



تأليف

الشيخ أبي جعفر محمد بن يعقوب بن أسباط الكليني الرازي

جزء الأول

الأصول - القسم الثاني

(٤) كتاب الحجج

الموسسة العالمية للنقذات الاسلاميه





BY

ASH-SHAYKH ABŪ JA'FAR MUḤAMMAD IBN YA'QŪB
IBN IS'HĀQ AL-KULAYNĪ AR-RĀZĪ

Volume One

AL-UṢŪL — Part Two

4) THE BOOK OF DIVINE PROOF

(I)

W O F I S

World Organization for Islamic Services

Tehran — IRAN



9 AL-KULAYNI AR-RĀZĪ AL-KĀFĪ 5 AL-USŪL - Part TWO 4 (1)

الكافي

تأليف

الشيخ أبي جعفر محمد بن يعقوب بن أسباط الكليني الرازي

الجزء الأول

الأصول - القسم الثاني

(٤) كتاب الحجج

المؤسسة العالمية للخدمات الإسلامية

AL-KĀFĪ

BY

ASH-SHAYKH ABŪ JA'FAR MUḤAMMAD IBN YA'QŪB
IBN ISHĀQ AL-KULAYNĪ AR-RĀZĪ

Volume One

AL-UṢŪL — Part Two

4) THE BOOK OF DIVINE PROOF
(I)

WOFIS

World Organization for Islamic Services
Tehran — IRAN

English translation with Arabic text

First edition 1981/1401

Translated and published by:

World Organization for Islamic Services,

P. O. Box No. 2245,

Tehran — IRAN.

*The design of the book for its translation, the indexes, revisions,
explanatory remarks and other related works have been done by;*

ASH-SHAYKH MUḤAMMAD RIḌĀ AL-JA'FARĪ

*In the Name of Allāh,
The All-compassionate, The All-merciful*

*Praise belongs to Allāh, the Lord of all being;
the All-compassionate, the All-merciful;
the Master of the Day of Judgement;
Thee only we serve, and to Thee alone we pray
for succour.*

*Guide us in the straight path;
the path of those whom Thou hast blessed,
not of those against whom Thou art wrathful,
nor of those who are astray.*

* * * * *

*O' Allāh! send your blessings to the head of
your messengers and the last of
your prophets,
Muḥammad and his pure and cleansed progeny.
Also send your blessings to all your
prophets and envoys.*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ
مَالِكِ يَوْمِ الدِّينِ إِيَّاكَ تَعْبُدُ إِنَّا لَكَنَّا بِكَ
أَهْدَى النَّصْرَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ
أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ
وَلَا الضَّالِّينَ

اللَّهُمَّ صَلِّ عَلَى
سَيِّدِ رُسُلِكَ وَخَاتَمِ أَنْبِيَائِكَ
مُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ الطَّاهِرِينَ
وَصَلِّ عَلَى جَمِيعِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ

TRANSLITERATION

<i>Symbol</i>	<i>Transliteration</i>	<i>Symbol</i>	<i>Transliteration</i>
ء	'	ل	l
ب	b	م	m
ت	t	ن	n
ث	th	و	w
ج	j	ه	h
ح	ḥ	ي	y
خ	kh	ة	ah
د	d		
ذ	dh		
ر	r		
ز	z		
س	s		
ش	sh		
ص	ṣ		
ض	ḍ		
ط	ṭ		
ظ	ẓ		
ع	'		
غ	gh		
ف	f		
ق	q		
ك	k		

Long Vowels

ا	ā
و	ū
ي	ī

Short Vowels

َ	a
ُ	u
ِ	i

C O N T E N T S

	Page
FOREWORD:	
In Arabic	(15)
English translation	(21)
CAUTION	(31)
A CHRONOLOGICAL LIST OF THE HOLY PROPHET, HIS DAUGHTER AND THE TWELVE HOLY IMĀMS	(32)
LIST OF TECHNICAL TERMS AND SPECIAL SIGNS USED IN THE TRADITIONS	(35)
THE BOOK OF DIVINE PROOF:—	
1. CONCERNING THE CRITICAL NEED FOR THE DIVINE PROOF ..	3
2. CONCERNING THE DEGREES OF THE PROPHET (NABĪ), THE MESSENGER (RASŪL) AND THE IMĀMS, PEACE BE UPON THEM	20
3. CONCERNING THE DIFFERENCE BETWEEN A MESSENGER, A PROPHET AND SOMEONE WHO IS TOLD (MUḤADDATH) ..	24
4. CONCERNING THE FACT THAT NO DIVINE PROOF HAS BEEN ESTABLISHED BY ALLĀH FOR HIS CREATURES EXCEPT THROUGH AN IMĀM	33
5. CONCERNING THE FACT THAT THE EARTH IS NEVER WITHOUT A DIVINE PROOF	35
6. CONCERNING THE FACT THAT, SHOULD THERE REMAIN ALIVE ONLY TWO PERSONS ON THE EARTH, ONE OF THEM MUST BE A PROOF	40

7.	CONCERNING KNOWLEDGE ABOUT THE IMÂM AND (THE FACT THAT ALL) PREFERENCE (MUST BE MADE) TO HIM	42
8.	CONCERNING THE OBLIGATION OF OBEDIENCE TO THE IMÂMS	55
9.	CONCERNING THE FACT THAT THE IMÂMS ARE THE WITNESSES (<i>SHUHADĀ'</i>) OF ALLĀH TO WHOM BELONG MIGHT AND MAJESTY, CONCERNING HIS CREATURES	67
10.	CONCERNING THE FACT THAT THE IMÂMS, PEACE BE UPON THEM, ARE THE GUIDES	71
11.	CONCERNING THE FACT THAT THE IMÂMS, PEACE BE UPON THEM, ARE THE CUSTODIANS OF ALLĀH'S AFFAIRS – THE TREASURERS OF HIS KNOWLEDGE	74
12.	CONCERNING THE FACT THAT THE IMÂMS PEACE BE UPON THEM, ARE THE VICEGERENTS (<i>KHULAFĀ'</i>) OF ALLĀH TO WHOM BELONG MIGHT AND MAJESTY, ON HIS EARTH AND HIS GATES THROUGH WHICH HE CAN BE REACHED	77
13.	CONCERNING THE FACT THAT THE IMÂMS, PEACE BE UPON THEM, ARE THE LIGHT OF ALLĀH, TO WHOM BELONG MIGHT AND MAJESTY	79
14.	CONCERNING THE FACT THAT THE IMÂMS ARE THE PILLARS OF THE EARTH	85

تقدیر

FOREWORD

كانت أمنية تجيش بها صدورنا بأقوى ما تجيش به الصدور ، و نحمد الله على أن
وفقنا إلى أن نخطو أولى الخطوات لتحقيقها . . .

إن من أعز أمانينا وأحلى آمالنا وأخلص أهدافنا وأصدقها ، أن نوفق إلى نقل
أمهات التراث الاسلامي الأصيل المروى عن أئمة أهل البيت (عليهم السلام) ، و عن
طريقهم عن النبي (صلى الله عليه وآله وسلم) ، إلى لغات تمكن غير العربي من
الاستفادة والاستزادة ، و تفتح أمامه أبوابا واسعة على هذا العالم الزاخر و الفيض
المتدفق ، و تعينه على أن يواجه بنفسه ثلثي المصادر الأصلية والصحيحة - بعد القرآن
الكريم - لفهم الاسلام في صورته الصحيحة عقيدة و شريعة ، تاريخا و سيرا ، خلقا و
سلوكا ، أحكام عبادات و قوانين معاش و تجارة ، منهاجا فرديا و أنظمة بيت و أسرة و
مجتمع تفتح تلك الأبواب المغلقة - بكل أسف - على من لا يحسن اللغة العربية
و لا يفقه النصوص في لغتها الأصلية .

و ان من أهم هذا التراث كتاب (الكافي) تأليف الشيخ أبي جعفر محمد بن يعقوب
الكليني الرازي (٣٢٩/٣٢٨ = ٩٤٠/٩٤١) . و قد أغنتنا المقدمة التي جاءت
في فاتحة (كتاب العقل والجهل) عن التعريف به و بمؤلفه العظيم و قيمته الدينية و
المركز الذي يحتله في جملة ما وصل إلينا من تراث أئمة أهل البيت (عليهم السلام) .

ونحمد الله سبحانه على أن هذه المحاولة لترجمة (الكافي) الى الإنجليزية قد نجحت و نجزت ، وقد جرينا فيها شوطا لم يكن لنا ، لولا أن تداركنا رحمة من ربنا ، أن نبلغه ، فقد تم ترجمة (كتاب العقل والجهل) و (كتاب فضل العلم) و (كتاب التوحيد) ونشرت من قبل جندنا كل ما نملك - بحول الله وقوته - لتحقيق العمل وإنجازه ، فكم من خطوة خطوناها ، ثم بدا لنا أن فيها نقصا ولو بعض النقص فنتدارك ، وكم من صيغة وضعناها ثم وجدنا أن غيرها قد يكون هو الصحيح ، او الاصح ، او الأكمل فنستبد له بها ، وهكذا إلى أن اتخذت شكلها الحاضر . وتأكدنا في حدود ما وسعنا من صحة الترجمة ، وسلامة التعبير ، واستعنا في ذلك بكل من أمكنتنا الإستعانة به ، سواء أكان في سلامة لغة الترجمة ، أم في عرضها على النص العربي والتأكد من صحة النقل وسلامة التعبير . وهذا هو (كتاب الحجة) من (أصول الكافي) نبدأ اليوم بنشر اجزائه المترجمة الى الانجليزية ، والحال فيه قد تغيرت عما كانت عليه يوم أن بدأنا العمل ، فان هذه الترجمة قد أسندناها الى أحد الاخصائيين الإنجليز في الترجمة ، الذي قد جمع الى أن كانت الانجليزية لغة الام له ، أنه أخصائي في الانجليزية وآدابها ، وكان عملنا - بادئ الامر - يتلخص في مراجعة ما قام به المترجم السابق ، الا أنه سرعان ما ارتأى و ارتأينا معه أن نركز الجهد على الترجمة المباشرة من النص العربي ، و على هذا جرى عملنا وبهذا يصح لنا أن ندعي أن لغة الترجمة لغة كاتب انجليزي المولد خبير بلغته ، وبهذا يمكننا أن نقول بأننا - ولله الحمد في ذلك كله - قد خطونا خطوة أخرى الى الأمام في هذه السبيل .

و مع هذا فاننا لا ندعي الكمال في ذلك ، و كل ما قمنا به ، ونحمد الله على إنجازه ، أننا نعد أنفسنا أن قد خطونا الخطوة الأولى ، و نحن واثقون بأنها ستتقربها خطوات - منا أو من غيرنا - تصحح فيها الأخطاء ، ويتكامل فيها التعبير ، و تصدق الترجمة ، ويسلم النقل أكثر فأكثر .

وقد ارتأينا أن نسرع الى طبع و نشر كل ما أنجزنا ترجمته و سنصدره تباعا بصورة أجزاء صغار ذات صفحات محدودة ، الى أن تكمل ترجمة كل جزء من أجزاء (الكافي) ويكمل طبعه ، و حينئذ ستنضم هذه الأجزاء بعضها مع البعض الآخر فتكون وحدات تمثل كل وحدة ترجمة كاملة لجزء من أجزاء الكتاب . و قد أرفقنا بالترجمة الانجليزية ، النص العربي للكتاب بصورته الكاملة ، فوضعنا في أعلى كل صفحة قدر ما يطابق الترجمة التي ادرجت في تلك الصفحة .

ولابد لنا من التأكيد على أن كتاب (الكافي) وإن آمننا وآمن معنا، بقيمته العلمية وقد استه المذهبية و مركز مؤلفه العالي من الثقة والاعتماد كل من درس الكافي و مؤلفه و مركزه من التراث الاسلامي الرفيع - ونحن مؤمنون بهذا أعماق الايمان - أقول: لابد لنا من التأكيد على أن (الكافي) لا تتساوى أحاديثه، وليست أسانيد رواياته ولارواة أحاديثه متساوون في الوثاقفة والصدق، ولايجرى عليهم كلهم حكم واحد.

و نظرة واحدة على كتاب (مرآة العقول) - الذي هو شرح للكافي - للعلامة الكبير المجلسي محمد باقر (١٠٣٧/١٦٢٨-١١١١/١٧٥٥) وهو من أبرز علماء الحديث و من أخلصهم للكتاب و مؤلفه العظيم و أشدهم إيمانا و اعتقادا، و وثوقا و اعتمادا، لتكشف للدارس هذه النقطة التي لم نرد أن نستعرضها الا بإشارة مجملة تؤكد عليها دون الدخول في التفاصيل.

ولهذا السبب و غيره احتفظنا بأسانيد الأحاديث كاملة، كما جاءت في النص الأصلي، لم نحذف منها شيئا، لا أصل السند ولا حلقة من حلقاته. فلا بد للكشف عن حال سند أي حديث من الرجوع الى كتب الرجال التي تشرح حال الراوي و تبين مركزه الديني و الخلق و تقيمه فيما يروى ويحدث.

و نؤكد ثانيا على أن استخلاص أية عقيدة دينية أو مذهبية، أو رأي فقهي من هذه الأحاديث لا يصح ولا يتم إلا بعد عرض الروايات - بأسانيدها - على كتب الرجال، و بعد عرض بعضها على البعض و تحكيم القرآن الكريم في ذلك و الأهم من هذا كله الإحتكام إلى قواعد و أسس وضعها العلماء المختصون، و التي لا يستغنى عنها في هذا المجال بأي حال.

اذن لابد للباحث من الرجوع الى كتب العقيدة والكلام، أو الرجوع الى كتب الفقه و الشريعة، الكتب التي تعنى بالناحية الإستدلالية و تقيم الحجة على أي مبدأ عقدي أو رأي فقهي، ان أراد الباحث لبحوثه و دراساته أن تكون منهجية، و للنتائج التي ينتهي اليها أن تكون سليمة صحيحة موثوقة بها، ترضى ضميره العلمي و تلزم غيره و تضطره الى الأخذ بها.

و هذه نقطة أغفلها - بعمد أو بغير عمد - كثير من الباحثين، ننبه عليها هنا كي لا ينزلق غيرهم الى المنحدر الذي انزلقوا اليه ولا يقع في الأخطاء التي وقعوا فيها. ولا اعتبارات شتى لم نشأ أن نثقل الكتاب بالهوامش و الشروح، الا ما وجدناه ضروريا الى حد نشد معه عن هذا المبدأ الذي اتخذناه حينما عزمنا على ترجمة الكتاب ونشره.

إن أمس كتب الكافي بعقيدة الشيعة الإمامية في الإمامة انما هو (كتاب الحجة) الكتاب المخصص لبيان معنى الإمامة وحدودها ومعالمها، والائمة (عليهم السلام) وخصائصهم وميزاتهم، ومن الواضح أن هذا الجانب من عقيدة الإمامية هو أهم ما يمتازون به عن غيرهم من إخوانهم المسلمين فمن الطبيعي أن يكون (كتاب الحجة) هي النقطة المركزية التي تتوجه إليها أنظار المؤمنين بالإمامة والمنكرين لها على سواء. ولهذا رأينا أن نؤكد على مايلي:

أ - التأكيد مرة أخرى على النقاط التي عرضناها في الفقرة الثالثة من هذا التصدير، وأن ما قلناه هناك لا بد وأن يراعى بكل دقة عند الرجوع إلى أحاديث (كتاب الحجة) وخاصة حينما يراد استخلاص عقيدة الإمامية.

ب - إن كثيرا من أحاديث (كتاب الحجة) قد أسيء فهمها، أو من الممكن أن يسيء فهمها، أما على أساس الأخذ بمقاييس وأسس غير معترف بها عند الإمامية، أو لعدم الدقة في استعمال المقاييس المعترف بها عندهم، أو الإندفاع وراء إحياءات مذهبية غير شيعية، بل ومخاصمة للشيعة عامة وللإمامية منهم خاصة، وهذا في رأينا أهم هذه العوامل الثلاثة.

فلهذا كلما اضطررنا إلى أن نخرج على الأصل الذي اتخذناه كمبدأ، وهو عدم إثقال الكتاب بالهوامش والشروح - كما تقدم - فعلقنا وفسرنا في موارد كثيرة بما يرفع كثيرا من نقاط الإبهام ويعين على تجنب الأخطاء ونؤكد هنا ونصر على هذا التأكيد أنه لا بد في فهم أحاديث (كتاب الحجة) من الرجوع إلى تلك الشروح والملاحظات التي يرجع بعضها إلى أحاديث خاصة، وبعضها الآخر، وهو الأكثر، يرجع إلى تفسير مجموعة من الأحاديث، بل ومجموعة من أبواب الكتاب.

وهذه الملاحظات قد جاءت كلها بالإنجليزية، فليس لقارئ النص العربي إلا أن يرجع إليها في نصها الانجليزي، ولا يكتفى بمراجعة النص العربي وحده.

راعينا الصيغة الإسلامية والنطق العربي للأعلام والأسماء التي وردت في الأحاديث، ولم نكتف في الترجمة بصيغها كما جاءت في العهدين. ف (موسى . عيسى . مريم حبريل ...) قد ضبطناها في الترجمة حسب النطق الاسلامي، خاصة الأعلام التي

جاءت في القرآن الكريم ، و وضعنا صيغتها (البابلية) بين قوسين .
والذى دعانا الى هذا حرصنا ، أشد الحرص ، على الإحتفاظ بالطابع الإسلامى
الأصيل حتى فى الأعلام و الأسماء ، والظهور بمظهر الأصالة ، والإبتعاد - كل الإبتعاد -
عن التبعية والذيلية ولو كانت فى النطق والتعبير .

- ٦ -

وضعنا فى مفتتح كل جزء جدولين :
١ - جدول يعطى معلومات عامة : مجدولة عن النبى الاكرم (صلى الله عليه وآله وسلم)
والصديقة الطاهرة : فاطمة الزهراء (عليها السلام) والائمة الاثنى عشر (عليهم السلام)
ولكل واحد من هؤلاء رقم يخصه حسب تسلسلهم .
و نستعين بهذا الجدول على تفسير التعابير المبهمة - ولو لغير المختصين - التى
نرد ضمن رواية الحديث .

٢ - جدول يحتوى على رموز وضعناها لمصطلحات فى رواية الحديث يستعملها علماء
الحديث ، و نشرح فى هذا الفهرس أيضا بعض تلك المصطلحات التى لم نجد له صيغة
مختصرة فى الانجليزية ، فنشرح ذلك المصطلح هنا ، و حينما يأتى فى موضعه نذكره
بنصه العربى ولكن بالكتابة اللاتينية .

راجع مثلا : (رفعه) فى هذا الفهرس
وألحقنا بكل جزء فهرس ثلاثة .

١ - فهرس لمن رويت عنهم أحاديث الجزء ، من النبى (صلى الله عليه وآله وسلم) و
الائمة (عليهم السلام) يبدأ برقم يطابق الرقم الذى يحمل النبى ، او الامام المروى
عنه فى الجدول الذى سبق و أن أشرنا إليه ، يلى ذلك التعبير الوارد فى الحديث ، و
بعده أرقام الأحاديث التى رويت عنه .
مثلا : جاء فى فهرس هذا الجزء :

(٧) - ابو جعفر ، ٤٣٨ ، ٤٣٩ . . . الخ

فان رقم (٧) الوارد قبل الاسم (ابو جعفر) يشير الى أن المروى عنه انما هو الإمام
ابو جعفر محمد بن على الباقر (عليهما السلام) الذى يحمل هذا الرقم فى الجدول
المذكور ، والأرقام بعد الاسم ، انما هى ارقام احاديث الكتاب (حسب تسلسلها) التى
رويت عنه ، فقد روى عنه الحديث ٤٣٨ ، والحديث ٤٣٩ . . . وهكذا .

٢ - فهرس للأعلام (أسماء الأشخاص) تلي كل إسم أرقام التسلسل للأحاديث التي جاء فيها ذكره. وقد اكتفينا بالأعلام التي جاءت في متون الأحاديث وأغفلنا أسماء الرواة.

٣ - فهرس لأعلام الأماكن، وأسماء القبائل والطوائف، والمذاهب.

وهذه الفهارس الثلاثة الأخيرة تأتي ملحقة بآخر جزء من أجزاء (كتاب الحجّة) وبعد، فالله سبحانه هو الذي نستعين به ونتوكل عليه ونستهديه ونستمد منه أن يوفّقنا لإكمال ما بدأنا، ويسدّدنا لإنجاز ما عزمنا، انه ولي التوفيق، وهو سبحانه نعم المولى ونعم النصير.

المؤسسة العالمية للخدمات الإسلامية

١٤٠١/٨/١٥

(لجنة التأليف والترجمة والنشر)

١٩٨١/٦/١٨

طهران - إيران

In our continuous effort to propagate Islam through our numerous publications, we have persistently endeavoured to include amongst our publications translations of the most important reference books recognized by the Shi'ah. To be able to publish such key books in the Shi'ite heritage in foreign languages not only gives us great pleasure and pride but conforms very well with our wishes and our sincere objectives. No doubt non-Arabic-speaking researchers will now have better access to the true Islamic heritage, since such books contain the *ahādīth* (traditions) of the holy Imāms (peace be upon them) and the Holy Prophet (peace be upon him and his progeny). Moreover these books constitute the second source – the holy Qur'ān being the first – whereby one may obtain a better understanding of Islamic beliefs, jurisprudence, history, biographies, morals and behaviour, laws pertaining to worship, business, considerations for the individual, family and society etc.

One of the important books in question is *al-Kāfi* whose author was ash-Shaykh Abū Ja'far Muḥammad ibn Ya'qūb al-Kulaynī ar-Rāzi (d. 328/329 = 940/941). We do not need to introduce either the book or its author since the preface (in *The Book of Reason and Ignorance*) takes care of that and also shows the religious significance and the status of this book in our heritage, namely the heritage transmitted to us through *Ahḥu 'l-bayt* (the Household of the Holy Prophet – peace be upon them).

– 2 –

We give thanks to Allāh for the fact that this translation of *al-Kāfi* has been undertaken and carried through to its realisation. And we must here say in all sincerity that if it had not been for the help of Allāh we should not have arrived at this point. Thus the translation of *Kitābu 'l-'aql wa 'l-jahl* (The Book of Reason and Ignorance), *Kitābu faḍli 'l-'ilm* (The Book of the Excellence of Knowledge) and *Kitābu 't-tawḥīd* (The Book of Divine Unity) have already been finished, printed and published. It is a matter of fact that we have had to utilize all the means at our disposal and rely on Allāh's unlimited strength in order to accomplish this translation. Indeed, we have had to do a lot of screening before deciding upon this version. Furthermore, we made every possible effort to ensure that the translation was satisfactory and acceptable as regards accuracy and grammar.

Now we are starting the publication of the translation of the parts of *Kitābu 'l-ḥujjah* (The Book of Divine Proof) which will be published separately. The style of this translation will be observed to be different from that of the previous volumes, for we have here had the assistance of a native English speaker who not only can claim this language as his mother tongue, but has also specialised in the language and its literature. We started by having this person review and change the translation of the original translator where necessary, but we soon discovered that it was going to be much more satisfactory to work from the original Arabic text. Thus we changed after a short while to a completely new and direct translation from the original. We can

(22)

therefore claim that this is a translation by a native English speaker with the above qualifications. We can furthermore claim that, through the help of, and with praise to Allāh, we have made another step forward in the perfecting of our work. We do not wish to claim perfection in this humble effort to translate this book *al-Kāfi*. Nevertheless, we have taken another step and we are confident that subsequent steps will be taken, either by us or by somebody else, both to remove any errors and to perfect the translation so that exactness in the translation process is improved.

We have decided to speed up the printing and publication of these translated sections of *al-Kāfi*. The other sections, it is hoped, will be published in due course on a one-by-one basis; this process will be continued until all the sections of *al-Kāfi* have been translated and published.

You will note that we have also included along with the English translation, the complete original Arabic version, this being placed at the top of each page with the corresponding English translation below.

– 3 –

Along with all those who study it, we believe that *al-Kāfi* is of such a high status as a source of religious knowledge and so sacred in the Shi'ite circles that the author may be considered highly honest and highly reliable. However, we should emphasize that neither are the *aḥādīth* (traditions) equal in value and significance nor are the chains of the ascriptions of *al-Kāfi*'s traditions nor the supporters of the authorities on which its tradition are based equal in terms of reliability and credibility and one can in no way regard them as equally dependable. A glance at the book entitled *Mir'ātu 'l-'uqūl* (Reflection of the Minds) will reveal this very point to the researcher in more detail. *Mir'ātu 'l-'uqūl* is an explanatory book to *al-Kāfi* and comes from the pen of the great scholar Muḥammad Bāqir al-Majlisī (1037/1628 – 1111/1700) who was one of the prominent scholars of *ḥadīth* (tradition) and among the most loyal and faithful to the

(23)

book of *al-Kāfi* and its great author, and among those who have been most confident in and have relied greatly on al-Kulaynī and his traditions.

Because of this — that is, the question of unequal credibility of the *ahādīth*, narrations and narrators — and for the sake of completeness we have retained the complete chain of narration of the *ahādīth* as in the original Arabic text. We have neither omitted any chain for any *ḥadīth*, nor neglected the links in the chain of narration. In order to reveal the credibility, or otherwise, of the chain of narration for a particular *ḥadīth*, one must refer to (special) books dealing with the biography and the religious and moral status of the narrator/s; such books also carry an appraisal of what the narrator transmits and relates. We would like to re-emphasize that the inference of any religious or ritual doctrine or any law pertaining to jurisprudence from these *ahādīth* is a long process. To start with, the researcher must refer the narrations along with their supporting chain of narration to the special biographical books referred to above. The narrations must be cross-checked against one another. Later on the researcher must consider all other declarations and citations on the same topic from other references and then use the holy Qur'ān as the arbitrator. Of greater importance still, one has to abide by the conventions laid down by the specialist in these matters, which conventions can never be ignored.

Therefore, the researcher must go back either to the doctrinal and theological (*'ilmu 'l-kalām*) books or to the books of jurisprudence and legislation, that is, those books which cover the ways of demonstration and evaluation of the various proofs and evidence used to substantiate any principle of belief or jurisprudence. This is the approach to be adopted if one wants his research to be systematic and if one wants the results to be sound, accurate and reliable, thus satisfying his scientific conscience and persuading others to honour and follow such methods.

This point has been ignored — intentionally or otherwise — by many researchers and we are stressing it here in order that other researchers should neither make the same mistake of ignoring it nor suffer from the same delusion.

We have also, for several reasons, refrained from introducing unnecessary explanatory notes, except where it was absolutely necessary, so as to remain true to our original aim of merely translating and publishing the book.

— 4 —

The largest book contained in *Uṣūl of al-Kāfi* pertaining to the beliefs of the Imāmite Shi'ah Muslims is *The Book of Divine Proof*, for it is in this book that the question of the Imāmate, the Imāms and their attributes and specific characteristics is dealt with. There can be no doubt that the question of the Imāmate is the most important one which distinguishes the Imāmite Shi'ah from the other sects of Islam, and thus the subject is of special importance both to those who believe in it and to those who disagree with it. Thus it is necessary to mention here one or two points by way of introduction concerning this particular book of *al-Kāfi*.

a) We must emphasize that the points we made concerning the reliability of *ḥadīth* and their narrations in part three of this introduction should be particularly attended to in *The Book of Divine Proof*. And this is especially relevant in the application of these *aḥādīth* to the ascertaining of the beliefs of the Imāmite Shi'ah.

b) In this book there have been, and possibly may be, many errors in the understanding of many of the *aḥādīth*. This may be for one of three reasons. Either the principles and criteria of analysis and understanding of the *aḥādīth* which are applied do not correspond to those accepted by the Imāmite Shi'ah; or else these principles and criteria are those accepted by them but are incorrectly applied; or, finally, the researcher may come to his analysis of the *aḥādīth* with some preconceptions which are at variance with a sympathetic understanding of Shi'ite beliefs, especially Imāmite beliefs, and may even be hostile to them. This final reason is, in our opinion, the most serious obstacle to a correct understanding of these *aḥādīth*. Thus, in apparent contradiction to our early promise not to insert too many explanatory notes to the translation, we have here made

(25)

an exception (though it is not really so, since it is entirely necessary) and have added in several places quite extensive commentaries to guide to a correct understanding of various points which occur in the *aḥādīth*.

Some of them concern specific *ḥadīth*, while others concern points which occur repeatedly in many *aḥādīth* or in many chapters; the latter are in the majority. It must be noted that these notes are only given in English; but a correct understanding of the Arabic can only be undertaken in consultation with these English notes.

— 5 —

In the translation we have retained the Islamic format and Arabic pronunciation of the names and proper nouns encountered in various *aḥādīth*. We were not entirely satisfied with the Biblical equivalents, but, instead, retained the Islamic articulations in the text, following each proper noun or name (especially those mentioned in the holy Qur'ān) like Mūsā (Moses), 'Īsā (Jesus), Maryam (Mary), Jibrīl (Gabriel) . . . with its Biblical equivalent in parentheses.

We took this measure because we strongly believe in preserving the original Islamic character even with respect to names and proper nouns. We believe in originality even when it comes to appearances, and we shall completely avoid imitation and copying even if it is merely as regards pronunciation and expression.

— 6 —

We have included two tables at the beginning of each section:—

1. A chronological list of the Holy Prophet, his daughter and the twelve Holy Imāms, giving general particulars and information in tabular form about them. For each of them we have assigned a number according to their sequence.

It is hoped that this table will help the reader — even the non-specialist — to understand some important expressions encountered in the chains of narration of each *ḥadīth* (tradition).

(26)

2. The index containing symbols for terminology commonly encountered in the process of narration of *ḥadīth*. We have introduced these because scholars of *ḥadīth* often use them. In this index we have also explained some of those terminologies for which no simple English equivalent can be found. We have explained such terminology in the index and when it appears in the text. We also mention the Arabic text in the Latinized form: for example, "*rafa'ahu*" – (see List of technical terms and special signs used in the traditions).

Furthermore, we have included three indexes at the end of each section:—

a) The first index lists the originators of the *aḥādīth* to be found in that section – the Holy Prophet and the Imāms.

It begins with a number corresponding to the serial number of the originator of the *ḥadīth*, the originator being the Prophet or one of the Imāms. The serial number has already been assigned in the table at the beginning of the section.

After the number, the form of the name used in the *ḥadīth* appears.

After that, the serial number/s of *aḥādīth* related to the originator is/are listed. For example, in the first index of this section: (7) – Abū Ja'far: 438, 439, etc.

The number (7) preceding the name (Abū Ja'far) indicates that the originator is Imām Abū Ja'far Muḥammad ibn 'Alī al-Bāqir (p.b.u.t.) who was assigned with this number in the table at the beginning of the section. The number following the name is the serial number of the *aḥādīth* in the book (or section) related to him, for example, the 438th and the 439th *ḥadīth* are related to him, etc.

b) Index of the names of key personalities. Following each name the serial numbers of *aḥādīth* in which such a name appears are cited. We were content with citing only those names that appeared in the texts of the *aḥādīth* proper and ignored the names of narrators.

c) Index of key places, names of tribes, families, sects and books.

These last three indexes will be included in the last part of *The Book of Divine Proof*.

Finally, it is Allāh, the Almighty, from Whom we seek help and guidance and upon Whom we rely for the success of our efforts. Moreover, we pray that He may pave the way for us to complete what we have commenced and to guide our steps, so that we may achieve what we have set out to do. We firmly believe that He is the Reconciliator and that He is the best Guide and the best Artisan.

WORLD ORGANIZATION FOR ISLAMIC SERVICES (WOFIS)
(Board of Writing, Translation and Publication)

15/8/1401

18/6/1981

Tehran – Iran

- 1) Caution**
- 2) A Chronological List of the Holy Prophet, his Daughter and the Twelve Holy Imāms.**
- 3) List of Technical Terms and Special Signs used in the Traditions.**

CAUTION

I — Wherever the author (al-Kulayni) says in the book of *al-Kāfi* “A group of our associates”, quoting from Aḥmad ibn Muḥammad ibn ‘Isā, the Group here means the following five persons:—

1. Abū Ja‘far Muḥammad ibn Yaḥyā al-‘Aṭṭār al-Qummi;
2. ‘Alī ibn Mūsā ibn Ja‘far al-Kamandāni;
3. Abū Sulaymān Dāwūd ibn Kawrah al-Qummi;
4. Abū ‘Alī Aḥmad ibn Idris ibn Aḥmad al-Ash‘arī al-Qummi;
5. Abu ‘l-Ḥasan ‘Alī ibn Ibrāhīm ibn Hāshim al-Qummi.

II — Wherever the author (al-Kulayni) says in the book of *al-Kāfi* “A group of our associates”, quoting from Aḥmad ibn Muḥammad ibn Khālid al-Barqī, the Group here means the following four persons:—

1. Abu ‘l-Ḥasan ‘Alī ibn Ibrāhīm ibn Hāshim al-Qummi;
2. Muḥammad ibn ‘Abdullāh ibn Udhaynah;
3. Aḥmad ibn ‘Abdullāh ibn Umayyah;
4. ‘Alī ibn al-Ḥusayn as-Sa‘d Ābādī.

III — Wherever the author (al-Kulayni) says in the book of *al-Kāfi* “A group of our associates”, quoting from Sahl ibn Ziyād, the Group here means the following four persons:—

1. Abu ‘l-Ḥasan ‘Alī ibn Muḥammad ibn Ibrāhīm ibn Abān ar-Rāzī, who is renowned with ‘Allān al-Kulayni;
2. Abu ‘l-Ḥusayn Muḥammad ibn Abī ‘Abdillāh Ja‘far ibn Muḥammad ibn ‘Awn al-Asadī al-Kūfī, resident of Ray;
3. Muḥammad ibn al-Ḥusayn ibn Farrūkh aṣ-Ṣaffār al-Qummi;
4. Muḥammad ibn ‘Aqīl al-Kulayni.

IV. — Wherever the author (al-Kulayni) says in the book of *al-Kāfi* “A group of our associates”, quoting from Ja‘far ibn Muḥammad who quoted from al-Ḥasan ibn ‘Alī ibn Faḍḍāl, one of them is, Abū ‘Abdillāh al-Ḥusayn ibn Muḥammad ibn ‘Imrān ibn Abī Bakr al-Ash‘arī al-Qummi.

* * * * *

A CHRONOLOGICAL LIST OF THE HOLY PROPHET, HIS DAUGHTER AND THE TWELVE HOLY IMĀMS

NOTE: Where there are differences of opinion on the dates of birth or death, the most popular view has been quoted.

Sl. No.	Designation	Agnomens (<i>Kunya</i>)	Name	Father's Name	Title (<i>Laqab</i>)	Date of Birth	Date of Death	Martyred by means of	Place of Burial
1.	The Last Prophet of Allāh	Abū'l-Qāsim	Muhammad	'Abdullāh	Rasūlu'l-Lāh, Nabyu'l-Lāh, an-Nabi	17th Rabi' I, in the Year of the Elephant. (25.8.570 AD)	28th Šafar, 11 AH (25.5.632 AD)	Natural	Holy Medina, al-Munawwarah, Saudi Arabia.
2.	- - -	Umm Abihā	Fāṭimah	Muhammad	az-Zahrā', as-Siddiqah, al-Batul, Sayyidatu'n-Nisā'	20th Jumādā II, in the fifth Year after the declaration of the Prophethood. (2.1.615 AD)	3rd Jumādā II, 11 AH (26.8.632 AD)	Injured	
3.	1st Imām	Abu'l-Hasan, Abu'l-Hasanayn	'Alī	Abū Tālib	Amir al-mu'minīn, al-Wasī, al-Murādā. (Haydar)	13th Rajab, 10 Years before the declaration of the Prophethood. (25.5.600 AD)	21st Ramaḍān, 40 AH (28.1.661 AD)	Sword - while he was engaged in prayers.	Holy an-Najaf, al-Ashraf, Iraq.
4.	2nd Imām	Abū Muhammad	al-Hasan	'Alī	al-Mujtabā, as-Sibt (al-Akbar)	15th Ramaḍān, 3 AH (1.3.625 AD)	7th Šafar, 50 AH (6.3.670 AD)	Poison	Holy Medina, Saudi Arabia.
5.	3rd Imām	Abū 'Abdillāh.	al-Ḥusayn	'Alī	Sayyidu'ah-Shuhadā', as-Sibt (al-Aghbar)	3rd Sha'bān, 4 AH (8.1.626 AD)	10th Muharram, 61 AH (10.10.680 AD)	Sword - in the Battle of 'Ashūrā.	Holy Karbalā' (at-Tāfi), Iraq.
6.	4th Imām	Abū Muhammad	'Alī	al-Ḥusayn	Zaynu'l-'Ābidīn, Sayyidu's-Sajjīdīn, as-Sajjād.	5th Sha'bān, 36 AH (6.1.659 AD)	25th Muharram, 94/95 AH (31.10.712/20.10.713 AD)	Poison	Holy Medina, Saudi Arabia.

7.	5th Imām	Abū Ja'far	Muhammad	'Alī	al-Baqir	3rd Šafar, 57 AH (16.12.676 AD)	7th Dhi'l-ḥijjah, 114 AH (28.1.733 AD)	Poison	Holy Medina, Saudi Arabia.
8.	6th Imām	Abū 'Abdillāh, Abū Mūsā	Ja'far	Muhammad	aṣ-Šadiq	17th Rabi' I, 83 AH (20.4.702 AD)	25th Shawwāl, 148 AH (14.12.765 AD)	"	"
9.	7th Imām	Abu'l-Hasan (<i>al-Awwal</i> = The First), Abū Ibrāhīm	Mūsā	Ja'far	al-Kāzim, al-'Abd aṣ-Šūh, al-'Alīm	7th Šafar, 129 AH (28.10.746 AD)	25th Rajab, 183 AH (1.9.799 AD)	"	Holy al-Kāzimiyyah, Iraq.
10.	8th Imām	Abu'l-Hasan (<i>ath-Thāni</i> = The Second)	'Alī	Mūsā	ar-Riḍā	11th Dhi'l-qī'dah, 148 AH - (29.12.765 AD)	17th Šafar, 203 AH (24.8.818 AD)	"	Holy Mash'had (Tūs - Khurāsān), Iran.
11.	9th Imām	Abū Ja'far (<i>ath-Thāni</i> = The Second)	Muhammad	'Alī	at-Taqi, al-Jawād	10th Rajab, 195 AH (8.4.811 AD)	30th Dhi'l-qī'dah, 220 AH (25.11.835 AD)	"	Holy al-Kāzimiyyah, Iraq.
12.	10th Imām	Abu'l-Hasan (<i>ath-Thāliṭh</i> = The Third)	'Alī	Muhammad	an-Naqi, al-Hādī.	2nd Rajab, 212 AH (27.9.827 AD)	3rd Rajab, 254 AH (28.6.868 AD)	"	Holy Sāmarrā' (Surra-man-rā'), Iraq.
13.	11th Imām	Abū Muhammad	al-Hasan	'Alī	al-'Askari	8th Rabi' II, 232 AH (3.12.846 AD)	8th Rabi' I, 260 AH (1.1.874 AD)	"	"
14.	12th Imām	Abu'l-Qāsim	Muhammad	al-Hasan	al-Mahdi, al-Qā'im, al-Fajjah, al-Chā'ib, Šāhibu'z-Zamān, Šāhibu'l-Amr.	15th Sha'bān, 255 AH (29.7.869 AD)	Still alive but in occultation.	— — —	— — —

LIST OF

Technical terms and special signs used in the Traditions

اخبّرنا - انبأنا — (*akhbaranā/anba'anā*) i.e. informed us or told to us.

روى — (*rawā*) i.e. narrated to us.

حدثنا — (*ḥaddathanā*) i.e. related or reported to us.

يرفعه — رفعه — (*rafa'ahu/yarfa'uhu*) i.e. a narrator mentions the name/s of person/s from whom he narrated, but the later narrator/s omit his/their names.

(-) = عن — ('*an*) i.e. "quoted from", signified by the sign (-).

مرسلا — ارسله — (*mursalan/arsalahu*) i.e. quoted from the Prophet or Imām without describing the linking sources between the narrator and the Prophet or Imām.

* — i.e. starting of the new chain of narration.

صلی اللہ علیہ وآلہ وسلم — (*ṣalla 'llāhu 'alayhi wa ālihi wa sallam*) i.e. peace be upon him and his progeny (p.b.u.h.a.h.p.)

عليه السلام — ('*alayhi/'alayhā 's-salām*) i.e. peace be upon him/her (p.b.u.h.)

عليهما السلام — ('*alayhimā/'alayhimu 's-salām*) i.e. peace be upon (both of)/them (p.b.u.t.)

UṢŪL AL-KĀFĪ



**The Book of
DIVINE PROOF**



1

باب الاضطرار الى الحجة

[قال أبو جعفر محمد بن يعقوب الكليني مصنف هذا الكتاب رحمه الله : حدثنا]
١/٤٣٠ - علي بن إبراهيم ، عن أبيه ، عن العباس بن عمر الفقيمي ، عن هشام بن

* * * * *

In the Name of Allāh, the Beneficent, the Merciful

CHAPTER 1

CONCERNING THE CRITICAL NEED FOR THE DIVINE PROOF.¹

(Abū Ja'far Muḥammad ibn Ya'qūb al-Kulaynī, the author of this book, may Allāh be merciful to him, says: It is narrated to us from):

430-1. " 'Alī ibn Ibrāhīm (—) his father (—) al-'Abbās ibn 'Umar

-
1. *Hujjah*: the word *ḥujjah* denotes the thing or person that is brought as a testimony or Proof. In the meaning of a *ḥujjah* from Allāh, it is the person or thing that Allāh has set on earth so that His creatures may know what is to be done and what is true and what is not to be done and what is false, so that when, on the Day of Resurrection man says that he did this or omitted that because he was not informed about it, Allāh will present His *ḥujjah* and say: "No, this person or thing was my *ḥujjah* who informed you." It has been translated throughout as "Proof" or "Divine Proof".

الحكم ، عن أبي عبدالله عليه السلام أنه قال للزنديق الذي سأله من أين أثبت الأنبياء والرسل؟ قال : إنما لما أثبتنا أن لنا خالقاً صانعاً متعالياً عنا وعن جميع ما خلق ، وكان ذلك الصانع حكيماً متعالياً لم يجز أن يشاهده خلقه ، ولا يلامسوه ، فيبأشرهم ويبأشروه ، ويحاجهم ويحاجوه ، ثبت أن له سفراء في خلقه ، يعبرون عنه إلى خلقه وعباده ، ويدلونهم على مصالحهم ومنافعهم وما به بقاؤهم و في تركه فناؤهم ، فثبت الأمرون والناهون عن الحكيم العليم في خلقه والمعبرون عنه جل وعز ، وهم الأنبياء عليهم السلام وصفوته من خلقه ، حكماء مؤدبين بالحكمة ، مبعوثين بها ، غير مشاركين للناس - على مشاركتهم لهم في الخلق والتركيب - في شيء من أحوالهم

* * * * *

al-Fuqaymī (—) Hishām ibn al-Ḥakam that Abū ‘Abdillāh (peace be upon him), in replying to a *zindīq* (this word is used variously to mean atheist, dualist or merely a free-thinker; here it has a general meaning), who had inquired of him (Abu ‘Abdillāh) ‘How do you prove (the position of) the prophets and the Divine messengers?’, answered: ‘Since it is established for us that there is One Creator for us Who is far above us, and also far above all that has been created, and that He is the All-wise, the Most High and the One Who cannot possibly be seen or sensed by His creatures so that there could be any direct relationship between Him and His creatures or His creatures and Him, and so that He could argue with His creatures (to convince them) and His creatures could argue with Him (in their turn), it is (therefore) proved that there are envoys (*mab‘ūthīn*) to establish a relation between Him and His creatures, to explain His purpose to His creatures and slaves, and to guide them towards what is good and profitable for them, and also towards that which preserves their existence and which, when it is abandoned, brings annihilation. Thus it is established that there are those among His creatures who command and forbid on behalf of the All-knowing, the All-wise, and who speak on behalf of Him, to Whom belong Might and Majesty. They are the prophets, the selected among His creatures, the wise who teach wisdom, and who were sent with

مؤيدين من عند الحكيم العليم بالحكمة ، ثم ثبت ذلك في كل دهر وزمان مما أتت به الرسل والأنبياء من الدلائل والبراهين ، لكيلا تخلو أرض الله من حجة يكون معه علم يدل على صدق مقالته وجواز عدالته .

٢/٤٣١ - محمد بن إسماعيل ، عن الفضل بن شاذان ، عن صفوان بن يحيى ، عن منصور ابن حازم قال: قلت لأبي عبد الله عليه السلام: إن الله أجل وأكرم من أن يعرف بخلقه ، بل الخلق يعرفون بالله ، قال : صدقت ، قلت : إن من عرف أن له رباً ، فينبغي له أن يعرف أن لذلك الرب رضاً وسخطاً وأنه لا يعرف رضاء وسخطه إلا بوحي أو رسول ، فمن لم يأته الوحي فقد ينبغي له أن يطلب الرسل فإذا لقيهم عرف أنهم الحجة وأن لهم الطاعة المقرضة .

* * * * *

wisdom (for His creatures). Although they have their form in common with (other) creatures, their states they do not share with them. They have been aided with wisdom by the All-wise, the All-knowing. This is established for all eras and all times, according to the evidence and proofs which the prophets and messengers have brought with them, so that the earth of Allāh should not be devoid of a Divine Proof who has with him the evidence for the truth of what he says and (who requires) obedience to his just commands.' ”

431-2. Muḥammad ibn Ismā'il (—) al-Faḍl ibn Shādhān (—) Ṣafwān ibn Yaḥyā that Maṣṣūr ibn Ḥāzim said:

“I said to Abū 'Abdillāh (p.b.u.h.): ‘Verily Allāh is too Majestic and too High to be known through His creation; rather, His creation knows Him through Him.’ He replied: ‘What you say is true.’ I said: ‘Whoever has realized that there is a Lord for him, should also realize that his Lord has things which please (Him) and things which displease (Him), and that His pleasure and His displeasure cannot be known except through revelation or through His Messenger. Thus, whoever receives no revelation should seek out the messengers, and when he finds them he should know that they are the Proofs, and that to them

وقلت للناس : تعلمون أن رسول الله ﷺ كان هو الحجة من الله على خلقه؟ قالوا : بلى قلت فحين مضى رسول الله ﷺ من كان الحجة على خلقه؟ فقالوا : القرآن فنظرت في القرآن فإذا هو يخاصم به المرجي^ث والقدري^ث والزنديق الذي لا يؤمن به حتى يغلب الرجال بخصومته، فعرفت أن القرآن لا يكون حجة إلا بقيم، فما قال فيه من شيء كان حقاً، فقلت لهم: من قيم القرآن؟ فقالوا ابن مسعود قد كان يعلم وعمر يعلم وحذيفة يعلم، قلت: كله؟ قالوا : لا ، فلم أجداً أحداً يقال : إنه يعرف ذلك كله إلا علياً^{عليه السلام} وإذا كان الشيء بين القوم فقال هذا : لأدري ، وقال هذا : لا أدري، وقال هذا : لا أدري، وقال هذا : أنا أدري، فأشهد أن علياً^{عليه السلام} كان قيم القرآن، وكانت طاعته مفترضة وكان الحجة على الناس بعد رسول الله ﷺ وأن ما قال في القرآن فهو حق، فقال: رحمك الله.

* * * * *

belongs binding obedience. I have said to the people: "Do you know that the Messenger of Allāh (peace be upon him and his progeny) was the Proof of Allāh for His creatures?" They have said: "Yes." I have said: "When he (p.b.u.h.a.h.p.) passed away, who was then the Proof?" They have said: "The Qur'ān." So I have looked at the Qur'ān, and I have found that it is used as a Proof by the Murji'ites, the Qadarites, and the Zindiqs who do not even believe in the Qur'ān but only use it to defeat the arguments of others in disputation. Thus I have come to know that the Qur'ān cannot be regarded as a Proof unless there is a custodian, such that whatever he says is true. So I asked the people: "Who is the custodian of the Qur'ān?" They replied: "Ibn Mas'ūd knew it, 'Umar knew it, and Hudhayfah knew it." I then asked: "All of it?" They said: "No." So I have not found anyone who says that he knows all of it except 'Ali (p.b.u.h.). If a problem arose between the people (concerning the Qur'ān), and one said "I do not know", and another said "I do not know", and another said "I do not know", this one (i.e., 'Ali) said "I do know"; thus I avow that 'Ali (p.b.u.h.) was the custodian of the Qur'ān. Hence, obedience to him was binding and he was the Proof for mankind after the Messenger of Allāh (p.b.u. h.a.h.p.); whatever he has said concerning the Qur'ān is certainly true.' The Imām said: 'May Allāh be merciful to you.'

٣/٤٣٢ - علي بن إبراهيم، عن أبيه، عن الحسن بن إبراهيم، عن يونس بن يعقوب قال: كان عند أبي عبد الله عليه السلام جماعة من أصحابه منهم حران بن أعين، ومحمد بن النعمان، وهشام ابن سالم، والطيار، وجماعة فيهم هشام بن الحكم وهو شاب فقال أبو عبد الله عليه السلام: يا هشام ألا تخبرني كيف صنعت بعمر بن عبيد وكيف سألته؟ فقال هشام: يا ابن رسول الله إنني أجلك وأستحييك ولا يعمل لساني بين يديك، فقال أبو عبد الله: إذا أمرتكم بشي فافعلوا. قال هشام: بلغني ما كان فيه عمرو بن عبيد وجلسه في مسجد البصرة فعظم ذلك علي فخرجت إليه ودخلت البصرة يوم الجمعة فأتيت مسجد البصرة فإذا أنا بحلقة كبيرة فيها عمرو بن عبيد وعليه شملة سوداء متزر بها من صوف، وشملة مرتد بها والناس يسألونه، فاستفرجت الناس فأفروا لي، ثم قعدت في آخر القوم على ركبتي

* * * * *

432-3. 'Alī ibn Ibrāhīm (—) his father (—) al-Ḥasan ibn Ibrāhīm that Yūnus ibn Ya'qūb said:

"A group of companions were gathered round Abū 'Abdillāh (p.b.u.h.); Humrān ibn A'yan, Muḥammad ibn an-Nu'mān, Hishām ibn Sālim and aṭ-Ṭayyār were in that group. With them was Hishām ibn al-Hakam, who was young. Abū 'Abdillāh (p.b.u.h.) said to him: 'O Hishām, will you not tell me how you debated with 'Amr ibn 'Ubayd ([80/699 – 144/761], the second most important of the Mu'tazilites, and the most eminent of his time)? How did you question him?' Hishām replied: 'O son of the Messenger of Allāh! I respect you too much, and hence I feel shy before you, and I find myself tongue-tied in your presence.' Abū 'Abdillāh (p.b.u.h.) said: 'When I give you an order, you must carry it out.' Hishām said: 'I was informed of the situation of 'Amr ibn 'Ubayd, and that he was sitting in the mosque of Baṣrah (teaching). This was distressing for me, so I set out to meet him and reached Baṣrah on Friday. When I arrived at the mosque of Baṣrah, I found a large circle surrounding 'Amr ibn 'Ubayd, who was wearing a black woollen cloth round his waist and another over his

ثم قلت : أيها العالم إنني رجلٌ غريبٌ تأذن لي في مسألة ؟ فقال لي : نعم ، فقلت له : ألك عين ؟ فقال : يا بني أي شيء هذا من السؤال ؟ وشي، تراه كيف تسأل عنه ؟ فقلت هكذا مسألتي فقال : يا بني سل وإن كانت مسألتك حمقاء قلت : أجبني فيها ، قال لي : سل . قلت : ألك عين ؟ قال : نعم ، قلت : فما تصنع بها ؟ قال : أرى بها الألوان والأشخاص ، قلت : فلك أنف ؟ قال : نعم ، قلت : فما تصنع به ؟ قال : أشمُّ به الرائحة قلت : ألك فم ؟ قال : نعم ، قلت : فما تصنع به ؟ قال : أذوق به الطعم ، قلت : فلك أذن ؟ قال : نعم ، قلت : فما تصنع بها ؟ قال : أسمع بها الصوت ، قلت : ألك قلب ؟ قال : نعم ، قلت : فما تصنع به ؟ قال : أُميّز به كلِّما ورد على هذه الجوارح

* * * * *

shoulders. People were asking him questions. I asked the people (who were standing) around him to make way for me, which they did, and I sat upon my knees in the back row of the students (who were sitting). Then I said: "O learned scholar! I am a stranger. Will you allow me to ask a question?" He replied: "Yes." I said to him: "Do you have eyes?" He replied: "O my son! What kind of a question is this? How can you question a thing which you see (clearly yourself)?" I said: "But this is my question." He said: "O my son! Ask, even though your question may be foolish." I told him: "Then answer my question." He said: "Ask (it)." I said: "Do you have eyes?" He said: "Yes." I said: "What do you do with them?" He replied: "I see colours and individual things with them." I asked: "Do you have a nose?" He replied: "Yes." I said: "What do you do with it?" He replied: "I smell ordours with it." I asked: "Do you have a mouth?" He replied: "Yes." I said: "What do you do with it?" He replied: "I taste flavours with it." I asked: "Do you have ears?" He replied: "Yes." I said: "What do you do with them?" He replied: "I hear sounds with them." I said: "Do you have a heart (the seat of the soul and perception)?" He replied: "Yes." I said: "What do you do with it?" He replied: "I discriminate with it whatever is presented to the parts of my body and (my) senses." I asked: "Are you not, with these parts of your body,

والحواس، قلت: أوليس في هذه الجوارح غنى عن القلب؟ فقال: لا، قلت: وكيف ذلك وهي صحيحة سليمة، قال: يا بني إن الجوارح إذا شكّت في شيء شمتته أورأتها أو ذاقته أو سمعته، ردّته إلى القلب فيستيقن اليقين ويبطل الشكّ، قال هشام: فقلت له: فإنما أقام الله القلب لشكّ الجوارح؟ قال: نعم، قلت: لا بدّ من القلب وإلا لم تستيقن الجوارح؟ قال: نعم، فقلت له: يا أبا مروان فالله تبارك وتعالى لم يترك جوارحك حتى جعل لها إماماً يصحّح لها الصحيح ويتيقن به ما شكّ فيه ويترك هذا الخلق كلّهم في حيرتهم وشكّهم واختلافهم، لا يقيم لهم إماماً يردّون إليه شكّهم وحيرتهم، ويقيم لك إماماً لجوارحك تردّ إليه حيرتك وشكّك؟ قال: فسكت ولم يقل لي شيئاً.

ثم التفت إليّ فقال لي: أنت هشام بن الحكم؟ فقلت: لا، قال: أمن جلسائه؟

* * * * *

without need of your heart (soul)?’ He replied: “No.” I said: “How can this be when they are quite sound and health?” He replied: “O my son! When the parts of the body doubt regarding anything which it smelt, tasted or heard, they refer it to the heart to remove the doubt and replace it with certainty.” Hishām said: ‘I said to him: “Has Allāh appointed the heart to remove the doubts of the body?” He replied: “Yes.” I asked: “The heart is necessary, otherwise the parts (of the body) cannot reach certainty.” He replied: “Yes.” I said: “O Abū Marwān! Allāh, the Blessed, the Sublime, did not leave the parts of the body without appointing a guide (Imām) for them so that they might verify the truth and reach certainty about what is doubted. How could He leave all His creatures in confusion, doubt and difference of opinion without appointing anyone as their guide (Imām), to whom they might refer their doubts and confusions, when He has given the parts of your body a guide to whom you can refer your doubts and confusions?” He was completely silent, and said nothing to me. After some time, he turned towards me and said: “Are you Hishām ibn al-Ḥakam?” I replied: “No.” He asked: “Are you one of his compan-

قلت : لا ، قال : فمن أين أنت ؟ قال : قلت : من أهل الكوفة قال : فأنت إذا هو ، ثم ضمّني إليه ، وأقعدني في مجلسه وزال عن مجلسه وما نطق حتى قمت ، قال : فضحك أبو عبد الله عليه السلام و قال : يا هشام من علمك هذا ؟ قلت : شيء أخذته منك وألفته ، فقال : هذا والله مكتوبٌ في صحف إبراهيم وموسى .

٤٣٣/٤ - علي بن إبراهيم ، عن أبيه ، عمّن ذكره ، عن يونس بن يعقوب قال : كنت عند أبي عبد الله عليه السلام فورد عليه رجلٌ من أهل الشام فقال : إني رجل صاحب كلام وفقه وفرائض وقد جئت لمناظرة أصحابك ، فقال أبو عبد الله عليه السلام : كلامك من كلام رسول الله ﷺ أو من عندك ؟ فقال : من كلام رسول الله ﷺ ومن عندي فقال أبو عبد الله عليه السلام : فأنت إذا شريك رسول الله ؟ قال : لا ، قال : فسمعت الوحي

* * * * *

ions?" I replied: "No." Then he said: "Where do you come from?" I replied: "I am of the people of Kūfah." He said: "Then you are surely he." Then he embraced me and vacated his seat for me. And then he kept silent until I got up." The narrator said: "Abū 'Abdillāh (p.b.u.h.) smiled and said: 'O Hishām! Who taught you this?' Hishām replied: 'It is something which I learnt from you and put together (in this way).' He said: 'By Allāh, this is written in the books of Ibrāhīm and Mūsā.'"

433 - 4. 'Alī ibn Ibrāhīm (-) his father (-) the person whom he mentioned that Yūnus ibn Ya'qūb said:

"I was in the presence of Abū 'Abdillāh (p.b.u.h.) when a person from Shām (Syria) came in to him and said: 'I am an expert in *kalām* (Islamic theology), *fiqh* (Islamic jurisprudence) and *farā'id* (the calculation of inheritance). I have come here to debate with your companions (students).' Abū 'Abdillāh (p.b.u.h.) asked him: 'Is what you will say from the Messenger of Allāh (p.b.u.h.a.h.p.) or from yourself?' He replied: 'Both - from the Messenger of Allāh (p.b.u.h.a.h.p.) and from myself.' Abū 'Abdillāh (p.b.u.h.) said: 'Then you are a partner with the Messenger of Allāh.' He said: 'No.' The Imām said: 'Have

عن الله عز وجل يخبرك؟ قال: لا، قال: فتجب طاعتك كما تجب طاعة رسول الله ﷺ؟ قال: لا، فالتفت أبو عبد الله عليه السلام إلي فقال: يا يونس بن يعقوب هذا قد خصم نفسه قبل أن يتكلم، ثم قال: يا يونس لو كنت تحسن الكلام كلمته، قال يونس: فيالها من حسرة، فقلت: جعلت فداك إنني سمعتك تنهى عن الكلام وتقول: ويل لأصحاب الكلام يقولون: هذا ينقاد وهذا لا ينقاد، وهذا ينساق وهذا لا ينساق، وهذا نعقله وهذا لانعقله، فقال أبو عبد الله عليه السلام: إنما قلت: فويل لهم إن تركوا ما أقول وذهبوا إلى ما يريدون

ثم قال لي: اخرج إلى الباب فانظر من ترى من المتكلمين فأدخله؟ قال: فأدخلت حمran بن أعين وكان يحسن الكلام، وأدخلت الأحول وكان يحسن الكلام وأدخلت هشام بن سالم وكان يحسن الكلام، وأدخلت قيس بن الماصر وكان عندي

* * * * *

you received any revelation from Allāh, to Whom belong Might and Majesty, which has informed you?’ He replied, ‘No.’ The Imām said: ‘Is obedience due to you in the same way as it is due to the Messenger of Allāh (p.b.u.h.a.h.p.)?’ He replied, ‘No.’ Abū ‘Abdillāh (p.b.u.h.) turned towards me and said: ‘O Yūnus ibn Ya‘qūb! This man has defeated himself before he has started to speak.’ Then the Imām said: ‘O Yūnus! If you had been a good debator, you would have debated with him.’” Yūnus said: “How great was my misfortune. I said: ‘May I be made your ransom! I have heard you forbidding disputation (in religion) and you say: “Woe unto the experts in disputation who say, ‘This is acceptable, this is not.’ This can be deduced (from that), this cannot be deduced (from that). This can be understood, that cannot.”’ Abū ‘Abdillāh (p.b.u.h.) said: ‘I have said: “Woe upon those who abandon what I (the Imām) have said and follow their own likings.”’ Then the Imām said to me: ‘Go to the door and look to see what debators there are, and bring them to me.’” He said: “So I brought Ḥumrān ibn A‘yan, who was a good debator, and al-Aḥwal, who was also a good debator. I also brought Hishām ibn Sālim, who

أحسنهم كلاماً ، وكان قد تعلّم الكلام من عليّ بن الحسين عليه السلام ، فلمّا استقرّ بنا بالمجلس - وكان أبو عبد الله عليه السلام قبل الحجّ يستقرّ أَيْاماً في جبل في طرف الحرم في فَاَزَةٍ له مضروبة - قال: فأخرج أبو عبد الله عليه السلام رأسه من فَاَزَتِهِ فَاِذَا هو ببيعير يخبُّ فقال: هشامُ وربّ الكعبة ، قال: فظننّا أنّ هشاماً رجلاً من ولد عقيل كان شديد المحبّة له . قال : فورد هشام بن الحكم وهو أوّل ما اختطّت لحيته ، وليس فينا إلّا من هو أكبر سنّاً منه ، قال : فوسّع له أبو عبد الله عليه السلام وقال : ناصرنا بقلبه ولسانه و يده ، ثمّ قال : يا حمران كَلِّم الرجل ، فكَلَّمه فظهر عليه حمران ، ثمّ قال: ياطاقي كَلِّمهُ فكَلَّمه فظهر عليه الأُحول ، ثمّ قال : يا هشام بن سالم كَلِّمهُ ، فتعارفا ، ثمّ قال

* * * * *

was a good debator too, and I also brought Qays (ibn) al-Māṣir who, to me, was the best debator among them. He had learnt this art from 'Alī ibn al-Ḥusayn (p.b.u.h.). It was the custom of Abū 'Abdillāh (p.b.u.h.) to camp before the *hajj* on a hill within the area of the *ḥaram* in a small tent set up for him. When we had all sat down, Abū 'Abdillāh (p.b.u.h.) put his head outside the tent, and saw a camel galloping towards him. He said: '(It is) Hishām, by the Lord of the Ka'bah.' ” (Yūnus) said: “We thought it was Hishām, one of the descendants of 'Aqil, for whom he (the Imām) had a great love.” (Yūnus) said: “Hishām ibn al-Ḥakam arrived, (a young man) whose beard had just begun to grow, and among us there was no one who was not older than he.” (Yūnus) said: “Abū 'Abdillāh (p.b.u.h.) made room for him, and said: 'He is our ally, with his heart, and tongue and his arms.' Then he said: 'O Ḥumrān! Debate with him (the person from Shām).' (Ḥumrān) started debating with him, and Ḥumrān prevailed over him. Then he (the Imām) said: 'O Ṭāqī! You too debate with him.' (Ṭāqī — a person from the Ṭāq al-Maḥāmīl, a place in Kūfah [a *ṭāq* is a covered arcade in a bazaar where there are a number of shops]. Abū Ja'far Muḥammad ibn Nu'mān al-Bajalī, famous as al-Aḥwal, was from here, and that is why he was called the “*mu'min* (believer) aṭ-Ṭāq” or “aṭ-Ṭāqī”) al-Aḥwal also debated with him and prevailed over him.

أبو عبد الله عليه السلام لقيس الماصر: كلمه فكلّمه فأقبل أبو عبد الله عليه السلام يضحك من كلامهما
مما قد أصاب الشاميّ.

فقال للشاميّ: كَلّم هذا الغلام — يعني هشام بن الحكم — فقال: نعم فقال له هشام:
يا غلام سلني في إمامة هذا، فغضب هشام حتى ارتعد ثم قال للشاميّ: يا هذا أربك
أنظر لخلقه أم خلقه لا أنفسهم؟ فقال الشاميّ: بل ربي أنظر لخلقه، قال: ففعل
بنظره لهم ما ذا؟ قال، أقام لهم حجة ودليلاً كيلا يتشتتوا أو يختلفوا، يتألفهم و
يقيم أودهم ويخبرهم بفرض ربهم، قال: فمن هو؟ قال: رسول الله صلى الله عليه وآله، قال
هشام: فبعد رسول الله صلى الله عليه وآله؟ قال: الكتاب والسنة، قال هشام: فهل نفعنا اليوم

* * * * *

Then he said: 'O Hishām ibn Sālim! You too debate with him.' They equalized in debate. Then Abū 'Abdillāh (p.b.u.h.) ordered Qays al-Māṣir: 'Debate with him.' He also debated with him. Abū 'Abdillāh (p.b.u.h.) understood and smiled at their debate, because of what befell the man from Shām. Then he said to the man from Shām: 'Debate with the boy.' i.e., Hishām ibn al-Ḥakam. He said: 'All right.' Then he said to Hishām: 'O boy! Question me regarding the Imāmate of this person.' Hishām became angered to the point of trembling and said to the man from Shām: 'O man! Does your Lord better understand about His creatures, or do the creatures better understand about themselves?' The man from Shām said: 'My Lord better understands about His creatures.' Hishām asked, 'What has He done for them as a result of His understanding?' The man from Shām replied: 'He has established His Proof and guidance for His creatures so that they may not scatter or quarrel with each other. This has united them with love and supported them, and informed them about what is required by their Lord.' Hishām said: 'Then who is he (this Proof)?' He replied: 'The Messenger of Allāh (p.b.u.h.a.h.p.).' Hishām said: 'And after the Messenger of Allāh (p.b.u.h.a.h.p.)?' He said: 'The Book and the *sunnah* (i.e., the Qur'ān and the sayings, practice and unspoken approval of the Prophet).' Hishām said: 'Have the Book and the *sunnah*

الكتاب والسنة في رفع الاختلاف عنا؟ قال الشامي^{هـ} : نعم ، قال : فلم اختلفنا أنا و أنت وصرت إلينا من الشام في مخالفتنا إياك؟ قال : فسكت الشامي^{هـ} ، فقال أبو عبد الله عليه السلام للشامي^{هـ} : ما لك لا تتكلم؟ قال الشامي : إن قلت : لم نختلف كذبت ، وإن قلت : إن الكتاب والسنة يرفعان عنا الاختلاف أبطلت ، لأنهما يحتملان الوجوه وإن قلت : قد اختلفنا وكل واحد منا يدعي الحق فلم ينفعنا إذن الكتاب والسنة إلا أن لي عليه هذه الحجة ، فقال أبو عبد الله عليه السلام : سلته تجده ملياً .

فقال الشامي^{هـ} : يا هذا من أنظر للخلق أربهم أو أنفسهم؟ فقال هشام : ربهم أنظر لهم منهم لأنفسهم ، فقال الشامي^{هـ} : فهل أقام لهم من يجمع لهم كلمتهم و يقيم أودهم ويخبرهم بحقهم من باطلهم؟ قال هشام : في وقت رسول الله صلى الله عليه وآله أو الساعة؟

* * * * *

profited us in removing our differences in these days?’ The man from Shām said: ‘Yes.’ He said: ‘Then why are there differences between us and you, and why have you travelled from Shām to us because of our differences?’ ” (Yūnus) said: “The man from Shām was silent. At this Abū ‘Abdillāh (p.b.u.h.) said to the man from Shām: ‘What has happened to you that you are not speaking?’ The man from Shām said: ‘If I said that we have differences, then I would be lying, and if I said that the Book and the *sunnah* has removed our differences, I would be speaking falsely, since these can have differences in interpretation. And if I admit that we have differed with each other, and that both of us claim to be truthful, then it will mean that the Book and the *sunnah* have not profited us. But I can make the same point against him (Hishām).’ Abū ‘Abdillāh (p.b.u.h.) said: ‘Ask him, you will find him ready (to answer).’ So the man from Shām said: ‘O man! who better understands about the creatures, their Lord or themselves?’ Hishām said: ‘Their Lord better understands about them than they themselves.’ The man from Shām said: ‘Has He appointed anyone to unite them in their speech, support them and inform them what is true and what is false (in their beliefs)?’ Hishām said: ‘At the time of the Messenger of Allāh (p.b.u.h.a.h.p.), or at this time?’ The man from

قال الشامي: في وقت رسول الله ﷺ و الساعة من؟ فقال هشام: هذا القاعد الذي تشد إليه الرحال، ويخبرنا بأخبار السماء [والأرض] وراثة عن أبي عن جد، قال الشامي: فكيف لي أن أعلم ذلك؟ قال هشام: سله عما بدا لك، قال الشامي، قطعت عندي فعلي السؤال.

فقال أبو عبد الله عليه السلام: يا شامي: أخبرك كيف كان سفرك؟ وكيف كان طريقك؟ كان كذا وكذا، فأقبل الشامي يقول: صدقت، أسلمت لله الساعة، فقال أبو عبد الله عليه السلام: بل آمنت بالله الساعة، إن الإسلام قبل الإيمان وعليه يتوارثون ويتناكحون، والإيمان عليه يثابون، فقال الشامي: صدقت فأنا الساعة أشهد أن لا إله إلا الله وأن محمداً رسول الله ﷺ وأنت وصي الأوصياء.

ثم التفت أبو عبد الله عليه السلام إلى حران، فقال: تجري الكلام على الأثر

* * * * *

Shām said: 'At the time of the Messenger of Allāh, it was the Messenger of Allāh, but who (is it) in these times?' Hishām said: 'It is this man, sitting down, to whom people travel, and who tells us the news of the heavens (and the earth) which is (his) heritage from his father and forefathers.' The man from Shām said: 'How am I to know this?' Hishām said: 'Ask him anything you want to.' The man from Shām said: 'You have destroyed all my excuses; now I must question him.' Abū 'Abdillāh (p.b.u.h.) said: 'O man from Shām! Shall I inform you how your journey was, and what route you took? It was like this. . . ' The man from Shām listened (carefully) to him and said: 'You are right. I surrender to Allāh right now.' Abū 'Abdillāh (p.b.u.h.) said: 'Rather, you (really) believe in Allāh now. Surrender (Islam) comes before belief (*īmān*). It is on the basis of Islam that one inherits and marries. And it is on the basis of *īmān* that one gains Divine rewards.' The man from Shām said: 'You are right. So now I bear witness that verily there is no god except Allāh, and that verily Muḥammad (p.b.u.h.a.h.p.) is the Messenger of Allāh, and that verily you are the successor of the successors (of the Holy Prophet).' Then Abū 'Abdillāh (p.b.u.h.)

فتصيب ؛ والتفت إلى هشام بن سالم ، فقال : تريد الأثر ولا تعرفه ، ثم التفت إلى الأحول ، فقال : قياس رواج ، تكسر باطلاً بباطل إلا أن باطلك أظهر ، ثم التفت إلى قيس الماصر ، فقال : تتكلم وأقرب ما تكون من الخبر عن رسول الله ﷺ أبعد ما تكون منه ، تمزج الحق مع الباطل وقليل الحق يكفي عن كثير الباطل ، أنت والأحول قفازان حاذقان ، قال يونس : فظننت والله أنك يقول لهشام قريباً مما قال لهما ، ثم قال : يا هشام لا تكاد تقع ، تلوي رجلك إذا هممت بالأرض طرت مثلك فليكن الناس ، فاتق الزلّة ، والشفاعة من ورائها إن شاء الله .
 ٥/٤٣٤ - عدة من أصحابنا ، عن أحمد بن محمد بن عيسى ، عن علي بن الحكم ، عن

* * * * *

turned towards Ḥumrān and said: 'You debate on the authority of the traditions and you act correctly.' Then he (the Imām) turned towards Hishām ibn Sālim and said: 'You intended (to debate) on the authority of the traditions but you do not know them.' Then he turned towards al-Aḥwal and said: 'You debate with agile and guileful analogy. You destroy what is incorrect with (another) incorrect (argument), but your incorrect (argument) is more triumphant.' Then he turned towards Qays al-Māṣir and said: 'You argue so that when you reach nearest to the (meaning of) traditions of the Messenger of Allāh (p.b.u.h.a.h.p.) you go furthest away from (the meaning of) them. You mix up what is correct with what is incorrect, but a little of what is correct suffices for a lot of what is incorrect. You and al-Aḥwal are very agile and skilful.' ” Yūnus said: “By Allāh, I thought that he would speak to Hishām in more or less the same way as to the previous two. But he said: ‘O Hishām! You never fall to the ground; when you drop near the ground, you soar up (once more). It is a man such as you who should debate with people. You must guard yourself against slips and errors. In the hereafter, there will be intercession (for you), if Allāh wills.’ ”

434-5. A group of our associates (-) Aḥmad ibn Muḥammad ibn ‘Īsā (-) ‘Alī ibn al-Ḥakam that Abān said:

أبان قال : أخبرني الآحول : أن زيد بن علي بن الحسين عليه السلام بعث إليه و هو مستخف قال : فأتينته فقال لي : يا أبا جعفر ما تقول إن طرقت طارقاً منّا أخرج معه ؟ قال : فقلت له : إن كان أباك أو أخاك ، خرجت معه ، قال : فقال لي : فأنا أريد أن أخرج أجاهد هؤلاء القوم فأخرج معي ، قال : قلت : لا ما أفعل جعلت فداك ، قال : فقال لي : أترغب بنفسك عني ؟ قال : قلت له : إنما هي نفس واحدة ، فإن كان الله في الأرض حجة فالمتخلف عنك ناج والخارج معك هالك وإن لا تكن لله حجة في الأرض فالمتخلف عنك و الخارج معك سواء .

قال : فقال لي : يا أبا جعفر كنت أجلس مع أبي على الخوان فيلقمني البضعة السمينة ويرد لي اللقمة الحارة حتى تبرد ، شفقة علي ، ولم يشفق علي من حر النار ، إذا أخبرك بالدين ولم يخبرني به ؟ فقلت له : جعلت فداك من شفقتك عليك

* * * * *

“al-Aḥwal informed me that when Zayd ibn ‘Alī ibn al-Ḥusayn (p.b.u.t.) was hiding, he sent for him. He (al-Aḥwal) said: ‘I went to him and he said: “O Abū Ja‘far! What would you say if someone from us knocked at your door, would you come out (and make a stand for us)?” I said to him: “If it were your father or your brother (al-Imām al-Bāqir – p.b.u.h.), I would come out with him.” He told me: “I have decided to come out and fight with these people (the Umayyids). You should also come out along with me.” I said: “No, I shall not do this, may I be made your ransom!” He said to me: “Do you hold your life dearer than you do me?” I replied to him: “I have only one life. But if there is any Proof from Allāh on earth, then, whoever waits behind you is saved, and whoever comes out with you is doomed. If there is no Proof from Allāh on earth, then the one who waits behind you and the one who comes out with you are the same.”’ He said: ‘He said to me: “O Abū Ja‘far! I am the person who used to sit with my father at meals, and out of concern for me he used to give me morsels of fatty (succulent) meat, and cool the hot morsels for me until they were cool. Was he not worried about the Fire for me, that he should teach you

من حرّ النار لم يخبرك ، خاف عليك أن لا تقبله فتدخل النار ، وأخبرني أنا ، فإن قبلت نجوت ، وإن لم أقبل لم يبال أن أدخل النار ، ثم قلت له : جعلت فداك أنتم أفضل أم الأنبياء ؟ قال : بل الأنبياء . قلت : يقول يعقوب ليعوسف « يا بني لا تقصص رؤياك على إخوتك فيكيدوا لك كيداً » لم لم يخبرهم حتى كانوا لا يكيدونه ولكن كنتمهم ذلك فكذا أبوك كنتمك لأنه خاف عليك ، قال : فقال : أما والله لئن قلت ذلك لقد حدّثني صاحبك بالمدينة أنني أقتل وأُصلب بالكناسة وأنّ عنده لصحيفة فيها قتلي وصلبي . فحججت فحدّثت أبا عبد الله عليه السلام بمقالة زيد وما قلت له ، فقال لي : أخذته

١ - يوسف ، ٥/١٢

* * * * *

about the religion (i.e., that part of it concerning obedience to the Imām, and that I must not make a stand without the order of the Imām) but not teach me about it?” I said to him: “May I be made your ransom! He did not teach you out of his concern about the Fire for you, for he feared that you would not accept it and would enter the Fire. He informed me that if I accepted it (the religion) I would be saved, but he was not worried that, if I did not accept it, I would enter the Fire.” Then I told him: “May I be made your ransom! Are you more excellent, or the prophets?” He said: “Surely, the prophets.” I said: “Ya‘qūb told Yūsuf: ‘O my son! Relate not your vision to thy brothers, lest they devise against thee’ (Yūsuf, 12:5). Why did Ya‘qūb not tell his other sons about it, so that they should not plot against him? But he preferred to hide it from them. In the same way your father hid it from you (that you should not make a stand independent of the Imām), since he was worried for you.” He said: “By Allāh, since you have told me this, (then you should know) that your master (al-Imām aṣ-Ṣādiq – p.b.u.h.) himself informed me at Medina that I shall be murdered and crucified at Kunāsah (a place in Kūfah, Iraq), and that he has a paper (a scroll) with him in which my murder and crucification are (written).” I then went on ḥajj, and informed

من بين يديه ومن خلفه وعن يمينه وعن شماله ومن فوق رأسه ومن تحت قدميه ، ولم
تترك له مسلكاً يسلكه .

* * * * *

* * * * *

Abū ‘Abdillāh (p.b.u.h.) of what Zayd had said, and what I had said to him. He said to me: “You have trapped him from in front of him, from behind him, on his right and his left, over his head and under his feet, and left him no way out.”¹

1. al-‘Allāmah al-Majlisi wrote: “There are various traditions about Zayd (79/698 – 122/740). He rose up against the Umayyids and was killed in Kūfah. The Zaydiyyah are named after him). Some of them show that he claimed the Imāmate for himself. (. . .) Many of them say that he claimed that the Imām was the person from the Āl (the progeny) of Muḥammad (p.b.u.h.a. h.p.) who is accepted by the people. His aim was to rid Islam of unbelievers, and return the leadership to its rightful owners. It is said that al-Imām aṣ-Ṣādiq (p.b.u.h.) secretly permitted Zayd to rise up, but denied this through *taqiyaḥ* (dissimulation), but this is unlikely to be true. It is also said that the *jihād* of Zayd was in defence against evil deeds on the part of the enemies of al-Imām aṣ-Ṣādiq (p.b.u.h.) and the *Ahlu ’l-bayt* (the Household of the Holy Prophet). It is also said that he rose up like the soldiers of Islam may do in the time of the occultation of the Imām when they fight on the borders of Islam with unbelievers to protect Islam from bad effects from them (not to conquer them); or like an individual who fights to defend himself, his household and his possessions. It is said that he left his ideas vague so that those who did not agree with him would not leave him, and so that his supporters would not fight with them. The last four opinions (about Zayd) are considered preferable to the first one.” (*Mir’ātu ’l-‘uqūl*, vol.2, p.278)

ash-Shaykh al-Mufid, Abū ‘Abdillāh Muḥammad ibn Muḥammad ibn an-Nu‘mān al-Baghdādī (336/947-8 – 413/1022), says about Zayd viz-a-viz the Imāmate: “After al-Imām al-Bāqir (p.b.u.h.), Zayd was the most eminent and excellent of his brothers. He was a (true) worshipper, pious, well-versed (in religion), generous, courageous; he rose up with the sword to bid to good and to forbid evil.” (*al-Irshād*, p.520)

﴿ باب طبقات الانبياء والرسل والائمة ﷺ ﴾

١/٤٣٥ - محمد بن يحيى ، عن أحمد بن محمد ، عن أبي يحيى الواسطي ، عن هشام بن سالم ؛
ودرست بن أبي منصور، عنه قال : قال أبو عبد الله ﷺ : الأنبياء والمرسلون على أربع
طبقات : فنبىٌ منبأٌ في نفسه لا يعدو غيرها ، ونبىٌ يرى في النوم و يسمع الصوت
ولا يعاينه في اليقظة، ولم يبعث إلى أحدٍ عليه إمامٌ مثل ما كان إبراهيم على لوط عليهما السلام، ونبىٌ

* * * * *

CHAPTER 2

CONCERNING THE DEGREES OF THE PROPHETS (NABĪ), THE MESSENGER (RASŪL) AND THE IMĀMS, PEACE BE UPON THEM

435-1. Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad (—)
Abū Yaḥyā al-Wāsiṭī that Hishām ibn Sālīm said, and that Durust ibn
Abi Mansūr said that he said:

“Abū ‘Abdillāh (p.b.u.h.) said: ‘The prophets and the messengers
are in four degrees: the prophet who prophesies within himself — he
does not have (any of the faculties mentioned below) except this; the
prophet who sees (the one who orders him) in his dream and hears the
voice but does not see him while he is awake — he is not sent to any-
one, and over him there is a leader as Ibrāhīm (Abraham) was over Lūṭ
(Lot) (p.b.u.t.)¹; the prophet who sees in his dream, and hears the

1. This ḥadīth is weak, as al-‘Allāmah al-Majlisī pointed out (*Mir’ātu ‘l-‘uqūl*,
vol.2, p.280), and the example of Ibrāhīm and Lūṭ may possibly only apply

يرى في منامه ويسمع الصوت ويعاين الملك، وقد أُرسل إلى طائفة قَلَّوا أو كَثُرُوا ، كيونس قال الله ليونس : « وأرسلناه إلى مائة ألف أو يزيدون ٢ » قال : يزيدون : ثلاثين ألفاً وعليه إمامٌ ، والذي يرى في نومه ويسمع الصوت ويعاين في اليقظة وهو إمامٌ مثل أولي العزم وقد كان إبراهيم عليه السلام نبياً وليس بإمام حتى قال الله : « إني جاعلك للناس إماماً قال : ومن ذريتي فقال الله ولا ينال عهدي الظالمين ٣ » من عبد صنماً أو وثناً لا يكون إماماً .

٣- البقرة، ١٢٤/٢

٢- الصافات، ١٤٧/٣٧

* * * * *

voice, and sees the angel — he is sent as a messenger to a group, small or big, as was Yūnus (p.b.u.h.) — Allāh says regarding Yūnus: *And we sent him to a hundred thousand or more* (aṣ-Ṣāffāt, 37:147) — the Imām said the word “more” here means thirty thousand — ‘such a prophet has an Imām over him; and he who sees in his dream and hears the voice and sees (the angel) while awake — he is himself an Imām like the *ulu’l-‘azm*. Ibrāhīm (p.b.u.h.) was merely a prophet first and was not an Imām, till Allāh the Almighty, said (to him): “Behold, I make you an Imām for the people.” Said he: “And of my seed?” — then Allāh said: “My covenant shall not reach the evil-doers.” (al-Baqarah, 2:124). Hence whoever has ever worshipped something with human form (*ṣanam*) or without (*wathan*) cannot be an Imām.’ ”

to the last of the listed attributes of this degree of prophet, i.e., to a prophet who, in his own time, has a messenger as leader over him. Here, since Ibrāhīm was one of the *ulu’l-‘azm* (those whose message is for the whole of mankind, particularly in their own time) he automatically had precedence over Lūṭ. The narrator, Abū Yahyā al-Wāsiṭī (Suhayl ibn Ziyād), was not one of those who never made any mistakes in the hearing, memorizing and relating of ḥadīth. (*Jāmi’u ṭ-ruwāt*, vol.1, p.394; vol.2, p.425), and we cannot rely on the veracity of his narration, because Lūṭ was one of the messengers (aṣ-Ṣāffāt, 37:133) and he saw the angle while awake (Hūd, 11:77,81; al-‘Ankabūt, 29:33).

٢/٤٣٦ - محمد بن الحسن ، عمن ذكره ، عن محمد بن خالد ، عن محمد بن سنان ، عن زيد الشحام قال : سمعت أبا عبد الله عليه السلام يقول : إن الله تبارك وتعالى اتخذ إبراهيم عبداً قبل أن يتخذه نبياً وإن الله اتخذته نبياً قبل أن يتخذه رسولا وإن الله اتخذته رسولا قبل أن يتخذه خليلاً وإن الله اتخذته خليلاً قبل أن يجعله إماماً ، فلم يجمع له الأشياء قال : « إنني جاعلك للناس إماماً » قال : فمن عظمها في عين إبراهيم قال : « ومن ذريتي » قال : لا ينال عهدي الظالمين ^٤ قال : لا يكون السفیه إمام التقي .
 ٣/٤٣٧ - عدة من أصحابنا ، عن أحمد بن محمد ، عن محمد بن يحيى الخثعمي ، عن هشام عن ابن أبي يعفور قال : سمعت أبا عبد الله عليه السلام يقول : سادة النبيين والمرسلين خمسة

٤- البقرة ، ١٢٤/٢

* * * * *

436 - 2. Muḥammad ibn al-Ḥasan (-) the person whom he mentioned (-) Muḥammad ibn Khālīd (-) Muḥammad ibn Sinān that Zayd ash-Shaḥḥām said:

“I heard Abū ‘Abdillāh (p.b.u.h.) say: ‘Verily, Allāh, the Blessed, the Sublime, took Ibrāhīm (p.b.u.h.) as His slave before He took him as a prophet. And verily Allāh took him as His prophet before He took him as a messenger. And Allāh took him as His messenger before he made him a confident (*khalīl*). Allāh took him as a confident before He appointed him as an Imām. When He had brought all these things together in him: He (Allāh) said: “Behold, I make you an Imām for the people.”’ The Imām said: ‘Since this was something very great in the eyes of Ibrāhīm: he said: “And of my seed?” He (Allāh) said: “My covenant shall not reach the evil-doers” (al-Baqarah, 2:124).’ The Imām said: ‘A stupid person cannot be the Imām of a pious man.’”

437 - 3. A group of our associates (-) Aḥmad ibn Muḥammad (-) Muḥammad ibn Yaḥyā al-Kath‘amī (-) Hishām that Ibn Abi Ya‘fūr said:

“I heard Abū ‘Abdillāh (p.b.u.h.) say: ‘The chiefs of the prophets and messengers were five. These are the *ulu’l-‘azm* among all the

وهم أولو العزم من الرسل وعليهم دارت الرحي : نوح وإبراهيم وموسى وعيسى
ومحمد صلى الله عليه وآله وعلى جميع الأنبياء .

٤٣٨/٤ - علي بن محمد ، عن سهل بن زياد ، عن محمد بن الحسين ، عن إسحاق بن
عبد العزيز أبي السفاتج ، عن جابر ، عن أبي جعفر عليه السلام قال : سمعته يقول : إن الله
اتخذ إبراهيم عبداً قبل أن يتخذه نبياً واتخذه نبياً قبل أن يتخذه رسولاً واتخذه
رسولاً قبل أن يتخذه خليلاً واتخذه خليلاً قبل أن يتخذه إماماً فلما جمع له هذه
الأشياء - وقبض يده - قال له : يا إبراهيم إني جاعلك للناس إماماً ، فمن عظمها في
عين إبراهيم عليه السلام قال ، يا رب ومن ذريتي ، قال : لا ينال عهدي الظالمين .

* * * * *

٥- البقرة ٢٠/١٢٤

* * * * *

messengers. The mill-stone (of the message) revolves around them. They are: Nūḥ, Ibrāhīm, Mūsā, 'Īsā and Muḥammad – may Allāh be Merciful to him and his progeny, and to all prophets.’ ”

438 – 4. 'Alī ibn Muḥammad (–) Sahl ibn Ziyād (–) Muḥammad ibn al-Ḥusayn (–) Ishāq ibn 'Abd al-'Azīz Abu 's-Safātij that Jābir said:

“I heard Abū Ja'far (p.b.u.h.) say: 'Allāh took Ibrāhīm as His slave before He took him as a prophet. And He took him as a prophet before He took him as a messenger. He took him as a messenger before He took him as a confident (*khalīl*). He took him as a confident before He made him an Imām. When He had brought all these things together in him,' – he (the Imām) closed his fist (to show this) – 'He (Allāh) said to him: O Ibrāhīm! “*I make you an Imām for the people.*” Since this was something very great in the eyes of Ibrāhīm, he said: O my Lord! “*And of my seed?*” He (Allāh) said: “*My covenant shall not reach the evil-doers*” (al-Baqarah, 2:124).’ ”

(An explanatory note for this chapter will be found at the end of the next chapter).

* * * * *

﴿ باب ﴾

﴿ الفرق بين الرسول و النبي والمحدث ﴾

١/٤٣٩ - عدة من أصحابنا ، عن أحمد بن محمد ، عن أحمد بن محمد بن أبي نصر ، عن ثعلبة بن ميمون ، عن زرارة قال : سألت أبا جعفر عليه السلام عن قول الله عز وجل : «وكان رسولا نبيا» ما الرسول وما النبي ؟ قال : النبي الذي يرى في منامه ويسمع الصوت ولا يعاين الملك ، والرسول الذي يسمع الصوت ويرى في المنام ويعاين الملك ، قلت : الا ما منزلته ؟ قال : يسمع الصوت ولا يرى ولا يعاين الملك ، ثم تلا هذه الآية :

٦ - مريم ، ١٩/٥٤

* * * * *

CHAPTER 3

CONCERNING THE DIFFERENCE BETWEEN A MESSENGER,
A PROPHET AND SOMEONE WHO IS TOLD (MUHADDATH)

439-1. A group of our associates (-) Ahmad ibn Muhammad (-) Ahmad ibn Muhammad ibn Abi Nasr (-) Tha'labah ibn Maymun that Zurarah said:

"I asked Abū Ja'far (p.b.u.h.) about the words of Allāh: *And he was a messenger, a prophet* (Maryam, 19:54). 'What is a messenger and what is a prophet?' He said: 'A prophet is one who sees (the angel) while asleep, and hears him but does not see the angel (while awake). A messenger is one who hears the voice (while awake) and sees while asleep, and also sees the angel with his eyes.' I said: 'What is the station

«وما أرسلنا من قبلك من رسول ولا نبي ولا محدث

٢/٤٤٠ - علي بن إبراهيم ، عن أبيه ، عن إسماعيل بن مرار قال : كتب الحسن بن العباس المعروف إلى الرضا عليه السلام : جعلت فداك أخبرني ما الفرق بين الرسول والنبي والإمام ؟ قال : الفرق بين الرسول والنبي والإمام أن الرسول الذي ينزل عليه جبريل فيراه ويسمع كلامه وينزل عليه الوحي وربما رأى في منامه نحو رؤيا إبراهيم عليه السلام ، والنبي ربما سمع الكلام وربما رأى الشخص ولم يسمع والامام هو الذي يسمع الكلام ولا يرى الشخص .

٧- الحج ، ٢٢/٥٢

* * * * *

of an Imâm?’ He said: ‘An Imâm is one who hears the angel’s voice but neither sees the angel (while asleep) nor sees (him) with his eyes.’ Then he recited this verse: *We sent not ever any messenger or prophet before thee* (al-Hajj, 22:52) nor any person who was told (*muḥaddath*).’ ” [For explanation see end of the chapter].

440-2. ‘Alī ibn Ibrāhīm (—) his father that Ismā‘il ibn Marrār said:

“al-Ḥasan ibn al-‘Abbās al-Ma‘rūfī wrote to ar-Riḍā (p.b.u.h.): ‘May I be made your ransom! Tell me what is the difference between a messenger, a prophet and an Imām.’ ” He (who narrated from Ismā‘il) said (I am not sure whether Ismā‘il said): “He (the Imām) wrote” or “He said: ‘The difference between a messenger, a prophet and an Imām is that a messenger is one to whom Jibrīl descends; he sees him, hears his speech and on him descends the revelation; possibly he sees while asleep as with the dream of Ibrāhīm (p.b.u.h.). (See Qur’ān, aṣ-Ṣāffāt, 37:103: “My son, I see in a dream that I shall sacrifice thee; consider, what thinkest thou?” He said: “My father, do as thou art bidden.”) A prophet is one who possibly either hears the speech, or sees the person without hearing. But an Imām is one who hears the speech but does not see the person.’ ”

٣/٤٤١ - محمد بن يحيى ، عن أحمد بن محمد ، عن الحسن بن محبوب ، عن الأحول قال سألت أبا جعفر عليه السلام عن الرسول والنبى والمحدث ، قال : الرسول الذى يأتيه جبرئيل قبلاً فيراه ويكلمه فهذا الرسول ، وأما النبى فهو الذى يرى فى منامه نحو رؤيا إبراهيم ونحو ما كان رأى رسول الله صلى الله عليه وآله من أسباب النبوة قبل الوحي حتى أتاه جبرئيل عليه السلام من عند الله بالرسالة و كان محمد صلى الله عليه وآله حين جمع له النبوة وجاءته الرسالة من عند الله يجيئه بها جبرئيل ويكلمه بها قبلاً ، ومن الأنبياء من جمع له النبوة ويرى فى منامه ويأتيه الروح ويكلمه ويحدثه ، من غير أن يكون يرى فى اليقظة ، وأما المحدث فهو الذى يحدث فيسمع ، ولا يعاين ولا يرى فى منامه .

٤/٤٤٢ - أحمد بن محمد ، ومحمد بن يحيى ، عن محمد بن الحسين ، عن علي بن حسان

* * * * *

441-3. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) al-Ḥasan ibn Maḥbūb that al-Aḥwal said:

“I asked Abū Ja‘far (p.b.u.h.) about messengers, prophets and those who are told (*muḥaddath*). He said: ‘A messenger is one before whom Jibril comes; he (the messenger) sees him and he (Jibril) speaks with him; such is a messenger. A prophet is one who sees in his dream as with the dream of Ibrāhīm (p.b.u.h.), and as was the seeing of the Messenger of Allāh (p.b.u.h.a.h.p.) as the vehicle of the prophethood before the revelation, until Jibril (p.b.u.h.) came to him from Allāh with the message; when the prophethood was brought together in Muḥammad (p.b.u.h.a.h.p.) and the message came from Allāh to him, it was Jibril who came to him with the message and spoke to him with it (the message) from in front (of him). Among the prophets were (one or) several in whom prophethood was brought together; and they saw, and Rūḥ (the Spirit) came to them and spoke to them all in their dreams without their seeing (it) when awake. One who is told (*muḥaddath*) is one who is spoken to and who hears but he does not see with the eyes or sees in his dreams.’ ”

442-4. Aḥmad ibn Muḥammad and Muḥammad ibn Yaḥyā (-)

عن ابن فضال ، عن علي بن يعقوب الهاشمي ، عن مروان بن مسلم ، عن بريد، عن أبي جعفر وأبي عبد الله عليهما السلام في قوله عز وجل : «وما أرسلنا من قبلك من رسول ولا نبي» (ولاحدث) قلت : جعلت فداك ليست هذه قراءة ما في الرسول والنبي والمحدث؟ قال : الرسول الذي يظهر له الملك فيكلمه و النبي هو الذي يرى في منامه وربما اجتمعت النبوة والرسالة لواحد والمحدث الذي يسمع الصوت ولا يرى الصورة، قال: قلت : أصلحك الله كيف يعلم أن الذي رأى في النوم حق ، وأنه من الملك ؟ قال : يوفق لذلك حتى يعرفه ، لقد ختم الله بكتابكم الكتب وختم بنبيكم الأنبياء .

* * * * *

٨- الحج ، ٥٢/٢٢

* * * * *

Muhammad ibn al-Husayn (—) ‘Ali ibn al-Hassān (—) Ibn Faddāl (—) ‘Ali ibn Ya‘qūb al-Hāshimī (—) Marwān ibn Muslim (—) Burayd (—) Abū Ja‘far and Abū ‘Abdillāh (p.b.u.t.) about His saying, to Whom belong Might and Majesty: ‘*We sent not ever any messenger or prophet before thee*’ (al-Hajj, 22:52) nor any person who was told, that:

“I (Burayd) said: ‘May I be made your ransom! This is not the way of our reading. What is a messenger, a prophet and one who is told (*muḥaddath*)?’ He said: ‘A messenger is one to whom the angel appears and speaks. A prophet is one who sees in his dream. Possibly the prophethood and the messengership is combined in a single person. The *muḥaddath* is the one who hears the voice of the angel but does not see his person.’ I said: ‘May Allāh make things right for you! How is he to know that what has he seen in his dream is the truth and that it is from the angel?’ He said: ‘He is directed in the right way until he knows it (with certainty). Allāh has surely set a seal on the books with your Book, and on the prophets with your Prophet.’”

NOTE: In this and the preceding chapter there are some points which need to be explained:—

1) Concerning the meaning of *nabī* (prophet) and *rasūl* (messenger) there are two ways of approach. The first concerns the meaning

of the reality of *nubuwwah* (prophethood) and *risālah* (messengership), and the second concerns the means by which the person performs his function as *nabī* or *rasūl* (i.e., by revelation, communication with the angel, etc.). As regards the first approach, *nabī*, especially as it appears in the Qur'ān, is a person to whom a *sharī'ah* (a Divine order) descends, whether it be concerned with beliefs or with practical activities, without the intermediary of another human being. This is the fundamental of *nubuwwah*, but the *nabī* may also be informed of other things. The descent of the *sharī'ah* may be direct, or through the intermediary of the angel. If the *sharī'ah* which the *nabī* brings concerns people other than himself, whether it be for both him and the people or only for the people, he is a *rasūl*, but if it concerns only himself, he remains only a *nabī*. Thus every *rasūl* is a *nabī*, whereas not all *anbiyā'* (prophets) are *rasul* (messengers). Also every *nabī* in the Qur'ān who is mentioned together with an *ummah* (people) is a *rasūl*.

It thus happens that the prophets in the Qur'ān are sometimes called *nabī* and sometimes *rasūl*, and sometimes both attributes are given to the same person in the same verse, for example:

- * *And mention in the Book Mūsā; he was devoted, and he was a rasūl (messenger), a nabī (prophet) (Maryam, 19:51).*
- * *And mention in the Book of Ismā'il; he was true to his promise, and he was a rasūl, and a nabī (Maryam, 19:54).*

especially for Muḥammad (p.b.u.h.a.h.p.), for whom both attributes were mentioned together, for example:

- * *Muḥammad is not the father of any one of your men, but the rasūl of Allāh, and the Seal (khātam) of the anbiyā' (al-Aḥzāb, 33:40); (also see al-'Arāf, 7:157–8).*

An evident proof that the meanings of *rasūl* and *nabī* are different is given in the *āyah* mentioned in *ḥadīth* no.439. The above-mentioned *āyah* from *al-Aḥzāb* is also a proof, for it mentions both *rasūl* and *nabī*, but speaks of the Seal of the *anbiyā'*, which thus also includes any *rasūl*.

It must be noted that the word *rasūl* is also used in the Qur'ān to mean an angel who issues a command at the will of Allāh, for example:

Allāh chooses of the angels rasul, and of mankind (al-Ḥajj, 22:

75).

There are many such references to angels, which we give without quoting: 6:61; 7:37; 11:69, 77 and 81; 15:57 and 61; 19:19; 29:31 and 33; 51:31. However, *nabī* is not used for angels, because *nabī* can only refer to a human being.

The Qur'an gives much evidence to show that a human being cannot have knowledge of Allāh through his senses, for example:

- * *It belongs not to any human that Allāh should speak to him, except by revelation, or from behind a veil, or that he should send a rasūl and he reveal whatsoever He will, by His leave; surely He is All-high, All-wise* (ash-Shūrā, 42:51).

The *aḥādīth* (traditions) of chapters 2 and 3 explain the means by which Allāh communicates with others.

Allāh's *wahy* (revelation) is not confined only to *anbiyā'*, nor is the speaking of angels confined to them, for example:

- * *So We revealed to the mother of Mūsā, "Suckle him . . ."* (al-Qaṣaṣ, 28:7).
- * *And the Lord revealed unto the bees, saying, "Take unto yourselves of the mountains . . ."* (an-Nahl, 16:68).
- * *And when the angels said: "O Maryam! Allāh has choosen thee, and purified thee"* (Āl 'Imrān, 3:42).
- * *When the angels said: "O Maryam! Allāh gives thee good tidings of a word from Him . . ."* (ibid., 45).

The previous *aḥādīth*, especially no.439, give clear indications that, as we have said, revelation or the speaking of angels is not confined to *anbiyā'*.

2) The meaning of Imām is a person who is a leader and a guide, to whom obedience is due and whom people follow. The word is used in the Qur'an in the singular and in the plural (*a'immaḥ*). It gives clear evidence that, just as every *ummaḥ* (people) has a *rasūl*, so also it has an Imām, for example:

- * *Every ummaḥ has its rasūl* (Yūnus, 10:47).
- * *On the day when We shall call every man through his Imām* (al-Isrā', 17:71).

The Qur'an has divided *a'immaḥ* into the Imāms of true guidance (*imām ḥudā*) and the Imāms of false guidance (*imām ḍalālah*). The Imāms of true guidance can be *anbiyā'*: for example the Qur'an

mentions Ibrāhīm, Ishāq, Ya'qūb and others, and then follows by saying:

And every one made We righteous and appointed them to be a'immaḥ guiding by Our command, and We revealed to them the doing of good deeds (al-Anbiyā', 21:73). (See also as-Sajdah, 32:34).

Sometimes Imām means a Book which Allāh has sent down, for example:

* *And before him is the Book of Mūsā as an Imām and a mercy. (Hūd, 11:17 and al-Aḥqāf, 46:12)*

Sometimes a person may be an Imām of true guidance from Allāh without being a *nabī*, as the case of our Imāms (p.b.u.t.).

However, as regards Imāms of false guidance, they also have been mentioned in the Qur'ān as Imāms, for example:

* *And We appointed them a'immaḥ, calling to the Fire (al-Qaṣaṣ, 28:41).*

* *Then fight the a'immaḥ of unbelief (at-Tawbah, 9:12).*

3) The word "*muḥaddath*" comes in the *aḥādīth* of chapter 3, and is also mentioned in chapters 53 and 54 following. So that there may be no misunderstanding concerning this word, we shall give an explanation as follows:

a) There is no dispute in Islam that the Seal of the *anbiyā'*, Muḥammad (p.b.u.h.a.h.p.), was the last *nabī* and that after him there will be no further *sharī'ah* or Book, and this is clearly explained in *ḥadīth* no.442. However, it is not impossible that Allāh may choose one of His sincere slaves for a kind of inspiration (*ilhām*), or He may send an angel to communicate with him, either by sight or by sound, asleep or awake. In the previous and the subsequent *aḥādīth*, one thing is clearly stated, and it is that the Imāms took their *sharī'ah* from Muḥammad (p.b.u.h.a.h.p.), and that it was only in other respects that they received inspiration from Allāh.

b) In the *aḥādīth* which refer to the *āyah* of *sūrah* of *al-Ḥajj* (as in no.442), the word "*muḥaddath*" is added. This word is not especially used by Shi'ahs, but also by our Sunni brothers. In a sound tradition (*isnād ṣaḥīḥ*) it is related from 'Abdullāh ibn 'Abbās that he recited this *āyah* from *al-Ḥajj* in exactly the same way, i.e., with *muḥaddath* added. (al-Bukhārī, *aṣ-Ṣaḥīḥ*, vol.v, p.15; Ibn Abi Dāwūd, *al-Maṣāḥif*,

p.75; al-Qurṭubī, *al-Jāmi' li aḥkām al-Qur'ān*, vol.2, pp.79 – 80; at-Ṭaḥāwī, *Mushkilu 'l-āthār*, vol.2, p.259; al-Bājī, *al-Mu'taṣar*, vol.2, p.298; Ibn Ḥajar al-'Asqalānī, *Faṭḥu 'l-bārī*, vol.8, p.51; al-'Aynī, *'Umdatul 'l-qārī*, vol.16, p.199; al-Qaṣṭalānī, *Irshādu 's-sārī*, vol.6, p.103; as-Suyūṭī, *ad-Durru 'l-manthūr*, vol.4, p.366; al-Alūsī, *Ruḥu 'l-ma'ānī*, vol.18, p.186; ash-Shawkānī, *Faṭḥu 'l-qadīr*, vol.3, p.463).

It should be noted that the extra words in this *āyah* do not constitute part of the text of the Qur'ān, though they are related from the Prophet who received them from Allāh; but it is not necessary that everything which Allāh sends down to His Prophet and which he relates should be part of the Qur'ān, and it may even be something added immediately by the Prophet by way of commentary on the revelation. In this respect, it should be observed that the *ḥadīth qudsī* (Divine saying) in which Allāh speaks directly through the Prophet in the first person and which are accepted by all Muslims are definitely not part of the Qur'ān. A more complete explanation of this matter will be given later on.

c) It is narrated from Abū Hurayrah and 'Ā'ishah in the basic books of *ḥadīth* of our Sunnī brothers that the Messenger of Allāh (p.b. u.h.a.h.p.) said:

Verily, among the nations before your time there have been *muḥaddathūn*, and if there is one among my people it is . . .

Verily, among the Banū Isrā'īl before your time there have been men who have been spoken to (*rijālun yukallamūn*) who were not *anbiyā'*, and if there is one among my people it is . . . (al-Bukhārī, *aṣ-Ṣaḥīḥ*, vol.4, p.211; vol.5, p.15 [also see its commentaries: Ibn Ḥajar, *Faṭḥu 'l-bārī*, vol.7, p.324 and vol.8, pp.49 – 51, al-'Aynī, *Umdatul 'l-qārī*, vol.16, pp.55, 198 – 199; al-Qaṣṭalānī, *Irshādu 's-sārī*, vol.6, p.103]; Muslim, *aṣ-Ṣaḥīḥ*, vol.7, p.115 [also see its commentaries: an-Nawāwī, vol.15, p.166; al-Ābī, vol.6, pp.203 – 205]; at-Tirmidhī, *al-Jāmi'u 's-ṣaḥīḥ*, vol.5, p.622 [also see its commentaries: Ibn al-'Arabī, *Ārīḍah al-aḥwadhī*, vol.13, pp.149 – 150; al-Mubārak'fūrī, *Tuḥfah al-aḥwadhī*, vol.10, pp.182 – 183]; Aḥmad ibn Ḥanbal, *al-Musnad*, vol.6, pp.55. See also other books of *aḥādīth* and biographies).

The name of one of the companions of the Messenger is given, but we have omitted it because his being a *muḥaddath* is not confirmed

by the Shi'ahs. (Concerning the opinion of the Shi'ahs see al-Amini, *al-Ghadir*, vol. 5, pp. 42–54; vol. 8, pp. 90–91). It is mentioned in the commentaries that the meaning of *muḥaddath* here is a person who is Divinely inspired, who meets the angels and is spoken to by them, and who is informed of the unseen (*ghayb*) both at the present time and in the future, and the companion who is mentioned in these *aḥādīth* had these attributes.

d) 'Imrān ibn al-Ḥusayn al-Khuzā'i (— 52/672), one of the companions of the Messenger of Allāh (p.b.u.h.a.h.p.), said:

I was greeted (by the angels) until (the time) I was treated by fire, by the order of 'Ubaydullāh ibn Ziyād, and then it (the greeting) was stopped. When I was cured, it (the greeting) was resumed.

It is known from what has been related about him that he was visited by the angels, greeted by them, shook hands with them and saw them, only being left by them for this brief period, after which they returned to him till the end of his life. (see Muslim, vol. 4, pp. 47–48 [and its commentaries: an-Nawawī, vol. 8, p. 206, al-Ābī and as-Sanūsī, vol. 3, p. 361]; Aḥmad ibn Ḥanbal, vol. 4, pp. 427, 428; ad-Dārimī, *as-Sunan*, vol. 2, p. 305; al-Ḥākim, *al-Mustadrak*, vol. 3, p. 472; Ibn Sa'd, *aṭ-Ṭabaqāt*, vol. 7, part 1, p. 6; Ibn 'Abd al-Barr, *al-Istī'āb*, vol. 3, p. 1208; Ibn al-Athīr, *Usdu 'l-ghābah*, vol. 4, p. 138 and *Jāmi'u 'l-uṣūl*, vol. 7, p. 551; Ibn Ḥajar, *al-Iṣābah*, vol. 3, pp. 26–27; *Tahdhību 't-tahdhīb*, vol. 8, p. 126 and *Fathu 'l-bārī*, vol. 12, p. 261; al-Qaṣṭalānī, *Sharḥ al-mawāhib*, vol. 7, p. 133. See also other books of *aḥādīth*, biographies and histories).

The conclusion from this is that the existence of *muḥaddathūn* is a matter attested by all Muslims and that it is not something contrary to the fundamentals of Islam. It also shows that such people are not *anbiyā'* and that they did not have any *sharī'ah* brought down to them from Allāh. It is not a question here of confirming or refuting the truth of the above narrative or any others on this subject, but merely a question of showing that the matter of *muḥaddathūn* is agreed on by all Muslims.

* * * * *

﴿ بَاب ﴾

﴿أَنَّ الْحُجَّةَ لَا تَقُومُ لِلَّهِ عَلَى خَلْقِهِ إِلَّا بِإِمَامٍ﴾

١/٤٤٣ - مُحَمَّدُ بْنُ يَحْيَى الْعَطَّارُ ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى ، عَنْ ابْنِ أَبِي عَمِيرٍ ، عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ ، عَنْ دَاوُدَ الرَّقِئِيِّ ، عَنْ الْعَبْدِ الصَّالِحِ عَلَيْهِ السَّلَامُ قَالَ : إِنَّ الْحُجَّةَ لَا تَقُومُ لِلَّهِ عَلَى خَلْقِهِ إِلَّا بِإِمَامٍ حَتَّى يُعْرَفَ .

٢/٤٤٤ - الْحُسَيْنُ بْنُ مُحَمَّدٍ ، عَنْ مَعْلَى بْنِ مُحَمَّدٍ ، عَنْ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ . قَالَ : سَمِعْتُ الرِّضَا عَلَيْهِ السَّلَامُ يَقُولُ : إِنَّ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ : إِنَّ الْحُجَّةَ لَا تَقُومُ لِلَّهِ عَزَّ وَجَلَّ عَلَى خَلْقِهِ إِلَّا بِإِمَامٍ حَتَّى يُعْرَفَ .

* * * * *

CHAPTER 4

CONCERNING THE FACT THAT NO DIVINE PROOF
HAS BEEN ESTABLISHED BY ALLĀH FOR HIS
CREATURES EXCEPT THROUGH AN IMĀM

443 – 1. Muḥammad ibn Yaḥyā al-‘Aṭṭār (–) Aḥmad ibn Muḥammad ibn ‘Isā (–) Ibn Abi ‘Umayr (–) al-Ḥasan ibn Maḥbūb (–) Dāwūd ar-Raqqī that al-‘Abd aṣ-Ṣāliḥ (the Pious Slave – p.b.u.h.) said:

“Verily, the Proof is not established by Allāh on His creatures except through an Imām who is recognized.”

444 – 2. al-Ḥusayn ibn Muḥammad (–) Mu‘allā ibn Muḥammad that al-Ḥasan ibn ‘Alī al-Washshā’ said:

“I heard ar-Riḍā (p.b.u.h.) say: ‘Verily, Abū ‘Abdillāh (p.b.u.h.) said: “The Proof is not established by Allāh, to Whom belong Might and Majesty, on His creatures except through an Imām who is recognized.”’”

٣/٤٤٥ - أحمد بن محمد ، عن محمد بن الحسن ، عن عباد بن سليمان ، عن سعد بن سعد
عن محمد بن عمار ، عن أبي الحسن الرضا عليه السلام قال : إن الحجة لا تقوم لله على خلقه
إلا بإمام حتى يُعرف .

٤/٤٤٦ - محمد بن يحيى ، عن أحمد بن محمد ، عن البرقي ، عن خلف بن حماد ، عن
أبان بن تغلب قال : قال أبو عبد الله عليه السلام : الحجة قبل الخلق ومع الخلق وبعد الخلق .

* * * * *

* * * * *

445 - 3. Aḥmad ibn Muḥammad (—) Muḥammad ibn al-Ḥasan (—) ‘Abbād ibn Sulaymān (—) Sa’d ibn Sa’d (—) Muḥammad ibn Umārah that Abu ‘l-Ḥasan ar-Riḍā (p.b.u.h.) said:

“Verily, the Proof is not established by Allāh on his creatures except through an Imām who is recognized.”

446 - 4. Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad (—) al-Barqī (—) Khalaf ibn Ḥammād that Abān ibn Taghlib said:

“Abū ‘Abdillāh (p.b.u.h.) said: ‘The Proof was there before the creatures, is there together with the creatures, and will be there after the creatures.’”

* * * * *

﴿ باب ﴾

﴿ أن الأرض لا تخلو من حجة ﴾

١/٤٤٧ - عِدَّةٌ من أصحابنا ، عن أحمد بن محمد بن عيسى ، عن محمد بن أبي عمير ، عن الحسين بن أبي العلاء قال : قلت لأبي عبد الله عليه السلام : تكون الأرض ليس فيها إمام؟ قال : لا ، قلت : يكون إمامان؟ قال : لا إلا وأحدهما صامت .

٢/٤٤٨ - علي بن إبراهيم ، عن أبيه ، عن محمد بن أبي عمير ، عن منصور بن يونس وسعدان ابن مسلم ، عن إسحاق بن عمار ، عن أبي عبد الله عليه السلام قال : سمعته يقول : إن الأرض لا تخلو إلا وفيها إمام ، كيما إن زاد المؤمنون شيئاً ردّهم ، وإن نقصوا شيئاً أتمّه لهم .

* * * * *

CHAPTER 5

CONCERNING THE FACT THAT THE EARTH IS NEVER WITHOUT A DIVINE PROOF

447 - 1. A group of our associates (-) Aḥmad ibn Muḥammad ibn 'Isā (-) Muḥammad ibn Abi 'Umayr that al-Ḥusayn ibn Abi 'l-'Alā' said:

"I said to Abū 'Abdillāh (p.b.u.h.): 'Can the world exist without there being an Imām in it?' He said: 'No.' I said: 'Can there be two Imāms (at one time)?' He said: 'No, except in the case of one (of them) being silent.'"

448 - 2. 'Alī ibn Ibrāhīm (-) his father (-) Muḥammad ibn Abi 'Umayr (-) Manṣūr ibn Yūnus and Su'dān ibn Muslim that Ishāq ibn 'Ammār said:

٣/٤٤٩ - محمد بن يحيى ، عن أحمد بن محمد ، عن علي بن الحكم ، عن ربيع بن محمد
المسلي ، عن عبد الله بن سليمان العامري ، عن أبي عبد الله عليه السلام قال : ما زالت الأرض إلا
ولله فيها الحجة ، يعرف الحلال والحرام و يدعو الناس إلى سبيل الله .
٤/٤٥٠ - أحمد بن مهران ، عن محمد بن علي ، عن الحسين بن أبي العلاء ، عن أبي عبد الله
عليه السلام قال : قلت له : تبقى الأرض بغير إمام ؟ قال : لا .
٥/٤٥١ - علي بن إبراهيم ، عن محمد بن عيسى ، عن يونس ، عن ابن مسكان ، عن أبي
بصير ، عن أحدهما عليه السلام قال : قال : إن الله لم يدع الأرض بغير عالم ولو لا ذلك
لم يعرف الحق من الباطل .

* * * * *

“I heard Abū ‘Abdillāh (p.b.u.h.) say: ‘Verily, the world can never be without an Imām, in order that he may bring back the believers (towards the truth) when they add something; and when they remove something that he may complete it for them.’”

449 – 3. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad (–) ‘Alī ibn al-Ḥakam (–) Rabi‘ ibn Muḥammad al-Musli (–) ‘Abdullāh ibn Sulaymān al-‘Āmiri that Abū ‘Abdillāh (p.b.u.h.) said:

“As long as the world lasts, there will be in it a Proof from Allāh, who will give people knowledge about all that is lawful and unlawful, and will call people towards the path of Allāh.”

450 – 4. Aḥmad ibn Mihrān (–) Muḥammad ibn ‘Alī (–) al-Ḥusayn ibn Abi ‘l-‘Alā’ that:

“I said to Abū ‘Abdillāh (p.b.u.h.), ‘Can the earth exist without an Imām?’ He said: ‘No.’”

451 – 5. ‘Alī ibn Ibrāhīm (–) Muḥammad ibn ‘Īsā (–) Yūnus (–) Ibn Muskān (–) Abū Baṣīr that one of the two Imāms (i.e., al-Imām al-Bāqir or al-Imām aṣ-Ṣādiq-p.b.u.t.) said:

“Verily, Allāh never leaves the earth without a person with (complete) knowledge. If it were so, the truth would never be known from falsehood.”

٦/٤٥٢ - محمد بن يحيى ، عن أحمد بن محمد ، عن الحسين بن سعيد ، عن القاسم بن محمد عن علي بن أبي حمزة ، عن أبي بصير ، عن أبي عبد الله عليه السلام قال : إن الله أجل وأعظم من أن يترك الأرض بغير إمام عادل .

٧/٤٥٣ - علي بن محمد ، عن سهل بن زياد ، عن الحسن بن محبوب ، عن أبي أسامة ؛ وعلي بن إبراهيم ، عن أبيه ، عن الحسن بن محبوب ، عن أبي أسامة وهشام بن سالم ، عن أبي حمزة ، عن أبي إسحاق ، عمن يثق به من أصحاب أمير المؤمنين عليه السلام أن أمير المؤمنين عليه السلام قال : اللهم إنك لاتخلي أرضك من حجة لك على خلقك .

٨/٤٥٤ - علي بن إبراهيم ، عن محمد بن عيسى ، عن محمد بن الفضيل ، عن أبي حمزة ، عن أبي جعفر عليه السلام قال : قال : والله ما ترك الله أرضاً منذ قبض آدم عليه السلام إلا وفيها إمام يهتدى به إلى الله وهو حجته على عباده ، ولاتبقى الأرض بغير إمام حجة لله على عباده .

* * * * *

452 – 6. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad (–) al-Ḥusayn ibn Sa‘id (–) al-Qāsim ibn Muḥammad (–) ‘Alī ibn Abī Ḥamzah (–) Abū Baṣīr that Abū ‘Abdillāh (p.b.u.h.) said:

“Verily, Allāh is too Mighty and too Great to leave the earth without a just Imām.”

453 – 7. ‘Alī ibn Muḥammad (–) Sahl ibn Ziyād (–) al-Ḥasan ibn Maḥbūb (–) Abū Usāmah* and ‘Alī ibn Ibrāhīm (–) his father (–) al-Ḥasan ibn Maḥbūb (–) Abū Usāmah and Hishām ibn Sālim (–) Abū Ḥamzah (–) Abū Ishāq that a man whom he trusted among the companions of Amīr al-mu‘minīn (p.b.u.h.) said:

“Verily, Amīr al-mu‘minīn (p.b.u.h.) said: ‘O Allāh, surely you do not leave your world without your Proof for your creatures.’”

454 – 8. ‘Alī ibn Ibrāhīm (–) Muḥammad ibn ‘Īsā (–) Muḥammad ibn al-Fuḍayl (–) Abū Ḥamzah that Abū Ja‘far (p.b.u.h.) said:

“By Allāh, ever since the death of Ādam, Allāh has not left this earth without an Imām in it through whom people are guided towards Allāh; and he is a Proof for His creatures. The earth can never last without an Imām who is Allāh’s Proof for His creatures.”

٩/٤٥٥ - الحسين بن محمد ، عن معلى بن محمد ، عن بعض أصحابنا ، عن أبي علي بن راشد قال : قال أبو الحسن عليه السلام : إن الأرض لا تخلو من حجة وأنا الله ذلك الحجة .
 ١٠/٤٥٦ - علي بن إبراهيم ، عن محمد بن عيسى ، عن محمد بن الفضيل ، عن أبي حمزة قال : قلت لأبي عبد الله عليه السلام : أتبقى الأرض بغير إمام ؟ قال : لوبقيت الأرض بغير إمام لساخت

١١/٤٥٧ - علي بن إبراهيم ، عن محمد بن عيسى ، عن محمد بن الفضيل ، عن أبي الحسن الرضا عليه السلام قال : قلت له : أتبقى الأرض بغير إمام ؟ قال : لا ، قلت : فأنما نروى عن أبي عبد الله عليه السلام أنها لا تبقى بغير إمام إلا أن يسخط الله تعالى على أهل الأرض أو على العباد ، فقال : لا ، لا تبقى إذا لساخت .

* * * * *

455 - 9. al-Ḥusayn ibn Muḥammad (-) Mu'allā ibn Muḥammad (-) some of our associates that Abū 'Alī ibn Rāshid said:

"Abu 'l-Ḥasan (the Third - p.b.u.h.) said: 'Verily, the earth can never be without a Proof, and, by Allāh, it is I who am that Proof.' "

456 - 10. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Isā (-) Muḥammad ibn al-Fuḍayl that Abū Ḥamzah said:

"I said to Abū 'Abdillāh (p.b.u.h.): 'Can this earth remain without an Imām?' He said: 'If the earth remains without an Imām, it will become a mire.' " (According to al-Majlisī, this may be an allusion to a complete loss of order in man's life. (*Mir'ātu 'l-'uqūl*, vol. 2, p. 297)

457 - 11. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Isā that Muḥammad ibn al-Fuḍayl said:

"I said to Abu 'l-Ḥasan ar-Riḍā (p.b.u.h.): 'Can the earth remain without an Imām?' He said: 'No.' I said: 'It has been narrated to us from Abū 'Abdillāh (p.b.u.h.) that the earth cannot remain without an Imām except when Allāh, the All-high, becomes angered towards the earth or (His) slaves.' He said: 'No, it (the earth) cannot remain (thus), otherwise, it would become a mire.' "

١٢/٤٥٨ - عليؑ، عن محمد بن عيسى، عن أبي عبد الله المؤمن، عن أبي هريرة، عن أبي جعفر عليه السلام قال: لو أن الإمام رفع من الأرض ساعة لماجت بأهلها، كما يموج البحر بأهله. ١٣/٤٥٩ - الحسين بن محمد، عن معلى بن محمد، عن الوشاء قال: سألت أبا الحسن الرضا عليه السلام هل تبقى الأرض بغير إمام؟ قال: لا، قلت: إننا نروى أنها لا تبقى إلا أن يسخط الله عز وجل على العباد؟ قال: لا تبقى إذا لساخت.

* * * * *

* * * * *

458-12. 'Alī (—) Muḥammad ibn 'Īsā (—) Abū 'Abdillāh al-Mu'min (—) Abū Harāsah that Abū Ja'far (p.b.u.h.) said:

"If the Imām is removed from the earth (even) for an hour (of the day), the earth will surge up with those in it like a sea surges up with those in it."

459-13. al-Ḥusayn ibn Muḥammad (—) Mu'allā ibn Muḥammad that al-Washshā' said:

"I said to Abu 'l-Ḥasan ar-Riḍā (p.b.u.h.), 'Can the earth remain without an Imām?' He said: 'No.' I said: 'A narration has reached us saying that the earth will not remain (without an Imām) except when Allāh, to Whom belong Might and Majesty, becomes angered towards (His) slaves.' He said: 'No, it cannot remain (thus), otherwise, it would become a mire.'"

* * * * *

﴿ باب ﴾

﴿ أنه لو لم يبق في الأرض الا رجلان لكان أحدهما الحجة ﴾

١/٤٦٠ - محمد بن يحيى ، عن أحمد بن محمد ، عن محمد بن سنان ، عن ابن الطيّار قال : سمعت أبا عبد الله عليه السلام يقول : لو لم يبق في الأرض إلا اثنان لكان أحدهما الحجة .
 ٢/٤٦١ - أحمد بن إدريس ومحمد بن يحيى جميعاً ، عن أحمد بن محمد ، عن محمد بن عيسى ابن عبيد ، عن محمد بن سنان ، عن حمزة بن الطيّار ، عن أبي عبد الله عليه السلام قال : لو بقي اثنان لكان أحدهما الحجة على صاحبه .
 محمد بن الحسن ، عن سهل بن زياد ، عن محمد بن عيسى مثله .

* * * * *

CHAPTER 6

CONCERNING THE FACT THAT, SHOULD THERE REMAIN
 ALIVE ONLY TWO PERSONS ON THE EARTH, ONE OF
 THEM MUST BE A PROOF

460 - 1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Muḥammad ibn Sinān that Ibn aṭ-Ṭayyār said:

"I heard Abū 'Abdillāh (p.b.u.h.) say: 'Should there remain only two persons on the earth, surely one of them must be a Proof.' "

461 - 2. Aḥmad ibn Idris and Muḥammad ibn Yaḥyā both of them (-) Aḥmad ibn Muḥammad (-) Muḥammad ibn 'Īsā ibn 'Ubayd (-) Muḥammad ibn Sinān (-) Ḥamzah ibn aṭ-Ṭayyār that Abū 'Abdillāh said:

"If two persons remain, one of them will be a Proof for the other."

* Muḥammad ibn al-Ḥasan (-) Sahl ibn Ziyād (-) Muḥammad ibn 'Īsā as above.

٣/٤٦٢ - محمد بن يحيى ، عن ذكره ، عن الحسن بن موسى الخشاب ، عن جعفر بن محمد عن كرام قال : قال أبو عبد الله عليه السلام : لو كان الناس رجلين لكان أحدهما الإمام وقال : إن آخر من يموت الإمام ، لا يحتاج أحد على الله عز وجل أنه تركه بغير حجة لله عليه .
 ٤/٤٦٣ - عدة من أصحابنا ، عن أحمد بن محمد البرقي ، عن علي بن إسماعيل ، عن ابن سنان ، عن حمزة بن الطيار قال : سمعت أبا عبد الله عليه السلام يقول : لو لم يبق في الأرض إلا اثنان لكان أحدهما الحجة - أو الثاني الحجة - الشك من أحمد بن محمد .
 ٥/٤٦٤ - أحمد بن محمد ، عن محمد بن الحسن ، عن النهدي ، عن أبيه ، عن يونس بن يعقوب ، عن أبي عبد الله عليه السلام قال : سمعته يقول : لو لم يكن في الأرض إلا اثنان لكان الإمام أحدهما .

* * * * *

* * * * *

462 - 3. Muḥammad ibn Yahyā (-) the person whom he mentioned (-) al-Ḥasan ibn Mūsā al-Khashshāb (-) Ja'far ibn Muḥammad that Karrām said:

"Abū 'Abdillāh (p.b.u.h.) said: 'If mankind consisted of only two persons, one of them would have to be an Imām.' He (also) said: 'The last person to die will surely be the Imām so that no-one may argue against Allāh, to Whom belong Might and Majesty, that He has left him without any Proof from Allāh for him.'"

463 - 4. A group of our associates (-) Aḥmad ibn Muḥammad al-Barqī (-) 'Alī ibn Ismā'il (-) Ibn Sinān that Ḥamzah ibn aṭ-Ṭayyār said:

"I heard Abū 'Abdillāh (p.b.u.h.) say: 'Should there remain only two persons on earth, either one of them, or the second, (Aḥmad ibn Muḥammad doubts about these words) will be the Proof.'"

464 - 5. Aḥmad ibn Muḥammad (-) Muḥammad ibn al-Ḥasan (-) an-Nahdī (-) his father that Yūnus ibn Ya'qūb said:

"I heard Abū 'Abdillāh (p.b.u.h.) say: 'Should there be only two persons on the earth, one of them must be the Imām.'"

﴿ باب ﴾

﴿ معرفة الامام و الرد اليه ﴾

١/٤٦٥ - الحسين بن محمد ، عن معلى بن محمد ، عن الحسن بن عليّ الوشاء ، قال : حدثنا محمد بن الفضيل ، عن أبي حمزة قال : قال لي أبو جعفر عليه السلام : إنما يعبد الله من يعرف الله ، فأما من لا يعرف الله فأنا إنما يعبد هكذا ضاللاً قلت : جعلت فداك فما معرفة الله ؟ قال : تصديق الله عز وجلّ وتصديق رسوله صلى الله عليه وآله وموالاته عليّ عليه السلام والائتمام به وبأئمة الهدى عليهم السلام والبراءة إلى الله عز وجلّ من عدوهم ، هكذا يعرف الله عز وجلّ .

* * * * *

CHAPTER 7

CONCERNING KNOWLEDGE ABOUT THE IMĀM
AND (THE FACT THAT ALL) PREFERENCE
(MUST BE MADE) TO HIM

465 — 1. al-Ḥusayn ibn Muḥammad (—) Mu‘allā ibn Muḥammad that al-Ḥasan ibn ‘Alī al-Washshā’ said:

“Muḥammad ibn Fuḍayl narrated to us that Abū Ḥamzah said: ‘Abū Ja‘far (p.b.u.h.) said to me: “Verily, only he who knows Allāh (really) worships Him. And he who does not know Allāh worships Him misguidedly like these (people).” I said: “May I be made your ransom! What is knowledge of Allāh?” He said: “It is the affirmation of Allāh, to Whom belong Might and Majesty, the affirmation of His Messenger (p.b.u.h.a.h.p.), acceptance of the leadership of ‘Alī (p.b. u.h.), and following him and the true guidance of the Imāms (p.b.u.t.), and declaration before Allāh, to Whom belong Might and Majesty, against taking part with their enemies. Thus Allāh, to Whom belong Might and Majesty, is known.” ’”

٢/٤٦٦ — الحسين ، عن معلّى ، عن الحسن بن عليّ ، عن أحمد بن عائذ ، عن أبيه ، عن ابن أذينة قال : حدّثنا غير واحد ، عن أحدهما عليهما السلام أنّه قال : لا يكون العبد مؤمناً حتّى يعرف الله ورسوله والأئمة كلّهم وإمام زمانه ، ويردّ إليه ويسلم له ، ثمّ قال : كيف يعرف الآخر وهو يجهل الأوّل ؟!

٣/٤٦٧ — محمد بن يحيى ، عن أحمد بن محمد ، عن الحسن بن محبوب ، عن هشام بن سالم ، عن زرارة قال : قلت لأبي جعفر عليه السلام : أخبرني عن معرفة الإمام منكم واجبة على جميع الخلق ؟ فقال : إنّ الله عزّ وجلّ بعث محمداً عليه السلام إلى الناس أجمعين رسولاً وحبّة لله على جميع خلقه في أرضه ، فمن آمن بالله وبمحمد رسول الله واتّبعه وصدّقه

* * * * *

466 – 2. al-Ḥusayn (–) Mu‘allā (–) al-Ḥasan ibn ‘Alī (–) Aḥmad ibn ‘Ā’idh (–) his father that Ibn Udhaynah said:

“More than one person has narrated to us from one of the two Imāms (see no.451) said: ‘No one can be a believer until he knows Allāh, His Messenger (p.b.u.h.a.h.p.) and all the Imāms (including) the Imām of his time, and refers (everything) to him and submits to him.’ Then he said: ‘How can someone know the last one when he is ignorant of the first?’”

467 – 3. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad (–) al-Ḥasan ibn Maḥbūb (–) Hishām ibn Sālim that Zurārah said:

“I said to Abū Ja‘far (p.b.u.h.): ‘Let me know whether knowledge about the Imām from among you (*Ahlu ‘l-bayt*) is obligatory on all people.’ He said: ‘Verily, Allāh, to Whom belong Might and Majesty, has sent Muḥammad (p.b.u.h.a.h.p.) to all mankind as His Messenger, and to all His creatures on His earth as Allāh’s Proof. So it is obligatory on one who believes in Allāh, in Muḥammad (p.b.u.h.a.h.p.) the Messenger of Allāh, and who follows and affirms him, that he knows the Imām from among us; and how can it be obligatory on

فإن معرفة الإمام من واجب عليه؛ ومن لم يؤمن بالله وبرسوله ولم يتبعه ولم يصدق ولم يعرف حقهما فكيف يجب عليه معرفة الإمام وهو لا يؤمن بالله ورسوله ويعرف حقهما؟! قال: قلت: فما تقول فيمن يؤمن بالله ورسوله ويصدق رسوله في جميع ما أنزل الله، يجب على أولئك حق معرفتكم؟ قال: نعم أليس هؤلاء يعرفون فلاناً وفلاناً؟ قلت: بلى، قال: أترى أن الله هو الذي أوقع في قلوبهم معرفة هؤلاء؟ والله ما أوقع ذلك في قلوبهم إلا الشيطان، لا والله ما ألهم المؤمنين حقنا إلا الله عز وجل.

٤٦٨/٤ - عنه، عن أحمد بن محمد، عن الحسن بن محبوب، عن عمرو بن أبي المقدام، عن جابر قال: سمعت أبا جعفر عليه السلام يقول: إنما يعرف الله عز وجل ويعبد من عرف الله وعرف إمامه من أهل البيت ومن لا يعرف الله عز وجل ولا يعرف الإمام من أهل البيت فإنما يعرف ويعبد غير الله هكذا والله ضاللاً.

* * * * *

one who does not believe in Allāh and His Messenger, who has never followed him and affirmed him, and has never known the right of both (i.e., Allāh and His Messenger) to know the Imām, while he does not believe in Allāh and His Messenger, and know the right of both of them?' " He (the narrator) said: "I said: 'What do you say about a person who believes in Allāh, His Messenger and affirms His Messenger in all that has been sent from Allāh – is knowledge about you obligatory on him?' He said: 'Yes. Do these (people) recognize so-and-so and so-and-so?' I said: 'Yes, they do.' He said: 'Do you think that Allāh has put the recognition of these (persons) in their hearts? By Allāh, no-one except Shayṭān (Satan) has put the recognition of these (persons) in their hearts. And, by Allāh, no-one except Allāh, to Whom belong Might and Majesty, has inspired the believers concerning our right.' "

468 – 4. The same person (–) Aḥmad ibn Muḥammad (–) al-Ḥasan ibn Maḥbūb (–) 'Amr ibn Abi 'l-Miqdām that Jābir said:

"I heard Abū Ja'far (p.b.u.h.) say: 'Verily, he who knows Allāh, to Whom belong Might and Majesty, and worships Him is the person who knows Allāh and recognizes His Imām from among us, the *Ahlu 'l-*

٥/٤٦٩ - الحسين بن محمد ، عن معلى بن محمد ، عن محمد بن جمهور ، عن فضالة بن أيوب عن معاوية بن وهب ، عن ذريح قال : سألت أبا عبد الله عليه السلام عن الأئمة بعد النبي صلى الله عليه وآله فقال : كان أمير المؤمنين عليه السلام إماماً ، ثم كان الحسن عليه السلام إماماً ثم كان الحسين عليه السلام إماماً ، ثم كان علي بن الحسين إماماً ، ثم كان محمد بن علي إماماً ، من أنكر ذلك كان كمن أنكر معرفة الله تبارك وتعالى ومعرفة رسوله صلى الله عليه وآله ، ثم قال : قلت: ثم أنت جعلت فداك - فأعدتها عليه ثلاث مرّات - فقال لي . إنني إنما حدثتكَ لتكون من شهداء الله تبارك وتعالى في أرضه .

٦/٤٧٠ - عدّة من أصحابنا ، عن أحمد بن محمد بن خالد ، عن أبيه ، عن عثمان ذكره ، عن محمد بن عبد الرحمن بن أبي ليلى ، عن أبيه ، عن أبي عبد الله عليه السلام قال : إنكم لا تكونون صالحين حتى

* * * * *

bayt: and he who does not know Allāh, to Whom belong Might and Majesty, and does not recognize the Imām from among us, the *Ahlu 'l-bayt*, knows and worships other than Allāh. By Allāh, all such as this is misguidance.' ”

469 – 5. al-Ḥusayn ibn Muḥammad (–) Mu‘allā ibn Muḥammad (–) Muḥammad ibn Jumhūr (–) Faḍālah ibn Ayyūb (–) Mu‘āwiyah ibn Wahb that Dhariḥ said:

“I asked Abū ‘Abdillāh (p.b.u.h.) about the Imāms after the Prophet (p.b.u.h.a.h.p.). He said: ‘Amir al-mu‘minin (p.b.u.h.) was the Imām; then al-Ḥasan (p.b.u.h.) was the Imām; then al-Ḥusayn (p.b.u.h.) was the Imām; then ‘Alī ibn al-Ḥusayn (p.b.u.t.) was the Imām; then Muḥammad ibn ‘Alī (p.b.u.t.) was the Imām. One who refuses to accept this is like a person who has refused to know Allāh, the Blessed, the Sublime, and to know His Messenger (p.b.u.h.a.h.p.).’ ” He (Dhariḥ) said: “I said: ‘Then you (are the Imām), may I be made your ransom!’ I repeated this to him three times. Then he said to me: ‘I have told you this so that you should be one of the witnesses of Allāh, the Blessed, the Sublime, on His earth.’ ”

470 – 6. A group of our associates (–) Aḥmad ibn Muḥammad ibn Khālid (–) his father (–) the person whom he mentioned (–)

تعرفوا ولا تعرفوا حتى تصدقوا ولا تصدقوا حتى تسلموا بأبواب أربعة لا يصلح أولها إلا
 بآخرها، ضل أصحاب الثلاثة وتأهوا تيهاً بعيداً إن الله تبارك وتعالى لا يقبل إلا العمل
 الصالح ولا يقبل الله إلا الوفاء، بالشروط والعهود، فمن وفى لله عز وجل بشرطه واستعمل ما
 وصف في عهده نال ما عنده واستكمل [ما] وعده، إن الله تبارك وتعالى أخبر العباد بطرق
 الهدى وشرع لهم فيها المنار وأخبرهم كيف يسلكون، فقال: «وإنني لغفار لمن تاب
 وآمن وعمل صالحاً ثم اهتدى»^٩ وقال: «إنما يتقبل الله من المتقين»^{١٠} فمن اتقى الله

٩ - طه ، ٨٢/٢٠

١٠ - المائدة ، ٢٧/٥٠

Muhammad ibn 'Abd ar-Rahmān ibn Abi Laylā (—) his father that Abū 'Abdillāh (p.b.u.h.) said:

“You cannot be righteous until you know; and you cannot know until you affirm; you cannot affirm until you submit before four doors (repentance from associating anything with Allāh, belief in *tawhīd* and *risālah*, righteous action, knowing Allāh's Proof). The first is of no use without the last. Misguided are those who have accepted (only the first) three, and they have gone far astray. Verily, Allāh, the Blessed, the Sublime, does not accept anything but the righteous deed. And Allāh only accepts the fulfilment of conditions, promises and covenants. So whoever fulfils conditions for Allāh, to Whom belong Might and Majesty, as He stipulated, and has acted as Allāh laid down in His covenants, will receive what is with Him, and He will perfect for him what He has promised him. Allāh, the Blessed, the Sublime, has informed the slaves of the paths of right guidance and has installed a beacon for them over it (the path), and he has informed them how to follow (it). He has said: *And surely, indeed, I am All-forgiving to him who repents, and believes and does righteousness, and at last is guided* (Ṭā Hā, 20:82). And He has said: *Verily, Allāh accepts only of the god-fearing* (al-Ma'idāh, 5:27). So whoever fears Allāh in what He has

فيما أمره لقي الله مؤمناً بما جاء به محمد ﷺ ، هيهات هيهات فات قوم وماتوا قبل أن يهتدوا وظنّوا أنهم آمنوا، وأشرّكوا من حيث لا يعلمون .

إنّه من أتى البيوت من أبوابها اهتدى ، و من أخذ في غيرها سلك طريق الردى ؛ وصل الله طاعة وليّ أمره بطاعة رسوله ، وطاعة رسوله بطاعته ، فمن ترك طاعة وملاة الأمر لم يطع الله ولا رسوله ، وهو الإقرار بما أنزل من عند الله عز وجل ، «خذوا زينتكم عند كل مسجدوا التمسوا البيوت التي أذن الله أن ترفع ويذكر فيها اسمه» فأنه أخبركم أنّهم رجال لا تلهيهم تجارة ولا بيع عن ذكر الله وإقام الصلاة وإيتاء الزكاة يخافون يوماً تتقلب فيه القلوب والأبصار، إن الله قد استخلص الرّسل لأمره، ثم

١٢-النور، ٢٤/٣٦، ٣٧

١١-الاعراف، ٧/٣١

* * * * *

commanded him will meet Allāh as a believer in what Muḥammad (p.b. u.h.a.h.p.) brought. Far, far away are those who have missed (the aim) and have died before they were rightly guided, who imagined that they believed, but associated others with Allāh in a way which they do not understand. Indeed, he who enters houses by their doors has been rightly guided, and he who enters otherwise has followed the way of ruin. Allāh has combined obedience to him who possesses the authority (*walī' al-amr*) to obedience to His Messenger, and obedience to His Messenger to obedience to Him [O believers, obey Allāh, and obey the Messenger, and those in authority among you — an-Nisā', 4:59]. So, he who abstains from obedience to those who possess the authority has not obeyed Allāh or His Messenger, which is acknowledgment of what has been sent down from Allāh, to Whom belong Might and Majesty: *Take your adornment at every place of worship* (al-A' rāf, 7:31), and search for: *the house which Allāh has allowed to be raised up, and His Name to be remembered therein*, since He has informed you that they are: *men whom neither commerce or trafficking diverts from the remembrance of Allāh, and to perform the ṣalāt, and to pay zakāt,*

استخلصهم مصدقين بذلك في نذره ، فقال : « وإن من أمة إلا خلا فيها نذير ^{١٣} » تاه من جهل ، واهتدى من أبصر وعقل ، إن الله عز وجل يقول : « فإنها لا تعمى الأبصار ولكن تعمى القلوب التي في الصدور ^{١٤} » وكيف يهتدي من لم يبصر؟ وكيف يبصر من لم يتدبر؟ اتبعوا رسول الله وأهل بيته وأقرؤا بما نزل من عند الله واتبعوا آثار الهدى ، فإنهم علامات الأمانة والتقوى واعلموا أنه لو أنكر رجل عيسى ابن مريم عليه السلام وأقر بمن سواه من الرسل لم يؤمن ، اقتصوا الطريق بالتماس المنار والتمسوا من وراء الحجب الآثار تستكملوا أمر دينكم وتؤمنوا بالله ربكم .

٧/٤٧١ - عدة من أصحابنا ، عن أحمد بن محمد ، عن الحسين بن سعيد ، عن محمد بن

١٤ - الحج ، ٤٦/٢٢

١٣ - فاطر ، ٢٤/٣٥

* * * * *

fearing a day when hearts and eyes shall be turned about (an-Nūr, 24:36,37). Verily, Allāh has selected the Messengers for His affairs, then He has selected them as the confirmers of His warnings, as He has said: *Not a nation there is, but there has passed away in it a warner.* (al-Fāṭir, 35:24). Lost is the one who ignores (this), and rightly guided is the one who sees and understands. Verily Allāh, to Whom belong Might and Majesty, says: *It is not the eyes that are blind, but blind are the hearts within the breasts* (al-Ḥajj, 22:46). So how can one who does not see be rightly guided. And how can one who does not think deeply see. Follow the Messenger of Allāh and his *Ahlu 'l-bayt* and acknowledge what has been sent down from Allāh and also follow the signs of right guidance, since they are signs of trustworthiness and devoutness (to Allāh). Know that if a person who has denied 'Īsā ibn Maryam (p.b.u.t.) but has acknowledged all the other messengers is not a believer. Follow the path by searching for the beacons and seek the signs (even if they are) behind veils so that you perfect the matters of your religion, and believe in Allāh, your Lord.' ”

471-7. A group of our associates (-) Aḥmad ibn Muḥammad (-) al-Ḥusayn ibn Sa'id (-) Muḥammad ibn al-Ḥusayn ibn Ṣaghīr (-)

الحسين بن صغير، عمن حدّثه ، عن ربعي بن عبدالله ، عن أبي عبدالله عليه السلام أنّه قال: أَيْبَى
 اللَّهُ أَنْ يُجْرِيَ الْأَشْيَاءَ إِلَّا بِالسَّبَابِ ، فجعل لكلّ شيءٍ سبباً وجعل لكلّ سببٍ شرحاً
 وجعل لكلّ شرحٍ علماً، وجعل لكلّ علمٍ باباً تاطقاً ، عرفه من عرفه، وجهله من جهله ، ذاك
 رسول الله ﷺ ونحن .

٨/٤٧٢ - محمد بن يحيى ، عن محمد بن الحسين ، عن صفوان بن يحيى ، عن العلاء بن رزين
 عن محمد بن مسلم قال : سمعت أبا جعفر عليه السلام يقول : كلُّ من دان الله عزَّ وجلَّ بعبادة
 يجهد فيها نفسه ولا إمامَ له من الله فسعيه غير مقبول ، وهو ضالٌّ متحيّرٌ والله شانى .
 لأعماله، ومثله كمثل شاة ضلّت عن راعيها وقطيعها ، فهجمت ذاهبة وجائئة يومها ، فلمّا

* * * * *

whoever narrated it to him (—) Rib‘ī ibn ‘Abdillāh that Abū ‘Abdillāh (p.b.u.h.) said:

“Allāh has refused to make anything happen except through causal means, so He has fixed a causal means for everything. He has determined an explanation for each of (these) causal means, and has determined for every explanation some knowledge, and has determined for every knowledge a gate which gives an answer. He who knows it, knows it; he who does not know it, does not know it. This is the Messenger of Allāh and us.”

472—8. Muḥammad ibn Yaḥyā (—) Muḥammad ibn al-Ḥusayn (—) Ṣafwān ibn Yaḥyā (—) ‘Alā ibn Razīn that Muḥammad ibn Muslim said:

“I heard Abū Ja‘far (p.b.u.h.) say: ‘Everyone who is obedient to Allāh, to Whom belong Might and Majesty, by worship in which he exerts effort, but who does not have an Imām (appointed) from Allāh, his strivings are unacceptable; and he is astray and bewildered. Allāh detests his actions. Such a person is like a sheep which has strayed away from its flock and its shepherd, and which runs in this and that direction the whole day. When the night descends on it, it sees some flock of sheep with a shepherd. It goes towards it and is deceived. It

جَنَّتْهَا اللَّيْلُ بَصْرَتُ بِقَطِيعِ غَنَمٍ مَعَ رَاعِيهَا، فَحَنَّتْ إِلَيْهَا وَاعْتَرَّتْ بِهَا، فَبَاتَتْ مَعَهَا فِي مَرْبِضِهَا فَلَمَّا أَنْ سَاقَ الرَّاعِي قَطِيعَهُ أَنْكَرَتْ رَاعِيَهَا وَقَطِيعَهَا، فَهَجَمَتْ مَتَحِيرَةً تَطْلُبُ رَاعِيَهَا وَقَطِيعَهَا، فَبَصُرَتْ بِنَعْمٍ مَعَ رَاعِيهَا فَحَنَّتْ إِلَيْهَا وَاعْتَرَّتْ بِهَا فَصَاحَ بِهَا الرَّاعِي: الْحَقِّي بِرَاعِيكَ وَقَطِيعَكَ فَأَنْتِ تَأْتِيهِ مَتَحِيرَةً عَنْ رَاعِيكَ وَقَطِيعِكَ، فَهَجَمَتْ ذَّعِرَةً، مَتَحِيرَةً، تَأْتِيهِ، لَا رَاعِي لَهَا يَرِي شِدْهَا إِلَى مَرْعَاهَا أَوْ يَرُدُّهَا، فَبَيَّنَاهِيَ كَذَلِكَ إِذَا اغْتَنَمَ الذَّنْبُ ضَيْعَتَهَا، فَأَكَلَهَا، وَكَذَلِكَ وَاللَّهِ يَا نَحْمَدُ مِنْ أَصْبَحَ مِنْ هَذِهِ الْأُمَّةِ لَا إِمَامَ لَهُ مِنَ اللَّهِ عَزَّ وَجَلَّ ظَاهِرٌ عَادِلٌ، أَصْبَحَ ضَالًّا تَائِيًّا، وَإِنْ مَاتَ عَلَى هَذِهِ الْحَالَةِ مَاتَ مَيِّتَةً كَفَرُوا وَنَفَقُوا، وَاعْلَمْ يَا نَحْمَدُ أَنْ أُمَّةَ الْجَوْرِ وَاتِّبَاعَهُمْ لِمَعْزُولُونَ عَنْ دِينِ اللَّهِ قَدْ ضَلُّوا وَأَضَلُّوا فَأَعْمَالَهُمُ الَّتِي يَعْمَلُونَهَا كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ، لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَى شَيْءٍ، ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ.^{١٥}

١٥- ابراهيم ، ١٤/١٨

* * * * *

passes that night with that flock in their resting-place. And when the shepherd herds the flock, that sheep refuses to recognize the flock and the shepherd. It runs in bewilderment seeking its shepherd and its flock. Then it sees another flock of sheep with its shepherd. Again the sheep turns towards it and is deceived by the second flock. The shepherd shouts: "Join your shepherd and your flock. You are lost from, and bewildered over, your shepherd and your flock." So the sheep runs away in fear, bewilderment and loss, having no shepherd to guide it to a pasture or back to its own place. Being like this, a wolf takes advantage of its being lost, and eats it. Thus is it, by Allāh, O' Muḥammad! He who wakes up in this community without having an Imām (appointed) from Allāh, to Whom belong Might and Majesty, who is manifest and just, wakes up astray and lost. If such a person dies in this condition, he dies the death of unbelief and hypocrisy. Know, O' Muḥammad! Unjust Imāms and their followers have been expelled from the religion of Allāh. They are misguided and they misguide. So the actions which perform: *are as ashes whereon the wind blows strong upon a tempestuous day. They have no power over that they have earned – that is the far error* (Ibrāhīm, 14:18).''

٩/٤٧٣ - الحسين بن محمد ، عن معلى بن محمد ، عن محمد بن جمهور ، عن عبد الله بن عبد الرحمن ، عن الهيثم بن واقد ، عن مقرن قال ، سمعت أبا عبد الله عليه السلام يقول : جاء ابن الكوثر إلى أمير المؤمنين عليه السلام فقال يا أمير المؤمنين «وعلى الأعراف رجال يعرفون كلاً بسماهم» فقال : نحن على الأعراف ، نعرف أنصارنا بسماهم ، ونحن الأعراف الذي لا يُعرف الله عز وجل إلا بسبيل معرفتنا ، ونحن الأعراف يعرفنا الله عز وجل يوم القيامة على الصراط ، فلا يدخل الجنة إلا من عرفنا وعرفناه ، ولا يدخل النار إلا من أنكرنا وأنكرناه .
 إن الله تبارك وتعالى لو شاء لعرف العباد نفسه ولكن جعلنا أبوابه و صراطه

١٦- الأعراف ، ٤٦/٧

* * * * *

473 - 9. al-Husayn ibn Muḥammad (-) Mu'allā ibn Muḥammad (-) Muḥammad ibn Jumhūr (-) 'Abdillāh ibn 'Abd ar-Raḥmān (-) al-Haytham ibn Wāqid that Muqarrin said:

"I heard Abū 'Abdillāh (p.b.u.h.) say: 'Ibn al-Kawwā' came to Amir al-mu'minin (p.b.u.h.) and said: "O' Amir al-mu'minin! (tell me about): *And on the surveillance heights of (a'rāf) are men knowing each by their mark* (al-A'rāf, 7:46)." He said: "It is we who will be on the heights of surveillance (a'rāf) (on the Day of Resurrection) and we shall know our helpers by their marks, and we are the centre of knowledge (a'rāf) and Allāh, to Whom belong Might and Majesty, will not be known except by way of knowledge of us. And we are the way of knowledge (a'rāf) which Allāh, to Whom belong Might and Majesty, will make known on the Day of Resurrection at the *sirāt* (the bridge over Hell leading to Paradise); no-one will enter Paradise unless he knows us and we know him, and no-one will enter the Fire unless he denies us and we deny him. Verily, had Allāh, the Blessed, the Sublime, so willed, He would have had Himself known (directly) by His slaves; but He has made us the gates to Him, the

وسبيله والوجه الذي يؤتى منه ، فمن عدل عن ولايتنا أو فضل علينا غيرنا ، فأنهم
 «عن الصراط لنا كبون»^{١٧} ؛ فلا سواء من اعتصم الناس به ولا سواء حيث ذهب الناس إلى
 عيون كددة يفرغ بعضها في بعض ، وذهب من ذهب إلينا إلى عيون صافية تجري
 بأمر ربها ، لا تقادحها ولا انقطاع .

١٠/٤٧٤ - الحسين بن محمد ، عن معلى بن محمد ، عن علي بن محمد ، عن بكر بن صالح ،
 عن الريان بن شبيب ، عن يونس ، عن أبي أيوب الخزاز ، عن أبي حمزة قال : قال
 أبو جعفر (عليه السلام) : يا أبا حمزة يخرج أحدكم فراسخ فيطلب لنفسه دليلاً وأنت بطرق
 السماء أجهل منك بطرق الأرض ، فاطلب لنفسك دليلاً .

١٧ - المؤمنون ، ٧٤/٢٣

* * * * *

ṣirāṭ (path) to Him, the way to Him, and the direction through which He can be approached. Those who have strayed from our mastership (*wilāyah*) or preferred others over us, are those who: *have from the path deviated* (al-Mu'minūn, 23:74). They are not (all) the same, those to whom people cling; and it is not the same, the case of the people who went to springs with cloudy water, which flow into one another, and the case of the people who came to us, who came to springs of pure water which flow (continuously) at the will of their Lord; neither will these dry up, nor will their flow stop.”

474 - 10. al-Ḥusayn ibn Muḥammad (—) Mu'allā ibn Muḥammad (—) 'Alī ibn Muḥammad (—) Bakr ibn Ṣāliḥ (—) ar-Rayyān ibn Shabīb (—) Yūnus (—) Abū Ayyūb al-Khazzāz that Abū Ḥamzah said:

“Abū Ja'far (p.b.u.h.) said: ‘O Abū Ḥamzah! When one of you goes out a few parasangs, he looks out a guide for himself. But you are more ignorant of the paths of heaven than of the paths of the earth; so look out for yourself a guide.’”

١١/٤٧٥ - علي بن إبراهيم ، عن محمد بن عيسى ، عن يونس ، عن أيوب بن الحر ،
عن أبي بصير ، عن أبي عبد الله عليه السلام في قول الله عز وجل : «ومن يؤت الحكمة فقد أوتي
خيراً كثيراً»^{١٨} فقال : طاعة الله ومعرفة الإمام .

١٢/٤٧٦ - محمد بن يحيى ، عن عبد الله بن محمد ، عن علي بن الحكم ، عن أبان ، عن
أبي بصير قال : قال لي أبو جعفر عليه السلام : هل عرفت إمامك ؟ قال : قلت : إي والله ، قبل
أن أخرج من الكوفة ، فقال : حسبك إذا .

١٣/٤٧٧ - محمد بن يحيى ، عن أحمد بن محمد ، عن محمد بن إسماعيل ، عن منصور بن
يونس ، عن بريد قال : سمعت أبا جعفر عليه السلام يقول في قول الله تبارك وتعالى : «أو
من كان ميتاً فأحييناه وجعلنا له نوراً يمشي به في الناس» فقال : «ميت» لا يعرف

١٨ - البقرة ، ٢٦٩/٢

* * * * *

475-11. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Isā (-) Yūnus (-) Ayyūb ibn al-Ḥurr (-) Abū Baṣīr that Abū 'Abdillāh (p.b.u.h.) said, concerning the words of Allāh, to Whom belong Might and Majesty: *Whoso is given the Wisdom, has been given much good.* (al-Baqarah, 2:269): "It is obedience to Allāh and knowledge of the Imām."

476-12. Muḥammad ibn Yaḥyā (-) 'Abdullāh ibn Muḥammad (-) 'Alī ibn al-Ḥakam (-) Abān that Abū Baṣīr said:

"Abū Ja'far (p.b.u.h.) said to me: 'Do you know your Imām?' I said: 'Yes, by Allāh; before I came out from Kūfah.' He said: 'Then this is sufficient for you.'"

477-13. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Muḥammad ibn Ismā'il (-) Maṣṣūr ibn Yūnus that Burayd said:

"I heard Abū Ja'far (p.b.u.h.) say concerning the words of Allāh, the Blessed, the Sublime: *Why, is he who was dead, and We gave him life, and appointed for him a light to walk by among the people. . . 'Dead - he who knows nothing; and a light to walk by among the people - the Imām who is followed.'* (And concerning):. . . as one

شيئاً و «نوراً يمشي به في الناس» : إماماً يؤتم به «كمن مثله في الظلمات ليس بخارج منها» قال: الذي لا يعرف الإمام .^{١٩}

١٤/٤٧٨ - الحسين بن محمد ، عن معلى بن محمد ، عن محمد بن أورمة و محمد بن عبد الله ، عن علي بن حسان ، عن عبد الرحمن بن كثير ، عن أبي عبد الله عليه السلام قال : قال أبو جعفر عليه السلام : دخل أبو عبد الله الجدلي على أمير المؤمنين فقال عليه السلام : يا أبا عبد الله ألا أخبرك بقول الله عز وجل : « من جاء بالحسنة فله خير منها وهم من فزع يومئذ آمنون » ومن جاء بالسيئة فكبت وجوههم في النار هل تجزون إلّا ما كنتم تعملون ^{٢٠} ؟ قال : بلى يا أمير المؤمنين جعلت فداك ، فقال : الحسنة معرفة الولاية وحبنا أهل البيت والسيئة إنكار الولاية وبغضنا أهل البيت ، ثم قرأ عليه هذه الآية .

* * * * *

٢٠ - النمل ، ٨٩/٢٧ - ٩٠

١٩ - الانعام ، ١٢٢/٦

* * * * *

whose likeness is in the shadows, and comes not forth from them? (al-An'ām, 6:122) He said: '— the one who does not know the Imām.' ”

478 - 14. al-Ḥusayn ibn Muḥammad (—) Mu'allā ibn Muḥammad (—) Muḥammad ibn Uramah and Muḥammad ibn 'Abdillāh (—) 'Alī ibn Ḥassān (—) 'Abd ar-Raḥmān ibn Kathīr that Abū 'Abdillāh (p.b.u.h.) said:

“Abū Ja'far (p.b.u.h.) said: 'Abū 'Abdillāh al-Jadali came into Amīr al-mu'minīn (p.b.u.h.). He said: “O Abū 'Abdillāh! Look, shall I tell you about the words of Allāh, to Whom belong Might and Majesty: *whosoever comes with a good deed, he shall have better than it, and they shall be secure from terror that day. And whosoever comes with an evil deed, their faces shall be thrust into the Fire: Are you recompensed but for what you did?* (an-Naml, 27:89–90).” He said: “Yes, O' Amīr al-mu'minīn! May I be made your ransom!” “Good deed — knowing our mastership (*wilāyah*) and loving us, the *Ahlu 'l-bayt*; and evil deed — the denial of our mastership and hatred for us, the *Ahlu 'l-bayt*.” Then he repeated this verse for him.’ ”

﴿باب فرض طاعة الائمة﴾

١/٤٧٩ - علي بن إبراهيم ، عن أبيه ، عن حماد بن عيسى ، عن حريز ، عن زرارة ، عن أبي جعفر عليه السلام قال: ذروة الأمر وسنامه ومفتاحه وباب الأشياء. ورضا الرحمن تبارك وتعالى الطاعة للامام بعد معرفته ، ثم قال : إن الله تبارك وتعالى يقول : « من يطع الرسول فقد أطاع الله ومن تولى فما أرسلناك عليهم حفيظاً » ٢١ ،
٢/٤٨٠ - الحسين بن محمد الأشعري ، عن معلى بن محمد ، عن الحسن بن علي الوشاء .

٢١ - النساء ، ٤ / ٨٠

CHAPTER 8

CONCERNING THE OBLIGATION OF OBEDIENCE TO THE IMĀMS

479-1. 'Ali ibn Ibrāhīm (-) his father (-) Ḥammād ibn 'Isā (-) Ḥariz (-) Zurārah that Abū Ja'far (p.b.u.h.) said:

"The apex of the thing, the height of it, the key to it, the gate to everything and the good pleasure of ar-Rahmān, the Blessed, the Sublime, is obedience to the Imām after knowing him." Then he said: "Allāh, the Blessed, the Sublime, says: *Whosoever obeys the Messenger, thereby obeys Allāh; and whosoever turns his back - We have not sent thee to be a watcher over them.* (an-Nisā', 4:80)."

480-2. al-Ḥusayn ibn Muḥammad al-Ash'ari (-) Mu'allā ibn

عن أبان بن عثمان ، عن أبي الصباح قال : أشهد أنني سمعت أبا عبد الله عليه السلام يقول : أشهد أن علياً إمام فرض الله طاعته وأن الحسن إمام فرض الله طاعته وأن الحسين إمام فرض الله طاعته وأن علي بن الحسين إمام فرض الله طاعته وأن محمد بن علي إمام فرض الله طاعته . ٣/٤٨١ - وبهذا الإسناد ، عن معلى بن محمد ، عن الحسن بن علي قال : حدثنا حماد ابن عثمان ، عن بشير العطار قال : سمعت أبا عبد الله عليه السلام يقول : نحن قوم فرض الله طاعتنا وأنتم تأتمون بمن لا يعذر الناس بجهالته . ٤/٤٨٢ - محمد بن يحيى ، عن أحمد بن محمد ، عن الحسين بن سعيد ، عن حماد بن عيسى عن الحسين بن المختار ، عن بعض أصحابنا ، عن أبي جعفر عليه السلام في قول الله عز و جل : «وآتيناهم ملكاً عظيماً»^{٢٢} قال : الطاعة المفروضة .

٢٢ - النساء ، ٤/٥٤

* * * * *

Muhammad (—) al-Hasan ibn 'Ali al-Washshā' (—) Abān ibn 'Uthmān that Abū aṣ-Ṣabbāh said:

"I witness that I heard Abū 'Abdillāh (p.b.u.h.) say: 'I bear witness that 'Ali is the Imām obedience to whom Allāh has enjoined, and al-Hasan is the Imām obedience to whom Allāh has enjoined, and al-Husayn is the Imām obedience to whom Allāh has enjoined, and 'Ali ibn al-Husayn is the Imām obedience to whom Allāh has enjoined, and Muhammad ibn 'Ali is the Imām obedience to whom Allāh has enjoined.'"

481 - 3. By the same narration (—) Mu'allā ibn Muhammad that al-Hasan ibn 'Ali said:

"Ḥammād ibn 'Uthmān narrated to us from Bashīr al-'Aṭṭār: 'I heard Abū 'Abdillāh (p.b.u.h.) say: "We are a people obedience to whom Allāh has enjoined, and you are following someone, from ignorance of whom the people are not absolved."'"

482 - 4. Muhammad ibn Yaḥyā (—) Aḥmad ibn Muhammad (—) al-Husayn ibn Sa'id (—) Ḥammād ibn 'Isā (—) al-Husayn ibn al-Mukhtār (—) one of our associates that Abū Ja'far (p.b.u.h.) said concerning the

٥/٤٨٣ - عدة من أصحابنا ، عن أحمد بن محمد ، عن محمد بن سنان ، عن أبي خالد القمّاط عن أبي الحسن العطّار قال : سمعت أبا عبد الله عليه السلام يقول : أشرك بين الأوصياء و الرّسل في الطاعة .

٦/٤٨٤ - أحمد بن محمد ، عن محمد بن أبي عمير ، عن سيف بن عميرة ، عن أبي الصباح الكناني قال : قال أبو عبد الله عليه السلام : نحن قوم فرض الله عزّ وجلّ طاعتنا ، لنا الأنفال، ولنا صفو المال ونحن الرّاسخون في العلم ، ونحن المحسودون الذين

* * * * *

words of Allāh: . . . and We gave them a mighty kingdom. (an-Nisā', 4:54). "(It means) binding obedience."

483 – 5. A group of our associates (–) Aḥmad ibn Muḥammad (–) Muḥammad ibn Sinān (–) Abū Khālid al-Qammāt that Abū 'l-Ḥasan al-ʿAṭṭār said:

"I heard Abū 'Abdillāh (p.b.u.h.) say: 'There is commonality between (their) successors and the messengers in binding obedience.'"

484 – 6. Aḥmad ibn Muḥammad ibn Abi 'Umayr (–) Sayf ibn 'Amīrah that Abū aṣ-Ṣabbāḥ al-Kinānī said:

"Abū 'Abdillāh (p.b.u.h.) said: 'We are a people obedience to whom Allāh has made obligatory. To us belongs the *anfāl*¹, and to us belongs the *Ṣafwu 'l-māl*². We are the: *firmly rooted in knowledge*

1. *anfāl* is the plural of *nafl* whose literal meaning is something which is extra, but, in particular, in the law of Islam, the meaning is as explained in the verse: *And whatsoever Allāh gives unto His Messenger from them, for the sake of which you made no expedition with horse or riding-camel; but Allāh gives authority to His messengers over whomsoever He will* (al-Ḥashr, 59:6).

2. The literal meaning is the best part of a property, but in the context of Islamic law the meaning refers to the best part or the Prophet's choice of the spoils of war which is deducted before the division of the spoils as detailed in the Qur'ān, that is, one-fifth *khums*, and four-fifths to be divided

قال الله : «أم يحسدون الناس على ما آتاهم الله من فضله» ٢٣ .
 ٧/٤٨٥ - أحمد بن محمد ، عن علي بن الحكم ، عن الحسين بن أبي العلاء قال : ذكرت
 لأبي عبد الله عليه السلام قولنا في الأوصياء أن طاعتهم مفترضة قال : فقال : نعم ، هم الذين
 قال الله تعالى : «أطيعوا الله وأطيعوا الرسول وأولي الأمر منكم» ٢٤ وهم الذين قال الله
 عز وجل : «إنما وليكم الله ورسوله والذين آمنوا» ٢٥ .

٢٤ - النساء ، ٥٩/٤

٢٣ - النساء ، ٥٤/٤

٢٥ - المائدة ، ٥٥/٥

(Āl 'Imrān, 3:7), and we are the envied in respect of whom Allāh has said: *Or are they jealous of the people for the bounty that Allāh has given them?* (an-Nisā', 4:54).''

485 - 7. Aḥmad ibn Muḥammad, (-) 'Alī ibn al-Ḥakam that al-Ḥusayn ibn Abī al-'Alā' said:

"I mentioned to Abū 'Abdillāh (p.b.u.h.) our opinion concerning the successors (*al-awṣiyā'*) - that obedience to them is binding." He said: "Then he said: 'Yes, they are those about whom Allāh, the Sublime, says: *Obey Allāh, and obey the Messenger and those in authority among you* (an-Nisā', 4:59). And they are those concerning whom Allāh, to Whom belong Might and Majesty, says: *Indeed, your master (walī) is none other than Allāh and His Messenger, and the believers.* (al-Mā'idah, 5:55).'"

→ as booty. A probable interpretation of this choicest part is those effects which have been taken in *jihād*, which, if they were to be divided up among the Muslims, would lose their value to them or else become a source of dispute among them through becoming a means to wealth. It should be noted that the word *anfāl* in Shī'ite jurisprudence also has a general meaning which includes that which is mentioned in the previous note, this *ṣafwu'l-māl*, and some other items.

٨/٤٨٦- وبهذا الإسناد ، عن أحمد بن محمد ، عن معمر بن خلاد قال : سأل رجلٌ فارسيٌّ أبا الحسن عليه السلام فقال : طاعتك مفترضة ؟ فقال : نعم ، قال : مثل طاعة عليّ ابن أبي طالب عليه السلام ؟ فقال : نعم .

٩/٤٨٧- وبهذا الإسناد ، عن أحمد بن محمد عن عليّ بن الحكم ، عن عليّ بن أبي حمزة عن أبي بصير ، عن أبي عبد الله عليه السلام قال : سألته عن الأئمة هل يجرون في الأمر والطاعة مجرى واحد ؟ قال : نعم .

١٠/٤٨٨- وبهذا الإسناد ، عن مروك بن عبيد ، عن محمد بن زيد الطبري قال : كنت قائماً على رأس الرضا عليه السلام بخراسان وعنده عدة من بني هاشم وفيهم إسحاق بن موسى بن عيسى العباسي فقال : يا إسحاق بلغني أن الناس يقولون : إننا نزع من أن

* * * * *

486 – 8. By the same narration (–) Aḥmad ibn Muḥammad that Mu‘ammar ibn Khallād said:

“A Persian questioned Abu ‘l-Ḥasan (the First – p.b.u.h.): ‘Is obedience to you an obligation?’ He said: ‘Yes.’ He said: ‘Like obedience to ‘Alī ibn Abī Ṭālib (p.b.u.h.)?’ He said: ‘Yes.’”

487 – 9. By the same narration (–) Aḥmad ibn Muḥammad (–) ‘Alī ibn al-Ḥakam (–) ‘Alī ibn Abī Ḥamzah that Abū Baṣīr said:

“I asked Abū ‘Abdillāh (p.b.u.h.) whether the Imāms are in the same position concerning commands and obedience (to them)? He said: ‘Yes.’”

488 – 10. By the same narration (–) Marwak ibn ‘Ubayd that Muḥammad ibn Zayd at-Ṭabarī said:

“I was standing at the service of ar-Riḍā (p.b.u.h.) in Khurāsān and there was a group of Banī Hāshim in his presence. Among them was Ishāq ibn Mūsā ibn ‘Isā, the ‘Abbāsīd. He (the Imām) said: ‘O Ishāq! It has reached me that the people say that we claim that all the people are

الناس عبيد لنا ، لا وقرابتي من رسول الله ﷺ ما قلته قط ولا سمعته من آبائي قاله
ولا بلغني عن أحد من آبائي قاله ؛ ولكنني أقول : الناس عبيد لنا في الطاعة ، موال
لنا في الدين ، فليبلغ الشاهد الغائب .

١١/٤٨٩ - علي بن إبراهيم ، عن صالح بن السندي ، عن جعفر بن بشير ، عن أبي سلمة
عن أبي عبد الله عليه السلام قال : سمعته يقول : نحن الذين فرض الله طاعتنا ، لا يسع الناس
إلا معرفتنا ولا يعذر الناس بجهالتنا ، من عرفنا كان مؤمناً ، ومن أنكرنا كان كافراً ،
و من لم يعرفنا ولم ينكرنا كان ضالاً حتى يرجع إلى الهدى الذي افترض الله عليه
من طاعتنا الواجبة فإن يمت على ضلالته يفعل الله به ما يشاء .

١٢/٤٩٠ - علي ، عن محمد بن عيسى ، عن يونس ، عن محمد بن الفضيل قال : سألت
عن أفضل ما يتقرب به العباد إلى الله عز وجل ، قال : أفضل ما يتقرب به العباد إلى الله

* * * * *

our slaves. No, by my kinship to the Messenger of Allāh (p.b.u.h.a.h.p.), I have not said such as this. Never have I said so, nor have I heard any of my forefathers say so, nor has it reached me that any of my forefathers have said so. But I will say that people are our slaves in obedience, and they must accept our mastership in religion. Let he who witnesses (this) make it reach him who is absent.' ”

489 – 11. ‘Alī ibn Ibrāhīm (–) Ṣāliḥ ibn as-Sindī (–) Ja‘far ibn Bashīr that Abū Salamah said:

“I heard Abū ‘Abdillāh (p.b.u.h.) say: ‘We are those obdiedience to whom Allāh has made an obligation. Nothing is proper for the people except to know, nor are the people absolved from being ignorant about us. He who knows us is a believer, and he who denies us is a unbeliever. He who neither knows us nor denies us is misguided, till he returns to the path of guidance, which Allāh has made an obligation for him as an binding obedience to us. If he dies in his misguidance, Allāh will do with him whatever He likes.’ ”

490 – 12. ‘Alī (–) Muḥammad ibn ‘Īsā (–) Yūnus that Muḥammad ibn al-Fuḍayl said:

عز وجل طاعة الله وطاعة رسوله وطاعة أولي الأمر ، قال أبو جعفر عليه السلام : حبنا إيمانٌ و بغضنا كفرٌ .

١٣/٤٩١ - محمد بن الحسن ، عن سهل بن زياد ، عن محمد بن عيسى ، عن فضالة بن أيوب ، عن أبان ، عن عبدالله بن سنان ، عن إسماعيل بن جابر ، قال : قلت لأبي جعفر عليه السلام : أعرض عليك ديني الذي أدين الله عز وجل به ؟ قال : فقال : هات قال . فقلت : أشهد أن لا إله إلا الله وحده لا شريك له وأنّ محمداً عبده ورسوله والإقرار بما جاء به من عند الله وأنّ علياً كان إماماً فرض الله طاعته ، ثمّ كان بعده الحسن إماماً فرض الله طاعته ، ثمّ كان بعده الحسين إماماً فرض الله طاعته ، ثمّ كان بعده

* * * * *

“I asked him (al-‘Allāmah al-Majlisi says that this person was apparently Muḥammad ibn Qāsim ibn al-Fuḍayl, and that hence the Imām whom he addressed was ar-Riḍā – p.b.u.h. [*Mir’ātu ‘l-‘uqūl*, vol.2, p.335]) about the best way through which people can seek proximity to Allāh, to Whom belong Might and Majesty. He said: ‘The best way through which people can seek proximity to Allāh, to Whom belong Might and Majesty, is obedience to Allāh, obedience to His Messenger, and obedience to those in authority. Abū Ja‘far (p.b.u.h.) said: “Love of us is the faith and hatred for us is unbelief.” ’ ”

491 – 13. Muḥammad ibn al-Ḥasan (–) Sahl ibn Ziyād (–) Muḥammad ibn ‘Isā (–) Faḍālah ibn Ayyūb (–) Abān (–) ‘Abdillāh ibn Sinān that Ismā‘il ibn Jābir said:

“I said to Abū Ja‘far (p.b.u.h.): ‘Shall I state to you my faith which I believe in before Allāh, to Whom belong Might and Majesty?’ ” He said: “He said: ‘Tell me!’ ” He said: “I said that I witnessed that there is no god except Allāh, the Unique, with Whom there is no partner, and that Muḥammad is His slave and His Messenger, and I acknowledge what he brought from Allāh, and that ‘Alī was the Imām obedience to whom Allāh has made an obligation, and after him al-Ḥasan

علي بن الحسين إماماً فرض الله طاعته حتى انتهى الأمر إليه ، ثم قلت : أنت يرحمك الله ؟ قال : فقال : هذا دين الله و دين ملائكته .

١٤/٤٩٢ - علي بن إبراهيم ، عن أبيه ، عن ابن محبوب ، عن هشام بن سالم ، عن أبي حمزة ، عن أبي إسحاق ، عن بعض أصحاب أمير المؤمنين عليه السلام قال : قال أمير المؤمنين عليه السلام : اعلّموا أن صحبة العالم و أتباعه دين يدان الله به ، وطاعته مكسبة للحسنات ممحات للسيئات و ذخيرة للمؤمنين و رفعة فيهم في حياتهم و جميل بعد مماتهم .

١٥/٤٩٣ - محمد بن إسماعيل ، عن الفضل بن شاذان ، عن صفوان بن يحيى ، عن منصور ابن حازم قال : قلت لأبي عبد الله عليه السلام : إن الله أجلُّ و أكرم من أن يعرف بخلقه بل الخلق يعرفون بالله ، قال : صدقت ، قلت إن من عرف أن له رباً ، فقد ينبغي له

* * * * *

was the Imām obedience to whom Allāh has made an obligation, and after him al-Ḥusayn was the Imām obedience to whom Allāh has made an obligation, and after him ‘Alī ibn al-Ḥusayn was the Imām obedience to whom Allāh has made an obligation, till I came to him. Then I said: ‘(Then) you, may Allāh be Merciful to you.’” He said: “He said: ‘This is the religion of Allāh and the religion (brought) by His angels.’”

492 – 14. ‘Alī ibn Ibrāhīm (–) his father (–) Ibn Maḥbūb (–) Hishām ibn Sālim (–) Abī Ḥamzah (–) Abū Ishāq that one of the companions of Amīr al-mu’minīn (p.b.u.h.) said:

“Amīr al-mu’minīn (p.b.u.h.) said: ‘Know that keeping company with a Learned-person (*al-‘ālim*) and following him is the religion through which Allāh is served. Obedience to him results in deeds which are rewarded, and effaces evil deeds. It is a provision for the believers, a high point for them in their (worldly) life and a good mention after their death.’”

493 – 15. Muḥammad ibn Ismā‘īl (–) al-Faḍl ibn Shādhān (–) Ṣafwān ibn Yaḥyā that Maṣṣūr ibn Ḥāzīm said:

“I said to Abū ‘Abdillāh (p.b.u.h.): ‘Verily Allāh is too Majestic and too High to be known through His creation; rather His creation knows Him through Him.’ He said: ‘What you say is true.’ I said:

أن يعرف أن ذلك الربّ رضا وسخطاً ، وأنه لا يعرف رضاه وسخطه إلا بوحى أو رسول ، فمن لم يأته الوحي فينبغي له أن يطلب الرُّسل فإذا لقيهم عرف أنهم الحجة وأن لهم الطاعة المفترضة ، فقلت للناس: أليس تعلمون أن رسول الله ﷺ كان هو الحجة من الله على خلقه؟ قالوا: بلى ، قلت: فحين مضى ﷺ من كان الحجة؟ قالوا: القرآن فنظرت في القرآن فإذا هو يخاصم به المرجي والقدي والزنديق الذي لا يؤمن به حتى يغلب الرجال بخصومته، فعرفت أن القرآن لا يكون حجة إلا بقيم ، فما قال فيه من شيء كان حقاً فقلت لهم: من قيم القرآن قالوا: ابن مسعود قد كان يعلم وعمر يعلم وحذيفة يعلم ، قلت: كلفه؟ قالوا لا ، فلم أجداً أحداً يقال إنه يعلم القرآن كله إلا علياً صلوات الله عليه وإذا كان الشيء بين القوم فقال هذا: لأدري وقال هذا: لأدري وقال

* * * * *

‘Verily whoever has realized that there is a Lord for him, should also realize that his Lord has likes and dislikes, and that His likes and dislikes cannot be known except through revelation or through His messenger. Thus whoever receives no revelation should seek out the messengers. And when he finds them he should know that they are the Proofs, and that to them belongs binding obedience. I have said to the people: “Do you know that the Messenger of Allāh (p.b.u.h. a.h.p.) was the Proof from Allāh for His creatures?” They have said: “Yes.” I have said: “When he (p.b.u.h.a.h.p.) died, who was the Proof?” They have said: “The Qur’ān.” So I have looked at the Qur’ān and have found that it is used as a Proof by the Mujri’ites, the Qadarites, and the Zindiqs who do not even believe in the Qur’ān but only use it to defeat the arguments of others in disputation. Thus I have come to know that the Qur’ān cannot be regarded as a Proof unless there is a custodian so that whatever he says about it must be true. So I asked the people: “Who is the custodian of the Qur’ān?” They replied: “Ibn Mas’ūd knew it, ‘Umar knew it and Hudhayfah knew it.” I then asked: “All of it?” They said: “No.” So I have not found anyone who says that he knows all of it except ‘Alī (p.b.u.h.). If a problem arises between the people (concerning the Qur’ān) and one says: “I do not know”,

هذا لأدري، وقال هذا : أنا أدري، فأشهد أن علياً عليه السلام كان قيماً القرآن ، وكانت طاعته مفترضة وكان الحجّة على الناس بعد رسول الله صلى الله عليه وآله وأن ما قال في القرآن فهو حق ، فقال : رحمك الله ، فقلت : إن علياً عليه السلام لم يذهب حتّى ترك حجّة من بعده كما ترك رسول الله صلى الله عليه وآله ، وأن الحجّة بعد عليّ الحسن بن عليّ وأشهد على الحسن أنّه لم يذهب حتّى ترك حجّة من بعده كما ترك أبوه وجده وأن الحجّة بعد الحسن الحسين و كانت طاعته مفترضة فقال : رحمك الله ، فقبّلت رأسه و قلت : وأشهد على الحسين عليه السلام أنّه لم يذهب حتّى ترك حجّة من بعده عليّ بن الحسين وكانت طاعته مفترضة ، فقال : رحمك الله ، فقبّلت رأسه و قلت : وأشهد على عليّ بن الحسين أنّه لم يذهب حتّى ترك حجّة من بعده محمد بن عليّ أبا جعفر و كانت طاعته مفترضة ،

* * * * *

another says: "I do not know", another says: "I do not know", but this one says: "I do know", then I avow that 'Alī (p.b.u.h.) was the custodian of the Qur'ān. Hence obedience to him was obligatory, and he was the Proof over mankind after the Messenger of Allāh (p.b.u.h. a.h.p.); whatever he has said concerning the Qur'ān is certainly true.' The Imām said: 'May Allāh be merciful to you.' I then said: 'Verily, 'Alī (p.b.u.h.) did not pass away until he had left behind him a Proof, just as the Messenger of Allāh (p.b.u.h.a.h.p.) had left (behind him); and verily after 'Alī, al-Ḥasan ibn 'Alī was the Proof. I witness that al-Ḥasan did not pass away until he had left a Proof after him as his father and his grandfather had left (behind them); and verily after al-Ḥasan, al-Ḥusayn was the Proof and obedience to him was obligatory.' He said: 'May Allāh be merciful to you.' Then I kissed his head and said: 'I witness that al-Ḥusayn (p.b.u.h.) did not pass away until he had left a Proof after him, 'Alī ibn al-Ḥusayn, and to him obedience was obligatory.' He said: 'May Allāh be merciful to you.' I kissed his head again and said: 'I witness that 'Alī ibn al-Ḥusayn did not pass away until he had left a Proof after him, Muḥammad ibn 'Alī – Abū Ja'far – to whom obedience is obligatory.' He said: 'May Allāh be merciful to you.' I said: 'Give me your head so that I can kiss it.'

فقال : رحمك الله ، قلت : أعطني رأسك حتى أقبله ، فضحك ، قلت : أصلحك الله قد علمت أن أباك لم يذهب حتى ترك حجة من بعده كما ترك أبوه وأشهد بالله أنك أنت الحجة وأن طاعتك مفترضة ، فقال : كف رحمك الله ، قلت : أعطني رأسك أقبله فقبلت رأسه فضحك و قال : سلني عما شئت ، فلا أنكرك بعد اليوم أبداً .

١٦/٤٩٤ - محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن محمد بن خالد البرقي ، عن القاسم بن محمد الجوهري ، عن الحسين بن أبي العلاء قال : قلت لأبي عبد الله عليه السلام : الأوصياء طاعتهم مفترضة ؟ قال : نعم هم الذين قال الله عز وجل : « أطيعوا الله وأطيعوا الرسول وأولي الأمر منكم »^{٢٦} وهم الذين قال الله عز وجل : « إنما وليكم الله ورسوله والذين آمنوا الذين يقيمون الصلاة و يؤتُونَ الزكاة وهم راكعون »^{٢٧} .

٢٧ - المائدة ، ٥٥/٥

٢٦ - النساء ، ٥٩/٤

* * * * *

The Imām smiled. I said: 'May Allāh make things right for you, I know certainly that your father did not pass away until he had left a Proof after him as his father had left (behind him). I witness by Allāh that verily you are the Proof and obedience to you is obligatory.' He said: 'Say no more. May Allāh be merciful to you! I said: 'Give me your head so that I can kiss it.' Then I kissed his head and he smiled and said: 'Ask me whatever you like. From today, I shall never disregard you.' "

494 - 16. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-) Muḥammad ibn Khālid al-Barqī (-) al-Qāsim ibn Muḥammad al-Jawhari that al-Ḥusayn ibn Abi al-'Alā' said:

"I said to Abū 'Abdillāh (p.b.u.h.): 'Is obedience to the successors (*awṣiyā'*) obligatory?' He said: 'Yes. They are those about whom Allāh, to Whom belong Might and Majesty, has said: *Obey Allāh and obey the Messenger and those in authority among you* (an-Nisā', 4:59). And they are those about whom Allāh, to Whom belong Might and Majesty, said: *Indeed, your master is none other than Allāh and His Messenger and the believers, who perform the prayer, and pay zakāt while they bow down* (in rukū') (al-Mā'idah, 5:55).'"

١٧/٤٩٥ - علي بن إبراهيم ، عن محمد بن عيسى ، عن يونس بن عبد الرحمن
 عن حماد ، عن عبد الأعلى قال : سمعت أبا عبد الله عليه السلام يقول : السمع والطاعة أبواب الخير ،
 السامع المطيع لأحجة عليه ، والسامع العاصي لأحجة له ، وإمام المسلمين تمت حجته
 واحتججه يوم يلقي الله عز وجل ثم قال : يقول الله تبارك وتعالى : « يوم ندعو كل
 أناس بأمامهم » ٢٨ .

٢٨ - الاسراء ، ١٧/٧١

* * * * *

* * * * *

495 - 17. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Isā (-) Yūnus
 ibn 'Abd ar-Raḥmān (-) Ḥammād that 'Abd al-A'lā said:

"I heard Abū 'Abdillāh (p.b.u.h.) say: 'To hear and to obey are
 the gates of goodness. There is no proof (evidence) against the one
 who hears and obeys, and there is no proof in favour of one who hears
 and disobeys. And the proof and the presenting of the proof (to others)
 of the Imām of the Muslims will have been completed by the day he
 meets Allāh, to Whom belong Might and Majesty.' Then he said: 'Allāh,
 the Blessed, the Sublime, says: *On the day when We shall call all men
 with their Imām* (al-Isrā', 17:71).'"

* * * * *

﴿ باب ﴾

﴿ في أن الائمة شهداء الله عزوجل على خلقه ﴾

١/٤٩٦ - علي بن محمد ، عن سهل بن زياد ، عن يعقوب بن يزيد ، عن زياد القندي ، عن سماعة قال : قال أبو عبد الله عليه السلام في قول الله عز وجل : « فكيف إذا جئنا من كل أمة بشهيد وجئنا بك على هؤلاء شهيداً »^{٢٩} قال : نزلت في أمة محمد عليه السلام خاصة ، في كل قرن منهم إمامٌ منا شاهد عليهم و محمد عليه السلام شاهد علينا .

٢٩ - النساء ، ٤١/٤

CHAPTER 9

CONCERNING THE FACT THAT THE IMĀMS ARE THE WITNESSES (SHUHADĀ') OF ALLĀH, TO WHOM BELONG MIGHT AND MAJESTY, CONCERNING HIS CREATURES

496 - 1. 'Ali ibn Muḥammad (—) Sahl ibn Ziyād (—) Ya'qūb ibn Yazid (—) Ziyād al-Qandī that Samā'ah said:

"Abū 'Abdillāh (p.b.u.h.) said concerning the words of Allāh, to Whom belong Might and Majesty: *How then shall it be when We bring forward from every nation a witness, and bring thee to witness against those?* (an-Nisā', 4:41). 'It was sent down especially for the community of Muḥammad (p.b.u.h.a.h.p.). In every generation of them there will be an Imām from amongst us, who is a witness over them, and Muḥammad (p.b.u.h.a.h.p.) is a witness over us.'"

٢/٤٩٧- الحسين بن محمد، عن معلى بن محمد، عن الحسن بن عليّ الوشاء، عن أحمد بن عائذ، عن عمر بن أذينة، عن بريد العجليّ قال: سألت أبا عبد الله عليه السلام، عن قول الله عزّ وجلّ: «وكذلك جعلناكم أمة وسطاً لتكونوا شهداء على الناس»^{٣٠} قال: نحن الأمة الوسطى ونحن شهداء الله على خلقه وحججه في أرضه، قلت: قول الله عزّ وجلّ: «ملةً أبيكم إبراهيم» قال: إيانا عنى خاصة «هو سمّاكم المسلمين من قبل» في الكتب التي مضت «وفي هذا» القرآن «ليكون الرسول عليكم شهيداً»^{٣١} فرسول الله ﷺ الشهيد علينا بما بلغنا عن الله عزّ وجلّ ونحن الشهداء على الناس فمن صدّق صدقناه يوم القيامة، ومن كذّب كذّبناه يوم القيامة.

٣٠- البقرة، ٢/١٤٣
٣١- الحج، ٢٢/٧٨، وفي القرآن الكريم:
(شهيذا عليكم) قال العلامة المجلسي: ولعل ما هنا تصحيف من النسخ، أو هو نقل بالمعنى، أو كان في قراءتهم عليهم السلام هكذا - مرآة العقول، ٢/٣٤٠

* * * * *

497- 2. al-Husayn ibn Muḥammad (-) Mu'allā ibn Muḥammad (-) al-Ḥasan ibn 'Alī al-Washshā' (-) Aḥmad ibn 'Ā'idh (-) 'Umar ibn Udhaynah that Burayd al-'Ijlī said:

"I asked Abū 'Abdillāh (p.b.u.h.) about the words of Allāh, to Whom belong Might and Majesty: *Thus We appointed you a midmost people (ummah) that you might be witnesses over mankind* (al-Baqarah, 2:143). He said: 'We are the midmost people and we are the witnesses of Allāh concerning His creatures, and His Proofs on His earth.' I said: '(What about) the words of Allāh, to Whom belong Might and Majesty: *The creed of your father Ibrāhīm?*' He said: 'It means especially us: *He named you Muslim aforetime*, (that is), in the Books which passed before: *and in this* (that is) the Qur'ān: *that the Messenger might be a witness over you* (al-Ḥajj, 22:78). So the Messenger of Allāh (p.b.u.h.a.h.p.) is a witness over us through what he caused to reach us from Allāh, to Whom belong Might and Majesty, and we are witnesses over mankind. So, on the Day of Resurrection, we shall confirm the truth of those who confirm the truth of us, and, on the Day of Resurrection, we shall attribute untruth to those who attribute untruth to us.'"

٣/٤٩٨- وبهذا الاسناد ، عن معلى بن محمد ، عن الحسن بن علي ، عن أحمد بن عمر الحلال قال : سألت أبا الحسن عليه السلام عن قول الله عز وجل : «أفمن كان على بينة من ربه ويتلوه شاهد منه ^{٣٢}» فقال : أمير المؤمنين صلوات الله عليه الشاهد على رسول الله ﷺ ، ورسول الله ﷺ على بينة من ربه .

٤/٤٩٩ - علي بن إبراهيم ، عن أبيه ، عن محمد بن أبي عمير ، عن ابن أذينة ، عن يزيد العجلي قال : قلت لأبي جعفر عليه السلام : قول الله تبارك وتعالى : «و كذلك جعلناكم أمة وسطاً لتكونوا شهداء على الناس و يكون الرسول عليكم شهيداً ^{٣٣}» قال : نحن الأمة الوسط و نحن شهداء الله تبارك وتعالى على خلقه ، و حججه في أرضه ، قلت : قوله

٣٣- البقرة ، ١٤٣/٢

٣٢- هود ، ١٧/١١

* * * * *

498 – 3. By the same narration (–) Mu‘allā ibn Muḥammad (–) al-Ḥasan ibn ‘Alī that Aḥmad ibn ‘Umar al-Ḥallāl said:

“I asked Abu ‘l-Ḥasan (p.b.u.h.) about the words of Allāh, to Whom belong Might and Majesty: *And what of him who stands upon a clear sign from his Lord, and there follows a witness from Him.* (Hūd, 11:17). He said: ‘Amir al-mu‘minin (p.b.u.h.) is the evidence (*shāhid*) for the Messenger of Allāh (p.b.u.h.a.h.p.), and the Messenger of Allāh is the one who stands on a clear sign from his Lord.’”

499 – 4. ‘Alī ibn Ibrāhīm (–) his father (–) Muḥammad ibn Abi ‘Umayr (–) Ibn Udhaynah that Burayd al-‘Ijlī said:

“I asked Abū Ja‘far (p.b.u.h.) about the words of Allāh, to Whom belong Might and Majesty: *Thus we appointed you a midmost people that you might be witnesses over mankind and that the Messenger might be a witness over you* (al-Baqarah, 2:143). He said: ‘We are the midmost people and we are the witnesses of Allāh, the Blessed, the Sublime, over His creatures, and His Proofs on His earth.’ I said: ‘(What about) the words of Allāh, to Whom belong Might and Majesty:

تعالى: « يا أيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ » قال : إِيَّانَا عَنَى وَنَحْنُ الْمُجْتَبُونَ [«وما جعل عليكم في الدين»] ولم يجعل الله تبارك وتعالى في الدين « من حرج » فالحرج أشدُّ من الضيق «ملة أبيكم إبراهيم» إِيَّانَا عَنَى خَاصَّةً وَ«هُوَ» سَمَّاكُمْ الْمُسْلِمِينَ «الله سَمَّاَنَا الْمُسْلِمِينَ» من قبل « في الكتب التي مضت » وفي هذا « القرآن » ليكون الرسول عليكم شهيداً و تكونوا شهداء على الناس^{٣٤} فرسول الله ﷺ الشهيد علينا بما بلغنا عن الله تبارك وتعالى، ونحن الشهداء على الناس، فمن صدَّق يوم القيامة صدقناه ومن كذَّب كذَّب بناه .

٣٤- الحج ، ٢٢/٧٧-٧٨ ، وما بين المعقوفتين ساقط من النص .
وفي القرآن الكريم : (ليكون الرسول شهيدا عليكم) وانظر = ٣١ .

* * * * *

O you who believe, bow you down and prostrate yourselves, and serve your Lord, and do good, haply so you shall prosper; and struggle for Allāh as is His due, for He has chosen you (al-Ḥajj, 22:77-78)? He said: 'He means only us, and we are the chosen. (And has laid on you no impediment [ḥaraj] in your religion); Allāh, the Blessed, the Sublime, has laid in religion no "impediment" (ḥaraj). Impediment is more severe than constriction. *Being the creed of your father*; He means only us. *He named you Muslims* (means) Allāh named us Muslims, *aforetime*, in the Books which passed before, *and in this*, the Qur'ān, *that the Messenger might be a witness over you, and that you might be witnesses over mankind* (al-Ḥajj, 22:77-78). So, the Messenger of Allāh (p.b.u.h.a.h.p.) is witness over us through what he caused to reach us from Allāh, the Blessed, the Sublime, and we are witnesses over mankind. So, on the Day of Resurrection we shall confirm the truth of those who confirm the truth of us, and we shall attribute untruth to those who attribute untruth to us.'

٥/٥٠٠ - علي بن إبراهيم ، عن أبيه ، عن حمّاد بن عيسى ، عن إبراهيم بن عمر اليماني ، عن سليم بن قيس الهلالي ، عن أمير المؤمنين صلوات الله عليه قال : إن الله تبارك وتعالى طهرنا وعصمنا وجعلنا شهداء على خلقه ، وحجّته في أرضه ، وجعلنا مع القرآن وجعل القرآن معنا ، لا تفارقه ولا يفارقنا .

١٠

﴿ باب ﴾

﴿ أن الإمامة عليهم السلام هم الهداة ﴾

١/٥٠١ - عدة من أصحابنا ، عن أحمد بن محمد ، عن الحسين بن سعيد ، عن النضر ابن سويد وفضالة بن أيوب ، عن موسى بن بكر ، عن الفضيل قال : سألت أبا عبد الله عليه السلام

500-5. 'Ali ibn Ibrāhīm (-) his father (-) Ḥammād ibn 'Isā (-) Ibrāhīm ibn 'Umar al-Yamānī (-) Sulaym ibn Qays al-Hilālī that Amir al-mu'minīn, may the blessings of Allāh be upon him, said:

"Verily, Allāh, the Blessed, the Sublime, has purified us, made us immaculate and made us witnesses over His creatures, and His Proofs on His earth. He has linked us with the Qur'ān and linked the Qur'ān with us. We shall never part from it, nor shall it part from us."

CHAPTER 10

CONCERNING THE FACT THAT THE IMĀMS, PEACE BE
UPON THEM, ARE THE GUIDES

501-1. A group of our associates (-) Aḥmad ibn Muḥammad (-) al-Ḥusayn ibn Sa'id (-) Naḍr ibn Suwayd and Faḍālah ibn Ayyūb (-) Mūsā ibn Bakr that al-Fuḍayl said:

"I asked Abū 'Abdillāh (p.b.u.h.), concerning the words of Allāh,

عن قول الله عز وجل: «ولكل قوم هاد»^{٣٥}، فقال: كل إمام هاد للقرن الذي هو فيهم .
 ٢/٥٠٢- علي بن إبراهيم ، عن أبيه ، عن محمد بن أبي عمير ، عن ابن أذينة ، عن
 بريد العجلي ، عن أبي جعفر عليه السلام في قول الله عز وجل: «إنما أنت منذر ولكل
 قوم هاد» فقال: رسول الله صلى الله عليه وآله المنذرو لكل زمان منّا هاد يهديهم إلى ما جاء به
 نبي الله صلى الله عليه وآله ، ثم الهداة من بعده علي ثم الأوصياء واحد بعد واحد .
 ٣/٥٠٣- الحسين بن محمد الأشعري ، عن معلى بن محمد ، عن محمد بن جمهور ، عن محمد
 ابن إسماعيل ، عن سعدان ، عن أبي بصير قال: قلت لأبي عبد الله عليه السلام: «إنما أنت
 منذر ولكل قوم هاد» ؟ فقال: رسول الله صلى الله عليه وآله المنذرو علي الهادي ، يا أبا محمد هل من

٣٥- الرد ، ٧/١٣

* * * * *

to Whom belong Might and Majesty: *And there is a guide for every people*, (ar-Ra'd, 13:7). Then he said: 'Each Imām is a guide for the generation among which he is.' ”

502 – 2. 'Alī ibn Ibrāhīm (–) his father (–) Muḥammad ibn Abi 'Umayr (–) Ibn Udhaynah (–) Burayd al-'Ijlī that Abū Ja'far (p.b.u.h.) said concerning the words of Allāh, to Whom belong Might and Majesty: *Thou art only a warner, and there is a guide for every people*. (ar-Ra'd, 13:7).

“The Messenger of Allāh (p.b.u.h.a.h.p.) was the warner; and for every age there is a guide from amongst us to guide them towards what the Prophet of Allāh (p.b.u.h.a.h.p.) has brought, (and to what was left by) the guides after him, 'Alī and then the successors, one after the other.”

503 – 3. al-Ḥusayn ibn Muḥammad al-Ash'arī (–) Mu'allā ibn Muḥammad (–) Muḥammad ibn Jumhūr (–) Muḥammad ibn Ismā'il (–) Sa'dān that Abū Baṣīr said:

“I said to Abū 'Abdillāh (p.b.u.h.) (concerning the words of Allāh): *Thou art only a warner and there is a guide for every people*. (ar-Ra'd, 13:7). Then he said: 'The Messenger of Allāh (p.b.u.h.a.h.p.) is the warner and 'Alī (p.b.u.h.) is the guide. O Abū Muḥammad! Is

هاد اليوم؟ قلت: بلى جعلت فداك ما زال منكم هاد بعدهم حتى دفعت إليك، فقال: رحمك الله يا أبا محمد لو كانت إذا نزلت آية على رجل ثم مات ذلك الرجل، ماتت الآية، مات الكتاب ولكنه حي يجري فيمن بقي كما جرى فيمن مضى.

٤/٥٠٤ - محمد بن يحيى، عن أحمد بن محمد، عن الحسين بن سعيد، عن صفوان، عن منصور، عن عبد الرحيم القصير، عن أبي جعفر عليه السلام في قول الله تبارك وتعالى: «إنما أنت منذر ولكل قوم هاد» فقال: رسول الله صلى الله عليه وآله المنذر وعليه الهادي، أما والله ما ذهب منا وما زالت فينا إلى الساعة.

* * * * *

* * * * *

there a guide today?' I said: 'Yes, may I be made your ransom! There has always been from among you one guide after another, until it (the guidance) was given to you.' He said: 'May Allāh be merciful to you, O Abū Muḥammad! If a verse was sent down concerning one man, and then the man died, the verse would die, the Book would (also) die. But it (the Book) is (always) living, it flows among those who remain as it flowed among those who passed away.'"

504 - 4. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) al-Ḥusayn ibn Sa'īd (-) Ṣafwān (-) Mansūr (-) 'Abd ar-Raḥīm al-Qaṣīr that Abū Ja'far (p.b.u.h.) said, concerning the words of Allāh, the Blessed, the Sublime: *Thou art only a warner, and there is a guide for every people* (ar-Ra'd, 13:7). "The Messenger of Allāh (p.b.u.h.a.h.p.) is the warner and 'Alī is the guide. By Allāh, it (the guidance) has never left us, and it still remains with us up to this hour."

* * * * *

﴿ باب ﴾

﴿ أن الأئمة عليهم السلام ولاية أمر الله و خزنة علمه ﴾

١/٥٠٥ - محمد بن يحيى العطّار ، عن أحمد بن أبي زاهر ، عن الحسن بن موسى ، عن علي بن حسان ، عن عبد الرحمن بن كثير قال : سمعت أبا عبد الله عليه السلام يقول : نحن ولاية أمر الله ، وخزنة علم الله وعيبة وحي الله .
٢/٥٠٦ - عدة من أصحابنا ، عن أحمد بن محمد ، عن الحسين بن سعيد ، عن علي بن أسباط ، عن أبيه أسباط ، عن سورة بن كليب قال : قال لي أبو جعفر عليه السلام : والله إننا لخزّان الله في سمائه وأرضه ، لأعلى ذهب ولا على فضة إلا على علمه .

* * * * *

CHAPTER 11

CONCERNING THE FACT THAT THE IMĀMS, PEACE BE UPON THEM, ARE THE CUSTODIANS OF ALLĀH'S AFFAIRS – THE TREASURERS OF HIS KNOWLEDGE

505 – 1. Muḥammad ibn Yaḥyā al-‘Aṭṭār (–) Aḥmad ibn Abi Zahr (–) al-Ḥasan ibn Mūsā (–) ‘Alī ibn Ḥassān that ‘Abd ar-Raḥmān ibn Kathīr said:

“I heard Abū ‘Abdillāh (p.b.u.h.) say: ‘We are the custodians of Allāh’s affairs, the treasurers of Allāh’s knowledge and the containers of Allāh’s revelation.’ ”

506 – 2. A group of our associates (–) Aḥmad ibn Muḥammad (–) al-Ḥusayn ibn Sa‘id (–) ‘Alī ibn Asbāt (–) his father, Asbāt that Sawrat ibn Kulayb said:

“Abū Ja‘far (p.b.u.h.) said to me: ‘By Allāh, we are Allāh’s treasurers in His heaven and on His earth. We are the treasurers, not of gold nor of silver, but of His knowledge.’ ”

٣/٥٠٧ - علي بن موسى ، عن أحمد بن محمد ، عن الحسين بن سعيد و محمد بن خالد البرقي ، عن النضر بن سويد رفعه ، عن سدير ، عن أبي جعفر عليه السلام قال : قلت له : جعلت فداك ما أنتم ؟ قال : نحن خزّان علم الله ، و نحن تراجمه وحي الله ، و نحن الحجّة البالغة على من دون السماء و من فوق الأرض .

٤/٥٠٨ - محمد بن يحيى ، عن محمد بن الحسين ، عن النضر بن شعيب ^(١) ، عن محمد بن الفضيل عن أبي حمزة قال : سمعت أبا جعفر عليه السلام يقول : قال رسول الله صلى الله عليه وآله : قال الله تبارك و تعالى استكمال حجّتي على الأتقياء من أمتك من ترك ولاية علي و الأوصياء من بعدك ، فإنّ فيهم سنّتك و سنّة الأنبياء من قبلك ، وهم خزّاني على علمي من بعدك ، ثم قال رسول الله صلى الله عليه وآله : لقد أنبأني جبرئيل عليه السلام بأسمائهم و أسماء آبائهم .

(١) في بعض النسخ [عن النضر بن سويد] .

* * * * *

507 – 3. ‘Ali ibn Mūsā (–) Aḥmad ibn Muḥammad (–) al-Ḥusayn ibn Sa‘id and Muḥammad ibn Khālīd al-Barqī (–) an-Naḍr ibn Suwayd (*rafa‘ahu*) that Sadīr said:

“I said to Abū Ja‘far (p.b.u.h.): ‘May I be made your ransom! What are you?’ He said: ‘We are the treasurers of Allāh’s knowledge. We are the expounders of Allāh’s revelation and we are the Proof that reaches, (the Proof) for he who is under heaven and on the earth.’”

508 – 4. Muḥammad ibn Yaḥyā (–) Muḥammad ibn al-Ḥusayn (–) an-Naḍr ibn Shu‘ayb (–) Muḥammad ibn al-Fuḍayl that Abū Ḥamzah said:

“I heard Abū Ja‘far (p.b.u.h.) say: ‘The Messenger of Allāh (p.b. u.h.a.h.p.) said: “Allāh, the Blessed, the Sublime, said: ‘My Proof has been completed on the wretched among your community who have abandoned the mastership (*wilāyah*) of ‘Alī and the successors after you. Verily, in them is your *sunnah* and the *sunnah* of the prophets before you. And they are the treasurers of My Knowledge after you.’” Then the Messenger of Allāh (p.b.u.h.a.h.p.) said: “Jibril has informed me of their names and the names of their fathers.””

٥٠٩/٥- أحمد بن إدريس ، عن محمد بن عبد الجبار ، عن محمد بن خالد ، عن فضالة بن أيوب ، عن عبد الله بن أبي يعفور قال : قال أبو عبد الله عليه السلام : يا ابن أبي يعفور إن الله واحد متوحد بالوحدانية ، متفرّد بأمره ، فخلق خلقاً فقدّرهم لذلك الأمر فنحن هم يا ابن أبي يعفور فنحن حجج الله في عباده ، وخزّانه على علمه ، والقائمون بذلك .

٥١٠/٦- علي بن محمد ، عن سهل بن زياد ، عن موسى بن القاسم بن معاوية ؛ ومحمد بن يحيى ، عن العمركي بن علي جميعاً ، عن علي بن جعفر ، عن أبي الحسن موسى عليه السلام قال : قال أبو عبد الله عليه السلام : إن الله عز وجل خلقنا فأحسن خلقنا ، وصوّرنا فأحسن صورنا ، وجعلنا خزّانه في سمائه وأرضه ، ولنا نطق الشجرة وعبادتنا عبد الله عز وجل ، ولولا ناهما عبد الله .

* * * * *

* * * * *

509-5. Aḥmad ibn Idris (—) Muḥammad ibn ‘Abd al-Jabbār (—) Muḥammad ibn Khālid (—) Faḍālah ibn Ayyūb that ‘Abdullāh ibn Abi Ya‘fūr said:

“Abū ‘Abdillāh (p.b.u.h.) said: ‘O Ibn Abi Ya‘fūr! Verily, Allāh is One, Unique in Oneness, and quite alone in His affairs. Then He created some creatures, and determined them for these affairs. They are us, O Ibn Abi Ya‘fūr! So, we are the Proofs of Allāh for His creatures, the treasurers of His knowledge and we assume the burden of them (His affairs).’ ”

510-6. ‘Alī ibn Muḥammad (—) Sahl ibn Ziyād (—) Mūsā ibn al-Qāsim ibn Mu‘āwiyah* and Muḥammad ibn Yaḥyā (—) al-‘Amraki ibn ‘Alī, both of them (—) ‘Alī ibn Ja‘far that Abu ‘l-Ḥasan Mūsā (p.b.u.h.) said:

“Abū ‘Abdillāh (p.b.u.h.) said: ‘Verily, Allāh, to Whom belong Might and Majesty, has created us, and created us well; He has shaped us, and shaped us well. He has made us His treasurers in His heaven and on His earth. The tree speaks for us; and through (following) our worship, Allāh, to Whom belong Might and Majesty, is worshipped. Had we not been, Allāh would not have been worshipped.’ ”

* * * * *

﴿ باب ﴾

﴿ أن الائمة (ع) خلفاء الله عز وجل في أرضه وأبوابه التي منها يؤتى ﴾
 ١/٥١١ - الحسين بن محمد الأشعري، عن معلى بن محمد، عن أحمد بن محمد، عن أبي مسعود،
 عن الجعفري قال سمعت أبا الحسن الرضا عليه السلام يقول: الأئمة خلفاء الله عز وجل في أرضه.
 ٢/٥١٢ - عنه، عن معلى، عن محمد بن جمهور، عن سليمان بن سماعة، عن عبد الله بن
 القاسم، عن أبي بصير قال: قال أبو عبد الله عليه السلام: الأوصياء هم أبواب الله عز وجل التي
 يؤتى منها ولولاهم ما عرف الله عز وجل وبهم احتج الله تبارك وتعالى على خلقه.

* * * * *

CHAPTER 12

CONCERNING THE FACT THAT THE IMÀMS, PEACE BE UPON
 THEM, ARE THE VICEGERENTS (KHULAFĀ') OF ALLĀH TO
 WHOM BELONG MIGHT AND MAJESTY, ON HIS EARTH AND
 HIS GATES THROUGH WHICH HE CAN BE REACHED

511-1. al-Ḥusayn ibn Muḥammad al-Ash'arī (-) Mu'allā ibn Muḥammad (-) Aḥmad ibn Muḥammad (-) Abū Mas'ūd that al-Ja'far said:

"I heard Abu 'l-Ḥasan ar-Riḍā (p.b.u.h.) say: 'The Imāms are the vicegerents of Allāh, to Whom belong Might and Majesty, on His earth.' "

512-2. From him (-) Mu'allā (-) Muḥammad ibn Jumhūr (-) Sulaymān ibn Samā'ah (-) 'Abdullāh ibn al-Qāsim that Abū Baṣīr said:

"Abū 'Abdillāh (p.b.u.h.) said: 'Only the successors are the gates of Allāh, to Whom belong Might and Majesty, through which He can be reached. Had they not been, Allāh, to Whom belong Might and Majesty, would not have been known. It is through them that Allāh, the Blessed, the Sublime, has advanced the Proof over His creatures.' "

٣/٥١٣ - الحسين بن محمد ، عن معلى بن محمد ، عن الوشاء ، عن عبد الله بن سنان قال :
 سألت أبا عبد الله عليه السلام عن قول الله جل جلاله : « وعد الله الذين آمنوا منكم وعملوا
 الصالحات ليستخلفنهم في الأرض كما استخلف الذين من قبلهم »^{٣٦} قال : هم الأئمة .

٣٦ - النور ، ٥٥/٢٤

* * * * *

* * * * *

513 - 3. al-Ḥusayn ibn Muḥammad (—) Mu‘allā ibn Muḥammad
 (—) al-Washshā’ that ‘Abdullāh ibn Sinān said:

“I asked Abū ‘Abdillāh (p.b.u.h.) concerning the words of Allāh,
 Whose Majesty is glorified: *Allāh has promised those of you who
 believe and to righteous deeds that He will surely make them successors
 in the land, even as He made those who were before them successors*
 (an-Nūr, 24:55). He said: ‘They are the Imāms.’”

* * * * *

﴿ باب ﴾

﴿ أن الأئمة عليهم السلام نور الله عز وجل ﴾

١/٥١٤ - الحسين بن محمد ، عن معلى بن محمد ، عن علي بن مرداس قال: حدثنا صفوان ابن يحيى والحسن بن محبوب ، عن أبي أيوب ، عن أبي خالد الكبلاني قال : سألت أبا جعفر عليه السلام عن قول الله عز وجل : « فآمنوا بالله ورسوله والنور الذي أنزلنا »^{٣٧} فقال : يا أبا خالد النور والله نور الأئمة من آل محمد عليه السلام إلى يوم القيامة ، وهم والله

٣٧ - التغابن ، ٨/٦٤

* * * * *

CHAPTER 13

CONCERNING THE FACT THAT THE IMĀMS, PEACE BE
UPON THEM, ARE THE LIGHT OF ALLĀH, TO WHOM
BELONG MIGHT AND MAJESTY

514 — 1. al-Ḥusayn ibn Muḥammad (—) Mu‘allā ibn Muḥammad that ‘Alī ibn Mirdās said:

“Ṣafwān ibn Yaḥyā and al-Ḥasan ibn Maḥbūb narrated to us (—) Abū Ayyūb Khālīd al-Kabūlī said: ‘I asked Abū Ja‘far (p.b.u.h.) concerning the words of Allāh, to Whom belong Might and Majesty: *Therefore, believe in Allāh and His Messenger and in the Light which we have sent down* (at-Taghābun, 64:8).’ He said: ‘O Abū Khālīd! The Light, by Allāh, is the Light of the Imāms from the Household of Muḥammad

نور الله الذي أنزل ، وهم والله نور الله في السماوات وفي الأرض ، والله يا أبا خالد لنور الإمام في قلوب المؤمنين أنور من الشمس المضيئة بالنهار ؛ وهم والله ينوون قلوب المؤمنين ، ويحجب الله عز وجل نورهم عمّن يشاء فتظلم قلوبهم ؛ والله يا أبا خالد لا يحبنا عبد ويتولانا حتى يطهر الله قلبه ولا يطهر الله قلب عبد حتى يسلم لنا ويكون سلماً لنا ، فإذا كان سلماً لنا سلم الله من شديد الحساب وآمنه من فزع يوم القيامة الأكبر . ٢/٥١٥ - علي بن إبراهيم بإسناده ، عن أبي عبد الله عليه السلام في قول الله تعالى : «الذين يتبعون الرسول النبي الأمي الذي يجدونه مكتوباً عندهم في التوراة والإنجيل يأمرهم بالمعروف وينهاهم عن المنكر ويحل لهم الطيبات ويحرم عليهم الخبائث

* * * * *

(p.b.u.h.a.h.p.) till the Day of Resurrection. They, by Allāh, are the Light which Allāh has sent down, and they, by Allāh, are the Light of Allāh in the heavens and on the earth. By Allāh, O Abū Khālid! The Light of the Imām in the hearts of the believers is more brilliant than the sun shining in the day. They, by Allāh, are those who illuminate the hearts of the believers. And Allāh, to Whom belong Might and Majesty, veils their Light from whomsoever He wills; thus their hearts are darkened. By Allāh, O Abū Khālid! No slave loves us and accepts our mastership until Allāh purifies his heart. And Allāh does not purify the heart of a slave until he submits to us, and is at peace with us. And when someone is at peace with us, Allāh protects him from the terrible reckoning, and also makes him secure from the greater terror of the Day of Resurrection.’ ”

515-2. ‘Alī ibn Ibrāhīm through his chains of narrators that Abū ‘Abdillāh (p.b.u.h.) said, concerning the words of Allāh, the Sublime: *Those who follow the Messenger, the Prophet of the common folk, whom they find written (down) with them in the Torah and the Injil, bidding them to good, and forbidding them evil, making lawful for them the good things, and making unlawful for them the corrupt things, and relieving them of their loads and the fetters that were upon them. Those who believe in him and succour him and help him,*

- إلى قوله - واتَّبِعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ وَلَئِكَ هُمُ الْمُفْلِحُونَ^{٣٨} قال : النور في هذا الموضوع [عليّ] أمير المؤمنين و الأئمة عليهم السلام .
 ٣/٥١٦ - أحمد بن إدريس ، عن محمد بن عبد الجبار ، عن ابن فضال ، عن ثعلبة بن ميمون ، عن أبي الجارود قال : قلت لأبي جعفر عليه السلام : لقد أتى الله أهل الكتاب خيراً كثيراً ، قال : وما ذاك ؟ قلت : قول الله تعالى : « الَّذِينَ آمَنُوا بِمَا نُزِّلَ إِلَيْهِمْ مِنْ قَبْلِهِمْ بِهِ يُؤْمِنُونَ - إِلَى قَوْلِهِ - وَلَئِكَ يُؤْتُونَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا^{٣٩} » قال : فقال : قد آتاكم الله كما آتاهم ، ثم تلا : « يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمَنُوا بِرُسُولِهِ يُؤْتِكُمْ كَفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ^{٤٠} » يعني إماماً تاتَمُّونَ به .

٣٩ - القصص ، ٢٨/٥٢ - ٥٤

٣٨ - الأعراف ، ٧/١٥٧

٤٠ - الحديد ، ٥٧/٢٨

* * * * *

and follow the Light that has been sent down with him, — they are the prosperers (al-A'rāf, 7:157): "The Light in this matter is 'Alī, Amir al-mu'minīn and the Imāms (p.b.u.t.)."

516 — 3. Aḥmad ibn Idrīs (—) Muḥammad ibn 'Abd al-Jabbār (—) Ibn Faḍḍāl (—) Tha'labah ibn Maymūn that Abu 'l-Jārūd said:

"I said to Abū Ja'far (p.b.u.h.): 'Indeed Allāh has given the people of the Book a great good.' He said 'What is that?' I said the words of Allāh, the Sublime: *Those to whom We gave the Book before this believe in it, and, when it is recited to them, they say: "We believe in it; surely it is the truth from our Lord. Indeed, even before it we had surrendered."* They shall be given their wage twice over for that they patiently endured (al-Qaṣaṣ, 28:52 — 54).' " He said: "He said: 'Allāh has given you the same as He has given them.' Then he recited: 'O believers! Fear Allāh, and believe in His Messenger, and He will give you a two-fold portion of His mercy, and He will appoint for you a light whereby you shall walk (al-Ḥadīd, 57:28). This means an Imām who is to be followed.' "

٤/٥١٧ - أحمد بن مهران ، عن عبد العظيم بن عبد الله الحسني ، عن علي بن أسباط
والحسن بن محبوب ، عن أبي أيوب ، عن أبي خالد الكابلي قال : سألت أبا جعفر عليه السلام
عن قول الله تعالى : «فآمنوا بالله ورسوله والنور الذي أنزلنا»^{٤١} فقال : يا أبا خالد النور
والله إلا نعمة عليه السلام يا أبا خالد لنور الإمام في قلوب المؤمنين أنور من الشمس المضيئة بالنهار
وهم الذين ينورون قلوب المؤمنين ، ويحجب الله نورهم عن من يشاء ، فتظلم قلوبهم ويغشاهم بها .
٥/٥١٨ - علي بن محمد ومحمد بن الحسن ، عن سهل بن زياد ، عن محمد بن الحسن بن
شمون ، عن عبد الله بن عبد الرحمن الأصم ، عن عبد الله بن القاسم ، عن صالح بن سهل
الهمداني قال : قال أبو عبد الله عليه السلام في قول الله تعالى : «الله نور السماوات والأرض مثل
نوره كمشكاة» فاطمة عليها السلام « فيها مصباح » الحسن « المصباح في زجاجة » الحسين

٤١ - التغابن ، ٨/٦٤

* * * * *

517 - 4. Ahmad ibn Mihran (—) ‘Abd al-‘Azim ibn ‘Abdillāh al-Ḥasanī (—) ‘Alī ibn Asbāt and al-Ḥasan ibn Maḥbūb (—) Abī Ayyūb that Abū Khālid al-Kābulī said:

“I asked Abū Ja’far (p.b.u.h.) about the words of Allāh, the Sublime: *Therefore believe in Allāh and His Messenger, and in the Light which We have sent down* (at-Taghābun, 64:8). He said: ‘O Abū Khālid! Verily the Light of the Imām in the hearts of the believers is more brilliant than the sun shining in the day; and they are those who enlighten the hearts of the believers. And Allāh veils their light from whomsoever He wills; thus the hearts of them are darkened, and He covers them with it.’ ”

518 - 5. ‘Alī ibn Muḥammad and Muḥammad ibn al-Ḥasan (—) Sahl ibn Ziyād (—) Muḥammad ibn al-Ḥasan ibn Shammūn (—) ‘Abdillāh ibn ‘Abd ar-Raḥmān al-Aṣamm (—) ‘Abdullāh ibn al-Qāsim that Ṣāliḥ ibn Sahl al-Hamadānī said:

“Abū ‘Abdillāh (p.b.u.h.) said, concerning the words of Allāh, the Sublime: *Allāh is the Light of the heavens and the earth: the like-*

« الزجاجة كأنها كوكبٌ دريٌّ » فاطمة كوكبٌ دريٌّ بين نساء أهل الدنيا
 « يوقد من شجرة مباركة » إبراهيم عليه السلام « زيتونة لشرقية ولاغربية » لا يهودية ولا
 نصرانية « يكاد زيتها يضيء » يكاد العلم ينفجر بها « ولولم تمسه نارٌ نورٌ على نور »
 إمامٌ منها بعد إمام « يهدي الله لنوره من يشاء » يهدي الله للأئمة من يشاء « ويضرب
 الله الأمثال للناس » ^{٤٢}، قلت : « أو كظلمات [في بحر لجي] » قال : الأول و صاحبه
 « يغشاه موج » الثالث « من فوقه موج [من فوقه] ظلمات » الثاني « بعضها فوق بعض »
 معاوية لعنه الله و فتن بني أمية « إذا أخرج يده » المؤمن في ظلمة فتنهم « لم يكديرها
 ومن لم يجعل الله له نوراً » إماماً من ولد فاطمة عليها السلام « فماله من نور » إمام يوم القيامة .

٤٣- النور، ٢٤/٤٠

٤٢- النور، ٢٤/٣٥

ness of His Light is as a niche, Fāṭiman (p.b.u.h.); wherein is a lamp, al-Ḥasan, the lamp in a glass, al-Ḥusayn, the glass as it were a glittering star, Fāṭimah is the glittering star among the women of this world; kindled from a blessed tree, Ibrāhīm (p.b.u.h.). An olive that is neither of the East nor of the West, neither of Judaism nor of Christianity, whose oil wellnigh would shine, knowledge would burst out by it, even if no fire touched it. Light upon light, Imām from it (the tree), after Imām; Allāh guides to His Light whom He will – Allāh guides to the Imāms whom He will; Allāh strikes similitudes for men (an-Nūr, 24:35).’ I said: ‘Or they are as shadows (upon a sea obscure).’ He said: ‘The first, and his companion. Covered by a billow, the third, above which is a billow (above which are clouds), shadows, the second, piled one upon another, Mu‘āwiyah, may Allāh curse him, and the commotions of the Banū Umayyah (the Umayyids); when he puts forth his hand, the believer in the darkness of their commotions, well-nigh he cannot see it. And to whomsoever Allāh assigns no light, an Imām from the children of Fāṭimah (p.b.u.h.), no light has he, (an-Nūr,

و قال في قوله : « يسعى نورهم بين أيديهم و بأيمانهم »^{٤٤} : أئمة المؤمنين يوم
القيامة تسعى بين يدي المؤمنين و بأيمانهم حتى ينزلوهم منازل أهل الجنة .
علي بن محمد و محمد بن الحسن ، عن سهل بن زياد ، عن موسى بن القاسم البجلي
و محمد بن يحيى ، عن العمر كني بن علي جميعاً ، عن علي بن جعفر عليه السلام ، عن أخيه
موسى عليه السلام مثله .
٦٧/٥١٩ - أحمد بن إدريس ، عن الحسين بن عبيد الله ، عن محمد بن الحسن و موسى بن عمر ،
عن الحسن بن محبوب ، عن محمد بن الفضيل ، عن أبي الحسن عليه السلام قال : سألته عن قول الله تبارك
و تعالى : « يريدون ليطفؤوا نور الله بأفواههم »^{٤٥} قال يريدون ليطفؤوا ولاية أمير المؤمنين
عليه السلام بأفواههم ، قلت : قوله تعالى : « والله متم نوره »^{٤٥} قال : يقول : والله متم الامامة

٤٥ - الصف ، ٨/٦١

٤٤ - الحديد ، ١٢/٥٧

* * * * *

24:40) an Imâm on the Day of Resurrection.' He said, concerning His words: (*Upon the day when thou seest the believers, men and women,) their light running before them, and on their right hands* (al-Ḥadîd, 57:12): 'On the Day of Resurrection the Imâms of the believers run before the believers and on their right hands, till they have set them down in the abodes of the people of Paradise.'"

* 'Alî ibn Muḥammad and Muḥammad ibn al-Ḥasan (—) Sahl ibn Ziyād (—) Mūsā ibn al-Qāsim al-Bajalî* and Muḥammad ibn Yaḥyā (—) al-'Amrakî ibn 'Alî, both of them, that 'Alî ibn Ja'far (p.b.u.h.) narrated from his brother Mūsā (p.b.u.h.) the same tradition.

519 – 6. Aḥmad ibn Idris (—) al-Ḥusayn ibn 'Ubaydillāh (—) Muḥammad ibn al-Ḥasan and Mūsā ibn 'Umar (—) al-Ḥasan ibn Maḥbūb that Muḥammad ibn al-Fuḍayl said:

"I asked Abu 'l-Ḥasan (p.b.u.h.) about the words of Allāh, the Blessed, the Sublime: *They desire to extinguish with their mouths the Light of Allāh*. He said: 'They desire to extinguish with their mouths the mastership (*wilāyah*) of Amîr al-mu'minîn (p.b.u.h.).' I said:

والإمامة هي النور وذلك قوله عز وجل: «فآمنوا بالله ورسوله والنور الذي أنزلنا»^{٤٦}
قال: النور هو الإمام.

١٤

﴿باب ان الائمة هم أركان الارض﴾

١/٥٢٠ - أحمد بن مهران، عن محمد بن علي؛ ومحمد بن يحيى، عن أحمد بن محمد جميعاً، عن محمد بن سنان، عن الفضل بن عمر، عن أبي عبد الله عليه السلام قال: ما جاء به علي عليه السلام آخذه وما نهى

٤٦ - التغابن، ٨/٦

* * * * *

‘(And) the words of Him who is Sublime: *But Allāh will perfect His Light* (aṣ-Ṣaff, 61:8)?’ He said: ‘He (Allāh) says: “Allāh will perfect the Imāmate, and the Imāmate is the Light.” These are the words of Him, to Whom belong Might and Majesty: *Therefore believe in Allāh and His Messenger, and in the Light which We have sent down* (at-Taghābun, 64:8).’ He said: ‘The Light is the Imām.’”

CHAPTER 14

CONCERNING THE FACT THAT THE IMĀMS ARE THE PILLARS OF THE EARTH

520—1. Aḥmad ibn Mihrān (—) Muḥammad ibn ‘Alī* and Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad, both of them (—) Muḥammad ibn Sinān (—) Mufaḍḍal ibn ‘Umar that Abū ‘Abdillāh (p.b.u.h.) said:

“What ‘Alī (p.b.u.h.) brought, I accept, and what he forbade, I

عنه أنهى عنه، جرى له من الفضل مثل ما جرى لمحمد ﷺ ولمحمد ﷺ الفضل على جميع من خلق الله عز وجل، المتعقب عليه في شيء من أحكامه كالمتعقب على الله وعلى رسوله والراد عليه في صغيرة أو كبيرة على حد الشرك بالله، كان أمير المؤمنين ﷺ باب الله الذي لا يؤتى إلا منه، وسبيله الذي من سلك بغيره هلك، وكذلك يجري لأئمة الهدى واحداً بعد واحد، جعلهم الله أركان الأرض أن تميد بأهلها وحجته البالغة على من فوق الأرض ومن تحت الثرى، وكان أمير المؤمنين صلوات الله عليه كثيراً ما يقول: أنا قسم الله بين الجنة والنار وأنا الفاروق الأكبر وأنا صاحب العصا والميسم ولقد أقرت لي جميع الملائكة والروح والرسل بمثل ما أقرتوا به لمحمد ﷺ ولقد ملت على

* * * * *

refrain from; every eminence was determined for him, exactly the same as that which was determined for Muḥammad (p.b.u.h.a.h.p.), but Muḥammad (p.b.u.h.a.h.p.) has superiority over everybody whom Allāh, to Whom belong Might and Majesty, created. He who takes exception to him in any of his rulings is like one who takes exception to Allāh and His Messenger; and he who rejects (any of his rulings) small or big from him is on the borderline of *shirk* (associating partners with Allāh). Amīr al-mu'minin (p.b.u.h.) is the gate to Allāh, except through which one cannot reach Him, and the path to Him, such that if someone passes along another (path) he will perish, and this applies to the Imāms of right guidance one after the other. Allāh has made them the pillars of the earth lest it shake with its people; and (has made them) His Proof which reaches, for those who are on the earth, and for those who are beneath the earth. Amīr al-mu'minin (p.b.u.h.) often used to say: 'I am the one through whom Allāh divides (people) according to their recognition or denial of my *wilāyah* between Paradise and the Fire, and I am the greatest of the true distinguishers (between the truth and the falsehood). I am the possessor of the staff, the one who marks (the believers and the unbelievers). Indeed I have been acknowledged by all the angels, the Rūḥ (the angel of revelation) and the Messengers in the same way as they acknowledge Muḥammad (p.b.

مثل حمولته وهي حمولة الرب وإن رسول الله ﷺ يدعى فيكسى، وأدعى فأكسى ويستنطق وأستنطق فأنطق على حد منطقته، ولقد أعطيت خصالاً ما سبقني إليها أحد قبلي علمت المنايا والبلايا، والأنساب وفصل الخطاب، فلم يفتني ما سبقني، ولم يعزب عني ما غاب عني، أبشّر بأذن الله وأؤدّي عنه، كل ذلك من الله مكّني فيه بعلمه. الحسين بن محمد الأشعري، عن معلى بن محمد، عن محمد بن جمهور العمي، عن محمد بن سنان قال: حدثنا المفضل قال: سمعت أبا عبد الله عليه السلام يقول، ثم ذكر الحديث الأول.

* * * * *

u.h.a.h.p.). And indeed, I have been burdened in the same way as he was burdened, and this is the burden of the Lord.¹ Verily, the Messenger of Allāh (p.b.u.h.a.h.p.), will be called and will be dressed, and I will be called and will be dressed. Then he will be questioned, and I will be questioned, and I will reply to the same extent as he will reply. And I have been given qualities which no-one (among the Muslims) has been given before me. I have been taught about death and what happens to people, and (their) genealogies, and the decisive speech. Nothing of what has happened before is missing from my knowledge, and nothing which is far from me escapes me. I give good tidings, by leave of Allāh, and I fulfil (what is) from Him. All this is from Allāh, and He has given me power in it, according to His knowledge.’”

* al-Ḥusayn ibn Muḥammad al-Ash‘arī (—) Mu‘allā ibn Muḥammad (—) Muḥammad ibn Jumhūr al-‘Ammī that Muḥammad ibn Sinān said:

“Mufaḍḍal ḥaṣ narrated to us saying: ‘I heard Abū ‘Abdillāh (p.b. u.h.) say: . . .’, and then he mentioned the first part of this ḥadīth.”

-
1. There is a *matawātir ḥadīth* (i.e., one with so many narrations as to be free from any doubt about its truth) recognized by all sects and groups of Muslims that the Prophet said to ‘Alī: “You are to me in the same position as Hārūn was to Mūsā, except that there is no *nabī* after me.”

٥٢١/٢ - علي بن محمد ومحمد بن الحسن، عن سهل بن زياد، عن محمد بن الوليد شباب الصير في قال : حدثنا سعيد الأعرج قال : دخلت أنا وسليمان بن خالد على أبي عبد الله عليه السلام فابتدأنا فقال : يا سليمان ما جاء عن أمير المؤمنين عليه السلام يؤخذ به وما نهى عنه ينتهى عنه جرى لهما الفضل ما جرى لرسول الله صلى الله عليه وآله ولرسول الله صلى الله عليه وآله الفضل على جميع من خلق الله، المعيب على أمير المؤمنين عليه السلام في شيء من أحكامه كالمعيب على الله عز وجل وعلى رسوله صلى الله عليه وآله والراد عليه في صغيرة أو كبيرة على حد الشك بالله، كان أمير المؤمنين صلوات الله عليه باب الله الذي لا يؤتى إلا منه، وسيله الذي من سلك بغيره هلك، وبذلك جرت الأئمة عليهم السلام واحد بعد واحد، جعلهم الله أركان الأرض أن تميد بهم، والحجة البالغة على من فوق الأرض ومن تحت الثرى .

* * * * *

(—) 2. 'Ali ibn Muḥammad and Muḥammad ibn al-Ḥasan (—) Sahl ibn Ziyād that Muḥammad ibn al-Walid Shabāb aṣ-Ṣayrafi said:

“Sa‘id al-A‘raj narrated to us saying: ‘I and Sulaymān ibn Khālid entered the presence of Abū ‘Abdillāh (p.b.u.h.). He opened (the talking) for us and said: “O Sulaymān! Whatever has been brought by Amir al-mu‘minin (p.b.u.h.) should be accepted, and whatever has been forbidden by him should be refrained from; every eminence was determined for him, exactly the same as that which was determined for the Messenger of Allāh (p.b.u.h.a.h.p.), but the Messenger of Allāh (p.b.u.h.a.h.p.) has superiority over everybody whom Allāh created. He who finds fault with Amir al-mu‘minin (p.b.u.h.) in anything from his rulings has actually found fault with Allāh, to Whom belong Might and Majesty, and with His Messenger (p.b.u.h.a.h.p.), and he who rejects any (ruling), small or big, from him is on the borderline of *shirk*. Amir al-mu‘minin (p.b.u.h.) is the gate to Allāh, except through which one cannot reach Him, and the path to Him, such that if someone passes along another (path) he will perish, and this applied to all the Imāms (p.b.u.t.), one after the other. Allāh has made them the pillars of the earth, lest it should shake with its people, and (has made them) His Proof which reaches for those who are on the earth, and for those who are beneath the earth.” And he said: “Amir al-mu‘minin

وقال : قال أمير المؤمنين عليه السلام : أنا قسيم الله بين الجنة والنار ، وأنا الفاروق الأكبر وأنا صاحب العصا والميسم ، ولقد أقرت لي جميع الملائكة والروح بمثل ما أقرت لمحمد عليه السلام ولقد حملت على مثل حولة محمد عليه السلام وهي حولة الرب وإن محمد عليه السلام يدعى فيكسى ويستنطق وأدعى فأكسى وأستنطق فأنطق على حد منطقته ، ولقد أعطيت خصالاً لم يعطهن أحد قبلي ، علمت علم المنايا والبلايا ، والأنساب و فصل الخطاب ، فلم يفنني ما سبقني ، ولم يعزب عني ما غاب عني ، أنبشّر بأذن الله وأودّي عن الله عز وجل ، كل ذلك مكّني الله فيه بأذنه .

٥٢٢/٣ - محمد بن يحيى وأحمد بن محمد جميعاً ، عن محمد بن الحسن ، عن علي بن حسان

* * * * *

(p.b.u.h.) said: 'I am the one through whom Allāh divides (people) between Paradise and the Fire, and I am the greatest of the true distinguishers (between the truth and the falsehood). I am the possessor of the staff, the one who marks (the believers and the unbelievers). Indeed I have been acknowledged by all the angels and the Rūḥ in the same way as they acknowledged Muḥammad (p.b.u.h.a.h.p.). And, indeed, I have been burdened in the same way as Muḥammad (p.b.u.h.a.h.p.) was burdened, and this is the burden of the Lord. Verily, Muḥammad (p.b.u.h.a.h.p.), will be called and will be dressed and will be questioned, and I will be called and will be dressed and will be questioned, and I will reply to the same extent as he will reply. And I have been given qualities which no-one (among the Muslims) has been given before me. I have been taught the knowledge of death, and what happens to people, and (their) genealogies, and the decisive speech. Nothing of what has happened before is missing from my knowledge, and nothing which is far from me escapes me. I give good tidings, by leave of Allāh, and fulfil (what is) from Allāh, to Whom belong Might and Majesty. All this is what Allāh has given me power over by His leave.' ” ” ” ”

522 – 3. Muḥammad ibn Yaḥyā and Aḥmad ibn Muḥammad, both of them (–) Muḥammad ibn al-Ḥasan that 'Alī ibn al-Ḥassān said: "Abū 'Abdillāh ar-Riyāḥī narrated to me from Abū aṣ-Ṣāmit al-

قال : حدَّثني أبو عبد الله الرياحي ، عن أبي الصامت الحلواني ، عن أبي جعفر عليه السلام قال : فضل أمير المؤمنين عليه السلام : ما جاء به آخذ به وما نهى عنه أنتهى عنه ، جرى له من الطاعة بعد رسول الله صلى الله عليه وآله ما لرسول الله صلى الله عليه وآله والفضل لمحمد صلى الله عليه وآله ، المتقدم بين يديه كالمقدم بين يدي الله ورسوله ، والمتفضل عليه كالمفضل على رسول الله صلى الله عليه وآله والراد عليه في صغيرة أو كبيرة على حدّ الشرك بالله ، فإن رسول الله صلى الله عليه وآله باب الله الذي لا يؤتى إلا منه وسبيله الذي من سلكه وصل إلى الله عز وجل وكذلك كان أمير المؤمنين عليه السلام من بعده وجرى للأئمة عليهم السلام واحداً بعد واحد ، جعلهم الله عز وجل أركان الأرض أن تميد بأهلها ، وعمد الإسلام ، ورابطة على سبيل هداة ، لا يهتدي هاد إلا بهداهم ولا يضلّ خارج من الهدى إلا بتقصير عن حقهم ، أمناء الله على ما أهبط من علم أو

* * * * *

Hulwānī that Abū Ja'far (p.b.u.h.) said: 'The eminence of Amir al-mu'minin (p.b.u.h.) is that I accept what was brought by him, and refrain from what he forbade. The obligation to obey him was established after the Messenger of Allāh (p.b.u.h.a.h.p.) in the same way as for the Messenger of Allāh (p.b.u.h.a.h.p.), but superiority belongs to Muḥammad (p.b.u.h.a.h.p.). One who advances before him is as one who advances before Allāh and His Messenger (p.b.u.h.a.h.p.). And one who imagines (something) superior to him is as one who imagines (something) superior to the Messenger of Allāh (p.b.u.h.a.h.p.). And one who rejects (any of his rulings) small or big is on the borderline of *shirk*. Thus, the Messenger of Allāh (p.b.u.h.a.h.p.) is the gate to Allāh, except through which one cannot reach Him, and the path to Him, such that whoever passes along it will reach Allāh, to Whom belong Might and Majesty, and Amir al-mu'minin (p.b.u.h.) is (of) the same (degree) after him. And this applies to the Imāms (p.b.u.t.), one after the other. Allāh, to Whom belong Might and Majesty, has made them the pillars of the earth, lest it should shake with its people, and the support of Islam and the keeper of the path of true guidance to Him. No-one has been guided except through their guidance; and no-one will go astray, leaving true guidance, except through neglecting (their) obligations

عذر أو نذر ، والحجة البالغة على من في الأرض ، يجري لا آخرهم من الله مثل الذي جرى لأولهم ، ولا يصل أحدٌ إلى ذلك إلا بعون الله .
 وقال أمير المؤمنين عليه السلام : أنا قسيم الله بين الجنة والنار ، لا يدخلها داخلٌ إلا على حد قسمي ، وأنا الفاروق الأكبر ، وأنا الإمام لمن بعدي ، والمؤدي عمن كان قبلي ، لا يتقدمني أحدٌ إلا أحمد عليه السلام وإنني وإياه لعلى سبيل واحد إلا أنه هو المدعو باسمه ولقد أعطيت الست : علم المنايا والبلايا ؛ والوصايا ؛ وفصل الخطاب ؛ وإنني لصاحب الكرات ودولة الدول ؛ وإنني لصاحب العصا والميسم ؛ والدابة التي تكلم الناس .

* * * * *

* * * * *

towards them. They are the custodians of Allāh for the knowledge, concessions and warnings which He has sent down, and the Proof which reaches, for all those who are on the earth. What was established for the first of them is established by Allāh for the last of them. And no-one can reach this (position) except with the help of Allāh.

“‘And Amir al-mu’minin (p.b.u.h.) has said: “I am the one through whom Allāh divides between Paradise and the Fire, and no-one can enter them except according to my division. I am the greatest of the true distinguishers. And I am the Imām for all those who will come after me, and the fulfiller of he who was before me. Except Ahmad (p.b.u.h.a.h.p.) no-one ever preceded me. I and he are on the one path, except that through his name the calling (by Allāh) was made. I was given these six things: Knowledge about death, and what happens to people, and the commands, and the decisive speech, and I am the possessor of returns, and the overcoming of (all) overcomings, and I am the possessor of the staff and the one who marks and the one who moves, who speaks to the people (See an-Naml, 27:82).” ’ ’ ’

* * * * *