-Allahsaww is ever raided from hissaww 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 hissaww 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 Allahazwj 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 Allahazwj, 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 Allahsaww 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 heasws said: ‘Allahazwj did not neglects anything from the varieties of the wealth except and Heazwj 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’.

Heasws said: ‘If justice is done among the people, they would become needless’. Then heasws 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-Allahsaww 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 heazwj did not apportion between them with the equal-ness upon the eight (categories) until hesaww gave the people of each share, an eighth (of the total), but hesaww 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 hesaww saw and what was presented to himsaww until hesaww eliminated the destitution of every people from them. And if there was an excess from that, hesaww distributed the total wealth upon the others’.

And the Anfal is to the administrator, and every land conquered during the days of the Prophetsaww 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-Allahsaww among the former ones and the later ones, is one (and the same), because Rasool-Allahsaww 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-Allahsaww is half the Khums, so they are needless by it from the charities of the people, and the charities of the Prophetsaww and the Masterasws 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-Allahsaww 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 Prophetsaww 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

5ـ 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 الْقُرْبى‏ 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 ائْتِينِي 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 Musaasws arrived to Al-Mahdi (the Caliph), heasws saw him paying compensation for the injustices. So heasws said: ‘O commander of the faithful! What is the matter the injustices upon usasws are not being compensated for?’ So he said to himasws, ‘And what is that, O Abu Al-Hassanasws?’ Heasws said: ‘Allahazwj Blessed and High, When Heazwj Granted victory to Hisazwj Prophetsaww, (the land of) Fadak and what surrounded it was not captured upon by a cavalry or an infantry.

So Allahazwj Revealed unto Hisazwj Prophetsaww [17:26] And give to the near of kin his due, and Rasool-Allahsaww did not know who they were. So hesaww referred that back to Jibraeelas, and Jibraeelas referred it back to hisas Lordazwj. So Allahazwj Revealed unto himsaww that hesaww should hand over Fadak to (Syeda) Fatimaasws. So Rasool-Allahsaww called herasws over and said to herasws: ‘O Fatimaasws! Allahazwj Commanded mesaww that Isaww should hand over Fadak to youasws’. Sheasws said: ‘Iasws have accepted, O Rasool-Allahsaww, as being from Allahazwj and from yousaww’.

Thus, herasws agents did not cease to be therein during the lifetime of Rasool-Allahsaww. So when Abu Bakr became the ruler, he threw herasws agents out from it. So sheasws went over to him asking him to return it to herasws, but he said to herasws,

‘Come to me with either a black (man) or a red (man) to testify for youasws with that’. So sheasws came over with Amir Al-Momineenasws and Umm Ayman and they both testified for herasws. So he wrote it to be for herasws to be left along from interference.

So sheasws went out and the letter was with herasws, and Umar met herasws, and he said, ‘What is this with youasws, O daughterasws of Muhammadsaww?’ Sheasws said: ‘A letter written out for measws by Ibn Abu Qohafa?’ He said, ‘Show it to me’. But sheasws refused. So he snatched it from heraswshand and looked into it, then spit in it, and deleted it, and shredded it, and he said to herasws, ‘This (land) was not captured upon by yourasws fathersaww without a cavalry or an infantry so the ropes could be tied in our necks’.

So Al-Mahdi said to himasws, ‘O Abu Al-Hassanasws! Define its boundary for me’. So heasws 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?’ Heasws 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-Allahsaww, neither by a cavalry nor an infantry’. So he said, ‘It is a lot, and I shall look into it’.38

6ـ 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’farasws 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-Baytasws)’.39

7ـ 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 Rezaasws, said,

‘Heasws was asked about the Words of Allahazwj 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 himasws, ‘So whatever was for Allahazwj, who was it for?’ So heasws said: ‘For Rasool-Allahsaww, and whatever was for Rasool-Allahsaww, so it would be for the Imamasws’.

It was said to himasws, ‘What is yourasws view if there was more of a category from the categories, and less of a category, what would be done with it?’ Heasws said: ‘That is up to the Imamasws. Did you not see how Rasool-Allahazwj dealt (with it)? Wasn’t it so that hesaww gave upon what hesaww saw (as proper)? Like that is the Imamasws’.40

8ـ 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’farasws having been asked about the mines of gold, and the silver, and the iron, and the brass, and the zinc. So heasws said: ‘Upon it is the Khums (the fifth)’.41

9ـ 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 Imamasws would cause to flow (a stipend) and optional (gifts), and grants, whatever heasws so desires to before the occurrence of the apportionments, and Rasool-Allahsaww had fought with a people and did not make for them a share in the spoils, and if hesaww had so desired, hesaww could have distributed that between them’.42

10ـ 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 أَنَّما غَنِمْتُمْ مِنْ شَيْ‏ءٍ فَأَنَّ لله خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبى‏ 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 Abdullahasws about the Words of Allahazwj 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 Abdullahasws said by hisasws elbows upon hisasws knees, then gestured by hisasws hand, then said: ‘By Allahazwj! It is the profit day by day, except that myasws fatherasws made ourasws Shias to be in an ease (not obliged to pay Khums) in order to purify them’.43

11ـ 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-Hassanasws about the Khums, so heasws said: ‘In everything what the people profit from a little or a lot’.44

12ـ 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 youasws! Teach me what is a profit and what are its limits in yourasws view. May Allahazwj Exalted Keep youasws remaining, if youasws 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 heasws 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

13ـ 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’farasws, ‘The Khums, shall I extract it before the provisions or after the provisions?’ So heasws wrote: ‘After the provisions’.46

14ـ 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’farasws having said: ‘Everything fought over upon the testimony that there is no god except for Allahazwj and that Muhammadsaww is Rasool-Allahsaww, so it’s fifth would be for usasws, and it is not Permissible for anyone that he buys anything from the fifth (Khums) until he sends across ourasws rights to usasws’.47

15ـ 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 Abdullahasws and sent a message to himasws. So heasws 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 himasws, ‘May I be sacrificed for youasws! 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 (Imamasws). 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 heasws 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 measws, 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 Abdullahasws. 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 Abdullahasws, and one of the two said, ‘May I be sacrificed for youasws! 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 youasws could make for me an ease from that’. So heasws said: ‘And is that up to usasws? That is not for usasws that weasws Permit nor that weasws Prohibit!’

So the two men exited and Abu Abdullahasws was angered. So, not one went over to himasws during that night except Abu Abdullahasws initiated him saying: ‘Are you not wondering from so and so? He comes to measws for me to legalise from what the Clan of Umaya have done. It is as if he sees that, that is for usasws (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

16ـ 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 Abdullahasws said: ‘From where did the adultery enter upon the people?’ I said, ‘I don’t know, may I be sacrificed for youasws!’ Heasws said: ‘From the direction of ourasws Khums (fifth) of the Peopleasws of the Household, except for ourasws Shias who are the clean ones, for it is Permissible (Khums so that) for them for their births (to be also clean)’.49

17ـ 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 Abdullahasws said: ‘Weasws are a people, Allahazwj has Necessitated obedience to usasws. For usasws is the Anfal and for usasws is the clean wealth’.50

18ـ 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 Abdullahasws regarding the man who is dying and there is no inheritor for him, nor a master. Heasws said: ‘He would be from the rightful ones of this Verse [Shakir 8:1] They are asking you about the spoils of war’.51

19ـ 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 Abdullahasws about the treasure, ‘How much (is due) regarding it?’ Heasws said: ‘The one-fifth’. And (I asked) about the mines, ‘How much (is due) regarding it?’ Heasws 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

20ـ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ صَبَّاحٍ الازْرَقِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عَلَيْهما 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 Imamasws) 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 heasws would be saying: ‘O Lordazwj! Myasws Khums’. And weasws have waived that for ourasws Shias in order for their births to be cleaned, and for their births to be purified’.53

21ـ 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-Hassanasws, 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?’ Heasws said: ‘When its prices reaches a Dinar, so regarding it is the Khums (fifth)’.54

22ـ 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 himasws, ‘O my Masterasws! 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 heasws wrote: ‘There isn’t the Khums upon it’.55

23ـ 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-Rezaasws sent a monetary gift to my father, so my father wrote to himasws, ‘Is there any Khums (payable) regarding what youasws sent to me?’ Heasws wrote to him: ‘There is no Khums upon you regarding what owner of the Khums sends to you’.56

24ـ 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-Hassanasws, ‘Ali Bin Mahziyar read out a letter of yourasws fatherasws 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 heasws wrote to him, ‘After its expenditure and his expenditure and of his dependants, and after the taxation of the ruling authorities’.57

25ـ 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 الله الرَّحْمَنِ الرَّحِيمِ إِنَّ الله وَاسِعٌ كَرِيمٌ ضَمِنَ عَلَى الْعَمَلِ الثَّوَابَ وَعَلَى الضِّيقِ الْهَمَّ لا يَحِلُّ مَالٌ إِلا مِنْ وَجْهٍ أَحَلَّهُ الله 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 لله 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-Rezaasws wrote asking himasws the permission regarding the Khums. So heasws wrote to him: ‘In the Name of Allahazwj the Beneficent, the Merciful. Allahazwj 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 Allahazwj has Permitted it; and that the Khums is ourasws support upon ourasws Religion and upon ourasws dependants and the ones in ourasws Wilayah, and whatever weasws extend and weasws buy from the ones whose prevailing weasws fear.

Therefore neither impede it from usasws nor prohibit yourselves from supplicating for usasws 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 Allahazwj 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

26ـ 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 الله لَنَا وَجَعَلَنَا لَهُ وَهُوَ الْخُمُسُ لا نَجْعَلُ 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-Rezaasws, and they asked himasws and heasws makes an ease for them from the Khums, but heasws said: ‘What need is this? You are being pure with the cordiality by your tongues and you are impeding from usasws a right which Allahazwj Made it to be for usasws and weasws make it to be for Himazwj, and it is the Khums. Weasws do not make, weasws do not make, weasws do not make it for anyone of you to be in an ease’.59

27ـ 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 وَالله لَيَسْأَلَنَّهُمُ الله يَوْمَ الْقِيَامَةِ عَنْ ذَلِكَ سُؤَالاً حَثِيثاً.

Ali Bin Ibrahim, from his father who said,

‘I was in the presence of Abu Ja’farasws the 2nd when Salih Bin Muhammad Bin Sahl came over to himasws, and he used to administer the dedications (Waqf) for himasws at Qumm. So he said, ‘O my Masterasws! Make me to be in ease from ten thousand for I have spent it’. So heasws to him: ‘You are in an ease (i.e. you don’t have to pay)’.

So when Salih went out, Abu Ja’farasws said: ‘One of you leaps upon the wealth of the right of the Progenyasws of Muhammadsaww, and theirasws orphans, and theirasws needy ones, and theirasws poor ones, and theirasws needy travellers, so he takes it, then he comes over to measws and he is saying, ‘Make me to be in ease’. Do you view him guessing that Iasws would be saying: ‘Don’t do it?’ By Allahazwj! Allahazwj will be Questioning them on the Day of Judgment about that, a vigorous Questioning’.60

28ـ عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلَبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ الله (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 Abdullahasws about the ambergris and diving for pearls, so heasws said: ‘Upon it is the Khums (fifth)’.61

كَمَلَ الْجُزْءُ الثَّانِي مِنْ كِتَابِ الْحُجَّةِ مِنْ كِتَابِ الْكَافِي وَيَتْلُوهُ كِتَابُ الايمَانِ وَالْكُفْرِ وَالْحَمْدُ لله 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 Allahazwj, Lordazwj of worlds, and the greetings be upon Muhammadsaww and hissaww Goodly Progenyasws, the clean.

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