



BY

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

Volume Onee

AL-UṢŪL — Part Three

4) THE BOOK OF DIVINE PROOF 2

(I)

W O F I S

World Organization for Islamic Services

Tehran — IRAN



AL-KULAYNĪ AR-RĀZĪ

AL-KĀFĪ

AL-UṢŪL — Part Three

4

300



تأليف

السَّيِّدُ أَبِي جَعْفَرٍ مُحَمَّدَ بْنَ يَحْيَى بْنِ إِسْمَاعِيلَ الْكَلِينِي الرَّازِي

الجزء الأول

الأصول القسم الثالث

(٤) كتاب الحجامة ٢

المؤسسة العالمية للخدمات الإسلامية



الكافي

تأليف

الشيخ أبي جعفر محمد بن عقیق بن إسحاق بن عمار الكليني الرازي

الجزء الأول

الاصول - القسم الثالث

(٤) كتاب الحجج ٢
١

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AL-KĀFĪ

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Tehran — IRAN

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ASH-SHAYKH MUHAMMAD 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,
Muhammad 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 وَإِلَيْكَ تَسْتَعِينُ
أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ
أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ
وَلَا الضَّالِّينَ

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

TRANSLITERATION

<i>Symbol</i>	<i>Transliteration</i>	<i>Symbol</i>	<i>Transliteration</i>
ا	'	ل	l
ب	b	م	m
ت	t	ن	n
ث	th	و	w
ج	j	ه	h
ح	h	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

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تقدیر
FOREWORD

كانت أُمْنِيَّةٌ تحيِّش بها صدورنا بأقوى ما تحيِّش به الصدور، ونحمد الله على أن وقَّعنا إلى أن نخطو أولى الخطوات لتحقيقها...

إنَّ من أعزِّ أمانينا وأحلى آمالنا وأخلص أهدافنا وأصدقها، أن نوقِّع إلى نقل أُمَمَاتِ التَّراث الإسلاميِّ الأصيل المروى عن أئمَّةِ أهل البيت (عليهم السلام)، وعن طريقهم عن النَّبيِّ (صلى الله عليه وآله وسلَّم)، إلى لغات تمكِّن غير العربيِّ من الاستفادة والاستزادة، وتفتح أمامه أبواباً واسعة على هذا العالم الزَّاهر والفيض المتدفِّق، وتعيِّنه على أن يواجه بنفسه ثنائي المصادر الأصيلية والصَّحيحة — بعد القرآن الكريم — لفهم الإسلام في صورته الصَّحيحة، عقيدة وشرعية، تاريخاً وسيراً، خلقاً وسلوكاً، أحكام عبادات وقوانين معاش وتجارة، منهاجاً فردياً وأنظمة بيت وأسرة ومجتمع... تفتح تلك الأبواب المغلقة — بكلِّ أسف — على من لا يحسن اللُّغة العربيَّة ولا يفقه التَّصوص في لغتها الأصليَّة.

وانَّ من أهمِّ هذا التَّراث كتاب (الكافي) تأليف الشيخ أبي جعفر محمَّد بن يعقوب الكلينيِّ الرازي (٣٢٨/٣٢٩ = ٩٤٠/٩٤١). وقد أغنتنا المقدِّمة التي جاءت في فاتحة (كتاب العقل والجهل) عن التعريف به وبمؤلِّفه العظيم، وقيمتها الدِّينية والمركز الذي يحتلُّه في جملة ما وصل إلينا من تراث أئمَّةِ أهل البيت (عليهم السلام).

ونحمد الله سبحانه على أن هذه المحاولة لترجمة (الكافي) الى الإنجليزية قد نجحت ونجرت، وقد جرينا فيها شوطا لم يكن لنا، لولا أن تداركنا رحمة من ربنا، أن نبلغه، فقد تمّ ترجمة (كتاب العقل والجهل) و(كتاب فضل العلم) و(كتاب التوحيد) ونشر من قبل، جتدنا كل ما نملك - بحول الله وقوته - لتحقيق العمل وإنجازه، فكم من خطوة خطوناها، ثم بدالنا أن فيها نقصا ولو بعض النقص فتدارك، وكم من صيغة وضعناها ثم وجدنا أن غيرها قد يكون هو الصحيح، أو الأصح، أو الأكمل، فنستبدلها بها، وهكذا إلى أن اتخذت شكلها الحاضر. وتأكدنا في حدود ما وسعنا من صحة الترجمة، وسلامة التعبير، واستعنا في ذلك بكلّ من أمكنتنا الاستعانة به، سواء أكان في سلامة لغة الترجمة، أم في عرضها على النصّ العربي والتأكد من صحة النقل وسلامة التعبير.

وهذا هو (كتاب الحجة) من (أصول الكافي) نبدأ اليوم بنشر اجزائه المترجمة الى الانجليزية، والحال فيه قد تغيّرت عما كانت عليه يوم أن بدأنا العمل، فإنّ هذه الترجمة قد أسندناها الى أحد الاختصاصيين الإنجليز في الترجمة، الذي قد جمع الى أن كانت الانجليزية لغة الأمّ له، أنّه أخصائي في الإنجليزية وآدابها، وكان عملنا - بادئ الأمر - يتلخّص في مراجعة ما قام به المترجم السابق، الا أنّه سرعان ما ارتأى وارتأينا معه أن نركّز الجهد على الترجمة المباشرة من النصّ العربي، وعلى هذا جرى عملنا، وبهذا يصحّ لنا أن ندعي أنّ لغة الترجمة لغة كاتب انجليزي المولد خير بلغته، وبهذا يمكننا أن نقول بأننا - والله الحمد في ذلك كلّ - قد خطونا خطوة أخرى الى الأمام في هذه السبيل.

ومع هذا فاننا لا ندعي الكمال في ذلك، وكلّ ما قلنا به، ونحمد الله على إنجازه، أنّنا نعدّ أنفسنا أن قد خطونا الخطوة الأولى، ونحن واثقون بأنّها ستتعبها خطوات - ممّا أو من غيرنا - تصحح فيها الأخطاء، ويتكامل فيها التعبير، وتصدق الترجمة، ويسلم النقل أكثر فأكثر.

وقد ارتأينا أن نسرع الى طبع ونشر كل ما أنجزنا ترجمته ونصدره تباعا بصورة أجزاء صغار ذات صفحات محدودة، الى أن تكمل ترجمة كلّ جزء من أجزاء (الكافي) ويكمل طبعه، وحينئذ ستنتظم هذه الأجزاء بعضها مع البعض الآخر فتكوّن وحدات تمثل كلّ وحدة ترجمة كاملة لجزء من أجزاء الكتاب. وقد أرفقنا بالترجمة الانجليزية، النصّ العربي للكتاب بصورته الكاملة، فوضعنا في أعلى كل صفحة قدما يطابق الترجمة التي ادرجت في تلك الصفحة.

ولابد لنا من التأكيد على أن كتاب (الكافي) وإن آتينا معنى، بقيمته العلمية، وقداسته المذهبية، ومركز مؤلفه العالي من الثقة والاعتماد، كل من درس الكافي ومؤلفه ومركزه من التراث الإسلامي الرفيع — ونحن مؤمنون بهذا أعظم الايمان — اقول: لابد لنا من التأكيد على أن (الكافي) لا تتساوى أحاديثه، وليست أسانيد رواياته ولا رواية أحاديثه متساوون في الوثاقة والصدق، ولا يجري عليهم كلهم حكم واحد.

ونظرة واحدة على كتاب (مرآة العقول) — الذي هو شرح للكافي — للعلامة الكبير المجلسي محمد باقر (١٠٣٧/١٠٣٨ - ١١١٠/١٦٩٩) وهو من أبرز علماء الحديث ومن أخلصهم للكتاب ومؤلفه العظيم وأشدهم إيماناً واعتقاداً، ووثوقاً واعتماداً، لتكشف للدارس هذه النقطة التي لم نرد أن نستعرضها إلا بإشارة مجملة نوكد عليها دون الدخول في التفاصيل. ولهذا السبب وغيره احتفظنا بأسانيد الأحاديث كاملة، كما جاءت في النص الأصلي، لم نحذف منها شيئاً، لأصل السند ولا حلقة من حلقاته. فلا بد للكشف عن حال سند أي حديث من الرجوع الى كتب الرجال التي تشرح حال الراوي، وتبين مركزه الديني والخلقي، وتقيمه فيما يروي ويحدث.

ونؤكد ثانياً على أن استخلاص أية عقيدة دينية أو مذهبية، أو أي رأى فقهي من هذه الأحاديث لا يصح ولا يتم إلا بعد عرض الروايات — بأسانيدها — على كتب الرجال، وبعد عرض بعضها على البعض، وتحكيم القرآن الكريم في ذلك، والأهم من هذا كله الاحتكام إلى قواعد وأسس وضعها العلماء المختصون، والتي لا يستغنى عنها في هذا المجال بأي حال.

اذن لابد للباحث من الرجوع الى كتب العقيدة والكلام، أو الرجوع الى كتب الفقه والشريعة، الكتب التي تعنى بالتأحية الاستدلالية وتقيم الحجّة على أي مبدأ عقدي أو رأي فقهي، ان أراد الباحث لبحوثه ودراساته أن تكون منهجية، وللنتائج التي ينتهي اليها أن تكون سليمة صحيحة موثوقة، ترضى ضميره العلمي، وتلزم غيره وتضطره الى الأخذ بها.

وهذه 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 والشروح، إلا ما وجدناه ضرورياً الى حد نشد معه عن هذا المبدأ الذي اتخذناه حيناً عزمنا على ترجمة الكتاب ونشره.

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

أ — التأكيد مرّة أخرى على التقاط التي عرضناها في الفقرة الثالثة من هذا التصدير، وأنَّ ما قلناه هناك لابدّ وأن يراعى بكلّ دقّة عند الرجوع الى أحاديث (كتاب الحجّة) وخاصة حيناً يراد استخلاص عقيدة الامامية.

ب — إنَّ كثيرا من أحاديث (كتاب الحجّة) قد أُسي فهمها، أو من الممكن أن يساء فهمها، أمّا على أساس الأخذ بمقاييس وأسس غير معترف بها عند الامامية، أو لعدم الدقّة في استعمال المقاييس المعترف بها عندهم، أو الإندفاع وراء إيحاءات مذهبية غير شيعية، بل خاصمة للشيعة عامة وللإمامية منهم خاصة، وهذا في رأينا أهم هذه العوامل الثلاثة. فلهذا كلّ اضطررنا إلى أن نخرج على الأصل الذي اتّخذناه كمبدأ، وهو عدم إثقال الكتاب بالهوامش والشروح — كما تقدم — فعلّقنا وفسرنا في موارد كثيرة بما يرفع كثيرا من نقاط الإبهام، ويعين على تجنّب الأخطاء، ونؤكد هنا ونصر على هذا التأكيد، أنه لابدّ في فهم أحاديث (كتاب الحجّة) من الرجوع الى 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 كلّها بالإنجليزية، فليس لقارئ النّص العربيّ الآ أن يرجع إليها في نصّها الإنجليزي، ولا يكتفي بمراجعة النّص العربي وحده.

راعينا الصيغة الإسلامية والتطّق العربي للأعلام والأسماء التي وردت في الأحاديث، ولم نكتف في الترجمة بصيغها كما جاءت في العهدين. (فـ موسى. عيسى. مريم. جبريل...) قد ضبطناها في الترجمة حسب التطّق الإسلامي، خاصة الأعلام التي جاءت في القرآن الكريم،

و وضعنا صيغتها (البابلية) بين قوسين.

والذي دعانا الى هذا حرصنا، أشد الحرص، على الاحتفاظ بالطابع الإسلامي الأصل
حتى في الأعلام والأسماء، والظهور بمظهر الأصالة، والابتعاد — كل الابتعاد — عن التبعية
والدلية ولو كانت في التطق والتعير.

— ٦ —

وضعنا في مفتتح كل جزء جدولين:

١ — جدول يعطي معلومات عامة مجدولة عن النبي الأكرم (صلى الله عليه وآله وسلم)
والصديقة الطاهرة فاطمة الزهراء (عليها السلام) والأئمة الاثني عشر (عليهم السلام)، ولكل
واحد من هؤلاء رقم يخصه حسب تسلسلهم.

ونستعين بهذا الجدول على تفسير التعبيرات المهمة — ولو لغير المختصين — التي ترد ضمن
رواية الحديث.

٢ — جدول يحتوي على رموز وضعناها لمصطلحات في رواية الحديث يستعملها علماء الحديث،
ونشرح في هذا الفهرس أيضا بعض تلك المصطلحات التي لم نجد له صيغة مختصرة في
الانجليزية، فنشرح ذلك المصطلح هنا، وحينما يأتي في موضعه نذكره بنقشه العربي ولكن
بالكتابة اللاتينية.

راجع مثلا: (رفعه) في هذا الفهرس.

والحقنا بكل جزء فهرس ثلاثة:

١ — فهرس لمن رويت عنهم أحاديث الجزء، من النبي (صلى الله عليه وآله وسلم) والأئمة
(عليهم السلام) يبدأ برقم يطابق الرقم الذي يحمله النبي، او الامام المروي عنه في الجدول
الذي سبق وأن أشرنا إليه، يلي ذلك التعبير الوارد في الحديث، وبعده أرقام الأحاديث التي
رويت عنه.

مثلا: جاء في فهرس هذا الجزء الأول من كتاب الحجّة

(٧) — ابوجعفر، ٤٣٨، ٤٣٩ ... الخ

فإن رقم (٧) الوارد قبل الاسم (ابوجعفر) يشير الى أن المروي عنه إنما هو الإمام
أبوجعفر محمد بن علي الباقر (عليها السلام) الذي يحمل هذا الرقم في الجدول المذكور،
والأرقام بعد الاسم، إنما هي أرقام أحاديث الكتاب (حسب تسلسلها) التي رويت عنه، فقد
روي عنه الحديث ٤٣٨، والحديث ٤٣٩ ... وهكذا.

٢ - فهرس للأعلام (أسماء الأشخاص) تلى كلّ 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 بالجزء الأخير من أجزاء (كتاب الحجّة).

وبعد، فهذا هو المجلّد الثاني من كتاب الحجّة حسب قسمة المؤلف، نبدأ بنشره بعد ان وفقنا الله لنشر المجلّد الأول منه بأجزائه السبعة. والله سبحانه هو الذي نستعين به، ونتوكل عليه ونستهديه، ونستمدّ منه، أن يوفّقنا لاكمال ما بدأنا، ويسدّدنا لانجاز ما عزمنا، أنّه وليّ التوفيق، وهو سبحانه نعم المولى ونعم النصير.

المؤسسة العالمية للخدمات الإسلامية

١٤٠٩/١٢/١٨

(لجنة التأليف والترجمة والنشر)

١٩٨٩/٧/٢٢

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 *aḥādīth* (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 *Ahlu '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

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-Majlisi (1037/1628 – 1111/1700) who was one of the prominent scholars of *ḥadīth* (tradition) and among the most loyal and faithful to the

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

Because of this — that is, the question of unequal credibility of the *aḥādīth*, narrations and narrators — and for the sake of completeness we have retained the complete chain of narration of the *aḥādīth* 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 *aḥādīth* 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

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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), Jibril (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).

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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 volume one of *The Book of Divine Proof*: (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*.

Now, we are publishing the second part of *The Book of Divine Proof* (the third part of *Uṣūl al-Kāfī*) as per the arrangement of the author. The first part of the *Book* has already appeared, by the grace of the Almighty Allāh, in seven fascicules.

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)

18/12/1410

11/7/1990

Tehran – Iran.

- 1) Caution**
- 2) A Chronological List of the Fourteen Infallibles
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 ʿĪsā, the Group here means the following five persons:—

1. Abū Jaʿfar Muḥammad ibn Yaḥyā al-ʿAṭṭār al-Qummi;
2. ʿAlī ibn Mūsā ibn Jaʿfar al-Kamandāni;
3. Abū Sulaymān Dāwūd ibn Kawrah al-Qummi;
4. Abū ʿAlī Aḥmad ibn Idris ibn Aḥmad al-Ashʿarī al-Qummi;
5. Abū ʿl-Ḥasan ʿAlī 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 Khālīd al-Barqī, the Group here means the following four persons:—

1. Abū ʿl-Ḥasan ʿAlī ibn Ibrāhīm ibn Hāshim al-Qummi;
2. Muḥammad ibn ʿAbdullāh ibn Udhaynah;
3. Aḥmad ibn ʿAbdullāh ibn Umayyah;
4. ʿAlī ibn al-Ḥusayn as-Saʿd 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. Abū ʿl-Ḥasan ʿAlī ibn Muḥammad ibn Ibrāhīm ibn Abān ar-Rāzī, who is renowned with ʿAllān al-Kulayni;
2. Abū ʿl-Ḥusayn Muḥammad ibn Abi ʿAbdillāh Jaʿfar ibn Muḥammad ibn ʿAwn al-Asadī al-Kūfi, resident of Ray;
3. Muḥammad ibn al-Ḥusayn ibn Farrūkh aṣ-Ṣaffār al-Qummi;
4. Muḥammad ibn ʿAqil al-Kulayni.

IV. — Wherever the author (al-Kulayni) says in the book of *al-Kāfi* “A group of our associates”, quoting from Jaʿfar ibn Muḥammad who quoted from al-Ḥasan ibn ʿAlī ibn Faḍḍāl, one of them is, Abū ʿAbdillāh al-Ḥusayn ibn Muḥammad ibn ʿImrān ibn Abi Bakr al-Ashʿarī al-Qummi.

* * * * *

A CHRONOLOGICAL LIST OF THE FOURTEEN INFALLIBLES

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	Agomen (Kunya)	Name	Father's Name	Title (Laqab)	Date of Birth	Date of Death	Martyred by means of	Place of Burial
1.	The Last Prophet of Allāh	Abu 'l-Qāsim	Muhammad (Ahmad) (al-Mustafā)	'Abdullāh	Ra'ūlu 'llāh, Nabiyu 'llāh, an-Nabiyy, Khātamu 'n-Nabiyyīn	17th Rabi' 1, 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.	One of the Fourteen Infallibles	Umm Abūhā	Fātimah	Muhammad	az-Zahrā', as-Šiddiqah, al-Batūl, 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)	Injured	Holy Medina, Saudi Arabia.
3.	1st Imām	Abu 'l-Ḥasan, Abu 'l-Ḥasanayn, Abū Turāb.	'Alī	Abū Tālib	Amīr al-Mu'minin, al-Wasiyy, al-Murtadā, (Ḥaydar).	13th Rajab, 10 Years before the declaration of the Prophethood. (25. 5. 600 AD)	Struck on 19th Ramaḍān (25th January); Died on 21st Ramaḍān 40 AH (27. 1. 661 AD)	Sword – while he was engaged in prayers.	Holy an-Najaf al-Ashraf, Iraq. (al-Ghaffiy)
4.	2nd Imām	Abū Muhammad	al-Ḥasan	'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 'l-Shuhadā', as-Sibt (al-Aṣghar)	3rd Sha'bān, 4 AH (8. 1. 626 AH)	10th Muḥarram, 61 AH (10. 10. 680 AD)	Sword – in the Battle of 'Ashūrā	Holy Karbalā' (at-Taff), Iraq.
6.	4th Imām	Abū Muhammad	'Alī	al-Ḥusayn	Zaynu 'l-'Ābidīn, Sayyidu 's-Sajjīdīn, as-Sajjād.	5th Sha'bān, 38 AH (6. 1. 659 AD)	25th Muḥarram, 94/95 AH (31. 10. 712/20. 10. 713 AD)	Poison	Holy Medina, Saudi Arabia.

7.	5th Imām	Abū Ja'far	Muhammad	'Alī	al-Bāqir	3rd Šafar, 57 AH (16. 12. 676 AD)	7th Dhi'l-hijjah, 114 AH (28. 1. 733 AD)	Poison	Holy Medina, Saudi Arabia.
8.	6th Imām	Abū 'Abdillāh, Abū Mūsā.	Ja'far	Muhammad	aş-Şadiq	17th Rabi' I, 83 AH (20. 4. 702 AD)	25th Şawwāl, 148 AH (14. 12. 765 AD)	Poison	Holy Medina, Saudi Arabia.
9.	7th Imām	Abu 'l-Hasan (<i>al-Awwal</i> = The First), Abū Ibrahim	Mūsā	Ja'far	al-Kāzim, al-'Abd aş-Şālih, al-'Ālim.	7th Šafar, 129 AH (28. 10. 746 AD)	25th Rajab, 183 AH (1. 9. 799 AD)	Poison	Holy al-Kāzimi- yyah, Iraq.
10.	8th Imām	Abu 'l-Hasan (<i>ath-Thāni</i> = The Second)	'Alī	Mūsā	ar-Ridā	11th Dhi'l-qi'dah, 148 AH – (29. 12. 765 AD)	17th Šafar, 203 AH (24. 8. 818 AD)	Poison	Holy Mashhad, (Tūs - Khurāsān), Iran.
11.	9th Imām	Abū Ja'far (<i>ath-Thāni</i> = The Second)	Muhammad	'Alī	at-Taqī, al-Jawād.	10th Rajab, 195 AH (8. 4. 811 AD)	30th Dhi'l-qi'dah, 220 AH (25. 11. 835 AD)	Poison	Holy al-Kāzimi- yyah, Iraq.
12.	10th Imām	Abu 'l-Hasan (<i>ath-Thālih</i> = The Third)	'Alī	Muhammad	an-Naqī, al-Hādī.	2nd Rajab, 212 AH (27. 9. 827 AD)	3rd Rajab, 254 AH (28. 6. 868 AD)	Poison	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)	Poison	Holy Sāmarrā, Iraq.
14.	12th Imām	Abu 'l-Qāsim	Muhammad	al-Hasan	al-Mahdi, al-Qā'im, al-Hujjah, al-Ghā'ib, Sāhibu 'z-Zamān, Şāhibu 'l-Amr, al-Muntaẓar.	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

الخبيرنا - 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.

رفعه - يرفعه - (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.

على الله عليه وآله 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**



﴿ باب كراهية التوقيت ﴾

١/٩٣٨ - علي بن محمد ومحمد بن الحسن ، عن سهل بن زياد ؛ ومحمد بن يحيى ، عن أحمد بن محمد بن عيسى جميعاً ، عن الحسن بن محبوب ، عن أبي حمزة الثمالي قال : سمعت أبا جعفر عليه السلام يقول : يا ثابت إن الله تبارك وتعالى قد كان وقت هذا الأمر في السبعين ، فلما أن قتل الحسين صلوات الله عليه اشتد غضب الله تعالى على أهل الأرض ، فأخّره إلى أربعين ومائة ، فحدثناكم الحديث فكشفتم قناع الستر^(١) ولم يجعل الله له بعد ذلك وقتاً

(١) في بعض النسخ [قناع السر]

* * * * *

In the Name of Allāh, the Beneficent, the Merciful

CHAPTER 82

ON THE REPREHENSIBILITY OF ANNOUNCING THE TIME [OF DIVINE RULE]

938-1. 'Alī ibn Muḥammad and Muḥammad ibn al-Ḥasan (—) Sahl ibn Ziyād* and Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad ibn 'Īsā, together (—) al-Ḥasan ibn Maḥbūb, that Abū Ḥamzah [Thābit ibn Dīnār] ath-Thumālī said:

“I heard Abū Ja'far, peace be upon him, say: ‘O Thābit, Allāh, the Blessed, the Sublime, has appointed ‘70’ as the time for this affair, and when al-Ḥusayn, may the blessings of Allāh be upon him, was killed, the Wrath of Allāh, the Sublime, against the people of the earth grew harsher, and He postponed it to ‘140’. Then we announced

عندنا و«يمحو الله ما يشاء ويثبت وعندهم الكتاب»!

قال أبو حمزة : فحدثت بذلك أبا عبد الله عليه السلام فقال : قد كان كذلك .

٢/٩٣٩ - محمد بن يحيى ، عن سلمة بن الخطاب ، عن علي بن حسان ، عن عبد الرحمن ابن كثير قال : كنت عند أبي عبد الله عليه السلام إذ دخل عليه مهزم ، فقال له : جعلت فداك أخبرني عن هذا الأمر الذي ننتظر ، متى هو ؟ فقال : يامهزم كذب الوقتون وهلك

١ - الرعد ، ٣٩/١٣

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it to you, and you made the announcement public and removed the protecting vail; so, after that, Allāh has not given us the time.¹ *Allāh erases what He wills and establishes [what He wills], and to Him belong the Original Book [ummu 'l-kitāb] (ar-Ra'd, 13:39).*”

Abū Ḥamzah said: “I related this *ḥadīth* to Abū ‘Abdillāh, peace be upon him, and he said: ‘This is how it was.’”

939-2. Muḥammad ibn Yaḥyā (—) Salamah ibn al-Khaṭṭāb (—) ‘Alī ibn Ḥassān, that ‘Abdu ‘r-Raḥmān ibn Kathīr said:

“We were in the presence of Abū ‘Abdillāh, peace be upon him, when Mihzam entered and said to him: ‘May I be made your ransom! Tell me when this affair which we are expecting will come about.

1. The number ‘70’ refers to the seventieth year of the *hijrah* [689–690 AD]. Mu‘āwiyah, the first Umayyad caliph, died in 60/680. Imām Ḥusayn [peace be upon him] refused, however, to give allegiance [*bay‘ah*] to Mu‘āwiyah’s son and successor, Yazid. The people of Kūfah then invited Ḥusayn to be their Imām. Had he not been martyred, therefore, it could have been expected that he would have established Divine Rule throughout Islamdom by the year 70 AH. The number ‘140’ refers to the one hundred and fortieth year of the *hijrah* [757–758 AD]. By this time, the ‘Abbāsids had been ruling for eight years, although their early propaganda had been for the ‘Alids, they did not, of course, establish ‘Alid rule. The Sixth Imām states finely that the resulting postponement again of Divine Rule beyond the year 140 is due to the Shi‘ah having revealed the secret of the coming of this rule. Thus its advent became postponed indefinitely.

المستعجلون ونجا المسلمون .

٣/٩٤٠ - عدّة من أصحابنا ، عن أحمد بن محمد بن خالد ، عن أبيه ، عن القاسم بن محمد ، عن علي بن أبي حمزة ، عن أبي بصير ، عن أبي عبد الله عليه السلام قال : سألت عن القائم عليه السلام فقال : كذب الوقتون ، إنّنا أهل بيت لا نوقت .

٤/٩٤١ - أحمد باسناده قال : قال : أبي الله عليه السلام إنّ أن يخالف وقت الموقتين .

٥/٩٤٢ - الحسين بن محمد ، عن معلى بن محمد ، عن الحسن بن علي عليه السلام الخزّاز ، عن عبد الكريم

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‘He said: ‘O Mihzam, those who have reckoned a time [for it] have lied and those who would hasten [it] have perished, but those who have resigned themselves have saved themselves.’ ”

940-3. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) his father (-) al-Qāsim ibn Muḥammad (-) ‘Alī ibn Abī Ḥamzah, that Abū Baṣīr said:

“I asked Abū ‘Abdillāh, peace be upon him, about the Qā’im,¹ and he said: ‘Those who have reckoned a time [for his rising] have lied; we are of a Household who do not set a time [for it].’ ”

941-4. Aḥmad [ibn Muḥammad ibn Khālid], through the same chain of his transmission, [see, an-Nu‘mānī, *al-Ghaybah*, p.294; *al-Biḥār*, vol.52, pp.117-8] said:

“He [Abū ‘Abdillāh, peace be upon him,] said: ‘Allāh willed that He should oppose the time set by those who reckon [it].’ ”

942-5. al-Ḥusayn ibn Muḥammad (-) Mu‘allā ibn Muḥammad (-) al-Ḥasan ibn ‘Alī al-Khazzāz (-) ‘Abdu’l-Karīm ibn ‘Amr al-Khath-‘amī, that al-Fuḍayl ibn Yasār said:

1. “al-Qā’im” does not here refer to the Twelfth Imām, but to the general sense of ‘one who will rise’ - i.e., any *imām* who might rise in the future to establish Divine Rule.

ابن عمرو الخثعمي، عن الفضل بن يسار، عن أبي جعفر عليه السلام قال: قلت: لهذا الأمر وقت؟ فقال: كذب الوقتون، كذب الوقتون، كذب الوقتون، إن موسى عليه السلام لما خرج وافداً إلي ربّه، واعدّهم ثلاثين يوماً، فلمّا زاده الله على الثلاثين عشرة، قال قومه: قد أخلفنا موسى فصنعوا ما صنعوا، فإذا حدّثناكم الحديث فجاء على ما حدّثناكم [به] فقولوا: صدق الله، وإذا حدّثناكم الحديث فجاء على خلاف ما حدّثناكم به فقولوا: صدق الله تؤجروا مرتّين.

٢- الصحيح: (الفضيل) - بالتصغير - وهكذا حكاه عن الكليني النعماني في الغيبة / ٢٩٤، والفيض في الوافي، ١٠٢/٢، ولكن في البحار، ١١٨/٥٢ عن النعماني: (الفضل) وروي صدر الحديث شيخ الطائفة الطوسي في الغيبة / ٢٦١-٢٦٢ بسنده عن (الفضيل) وهكذا حكى عنه في البحار، ١٠٣/٥٢ وراجع معجم رجال الحديث، الطبعة الثانية، ٣١٦/١٣، ٣١٧-٣٣٥، ٣٤١

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“I said to Abū Ja‘far, peace be upon him: ‘Is there a time [set] for this affair?’ He said: ‘Those who have reckoned a time [for it] have lied! Those who have reckoned a time [for it] have lied! Those who have reckoned a time [for it] have lied! When Mūsā, peace be upon him, set out as an envoy to his Lord, he promised them [he would be away] for thirty days, but when Allāh added ten [days] to [those] thirty, his people said: “Mūsā has broken his promise to us.” Then they built that thing which they built.¹ If we make an announcement to you and it comes to pass as we announced to you, say: “Allāh has spoken truly”; and if we make an announcement to you and it comes to pass at variance with what we announced to you, say: “Allāh has spoken truly”, so that you may be twice rewarded.’ ”

1. The story of Moses and the forty days is related in al-A‘rāf, 7:142. ‘That thing which they built’ was the golden calf.

٦/٩٤٣ - محمد بن يحيى وأحمد بن إدريس، عن محمد بن أحمد، عن السياري، عن الحسن ابن علي بن يقطين، عن أخيه الحسين، عن أبيه علي بن يقطين قال: قال لي أبو الحسن عليه السلام: الشيعة تربي بالأماني منذ مأتى سنة، قال: وقال يقطين لابنه علي بن يقطين: ما بالنا قيل لنا فكان، وقيل لكم فلم يكن؟ قال: فقال له علي: إن الذي قيل لنا ولكم كان من مخرج واحد، غير أن أمركم حضر، فأعطيتم محضه، فكان كما قيل لكم، وإن أمرنا لم يحضر، فعللنا بالأماني، فلو قيل لنا: إن هذا الأمر لا يكون إلا إلى مائتي سنة أو ثلاثمائة سنة لقست القلوب ولرجع عامة الناس عن الإسلام ولكن قالوا: ما أسرع وما أقرب تآلفاً لقلوب الناس وتقريباً للفرج.

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943-6. Muḥammad ibn Yahyā and Aḥmad ibn Idrīs (—) Muḥammad ibn Aḥmad (—) as-Sayyārī (—) al-Ḥasan ibn ‘Alī ibn Yaqtīn (—) his brother, al-Ḥusayn, that his father, ‘Alī ibn Yaqtīn said:

“Abu ‘l-Ḥasan, peace be upon him, said to me: ‘For two hundred years the Shī‘ah have been brought up on hopes.’ ” He said: “And Yaqtīn said to his son, ‘Alī ibn Yaqtīn: ‘Why is it that what is said about us comes to pass, but what is said about you does not come to pass?’ ”¹ He said: “And ‘Alī said to him: ‘What is said about us and about you indeed comes from a single source. However, your affair is now taking place, so you have been told it as it actually is, and it happens as it has been said about you, while our affair is not taking place now, so our expectations are sustained by hopes. If it were said to us: “This affair will not come to pass for [another] two or three hundred years”, hearts would harden and the great mass of people would turn away from Islam. Instead, they say: “How soon it is going to be! How imminent it is!” so that people will be reassured, and relief [from their suffering] will be brought near.’ ”

1. Yaqtīn was a missionary of the ‘Abbāsid propaganda, while his son ‘Alī believed in the rule of the Imāms.

‘Abbāsid rule had been established at the time of their conversation, while there was still no sign of the establishment of the rule of any imām.

٧/٩٤٤-الحسين بن محمد ، عن جعفر بن محمد ، عن القاسم بن إسماعيل الأنباري ، عن الحسن بن علي ، عن إبراهيم بن مهزم ، عن أبيه ، عن أبي عبد الله عليه السلام قال : ذكرنا عنده ملوك آل فلان فقال : إنما هلك الناس من استعجالهم لهذا الأمر ، إن الله لا يعجل لعجلة العباد . إن لهذا الأمر غايةً ينتهي إليها ، فلو قد بلغوها لم يستقدموا ساعة ولم يستأخروا .

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944-7. al-Ḥusayn ibn Muḥammad (—) Ja‘far ibn Muḥammad (—) al-Qāsim ibn Ismā‘īl al-Anbārī (—) al-Ḥasan ibn ‘Alī (—) Ibrāhīm ibn Mihzam, that his father said:

“In the presence of Abū ‘Abdillāh, peace be upon him, the kings of such-and-such a family [i.e., the ‘Abbāsids. Out of fear their actual name is not mentioned by the person wishing to criticize them.] were mentioned, and he said: ‘The people have been utterly ruined because they wish to hurry this affair along. Allāh does not act in haste just because of the haste of [his] creatures. There is indeed a term for this affair [the end of ‘Abbāsīd power] which it will come to, and if [the people] reach it they will not have [been able] to bring it forward or delay it [even by] an hour. ’ ”

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﴿ باب التمهيص والامتحان ﴾

١/٩٤٥ - علي بن إبراهيم ، عن أبيه ، عن الحسن بن محبوب ، عن يعقوب السمرجاني ، عن علي بن رئاب ، عن أبي عبد الله عليه السلام أن أمير المؤمنين عليه السلام لما بويع بعد مقتل عثمان صعد المنبر وخطب بخطبة ذكرها يقول فيها : ألا إن بليتكم قد عادت كهيتها يوم بعث الله نبيه صلى الله عليه وآله والذي بعثه بالحق ليتبلبلن بلبلة ولتغربلن غربلة ، حتى يعود أسفلكم أعلاكم وأعلاكم أسفلكم وليسبقن سباقون كانوا أقصروا ، وليقصرن سباقون كانوا سبقوا ، والله ما كتمت وسمه ولا كذبت كذبة ، ولقد نبئت بهذا المقام وهذا اليوم .

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CHAPTER 83

ON THE PROVING [AT-TAMHĪS] AND THE EXAMINATION [AL-IMTIHĀN] [BY GOD OF HIS CREATURES]

945-1. 'Alī ibn Ibrāhīm (—) his father (—) al-Ḥasan ibn Maḥbūb (—) Ya'qūb as-Sarrāj and 'Alī ibn Ri'āb (—) Abū 'Abdillāh, peace be upon him, that Amīr al-Mu'minīn, peace be upon him, when he was acknowledged as Caliph after the killing of 'Uthmān, mounted the pulpit and gave a sermon (which he [the Imām aṣ-Ṣādiq] quoted), in which he said:

“Truly your tribulations have returned just as they were on the day Allāh sent His prophet, may the blessings and peace of Allāh be upon him and his progeny. Indeed, He sent him so that you would be stirred up in confusion, and so that you would be well sieved [i.e., the good sorted from the bad] until the lowest among you had become the highest and the highest the lowest, and until those striving forward who were falling behind drew ahead, while those who were drawing ahead fell behind. By Allāh, I hid no sign nor did I tell any lie, I was informed of this state of affairs and of this day, and, by Allāh, I hid no sign nor did I tell any lie!

٢/٩٤٦ - محمد بن يحيى والحسن بن محمد ، عن جعفر بن محمد ، عن القاسم بن إسماعيل الأنباري، عن الحسين بن علي^(١) عن أبي المغراء، عن ابن أبي يعفور قال سمعت أبا عبد الله عليه السلام يقول : ويل لطغاة العرب ، من أمر قد اقترب ، قلت : جعلت فداك كم مع القائم من العرب؟ قال: نفر يسير ، قلت : والله إن من يصف هذا الأمر منهم لكثير ، قال : لا بد للناس من أن يمحّصوا ويميّزوا ويغربلوا ويستخرج في الغربال خلق كثير .

٣/٩٤٧ - محمد بن يحيى ، و الحسن بن محمد عن جعفر بن محمد ، عن الحسن بن محمد الصيرفي، عن جعفر بن محمد الصيقل ، عن أبيه ، عن منصور قال: قال لي أبو عبد الله عليه السلام

(١) في بعض النسخ (الحسن بن علي) وهكذا رواه عن الكليني النعماني في الغيبة /٢٠٥، وهكذا أخرجه بسنده الطبري في دلائل الإمامة /٢٤٢-٢٤٣، وانظر البحار، ١١٤/٥٢، وهو الصحيح، وهذا هو الحسن بن علي ابن فضال الذي يروي عن أبي المغراء حميد بن المثنى. راجع معجم رجال الحديث، الطبعة الثانية، ٥٠/٥، ٣٠٧، ٢٩٥-٢٩٦، ٢٢/٥٤-٥٦

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946-2. Muḥammad ibn Yaḥyā and al-Ḥasan ibn Muḥammad (—) Ja‘far ibn Muḥammad (—) al-Qāsim ibn Ismā‘īl al-Anbārī (—) al-Ḥasan ibn ‘Alī (—) Abu ‘l-Maghra, that Ibn Abī Ya‘fūr said:

“I heard Abū ‘Abdillāh, peace be upon him, say: ‘Woe to the oppressors among the Arabs, for an affair which is coming near!’ I said: ‘May I be made your ransom! How many Arabs will there be with the Qā’im?’ He said: ‘An insignificant group.’ I said: ‘By Allāh, there are a great many who speak about this affair.’ He said: ‘The people must be proved and separated and sieved; and a great many people will be thrown out of the sieve.’”

947-3. Muḥammad ibn Yaḥyā and al-Ḥasan ibn Muḥammad (—) Ja‘far ibn Muḥammad (—) al-Ḥasan ibn Muḥammad aṣ-Ṣayrafī (—) Ja‘far ibn Muḥammad as-Sayqal (—) his father, that Maṣṣūr said:

“Abū ‘Abdillāh, peace be upon him, said to me: ‘O Maṣṣūr,

يا منصور إن هذا الأمر لا يأتيكم إلا بعد إياس ولا والله حتى تميزوا ولا والله حتى تمحصوا ولا والله حتى يشقى من يشقى ويسعد من يسعد .

٤/٩٤٨ - عدة من أصحابنا ، عن أحمد بن محمد ، عن معمر بن خلاد قال : سمعت أبا الحسن عليه السلام يقول : « الم أحسب الناس أن يتركوا أن يقولوا آمنا وهم لا يفتنون ٣ » ثم قال لي : ما الفتنة ؟ قلت : جعلت فداك الذي عندنا الفتنة في الدين ، فقال : يفتنون كما يفتن الذهب ، ثم قال : يخلصون كما يخلص الذهب .

٥/٩٤٩ - علي بن إبراهيم ، عن محمد بن عيسى ، عن يونس ، عن سليمان بن صالح رفعه عن أبي جعفر عليه السلام قال : قال : إن حديثكم هذا لتشمئز منه قلوب الرجال ، فمن

٣- العنكبوت ، ٢٩/١-٢

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this affair will only come to you after despair; not, by Allāh, until they [the Muslims] have been separated; not, by Allāh, until they have been proved; and not, by Allāh, until the wretched are [proved to be] wretched and the happy [proved to be] happy.' ”

948-4. A group of our co-sectarians (-) Aḥmad ibn Muḥammad, that Mu‘ammar ibn Khallād said:

“I heard Abu ‘l-Ḥasan, peace be upon him, say: *Alif Lām Mīm, Do the people reckon that they will be left to say “We believe”, and will not be tried? (al-‘Ankabūt, 29:1).*’ Then he said to me: ‘What is the trial?’ I said: ‘May I be made your ransom! What we believe is that it is the trial of religion.’ Then he said: ‘They will be tried just as gold is tried.’ And then he said: ‘They will be purified just as gold is purified.’ ”

949-5. ‘Alī ibn Ibrāhīm (-) Muḥammad ibn ‘Īsā (-) Yūnus (-) Sulaymān ibn Ṣāliḥ (*rafa‘ahu*) that Abū Ja‘far, peace be upon him, said:

“The hearts of men shrink back from this report of yours; thus whoever accepts it, tell him more, and whoever rejects it, leave him.

أقرّ به فزيده، ومن أنكره فذروه ، إنّه لا بدّ من أن يكون فتنة يسقط فيها كلُّ بطانة
 ووليّة حتّى يسقط فيها من يشقُّ الشعر بشعرتين، حتّى لا يبقى إلّا نحن وشيعتنا .
 ٦/٩٥٠ - محمد بن الحسن وعليّ بن محمد ، عن سهل بن زياد ، عن محمد بن سنان ، عن
 محمد بن منصور الصيقل ، عن أبيه قال : كنت أنا والجارث بن المغيرة وجماعة من أصحابنا
 جلوساً وأبو عبد الله عليه السلام يسمع كلامنا ، فقال لنا في أيّ شيء أنتم ؟ هيهات ، هيهات !!

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It is inevitable that there will be a test which every *intimate friend*¹ will fail, and every *close associate*,² and which even the cunning³ will fail, till only we and our Shī'ah are left."

950-6. Muḥammad ibn al-Hasan and 'Alī ibn Muḥammad (—) Sahl ibn Ziyād (—) Muhammad ibn Sinān (—) Muḥammad ibn Manṣūr aṣ-Ṣayqal, that his father said:

"I, al-Hārith ibn al-Mughīrah and a group of our co-sectarians were sitting down [talking]. Abū Abdillāh heard what we were saying, and he said to us: 'What are you talking about! How wrong you are!'

1. 'Biṭānah' the word used for 'intimate friend' is meant to recall the Qur'ānic phrase: *O believers, take not for your intimate friends outside yourselves.* (Āl 'Imrān, 3:118)

2. 'Walījah', the word used for 'close associate' is meant to recall the Qur'ānic phrase: *Or did you suppose . . . Allāh knows not as yet those of you who have struggled, and taken not — apart from Allāh and His Messenger and the believers — any close associate?* (at-Tawbah, 9:16)

3. Lit.: 'he who splits a hair into two' — that is, who is so deceitful by nature that, even if he were required in some transaction to give a hair, he would split one and give only half.

لا والله لا يكون ما تمّدُّون إليه أعينكم حتّى تغربلوا ، لا والله لا يكون ما تمّدُّون
إليه أعينكم حتّى تمحصوا ، لا والله لا يكون ما تمّدُّون إليه أعينكم حتّى تميزوا
لا والله ما يكون ما تمّدُّون إليه أعينكم إلّا بعد إياس ، لا والله لا يكون ما تمّدُّون
إليه أعينكم حتّى يشقى من يشقى ويسعد من يسعد .

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No, by Allāh, what your eyes wait shall not happen until you have been sieved. No, by Allāh, what your eyes await shall not happen until you have been assayed. No, by Allāh, what your eyes await shall not happen till you have been separated. By Allāh, what your eyes await shall only happen after despair. No, by Allāh, what your eyes await shall not happen until the [truly] wretched are [proved to be] wretched and the [truly] happy are [proved to be] happy.' ”

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﴿ باب ﴾

﴿ (أله من عرف إمامه لم يضره تقدم هذا الأمر أو تأخر) ﴾

١/٩٥١ - علي بن إبراهيم ، عن أبيه ، عن حماد بن عيسى ، عن حريز ، عن زرارة قال : قال أبو عبد الله عليه السلام : اعرف إمامك ، فإنك إذا عرفت لم يضرْك ، تقدم هذا الأمر أو تأخر .

٢/٩٥٢ - الحسين بن محمد ، عن معلى بن محمد ، عن محمد بن جمهور ، عن صفوان بن يحيى

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CHAPTER 84

THAT WHOEVER KNOWS HIS IMĀM WILL NOT BE HARMED
BY [EITHER] THE BRINGING FORWARD OR THE
POSTPONEMENT OF THIS AFFAIR [THE
APPEARANCE OF THE IMĀM] ¹

951-1. 'Alī ibn Ibrāhīm (-) his father (-) Ḥammād ibn 'Īsā (-) Harīz, that Zurārah said:

"Abū 'Abdillāh, peace be upon him, said: 'Know your Imām; for if you know him, [neither] the bringing forward nor the postponement of this affair will harm you.'"

952-2. al-Ḥusayn ibn Muhammad (-) Mu'allā ibn Muḥammad (-)

1. That is, if one truly acknowledges the Imām, the time of the Imām's rising is not important: the value of one's actions shall not be diminished by this event being in the future. The Arabic also includes the phrase 'bringing forward' [of the affair], but the bringing forward of the event is, obviously, not at issue here. The phrase is only a requirement of Arabic rhetoric, balancing 'postponement'.

عن محمد بن مروان، عن الفضيل بن يسار قال: سألت أبا عبد الله عليه السلام عن قول الله تبارك و تعالى : « يوم ندعو كل أناس بإمامهم » فقال : يا فضيل اعرف إمامك ، فانك إذا عرفت إمامك لم يضرّك ، تقدّم هذا الأمر أو تأخّر ، ومن عرف إمامه ثم مات قبل أن يقوم صاحب هذا الأمر ، كان بمنزلة من كان قاعداً في عسكره ، لا بل بمنزلة من قعد تحت لوائه ، قال : وقال بعض أصحابه : بمنزلة من استشهد مع رسول الله ﷺ . ٣/٩٥٣ - علي بن محمد رفعه ، عن علي بن أبي حمزة ، عن أبي بصير قال : قلت لأبي عبد الله عليه السلام : جعلت فداك متى الفرج؟ فقال : يا أبا بصير وأنت ممن يريد الدنيا؟ من عرف هذا الأمر فقد فرّج عنه لانتظاره .

٤- الأسر ٤١ ، ١٧ / ٧١

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Muḥammad ibn Jumhūr (—) Ṣafwān ibn Yahyā (—) Muḥammad ibn Marwān, that al-Fuḍayl ibn Yasār said:

“I asked Abū ‘Abdillāh, peace be upon him, concerning the words of Allāh, the Blessed, the Sublime: *On the day when we shall call all men with their imām* (al-Isrā’, 17:71), and he said: ‘O Fuḍayl, know your Imām; for, if you know your Imām, the bringing forward or the postponement of this affair will not harm you. However know his Imām, and then dies before the Master of this affair [i.e., the Mahdī] rises up, is like someone who serves in his army; nay, he is like someone who serves under his [personal] banner.’ And one of his [Fuḍayl ibn Yasār’s] companions said: ‘... like someone who is martyred in battle beside the Messenger of Allāh, may Allāh bless him and his progeny and preserve them.’ ”

953—3. ‘Alī ibn Muḥammad (rafa‘ahu) (—) ‘Alī ibn Abī Hamzah, that Abū Baṣīr said:

“I said to Abū ‘Abdillāh, peace be upon him: ‘May I be made your ransom! When will the release from suffering [*al-faraj*] come?’ ‘O Abū Baṣīr,’ he said, ‘are you, too, one of those who desire [only] this word? Whoever knows this affair [the Imamate], will have his troubles dispelled through waiting for him.’ ”

٤/٩٥٤ - علي بن إبراهيم ، عن صالح بن السندي ، عن جعفر بن بشير ، عن إسماعيل بن محمد الخزاعي قال : سألت أبوبصير أبا عبد الله عليه السلام وأنا أسمع ، فقال : تراني أدرك القائم عليه السلام ؟ فقال : يا أبا بصير أأنت تعرف إمامك ؟ فقال : إي والله وأنت هو - وتناول يده - فقال : والله ما تبالي يا أبا بصير ألا تكون محتبياً بسيفك في ظل رواق القائم صلوات الله عليه .

٥/٩٥٥ - عدة من أصحابنا ، عن أحمد بن محمد ، عن علي بن النعمان ، عن محمد بن مروان ، عن فضيل بن يسار قال : سمعت أبا جعفر عليه السلام يقول : من مات وليس له إمام فميتة ميتة جاهلية ، ومن مات وهو عارف لإمامه لم يضره ، تقدم هذا الأمر وأخروا من مات وهو عارف لإمامه ، كان كمن هو مع القائم في فسطاطه .

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954-4. 'Alī ibn Ibrāhīm (-) Ṣāliḥ ibn as-Sindī (-) Ja'far ibn Bashīr, that Ismā'il ibn Muḥammad al-Khuzā'i said:

"I heard Abū Baṣīr ask Abū Abdillāh, peace be upon him: 'Is it your opinion that I [will live to] see the Qā'im, peace be upon him?' 'O Abū Baṣīr,' he said, 'Do you not know your Imām?' 'Indeed, by Allāh!' he said: 'You are he!' And he took hold of [the Imām's] hand. 'By Allāh, O Abū Baṣīr,' he said, 'do not be fearful that you will not be ready with your sword ¹ in the shadow of the tent of the Qā'im, may the blessings of Allāh be upon him.' "

955-5. A group of our co-sectarians (-) Aḥmad ibn Muḥammad (-) 'Alī ibn Nu'mān (-) Muḥammad ibn Marwān, that Fuḍayl ibn Yaṣār said:

"I heard Abū 'Abdillāh, peace be upon him, say: 'He who dies without having an imām dies the death of the *jāhiliyyah*; but he who dies knowing his imām will not be harmed by [either] the bringing forward or the postponement of this affair. He who dies knowing his imām is as someone who is present with the Qā'im in his tent.' "

1. *Muḥtabiyan bi 's-sayf*: sitting on the ground in an assembly of war with the legs folded and held against the chest with one's sword.

٦/٩٥٦ - الحسين بن عليّ العلويّ، عن سهل بن جمهور، عن عبد العظيم بن عبد الله الحسنيّ، عن الحسن بن الحسين العرنبيّ، عن عليّ بن هاشم، عن أبيه، عن أبي جعفر عليه السلام قال: ماضٍ من مات منتظراً لأمرنا ألا يموت في وسط فسطاط المهديّ وعسكره. ٧/٩٥٧ - عليّ بن محمد، عن سهل بن زياد، عن الحسين بن سعيد، عن فضالة بن أيوب عن عمر بن أبان قال: سمعت أبا عبد الله عليه السلام يقول: اعرف العلامة فإذا عرفته لم يضرّك، تقدّم هذا الأمر أو تأخّر، إنّ الله عزّ وجلّ يقول: «يوم ندعو كلّاً من ناس با مأمهم» فمن عرف إمامه كان كمن كان في فسطاط المنتظر عليه السلام.

٥- الاسراء ١٧، ٧١

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956-6. al-Ḥusayn ibn ‘Alī al-‘Alawī (-) Sahl ibn Jumhūr (-) ‘Abdu’l-‘Azīm ibn ‘Abdillāh al-Ḥasanī (-) al-Ḥasan ibn al-Ḥusayn al-‘Uranī (-) ‘Alī ibn Hāshim (-) his father, that Abū Ja‘far, peace be upon him, said:

“No harm will befall the one who dies awaiting [this] affair of ours; indeed, he dies in the midst of the tent of the Mahdī and his army.”

957-7. ‘Alī ibn Muḥammad (-) Sahl ibn Ziyād (-) al-Ḥusayn ibn Sa‘īd (-) Faḍālah ibn Ayyūb, that ‘Umar ibn Abān said:

“I heard Abū ‘Abdillāh, peace be upon him, say: ‘Know the sign [of the Imāmate], for if you know it, you will not be harmed by [either] the bringing forward or the postponement of this affair. Allāh, to Whom belong Might and Majesty, has said: *On the day when we shall call all men with their imām* (al-Isrā’, 17:71), and he who knows his *imām* is as someone who is in the tent of the Awaited [the Mahdī].’ ”

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﴿ باب ﴾

﴿ من ادعى الامامة وليس لها باهل و من جحد الائمة او بعضهم ومن ﴾
 ﴿ اثبت الامامة لمن ليس لها باهل ﴾

١/٩٥٨ - محمد بن يحيى، عن أحمد بن محمد، عن محمد بن سنان، عن أبي سلام، عن سورة
 ابن كليب، عن أبي جعفر عليه السلام قال: قلت له: قول الله عز وجل: «و يوم القيامة
 ترى الذين كذبوا على الله وجوههم مسودة» ٦؟ قال: من قال: إني إمام وليس
 بإمام قال: قلت: وإن كان علويًا؟ قال: وإن كان علويًا، قلت: وإن كان من ولد علي
 ابن أبي طالب عليه السلام؟ قال: وإن كان.

٦- الزمر، ٦٠/٣٩

CHAPTER 85

CONCERNING HE WHO LAYS CLAIM TO THE IMĀMATE
 BUT IS NOT WORTHY OF IT, HE WHO REFUSES TO
 RECOGNIZE THE IMĀMS OR SOME OF THEM, AND
 HE WHO ACKNOWLEDGES AS IMĀM SOMEONE
 WHO IS NOT WORTHY OF IT

958-1. Muḥammad ibn Yahyā (—) Ahmad ibn Muḥammad (—)
 Muḥammad ibn Sinān (—) Abū Salām, that Sawrah ibn Kulayb said:

“I said to Abū Ja‘far, peace be upon him: ‘Allāh, to Whom belong
 Might and Majesty, has said: *And upon the Day of Resurrection thou
 shalt see those who lied against Allāh, their faces blackened* (az-Zumar,
 39:60).’ He said: ‘[This refers to] someone who has said, “I am a
 leader [imām]” , but is not an imām.’ ‘Even if he is an ‘Alawite?’
 I said. ‘Even if he is an ‘Alawite,’ he said. ‘And even,’ I said, ‘if he is a
 descendant of ‘Alī ibn Abī Ṭālib, peace be upon him? ‘Even if he is
 that,’ he said.”

٢/٩٥٩ - محمد بن يحيى ، عن عبد الله بن محمد بن عيسى ، عن علي بن الحكم ، عن أبان عن الفضيل ، عن أبي عبد الله عليه السلام قال : من ادّعى الإمامة وليس من أهلها فهو كافر .
 ٣/٩٦٠ - الحسين بن محمد ، عن معلى بن محمد ، عن محمد بن جمهور ، عن عبد الله بن عبد الرحمن ، عن الحسين بن المختار قال : قلت لأبي عبد الله عليه السلام : جعلت فداك « ويوم القيامة ترى الذين كذبوا على الله » ؟ قال : كل من زعم أنه إمام وليس بإمام ، قلت : وإن كان فاطمياً علوياً ؟ قال وإن كان فاطمياً علوياً .

٤/٩٦١ - عدة من أصحابنا ، عن أحمد بن محمد ، عن الوشاء ، عن داود الحمّار ، عن ابن أبي يعفور ، عن أبي عبد الله عليه السلام قال : سمعته يقول : ثلاثة « لا يكلمهم الله يوم القيامة ولا يزكيهم ولا لهم عذاب ألیم » : من ادّعى إمامة من الله ليست له ، ومن جحد

٧ - البقرة ، ١٧٤/٢

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959-2. Muḥammad ibn Yaḥyā (-) ‘Abdullāh ibn Muḥammad ibn ‘Īsā (-) ‘Alī ibn al-Ḥakam (-) Abān (-) al-Fuḍayl, that Abū ‘Abdillāh, peace be upon him, said:

“Whoever lays claim to the Imāmate but is not one of those who are worthy of it is an unbeliever.”

960-3. al-Ḥusayn ibn Muḥammad (-) Mu‘allā ibn Muḥammad (-) Muḥammad ibn Jumhūr (-) ‘Abdullāh ibn ‘Abdī ‘r-Raḥmān, that al-Ḥusayn ibn al-Mukhtār said:

“I said to Abū ‘Abdillāh, peace be upon him: ‘May I be made your ransom! [What do you say about]. And upon the Day of Resurrection thou shalt see those who lied against Allāh?’ He said: ‘[This refers] to everyone who claims to be an *imām* but is not an *imām*.’ ‘Even,’ I said, ‘if he is an ‘Alawite descended from Fāṭimah?’ ‘Even,’ he said, ‘if he is an ‘Alawite descended from Fāṭimah.’ ”

961-4. A group of our co-sectarians (-) Aḥmad ibn Muḥammad (-) al-Washshā’ (-) Dāwūd al-Ḥammār, that Ibn Abī Ya‘fūr said:

“I heard Abū ‘Abdillāh, peace be upon him, say: ‘There are three to whom Allāh will not speak on the Day of Resurrection, whom he

إماماً من الله ، ومن زعم أنّ لهما في الإسلام نصيباً .
 ٥/٩٦٢ - محمد بن يحيى ، عن أحمد بن محمد ، عن ابن سنان ، عن يحيى أخى أديم ، عن الوليد بن
 صبيح قال : سمعت أبا عبد الله يقول : إنّ هذا الأمر لا يدّعيه غير صاحبه إلاّ تبّر الله عمره .
 ٦/٩٦٣ - محمد بن يحيى ، عن محمد بن الحسين ، عن محمد بن سنان ، عن طلحة بن زيد
 عن أبي عبد الله عليه السلام قال : من أشرك مع إمام إمامته من عند الله من ليست إمامته
 من الله كان مشركاً بالله .
 ٧/٩٦٤ - محمد بن يحيى ، عن أحمد بن محمد ، عن محمد بن إسماعيل ، عن منصور بن يونس ،
 عن محمد بن مسلم قال : قلت لأبي عبد الله عليه السلام : رجل قال لي : اعرف الآخر من الأئمة

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will not purify, and who will receive a painful chastisement (al-Baqarah, 2:174), he who lays claim to the Imāmate [which comes] from Allāh when it does not belong to him, he who refuses to recognize an *imām* from Allāh, and he who alleges that [either of these] two have a share in Islam.’ ”

962-5. Muḥammad ibn Yaḥyā (—) Ahmad ibn Muḥammad (—) Ibn Sinān (—) Yaḥyā, the brother of Udaym, that al-Walīd ibn Ṣabīḥ said:

“I heard Abū ‘Abdillāh, peace be upon him, say: ‘No-one will lay claim to this affair apart from its Master but that Allāh will destroy his life.’ ”

963-6. Muḥammad ibn Yahya (—) Muhammad ibn al-Husayn (—) Muḥammad ibn Sinān (—) Talhah ibn Zayd, that Abū ‘Abdillāh, peace be upon him, said:

“Anyone who makes someone who has no Imāmate from Allāh a partner with an Imām in his Imāmate from Allāh is a person who sets up associates with Allāh.”

964-7. Muḥammad ibn Yaḥyā (—) Ahmad ibn Muḥammad (—) Muḥammad ibn Ismā‘īl (—) Mansur ibn Yunus, that Muḥammad ibn Muslim said:

“I said to Abu ‘Abdillāh, peace be upon him: ‘A man said to

ولا يضرُّك إن لا تعرف الأول ، قال : فقال : لعن الله هذا ، فأنِّي أبغضه ولا أعرفه ، وهل عرف الآخر إلا بالأوّل .

٨/٩٦٥ - الحسين بن محمد ، عن معلى بن محمد ، عن محمد بن جمهور ، عن صفوان ، عن ابن مسكان قال : سألت الشيخ ، عن الأئمة عليهم السلام قال : من أنكر واحداً من الأحياء ، فقد أنكر الأَمْوات .

٩/٩٦٦ - عدة من أصحابنا ، عن أحمد بن محمد ، عن الحسن بن سعيد ، عن أبي وهب عن محمد بن منصور قال : سألته عن قول الله عزّ وجلّ : « وإذا فعلوا فاحشة قالوا وجدنا عليها آباءنا والله أمرنا بها قل إن الله لا يأمر بالفحشاء ، أتقولون على الله ما لا تعلمون ^٨ » قال فقال : هل رأيت أحداً زعم أن الله أمر بالزنا وشرب الخمر أو شيء .
٨- الأعراف ، ٢٨/٧

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me, "Know the last of the Imāms and no harm will befall you for not knowing the first." ” ”

He said: "He said: 'May Allāh curse this man! He is hateful to me, and I do not recognize him [as one of my followers]. [How] is the last to be known except through the first?' ” ¹

965-8. al-Husayn ibn Muḥammad (—) Mu'allā ibn Muḥammad (—) Muhammad ibn Jumhūr (—) Ṣafwān, that Ibn Muskān said:

"I asked the Shaykh [the Seventh Imām] about the Imāms, peace be upon them. 'Whoever refuses to recognize a living one,' he said, 'has refused to recognize those who are dead.' ”

966-9. A group of our co-sectarians (—) Ahmad ibn Muḥammad (—) al-Husayn ibn Sa'īd (—) Abū Wahb, that Muḥammad ibn Mansur said:

"I asked him about the words of Allāh, to Whom belong Might and Majesty: *And whenever they commit an abomination they say: 'We found our fathers practising it, and Allāh has commanded us to do it.' Say: 'Allāh does not command indecency; what, do you say concerning Allāh such things as you know not?'* (al-A'rāf, 7:28)"

1. That is, the imāms being in succession.

من هذه المحارم؟ فقلت: لا، فقال: ما هذه الفاحشة التي يدّعون أن الله أمرهم بها قلت: الله أعلم ووليّه، قال: فإنّ هذا في أئمة الجور، ادّعوا أن الله أمرهم بالائتمام بقوم لم يأمرهم الله بالائتمام بهم، فردّ الله ذلك عليهم فأخبر أنهم قد قالوا عليه الكذب وسمّى ذلك منهم فاحشة.

١٠/٩٦٧ - عدّة من أصحابنا، عن أحمد بن محمد، عن الحسين بن سعيد، عن أبي وهب عن محمد بن منصور قال: سألت عبداً صالحاً عن قول الله عزّ وجلّ: «قل إنّما حرّم ربّي الفواحش ما ظهر منها وما بطن»^٩ قال: فقال: إنّ القرآن له ظهر وبطن

٩- الاعراف، ٣٣/٧

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He said: "He said: 'Have you ever seen anyone who alleged that Allāh has commanded fornication, the drinking of wine, or any of those forbidden things?' 'No,' I said. 'What, then, is this indecency,' he said, 'that they claim Allāh has commanded them to do [i.e., in the *sūrah* above]?' 'Allāh is more knowing,' I said. 'And His master [appointed by Him].' 'It concerns the *imāms* of tyranny,' he said. 'They [the people who claim they were commanded to commit indecency] claim that Allāh has commanded them to follow people whom Allāh has not commanded them to follow. Thus Allāh refuted them with this [verse]. He has announced that they have uttered falsehood against Him, and has called this [deed] of theirs an "indecency".'

967-10. A group of our co-sectarians (-) Aḥmad ibn Muhammad (-) al-Ḥusayn ibn Sa'īd (-) Abū Wāḥb, that Muhammad ibn Mansūr said:

"I asked al-'Abdu 'ṣ-Ṣāliḥ¹ about the word of Allāh, to Whom belong Might and Majesty: Say: 'My Lord has only forbidden indecency, the inward and the outward (al-A'rāf, 7:33).'"

He said: "He said: 'The Qur'ān has an outer and an inner²

1. A general designation, 'pious servant of Allāh'. The one meant is the Seventh Imām, whom the speaker does not specifically name, out of caution.

2. See below, Chapter 108, for the outer and inner of the Qur'ān.

فجميع ما حرّم الله في القرآن هو الظاهر ، والباطن من ذلك أئمة الجور، وجميع ما أحلّ الله تعالى في الكتاب هو الظاهر ، والباطن من ذلك أئمة الحقّ .

١١/٩٦٨ - محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن الحسن بن محبوب ، عن عمرو بن ثابت ، عن جابر قال : سألت أبا جعفر (عليه السلام) عن قول الله عزّ وجلّ « ومن الناس من يتخذ من دون الله أنداداً يحبّونهم كحبّ الله » قال : هم والله أولياء فلان وفلان ، اتخذوهم أئمة دون الإمام الذي جعله الله للناس إماماً ، فلذلك قال « ولو ترى الذين ظلموا إذ يرون العذاب أن القوة لله جميعاً وأنّ الله شديد العذاب إذ تبرأ الذين اتبعوا من الذين اتبعوا ورأوا العذاب وتقطّعت بهم الأسباب وقال الذين اتبعوا لو أن لنا كرة فنتبرأ منهم كما تبرّؤوا منا كذلك يريهم الله أعمالهم

١٠ - البقرة ، ١٦٥/٢

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[aspect]. All that Allāh has proscribed in the Qur'ān is outward, and the inward of this is the *imāms* of tyranny; and all that Allāh, the Sublime, has permitted in the Book is the outward, and the inward of this is the Imāms of truth.' ”

968-11. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-) al-Ḥasan ibn Mahbūb (-) 'Amr ibn Thābit, that Jābir said:

“I asked Abū Ja'far, peace be upon him, about the words of Allāh, to Whom belong Might and Majesty: *Yet there be men who take to themselves compeers apart from Allāh, loving them as Allāh is loved...* (al-Baqarah, 2:164). ‘By Allāh,’ he said, ‘they are the supporters [*awliyā*’] of so-and-so and so-and-so who have taken for themselves *imāms* other than the Imām whom Allāh has made a leader for the people. For this reason He has said: *O if the evildoers might see, when they see the chastisement, that the power altogether belongs to Allāh, and that Allāh is terrible in chastisement, when those that were followed disown their followers, and they see the chastisement, and their cords are cut asunder, and those that followed say: “O if only we might return again and disown them, as they have disowned us!”*”

حسرات عليهم وما هم بخارجين من النار^{١١} ثم قال أبو جعفر عليه السلام : هم والله يا جابر أئمة الظلمة وأشياعهم .

١٢/٩٦٩ - الحسين بن محمد ، عن معلى بن محمد ، عن أبي داود المسترق^{١٢} ، عن علي بن ميمون ، عن ابن أبي يعفور قال : سمعت أبا عبد الله عليه السلام يقول : ثلاثة لا ينظر الله إليهم يوم القيامة ولا يزكّيهم ولهم عذاب أليم^{١٣} : من ادّعى إمامة من الله ليست له ، ومن جحد إماماً من الله ، ومن زعم أن لهما في الاسلام نصيباً .

١٢- مأخوذ من قوله سبحانه
في آل عمران ، ٧٧/٣

١١- البقرة، ١٦٥/٢-١٦٧

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Even so Allāh shall show them their works. O bitter regrets for them! Never shall they issue from the Fire (al-Baqarah, 2:165-7).' Then Abū Ja'far, peace be upon him, said: 'O Jābir, by Allāh, they are the *imāms* of oppression and their followers.'

969-12. al-Ḥusayn ibn Muḥammad (-) Mu'allā ibn Muḥammad (-) Abū Dāwūd al-Mustariqq (-) 'Alī ibn Maymūn, that Ibn Abī Ya'fūr said;

"I heard Abū 'Abdillāh, peace be upon him, say: 'There are three on whom Allāh will not cast His eyes on the Day of Resurrection, whom He will not purify, and who will receive a painful chastisement¹: he who lays claim to the Imāmate [which comes] from Allāh when it does not belong to him, he who refuses to recognize an Imām from Allāh, and he who alleges that [either of these] two have any share in Islam.'

1. An approximation of Āl 'Imrān, 3:77.

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﴿ باب ﴾

﴿ فيمن دان الله عز وجل بغير إمام من الله جل جلاله ﴾
 ١/٩٧٠ - عِدَّةٌ من أصحابنا ، عن أحمد بن محمد [عن] ابن أبي نصر ، عن أبي الحسن عليه السلام في قول الله عز وجل : « ومن أضلّ ممن اتبع هواه بغير هدى من الله » ١٣ ، قال : يعني من اتخذ دينه رأيه ، بغير إمام من أئمة الهدى .
 ٢/٩٧١ - 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 بعبادة يجهد فيها
 ١٣ - القصص ، ٥٠/٢٨

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CHAPTER 86

CONCERNING THOSE WHO ARE OBEDIENT TO ALLĀH
 WITHOUT RECOGNIZING AN IMĀM FROM ALLĀH,
 TO WHOM BELONG MIGHT AND MAJESTY

970-1. A group of our co-sectarians (-) Aḥmad ibn Muḥammad (-) Ibn Abī Naṣr, that Abu 'l-Hasan, peace be upon him, said concerning the words of Allāh: *and who is further astray than he who follows his caprice without guidance from Allāh?* (al-Qaṣaṣ, 28:50):

“This refers to the one who adopts his own ideas as his religion without [the guidance of] one of the Imāms who guide aright.”

971-2. Muḥammad ibn Yaḥyā (-) Muḥammad ibn al-Ḥusayn (-) Safwān ibn Yaḥyā (-) al-'Alā' ibn Razīn, that Muḥammad ibn Muslim said:

“I heard Abū Ja'far, peace be upon him, say: 'All those who

نفسه ولا إمام له من الله فسعيه غير مقبول ، وهو ضالٌ متحيرٌ والله شاني ، لأعماله
و مثله كمثله شاه ضلّت عن راعيها وقطيعها ، فهجمت ذاهبة و جائية يومها ، فلما
جنّ الليل بصرت بقطيع مع غير راعيها ، فحنّت إليها واغترت بها ، فباتت معها
في ربضتها فلما أن ساق الراعي قطيعه أنكرت راعيها وقطيعها ، فهجمت متحيرة
تطلب راعيها وقطيعها ، فبصرت بغنم مع راعيها ، فحنّت إليها واغترت بها ، فصاح
بها الراعي الحقي براعيك وقطيعك ، فإنّك تائهة متحيرة عن راعيك وقطيعك ،
فهجمت ذعيرة متحيرة نادرة لاراعي لها يرشدها إلى مرعاها أو يردها ، فبينما
هي كذلك إذا اغتم الذئب ضيعتها فأكلها ، و كذلك والله يا محمد من أصبح من هذه
الأمّة لا إمام له من الله جلّ وعزّ ظاهراً عادلاً أصبح ضالّاً تائهّاً وإن مات على هذه

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profess the religion of Allāh through worship in which they exert their utmost effort, but who do not have an *imām* from Allāh, will find that their effort is not accepted. They are wandering in confusion, and Allāh hates what they do. They are like sheep who have wandered off from their shepherd and their flock: all the day she charges this way and that. When the night descends upon her, she sees a flock belonging to another shepherd; she feels attracted towards it and is deceived. She spends the night with them in their fold, but when the shepherd gathers his flock [in the morning], she finds that she is not with her own shepherd and flock, and so she wanders [once more] in confusion looking for her own shepherd and flock. [Again] she sees some sheep with their shepherd, and [again] she is pulled towards them and is deceived by them. The shepherd calls out to her: "Follow your own shepherd and flock: you have strayed from your shepherd and flock and are lost!" So she wanders off in panic and confusion, trotting backwards and forwards, with no shepherd to guide her to her pasture or to bring her back home. While, she is [wandering about] like this, a wolf takes advantage of her being lost and eats her up.

" 'Just in this way, by Allāh, O Muḥammad, someone who comes

الحال مات ميتة كفرو نفاق؛ واعلم يا محمد أن أئمة الجور وأتباعهم لمعزولون عن دين الله، قد ضلّوا وأضلّوا، فأعمالهم التي يعملونها كرمادٍ اشتدّت به الرّيح في يوم عاصف لا يقدرّون ممّا كسبوا على شيء. ذلك هو الضلال البعيد^{١٤} .

٣/٩٧٢ - عدّة من أصحابنا، عن أحمد بن محمد بن عيسى، عن ابن محبوب، عن عبد العزيز العبديّ، عن عبد الله بن أبي يعفور قال: قلت لأبي عبد الله عليه السلام: إنني أخالط الناس فيكثر عجبني من أقوام لا يتولّونكم و يتولّون فلاناً وفلاناً، لهم أمانةٌ و صدقٌ و وفاقٌ، و أقوام يتولّونكم، ليس لهم تلك الأمانة ولا الوفاق والصدق؟ قال: فاستوى أبو عبد الله عليه السلام جالساً فأقبل عليّ كالغضبان، ثم قال: لا دين لمن دان الله

١٤ - إبراهيم، ١٨/١٤

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from this Community, but has no manifest and just [‘ādil] Imām from Allāh [to Whom belong Might and Majesty] is astray and wandering about. If he dies in this state, he dies the death of unbelief and hypocrisy. Know, O Muḥammad, that the *imāms* of tyranny and their followers are removed from the religion of Allāh; they are astray and they lead [others] astray. The actions that they perform are like 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).’ ”

972-3. A group of our co-sectarians (—) Aḥmad ibn Muḥammad ibn ‘Īsā (—) Ibn Mahbūb (—) ‘Abdu’l-‘Azīz al-‘Abdī, that ‘Abdullāh ibn Abī Ya‘fūr said:

“I said to Abū ‘Abdillāh, peace be upon him: ‘I mingle with the people, and I am often surprised at those who do not submit to your masterdom but [instead] submit to so-and-so and so-and-so, yet are trustworthy, speak the truth and keep their word – while there are those who do submit to your masterdom, but who do not have this trustworthiness, reliability and veracity.’

“Abū ‘Abdillāh, peace be upon him, sat up, turned towards me as if he were angry, and said: ‘Someone who is obedient to Allāh

بولاية إمام جائر ليس من الله ، ولا عتب على من دان بولاية إمام عادل من الله ، قلت :
لادين لأولئك ولا عتب على هؤلاء ؟ قال : نعم لادين لأولئك ولا عتب على هؤلاء ،
ثم قال ، ألا تسمع لقول الله عز وجل : « الله ولي الذين آمنوا يخرجهم من الظلمات
إلى النور » يعني [من] ظلمات الذنوب إلى نور التوبة و المغفرة لولايتهم كل
إمام عادل من الله و قال : « والذين كفروا أولياؤهم الطاغوت يخرجونهم من النور
إلى الظلمات » إنما عنى بهذا أنهم كانوا على نور الإسلام فلمّا أن تولّوا كل
إمام جائر ليس من الله عز وجل خرجوا بولايتهم [إيّاها] من نور الإسلام إلى ظلمات
الكفر، فأوجب الله لهم النار مع الكفار ، فها أولئك أصحاب النار هم فيها خالدون^{١٥}.

١٥- البقرة ، ٢٥٧/٢

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through [submitting to] the mastership [*wilāyah*] of a tyrannical *imām* who is not from Allāh, has no religion. But someone who professes his religion through [submitting to] the mastership of a just Imām who is from Allāh, will not be blamed.' '[Is it truly that] the former have no religion,' I said, 'and the latter will not be blamed!' 'Indeed,' he said, 'the former have no religion and the latter will not be blamed.' Then he said: 'Have you not heard what Allāh, to Whom belong Might and Majesty, has said: *Allāh is the Master (waliyy) of the believers; He brings them forth from the shadows into the light*, meaning: [from] the shadows of sins into the light of repentance and forgiveness because of [submission to] the masterdom of every just Imām from Allāh. [Allāh has also] said: *And the unbelievers – their masters are idols (tāghūt) that bring them forth from the light into the shadows*, and indeed He means by this that they were in the light of Islam, but that when they submitted to the masterdom of every tyrannical *imām* who was not from Allāh, to Whom belong Might and Majesty, they went forth, through [submitting to] their masterdom, from the light of Islam into the shadows of unbelief. Allāh has sentenced them together with the unbelievers to the Fire: *those are the inhabitants of the Fire, dwelling therein forever* (al-Baqarh, 2:257).' ”

٤/٩٧٣ - وعنه ، عن هشام بن سالم ، عن حبيب السجستاني ، عن أبي جعفر عليه السلام قال : قال الله تبارك و تعالى : لأعذبن كل رعية في الاسلام دانت بولاية كل إمام جائر ليس من الله ، وإن كانت الرعية في أعمالها برّة تقيّة ؛ ولأعفون عن كل رعية في الاسلام دانت بولاية كل إمام عادل من الله وإن كانت الرعية في أنفسها ظالمة مسيئة .

٥/٩٧٤ - علي بن عماد ، عن ابن جمهور ، عن أبيه ، عن صفوان ، عن ابن مسكان ، عن عبد الله بن سنان ، عن أبي عبد الله عليه السلام قال : قال : إن الله لا يستحي أن يعذب أمة دانت بإمام ليس من الله وإن كانت في أعمالها برّة تقيّة وإن الله ليستحي أن يعذب أمة دانت بإمام من الله وإن كانت في أعمالها ظالمة مسيئة .

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973-4. From him [Ibn Maḥbūb] (—) Hishām ibn Sālim (—) Ḥabīb as-Sijistānī, that Abū Ja‘far, peace be upon him, said:

“Allāh, to Whom belong Might and Majesty, has said: I shall greatly afflict every group in Islam who are obedient to the mastership [wilāyah] of any tyrannical *imām* who is not from Allāh, even though such a group may be righteous and godfearing in their actions. But I shall forgive every group in Islam who are obedient to the mastership of every just Imām from Allāh, even if such a group be unrighteous and evil in their souls.”

974-5. ‘Alī ibn Muhammad (—) Ibn Jumhūr (—) his father (—) Ṣafwān (—) Ibn Muskān (—) ‘Abdullāh ibn Sinān, that Abū ‘Abdillāh, peace be upon him, said:

“Allāh does not feel Himself to be blamed in punishing a people who are obedient to an *imām* who is not from Allāh, even though they be righteous and godfearing in their actions. But Allāh does feel Himself to be blamed in punishing a people who are obedient to an *imām* from Allāh, even if they be unrighteous and evil in their actions.”

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﴿ باب ﴾

﴿ من مات وليس له إمام من أئمة الهدى وهو من الباب الاول (١٠) ﴾

١/٩٧٥ - الحسين بن محمد، عن معلى بن محمد، عن الحسن بن علي الوشاء، عن أحمد بن عائذ، عن ابن أذينة، عن الفضيل بن يسار قال: ابتدأنا أبو عبد الله عليه السلام يوماً وقال: قال رسول الله ﷺ: من مات وليس عليه إمام فميتته ميتة جاهلية، فقلت: قال ذلك رسول الله ﷺ؟ فقال: إي والله قد قال، قلت: فكل من مات وليس له إمام فميتته ميتة جاهلية؟ قال: نعم.

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CHAPTER 87

CONCERNING THOSE WHO DIE WITHOUT ONE OF THE
IMĀMS OF RIGHT GUIDANCE – THIS IS PART
OF THE PREVIOUS CHAPTER

975—1. al-Ḥusayn ibn Muḥammad (—) Mu‘allā ibn Muḥammad (—) al-Ḥasan ibn ‘Alī al-Washshā’ (—) Aḥmad ibn ‘Ā’idh (—) Ibn Udhaynah, that al-Fuḍayl ibn Yasār said:

“One day, Abū ‘Abdillāh, peace be upon him, opened a discussion with us and said: ‘The Messenger of Allāh, may Allāh bless him and his progeny and preserve them, said: “He who dies without an *imām*, dies the death of the *jāhiliyyah*¹.”’ I said: ‘Did the Messenger of Allāh, may Allāh bless him and his progeny and preserve them, say that?’ ‘By Allāh, indeed,’ he said. ‘So,’ I said, ‘does everyone who dies not having an *imām* die the death of the *jāhiliyyah*?’ ‘Yes,’ he said.”

1. That is, the ‘Time of Ignorance’ before the coming of Islam.

٢/٩٧٦ - الحسين بن محمد ، عن معلى بن محمد ، عن الوشاء قال : حدثني عبد الكريم ابن عمرو ، عن ابن أبي يعفور قال : سألت أبا عبد الله عليه السلام عن قول رسول الله ﷺ : من مات وليس له إمام فميتته ميتة جاهلية ، قال : قلت : ميتة كفر ؟ قال : ميتة ضلال ، قلت : فمن مات اليوم و ليس له إمام ، فميتته ميتة جاهلية ؟ فقال : نعم .

٣/٩٧٧ - أحمد بن إدريس ، عن محمد بن عبد الجبار ، عن صفوان ، عن الفضيل ، عن الحارث بن المغيرة قال : قلت لأبي عبد الله عليه السلام : قال رسول الله ﷺ : من مات لا يعرف إمامه مات ميتة جاهلية ؟ قال : نعم ، قلت : جاهلية جهلاء أو جاهلية لا يعرف إمامه ؟ قال جاهلية كفر ونفاق وضلال .

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976-2. al-Husayn ibn Muḥammad (—) Mu‘allā ibn Muḥammad that al-Washshā’ said:

“‘Abdu ‘l-Karīm ibn ‘Umar narrated to us that Abū Ya‘fūr said:

“ ‘I asked Abū ‘Abdillāh, peace be upon him, about the words of the Messenger of Allāh, may Allāh bless him and his progeny and preserve them: “He who dies not having an *imām* dies the death of the *jāhiliyyah*.” ’ He said: ‘I said: “[Is this] the death of unbelief?” “It is the death of one astray,” he said. “So does he who dies in this day [i.e., after the days of the Prophet] and does not have an *imam*,” I said, “die the death of the *jāhiliyyah*?” “Yes,” he said.’ ”

977-3. Aḥmad ibn Idrīs (—) Muḥammad ibn ‘Abdi ‘l-Jabbār (—) Ṣafwān (—) al-Fuḍayl, that al-Ḥārith ibn al-Mughīrah said:

“I said to Abū ‘Abdillāh, peace be upon him: ‘Did the Messenger of Allāh, may Allāh bless him and his progeny and preserve them, say: “He who dies not knowing his Imam dies the death of the *jāhiliyyah*?”’ ‘Yes,’ he said. ‘[Would this be] the *jāhiliyyah* of [complete] ignorance,’ I said, ‘or [only] the *jāhiliyyah* of not knowing one’s Imām?’ He said: ‘It is the *jāhiliyyah* of unbelief, hypocrisy and going astray.’ ”

٤/٩٧٨ - بعض أصحابنا ، عن عبدالعظيم بن عبدالله الحسنيّ ، عن مالك بن عامر ،
عن المفضل بن زائدة ، عن المفضل بن عمر قال : قال أبو عبدالله عليه السلام : من دان
الله بغير سماع عن صادق ألزمه الله - البتة - إلى العناء و من ادعى سماعاً من غير
الباب الذي فتحه الله فهو مشركٌ وذلك الباب المأمون على سرّ الله المكنون .

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978-4. One of our co-sectarians (-) ‘Abdu’l-‘Azīm ibn ‘Abdi-
llāh al-Ḥasanī (-) Mālik ibn ‘Āmir (-) al-Mufaḍḍal ibn Zā’idah, that
al-Mufaḍḍal ibn ‘Amr said:

“Abū ‘Abdillāh, peace be upon him, said: ‘Allāh will definitely
cause pain and distress to those who are obedient to Allāh without
having heard [it] from one who is [inherently] veracious [i.e., a true
Imām]. And he who claims to have heard [it] from elsewhere than the
gate which Allāh has opened for him – the trustworthy gate to the
hidden secret of Allāh – is a polytheist.’ ”

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﴿ باب ﴾

﴿ فيمن عرف الحق من أهل البيت و من أنكر ﴾

١/٩٧٩ - عِدَّةٌ من أصحابنا ، عن أحمد بن محمد بن عيسى ، عن علي بن الحكم ، عن سليمان بن جعفر قال : سمعت الرضا عليه السلام يقول : إن علي بن عبد الله بن الحسين ابن علي بن الحسين بن علي بن أبي طالب عليه السلام و امرأته و بنيه من أهل الجنة ، ثم قال : من عرف هذا الأمر من ولد علي و فاطمة عليهما السلام لم يكن كالناس .
٢/٩٨٠ - الحسين بن محمد ، عن معلى بن محمد قال : حدَّثني الوشاء قال : حدَّثنا أحمد

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CHAPTER 88

CONCERNING THOSE OF THE PROPHET'S HOUSEHOLD WHO KNOW THE TRUTH AND THOSE WHO DENY IT

979-1. A group of our co-sectarians (—) Ahmad ibn Muhammad ibn 'Isā (—) 'Alī ibn al-Ḥakam, that Sulaymān ibn Ja'far said:

"I heard ar-Ridā, peace be upon him, say: ' 'Alī ibn 'Abdillāh¹ ibn al-Ḥusayn ibn 'Alī ibn al-Ḥusayn ibn 'Alī ibn Abī Ṭālib, peace be upon him, his wife and his children are of the people of Paradise.' Then he said: 'Those of the children of 'Alī and Fāṭimah, peace be upon them, who know this fact are not like [other] people.' "

980-2. al-Ḥusayn ibn Muḥammad, that Mu'allā ibn Muḥammad said:

1. This reading ' 'Abdillāh', appears in most copies of the *Uṣūl al-Kāfī*. The correct name, however, is 'Ubaydillāh. See *Mir'ātu 'l-'uqūl*, vol.4, pp.222-4.

ابن عمر الحلال قال : قلت لأبي الحسن عليه السلام : أخبرني عمن عاندك ولم يعرف حَقَّكَ من ولد فاطمة؟ هو وسائر الناس سواءٌ في العقاب؟ فقال : كان عليُّ بن الحسين عليهما السلام يقول : عليهم ضعفا العقاب .

٣/٩٨١ - الحسينُ بن محمد ، عن معلى بن محمد ، عن الحسن بن راشد قال : حدَّثنا عليُّ بن إسماعيل الميثمي قال : حدَّثنا ربعيُّ بن عبدالله قال : قال لي عبد الرحمن ابن أبي عبدالله قلت لأبي عبدالله عليه السلام : المنكر لهذا الأمر من بني هاشم وغيرهم سواءٌ؟ فقال لي : لا تقل : المنكر ، ولكن قل : الجاحد من بني هاشم وغيرهم ، قال

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“al-Washshā’ narrated to us that Aḥmad ibn ‘Umar al-Hallāl had said to him:

“ ‘I said to Abu ‘l-Ḥasan, peace be upon him: “Tell me about he among the children of Fāṭimah who opposes you and does not recognize your right – shall he and others be equal in their punishment?” He said: “ ‘Alī ibn al-Ḥusayn, peace be upon him, used to say: ‘They will receive a twofold punishment.’ ” ”

981–3. al-Ḥusayn ibn Muḥammad (–) Mu‘allā ibn Muḥammad, that al-Ḥasan ibn Rāshid said:

“ ‘Alī ibn Ismā‘īl al-Maythamī narrated that Rib‘ī ibn ‘Abdillāh had narrated to him that ‘Abdu ‘r-Raḥmān ibn Abī ‘Abdillāh had told him:

“ ‘I said to Abū ‘Abdillāh, peace be upon him: “Is someone from the Banū Hāshim who does not know this affair equal to others [who do not know]?” “Do not say ‘someone who does not know [al-munkir]’,” he said to me, “Say instead ‘someone from the Banū Hāshim who rejects [al-jāhid]’ and others.” ”

“Abu ‘l-Ḥasan [i.e., al-Maythamī] said: ‘I reflected on [this] and remembered what Allāh, to Whom belong Might and Majesty,

أبو الحسن : فتفكرت [فيه] فذكرت قول الله عز وجل في إخوة يوسف : « فعرفهم وهم له منكرون » ١٦ .

٤/٩٨٢ - عدة من أصحابنا ، عن أحمد بن محمد ، عن ابن أبي نصر قال : سألت الرضا عليه السلام قلت له : الجاحد منكم ومن غيركم سواء ؟ فقال : الجاحد منا له ذنبان و المحسن له حسنتان .

١٦ - يوسف ، ٥٨/١٢

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has said about the brothers of Yūsuf [Joseph]: *and he knew them, but they knew him not* [wahum lahu munkirun], (Yūsuf, 12:58).’ ”

982-4. A group of our co-sectarians (-) Ahmad ibn Muhammad, that Ibn Abī Naṣr said:

“I asked ar-Ridā, peace be upon him: ‘Is someone from among you who rejects [*al-jāhid*] [this affair] equal to one who [rejects it but] is not from among you?’

“ ‘Someone from us who rejects [it],’ he said, ‘will have [done] two evil deeds, and one [of us] who does good will have [done] two good deeds.’ ”

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﴿ باب ﴾

﴿ ما يجب على الناس عند مضي الامام ﴾

١/٩٨٣ - محمد بن يحيى ، عن محمد بن الحسين ، عن صفوان ، عن يعقوب بن شعيب قال : قلت لأبي عبد الله عليه السلام : إذا حدث على الإمام حدث ، كيف يصنع الناس ؟ قال : أين قول الله عز وجل : « فلو لا نفر من كل فرقة منهم طائفة ليتفقهوا في الدين ولينذروا قومهم إذا رجعوا إليهم لعلهم يحذرون »^{١٧} قال : هم في عذر ماداموا في الطلب وهؤلاء الذين ينتظرونهم في عذر ، حتى يرجع إليهم أصحابهم .

١٧ - التوبة ، ١٢٢/٩

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CHAPTER 89

CONCERNING WHAT IS INCUMBENT ON THE PEOPLE WHEN
THE IMĀM, PEACE BE UPON HIM, PASSES AWAY

983-1. Muḥammad ibn Yaḥyā (—) Muhammad ibn al-Husayn (—) Safwān, that Ya'qūb ibn Shu'ayb said:

"I asked Abū 'Abdillāh, peace be upon him: 'When something happens to the Imām, what should the people do?' He said: 'Where does Allāh, to Whom belong Might and Majesty, say: [It is not the case that the believers go forth totally,] but why should not a party of every section of them go forth, to become learned in religion, and to warn their people when they return to them, that haply they may beware? (at-Tawbah, 9:122) [These people] are excused as long as

٢/٩٨٤ - علي بن إبراهيم ، عن محمد بن عيسى ، عن يونس بن عبد الرحمن قال :
 حدثنا حماد ، عن عبد الأعلى قال : سألت أبا عبد الله عليه السلام عن قول العامة : إن
 رسول الله ﷺ قال : مَنْ مات و ليس له إمام مات ميتة جاهلية ، فقال : الحق و
 الله ، قلت : فإن إماماً هلك و رجلٌ بخراسان لا يعلم مَنْ وصيه لم يسعه ذلك ؟
 قال : لا يسعه إن الإمام إذا هلك وقعت حجة وصيه على من هومعه في البلد وحق
 النفر على من ليس بحضرته إذا بلغهم ، إن الله عز وجل يقول : « فلولوا نفر من كل

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they are on their quest, and those who wait behind for them are excused until their companions return to them.”¹

984-2. ‘Alī ibn Ibrāhīm (—) Muḥammad ibn ‘Īsā, that Yūnus ibn ‘Abdī ‘r-Raḥmān said:

“Ḥammād narrated to us that ‘Abdu ‘l-A‘lā said: ‘I asked Abū ‘Abdillāh, peace be upon him, about what the common people said, that the Messenger of Allāh, may Allāh bless him and his progeny and preserve them, said: “He who dies and has no *imām* dies the death of the *jāhiliyyah*.” “By Allāh,” he said, “this is the truth.” “[Suppose] an *imām* has died,” I said, “and a man is in Khurāsān and does not know who his Successor is; is this not allowed for him?”

“ “ “This is not allowed for him,” he said. “When the Imām dies, the proof of his Successor is made manifest to those who are present in the same place with him; it is the duty of those who are not near his presence, when [the news of his death] reaches them, to go forth. Allāh, to Whom belong Might and Majesty, has said:

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1. The verse quoted refers to those who had to go to Medina to seek religious knowledge. Those who sought such knowledge were excused their ignorance in the interval before they could arrive, just as were those who stayed behind waiting for such knowledge to be brought back to them. Similarly, after the death of an *imām* sometime must elapse before his successor can be discovered. Those who travel to seek this knowledge will be excused for not knowing the Imām during that interval, as will those who stay behind waiting for the news to be brought to them.

فرقة منهم طائفة ليتفقهوا في الدين ولينذروا قومهم إذا رجعوا إليهم لعلهم يحذرون ، قلت : فنقر قومٌ فهلك بعضهم قبل أن يصل فيعلم ؟ قال : إن الله جلّ وعزّ يقول : « ومن يخرج من بيته مهاجراً إلى الله ورسوله ثم يدركه الموت فقد وقع أجره على الله »^{١٨} ، قلت : فبلغ البلد بعضهم فوجدك مغلقاً عليك بابك ، ومُرّخى عليك سترك ، لاتدعوهم إلى نفسك ولا يكون من يدّاهم عليك فيما يعرفون ذلك ؟ قال : بكتاب الله المنزل ، قلت : فيقول الله جلّ وعزّ كيف ؟ قال : أراك قد تكلمت في هذا قبل اليوم ، قلت : أجل ، قال : فذكر ما أنزل الله في عليّ عليه السلام وما قال له رسول الله صلى الله عليه وآله في حسن وحسين عليهما السلام وما خصّ الله به عليّاً عليه السلام وما قال فيه رسول الله

١٨- النساء، ٤/١٠٠

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but why should not a party of every section of them go forth, to become learned in religion, and to warn their people when they return to them, that they may beware?"

“ “[Suppose],” I said, “that a group sets out, but some of them die before they reach [the place where the Imām is] and come to know [the new Imām].” He said: “Allāh, to Whom belong Might and Majesty, has said: *Whoso goes forth from his house an emigrant to Allāh and His Messenger, and then death overtakes him, his wage shall have fallen upon Allāh* (an-Nisā’, 4:99)”

“ “And suppose, some of them reach the place [where the Imām is],” I said, “and find that you have locked yourself in your house and have withdrawn behind your curtain; you do not call them in to you, nor is there anyone to point them out to you. How should they come to know [that you are the Imām]?” “By the revealed Book of Allāh,” he said. “What does Allāh, to Whom belong Might and Majesty, say?” I said. He said: “I believe you have spoken [to me] about this before today.” “Indeed!” I said.

“ “Then recall,” he said, “what Allāh revealed concerning ‘Alī, peace be upon him, and what the Messenger of Allāh, may Allāh bless him and his progeny and preserve them, said to him [‘Alī] concerning Ḥasan and Husayn, peace be upon them, and that by which Allāh

عَلَيْهِ السَّلَامُ مِنْ وَصِيَّتِهِ إِلَيْهِ وَنَصْبِهِ إِيَّاهُ وَ مَا يَصِيبُهُمْ وَ إِقْرَارِ الْحَسَنِ وَ الْحُسَيْنِ بِذَلِكَ وَ وَصِيَّتِهِ إِلَى الْحَسَنِ وَ تَسْلِيمِ الْحُسَيْنِ لَهُ بِقَوْلِ اللَّهِ : « النَّبِيُّ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَ أَزْوَاجُهُمْ أَمْهَاتُهُمْ وَ أَوْلُوا الْأَرْحَامَ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ »^{١٩} ، قُلْتُ فَإِنَّ النَّاسَ تَكَلَّمُوا فِي أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ وَ يَقُولُونَ : كَيْفَ تَخَطَّتْ مِنْ وَلَدِ أَبِيهِ مَنْ لَهُ مِثْلُ قَرَابَتِهِ وَ مَنْ هُوَ أَسْنُّ مِنْهُ وَ قَصُرَتْ عَمَّنْ هُوَ أَصْغَرُ مِنْهُ ، فَقَالَ : يُعْرِفُ صَاحِبُ هَذَا الْأَمْرِ بِثَلَاثِ خِصَالٍ لَا تَكُونُ فِي غَيْرِهِ : هُوَ أَوْلَى النَّاسِ بِالَّذِي قَبْلَهُ وَ هُوَ

١٩-الأحزاب ، ٦/٣٣

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singled out ‘Alī, peace be upon him, and what the Messenger of Allāh, may Allāh bless him and his progeny and preserve them, said about appointing him [‘Alī] his Successor, and his investiture of him, and what misfortunes befall them [‘Alī, Ḥasan and Ḥusayn]; and the setting up of al-Ḥasan and al-Ḥusayn in this [i.e., their appointment to the Imāmate] and his appointing al-Ḥasan his Successor, and al-Ḥusayn acquiescence to him [al-Ḥasan] according to the word of Allāh: *The Prophet is the greater master over the believers than their selves; his wives are their mother. Some of those bound by blood are nearer [to each other] than others in the Book of Allāh...* (al-Aḥzāb, 33:6).”

“ ‘I said: “The people dispute about Abū Ja‘far, peace be upon him, and say: ‘Why did [the Imāmate] not come to one of the sons of his [Abū Ja‘far’s] father who was equal to him [Abū Ja‘far] in his closeness to him [i.e., to the Prophet] and who was older than him [than Ja‘far, the Sixth Imām], and not reach [i.e., as it should not have] one who was younger [i.e., Ja‘far]?’ ”¹

“ “The Master of this affair [the Imāmate] shall be known,” he said, “by three characteristics which are not [to be found] in

1. ‘Abdu’l-A‘lā wonders why the Imāmate did not pass from the Fifth Imām to al-Bāqir [Abū Ja‘far] to one of al-Bāqir’s brothers, instead of to his son, Ja‘far aṣ-Ṣādiq, especially, since those brothers had closeness to the Prophet equal to al-Bāqir, and were at the same time older than Ja‘far. Zayd ibn ‘Alī, for example, was one of the brothers of Abū Ja‘far who would have been considered.

وصيته ، وعنده سلاح رسول الله ﷺ وصيته وذلك عندي ، لا أنازع فيه ، قلت : إن ذلك مستور مخافة السلطان ؟ قال : لا يكون في ستر إلا وله حجة ظاهرة ، إن أبي استودعني ما هناك ، فلما حضرته الوفاة قال : ادع لي شهوداً فدعوت أربعة من قريش ، فيهم نافع مولى عبدالله بن عمر ، قال : اكتب هذا ما أوصى به يعقوب بنيه يا بني إن الله اصطفى لكم الدين فلا تموتن إلا وأنتم مسلمون ^{٢٠} ، وأوصى محمد بن علي إلى ابنه جعفر بن محمد وأمره أن يكفنه في برده الذي كان يصلي فيه الجُمُوع وأن يعممه بعمامته وأن يربّع قبره ويرفعه أربع أصابع ، ثم يخلي عنه ، فقال : اطووه ، ثم قال للشهود : انصرفوا رحمكم الله ، فقلت بعد ما انصرفوا : ما

٢٠- البقرة، ١٣٢/٢

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anyone else. He is the nearest of the people to the [Imām] before him, he is his executor; and he possesses the Arms and the Testament of the Messenger of Allāh, may Allāh bless him and his progeny and preserve them. And these are with me. I am not challenged in this.”

“ ‘I said: “Are [these things] hidden out of fear of the Sultān [i.e., the state power]?” “They may not be hidden,” he said, “except that there be a manifest proof concerning them. My father entrusted to me what was there [i.e., the books, Arms and other appurtenances of the Imāmate]; and when death was near, he said: ‘Call witnesses to me!’ I called four men of the Quraysh to him, among whom was Nāfi‘, the client of ‘Abdullāh ibn ‘Umar. He said: ‘Write: This is what Ya‘qūb [Jacob] said to his sons in his testament: “My sons Allāh has chosen for you the religion; see that you die not save in submission [muslimun]” (al-Baqarah, 2:122). And Muḥammad ibn ‘Alī left his son Ja‘far ibn Muḥammad his testament and commanded him to shroud him in the garment in which he used to pray the Friday prayer and to wrap his head in his turban, and to make his grave square, raised the height of four fingers [above the ground] and built up no more.’ ¹ Then

1. That is, following the *sunnah* of the Prophet, whose grave was as described here.

كان في هذا يابّت أن تشهد عليه ؟ فقال : إني كرهت أن تغلب و أن يقال : إنه لم يوص ، فأردت أن تكون لك حجة فهو الذي إذا قدم الرجل البلد قال : من وصي فلان ، قيل فلان ، قلت : فإن أشرك في الوصية ؟ قال : تسألونني فإني مسيين لكم .

٣/٩٨٥ - محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن محمد بن خالد ، عن النضر بن سويد ، عن يحيى الحلبي ، عن بريد بن معاوية ، عن محمد بن مسلم قال : قلت لأبي عبد الله عليه السلام : أصلحك الله بلغنا شكواك وأشفقنا ، فلو أعلمتنا أو علمتنا من ؟ قال : إن علياً عليه السلام كان عالماً والعلم يتوارث ، فلا يهلك عالمٌ إلا بقي من بعده من يعلم مثل علمه أو ما

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he said [to the witnesses]: ‘Roll it [i.e., the parchment or skin upon which the testament was written] up!’ Again he said to the witnesses: ‘Go, may Allāh be merciful to you!’ After they had gone, I said: ‘What was the reason father, for having it witnessed?’ He said: ‘I did not want anyone to gain the upper hand over you, or that it should be said: “He did not appoint a Successor.” I wanted there to be a proof for you, so that whenever someone comes to [this] land and says: “Who is so-and-so’s Successor?” it will be said, “Such-and-such a person.” ’ ’ ’

“ ‘ “What if [the Imām] was made to share in the testament [of his father with others]?”, I said.¹ “Ask [pl. 2nd person, referring to the Shī‘ah] questions of him,” he said, “and it will become clear to you.” ’ ”

985—3. Muḥammad ibn Yaḥyā (—) Ahmad ibn Muḥammad ibn ‘Īsā (—) Muḥammad ibn Khālīd (—) an-Nadr ibn Suwayd (—) Yaḥyā al-Ḥalabī (—) Burayd ibn Mu‘āwiyah, that Muḥammad ibn Muslim said:

“I said to Abū ‘Abdillāh, peace be upon him: ‘May Allāh make you prosper! News of your illness/suffering reached us and we became anxious. Would you then inform us or instruct us as to who [your Successor will be]?’

“ ‘Ali, peace be upon him, was a learned man,’ he said, ‘and the Knowledge [i.e., the religious knowledge held by the Prophet]

1. For an example of such a situation, see *hadith* no.810, above.

شاء الله ، قلت: أفيَسع النَّاس إذا مات العالم ألا يعرفوا الذي بعده؟ فقال: أما أهل هذه البلدة فلا - يعني المدينة - وأما غيرها من البلدان فيقدر مسيرهم ، إن الله يقول: «وما كان المؤمنون لينتفروا كافة فلولا نفر من كل فرقة منهم طائفة ليتفقهوا في الدين ولينذروا قومهم إذا رجعوا إليهم لعلهم يحذرون»^{٢١} قال : قلت : أرأيت من مات في ذلك فقال : هو بمنزلة من خرج من بيته مهاجراً إلى الله ورسوله ثم يدركه الموت فقد وقع أجره على الله ، قال : قلت : فإذا قد موات بأي شيء يعرفون صاحبهم؟ قال: يعطى السكينة والوقار والهيبة .

٢١- التوبة ، ١٢٢/٩

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must be passed on. Therefore, no man of Knowledge dies without leaving after him someone whose Knowledge is as was his, or as Allāh wishes.'

" 'Is it permissible,' I said, 'that the man of Knowledge should die and the people should not know who is [to follow] after him?'

" 'For the people of this place' — that is Medina — 'it is not permissible,' he said, 'but as for others from other places, [their responsibility for finding out who is to succeed him] is in proportion to their [travelling] distance [from Medina]. Allāh has said: *It is not the case that the believers go forth totally, but why should not a party of every section of them go forth, to become learned in religion, and to warn their people when they return to them, that haply they may beware?* (at-Tawbah, 9:122)' "

He [the narrator] said:

"I said: 'What is your opinion regarding one who dies [making] this [journey]?' He said: 'He would be of the same status as one who goes forth from his house an emigrant to Allāh and His Messenger, and then death overtakes him; his recompense is with Allāh, (see an-Nisā', 4:99).' "

He said: "I said: 'If he reaches [Medina], how should he recognize his Master?' He said: 'He will be granted peace of mind, and certainty in his heart (*sakīnah*), dignity and reverence.' "

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﴿باب﴾

﴿ في ان الامام متى يعلم ان الامر قد صار اليه ﴾

٩٨٦/١ - أحمد بن إدريس ، عن محمد بن عبد الجبار ، عن صفوان بن يحيى ، عن أبي جرير القمي قال : قلت لأبي الحسن عليه السلام : جعلت فداك قد عرفت انقطاعي إلى أبيك ثم إليك ، ثم حلفت له : وحق رسول الله صلى الله عليه وآله وحق فلان وفلان حتى انتهيت إليه بأنه لا يخرج مني ما تخبرني به إلى أحد من الناس ؛ وسألته عن أبيه أحي هو أم ميت ؟ فقال قد والله مات ، فقلت : جعلت فداك إن شيعتك يروون : أن في سنة أربعة أنبياء ، قال : قد والله

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CHAPTER 90

CONCERNING THE MOMENT WHEN THE IMĀM WILL KNOW
THAT THE AFFAIR [THE IMĀMATE] HAS PASSED TO HIM

986-1. Aḥmad ibn Idrīs (—) Muḥammad ibn ‘Abdi’l-Jabbār (—) Ṣafwān ibn Yahyā, that Abū Jarīr al-Qummī said:

“I said to Abu ‘l-Hasan, peace be upon him: ‘May I be made your ransom, you know that I have followed only your father and then you.’ Then I swore before him: ‘By the rights of the Messenger of Allāh, may Allāh bless him and his progeny and preserve them, and by the rights of so-and-so and so-and-so ... [naming all the Imāms],’ till I ended up with him, that I would not divulge what he told me to a single person; and I asked him whether his father was still alive or was dead.

“He said: ‘Indeed, by Allāh, he died.’ I said: ‘May I be made your ransom, your partisans [shī‘ah] narrate that there is *sunnah* from four

الذي لا إله إلا هو هلك، قلت: هلاك غيبة أو هلاك موت؟ قال: هلاك موت، فقلت: لعلك مني في تقيّة؟ فقال سبحانه الله، قلت: فأوصي إليك؟ قال: نعم، قلت: فأشرك معك فيها أحدا؟ قال: لا، قلت: فعليك من إخوتك إمام؟ قال: لا، قلت: فأنت الإمام؟ قال: نعم. ٢/٩٨٧ - الحسين بن محمد، عن معلى بن محمد، عن علي بن أسباط قال: قلت للرّضا عليه السلام: إن رجلاً عنى أخاك إبراهيم، فذكر له أن أباك في الحياة، وأنت تعلم من ذلك ما يعلم، فقال: سبحانه الله يموت رسول الله ﷺ ولا يموت موسى عليه السلام قد والله

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Prophets concerning him.’¹ He said: ‘By Allāh, apart from Whom there is no god, he has passed away.’ I said: ‘Has he passed away into occultation, or has he also died?’ ‘He has passed away and died,’ he said.

“ ‘Perhaps you are practising cautionary dissimulation [*taqiyyah*] before me,’ I said. ‘May Allāh be praised,’ he said, [‘I am not.’] ‘Has he made you his Successor?’ I said. ‘Yes,’ he said. ‘Does anyone share with you in this?’ I said. ‘No,’ he said. ‘Is anyone of your brothers a leader [*imām*] over you?’ I said. ‘No,’ he said. ‘So you are the Imām,’ I said. ‘Yes,’ he said.”

987-2. al-Ḥusayn ibn Muḥammad (—) Mu‘allā ibn Muḥammad, that ‘Alī ibn Asbāt said:

“I said to ar-Riḍā, peace be upon him: ‘There is a man who has gone to your brother Ibrāhīm. He [Ibrāhīm] told him that your father is alive, and that you know it just as well as he does.’

“ ‘May Allāh be praised,’ he said, ‘does the Messenger of Allāh, may Allāh bless him and his progeny and preserve them, die, while Mūsā does not? By Allāh, he has died just as the Messenger of Allāh,

1. al-Qummī is suggesting here that the Seventh Imām (Abu ‘l-Ḥasan’s father) is in fact not dead as Abu ‘l-Ḥasan states, but in occultation: one of the *sunnahs* referred to is occultation. These *sunnahs* are attached in many *ḥadiths* to the Mahdī [see *al-Biḥār*, vol.51, pp.215-25]; here we see that the Shī‘ah have [mistakenly] connected them with the Seventh Imām.

مضى كما مضى رسول الله ﷺ ولكن الله تبارك وتعالى لم يزل منذ قبض نبيه ﷺ
 هلم جرّاً يمنّ بهذا الدين على أولاد الأعاجم ويصرفه عن قرابة نبيه ﷺ هلم جرّاً
 فيعطي هؤلاء، ويمنع هؤلاء، لقد قضيت عنه في هلال ذي الحجة ألف دينار بعد أن أشفى
 على طلاق نسائه وعق ممالكه ولكن قد سمعت مألقي يوسف من إخوته .
 ٣/٩٨٨ - الحسين بن محمد ، عن معلى بن محمد ، عن الوشاء قال : قلت لأبي الحسن
 عليه السلام : إنهم رووا عنك في موت أبي الحسن عليه السلام أن رجلاً قال لك : علمت ذلك

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may Allāh bless him and his progeny and preserve them, died, but, from the time He took away [the life of] His Prophet, may Allāh bless him and his progeny and preserve them, Allāh, the Blessed, the Sublime, has always continued to bless the sons of the non-Arabs [al-aʿjīm] with this religion, and continued to keep it away from the kin of the Prophet, may Allāh bless him and his progeny and preserve them. He gives it to these, and keeps it away from those. At the beginning [lit. in the first crescent] of Dhu 'l-Hijjah, I settled a thousand dinars on him [Ibrāhīm] after he had been about to divorce his wife and free his slaves. But you have heard how Yūsuf [Joseph] was dealt with by his brothers.' ”¹

988—3. al-Ḥusayn ibn Muḥammad (—) Muʿallā ibn Muḥammad, that al-Washshāʾ said:

“I said to Abu 'l-Ḥasan [the Second, i.e., the Eighth Imām], peace be upon him: ‘It has been narrated from you concerning the death of Abu 'l-Ḥasan [the First, i.e., the Seventh Imām], peace be

1. Ibrāhīm here claims that his father is not dead, but living in occultation so that he might retain the right to receive a share of the wealth which would otherwise be due only to his brother ar-Riḍā, the Imām. ar-Riḍā, notes that, although he had dealt kindly with Ibrāhīm, giving him the money with which he was able to continue to maintain his household, he now feels betrayed, just as Joseph was betrayed by his brothers.

بقول سعيد ، فقال : جاء سعيد بعد ما علمت به قبل مجيئه ، قال : وسمعتة يقول
 طلقت أم فروة بنت إسحاق في رجب بعد موت أبي الحسن بيوم ، قلت: طلقتها وقد
 علمت بموت أبي الحسن؟ قال : نعم ، قلت : قبل أن يقدم عليك سعيد؟ قال : نعم .
 ٤/٩٨٩ - محمد بن يحيى ، عن محمد بن الحسين ، عن صفوان قال : قلت للرضا عليه السلام :
 أخبرني عن الإمام متى يعلم أنه إمام؟ حين يبلغه أن صاحبه قد مضى أو حين يمضي؟
 مثل أبي الحسن قبض ببغداد وأنت ههنا ، قال : يعلم ذلك حين يمضي صاحبه ، قلت :
 بأي شيء؟ قال : يلهمه الله .

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upon him, that a man stated that you learned about it [the death of your father] from Sa'id [the man who brought this news from Baghdad to Medina].'

" 'Sa'id came [to me],' he said, 'but I knew about it before he came.' I also heard him [the Eighth Imām] say: 'I divorced Umm Farwah, the daughter of Ishāq, in [the month of] Rajab, one day after the death of Abu 'l-Ḥasan, peace be upon him.'

" 'Then you knew that Abu 'l-Ḥasan had died at the time you divorced her?' I said.¹ 'Yes,' he said. 'Before Sa'id came to you?' I said. 'Yes,' he said."

989-4. Muḥammad ibn Yaḥyā (—) Muḥammad ibn al-Ḥusayn, that Ṣafwān said:

"I said to ar-Riḍā, peace be upon him: 'Tell me when the Imām knows that he is an *imām*. When [news] reaches him that his Master [*ṣāhib*, i.e., the previous Imām] has died, or when he actually dies, as [when] Abu 'l-Ḥasan [the First] passed away in Baghdad while you were here [in Medina]?' He said: 'He knows this when his Master dies.' 'By what means [does he know]?' I said. 'Allāh inspires him [*yulhimu*] [with the knowledge],' he said."

1. Umm Farwah was, in fact, the wife of the [deceased] Seventh Imām, not the Eight. The eight is here represented as 'divorcing' Umm Farwah not in a literal sense he was required by his father's testament to move her to another house. Thus he had to have knowledge of his father's death before carrying this out. [See *ḥadīth* no.828, above.]

٥/٩٩٠ - علي بن إبراهيم ، عن محمد بن عيسى ، عن أبي الفضل الشهباني ، عن هارون ابن الفضل قال : رأيت أبا الحسن علي بن محمد في اليوم الذي توفي فيه أبو جعفر عليه السلام فقال : إنا لله وإنا إليه راجعون ، مضى أبو جعفر عليه السلام ، فقيل له : وكيف عرفت ؟ قال : لأنه تداخلني ذلة لله لم أكن أعرفها .

٦/٩٩١ - علي بن إبراهيم ، عن محمد بن عيسى ، عن مسافر قال : أمر أبو إبراهيم عليه السلام - حين أخرج به - أبا الحسن عليه السلام أن ينام على بابه في كل ليلة أبدأ ما كان حياً إلى أن يأتيه خبره قال : فكنا في كل ليلة نفرش لأبي الحسن في الدهليز ، ثم يأتي بعد العشاء فينام فإذا أصبح انصرف إلى منزله ، قال : فمكث على هذه الحال أربع سنين ، فلمّا كان ليلة من

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990-5. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Īsā (-) Abu 'l-Faḍl ash-Shahbānī, that Hārūn ibn al-Faḍl said:

"I saw Abu 'l-Ḥasan 'Alī ibn Muḥammad on the day Abū Ja'far [the Second, the Ninth Imām], peace be upon them, died. He said: 'We belong to Allāh, and to Him we return! Abū Ja'far has passed away.' Someone said to him: 'How did you come to know?' 'Because I was overcome with a humility before Allāh which I have not known before,' he said."

991-6. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Īsā, that Musāfir said:

"When Abū Ibrāhīm, peace be upon him was taken away [to Baghdad], he commanded Abu 'l-Ḥasan [the Second], peace be upon him, that as long as he was alive he was to sleep in the [inside] by the door [of Abū Ibrāhīm] until news of him [Abū Ibrāhīm] reached him."

He [Musāfir] said:

"Thus every night we laid out Abu 'l-Ḥasan's bed in the vestibule, and he would come after the evening prayer and sleep. When morning came, he would proceed to his own house."

الليالي أبطأ عنه وفرش له فلم يأت كما كان يأتي ، فاستوحش العيال وزعروا و دخلنا أمرعظيم من إبطائه ، فلما كان من الغد أتى الدار ودخل إلى العيال وقصد إلى أم أحمد فقال لها : هات التي أودعك أبي ، فصرخت ولطمت وجهها وشقت جيبها وقالت : مات والله سيدي ، فكفها وقال لها : لا تكلمي بشيء ولا تطهره ، حتى يجيى الخبر إلى الوالي ، فأخرجت إليه سقياً وألقي ديناراً أو أربعة آلاف دينار ، فدفعت ذلك أجمع إليه دون غيره وقالت : إنه قال لي فيما بيني وبينه وكانت أثيرة عنده : احتفظي بهذه اللوديعة عندك ، لا تطلعي عليها أحداً حتى أموت ، فاذا مضيت فمن أتاك من ولدي فطلبها منك ، فادفعيها إليه واعلمي أنني قدمت وقد جاءني والله علامة سيدي ،

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He [Musāfir] said:

“He carried on in this way for four years. Then, one night, he was late in coming to us; his bed was laid out for him, but he did not come as he used to. The people of the house became anxious and alarmed, and we were overcome with great foreboding about his lateness. When morning came, he arrived at the house, went to the people of the house, walked up immediately to Umm Ahmad, and said to her: ‘Give me what my father entrusted to you!’ She let out a cry, struck her face in distress, and tore open the front of her dress in lamentation. ‘By Allāh,’ she said, ‘my Master has died!’ He restrained her and said to her: ‘Say nothing and divulge nothing until the news reaches the Governor [of Medina]. Then she brought out a basket to him with either two or four thousand dinars [in it], handing it all over to him and no-one else. Then she said: ‘He said to me [one day] in private’ [she was his favourite]: ‘ “Hold what [I have] entrusted [to you] in safekeeping. Do not let anyone know about it till I die, but when I pass away hand it over to whichever of my sons comes to you asking for it from you, and know that I have passed on.” By Allāh, my Master’s sign has come to me!’ Then he took [the basket]

فقبض ذلك منها و أمرهم بالامساك جميعاً إلى أن ورد الخبر، و انصرف فلم يعدلشيء.
من المبيت كما كان يفعل ، فما لبثنا إلا أياماً يسيرة حتى جاءت الخريطة بنعيه فعدنا
الأيام و تفقدنا الوقت فإذا هو قد مات في الوقت الذي فعل أبو الحسن عليه السلام ما
فعل ، من تخلفه عن المبيت و قبضه لما قبض .

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from her and ordered everyone to maintain silence until the news
[of the Imām's death] reached [Medina]. He left, and stopped coming
to spend the night as he used to.

“After only a few days, a letter [*kharīṭah*, i.e., a pouch designed
to contain a letter] came bearing the news of the death [of Abū Ibrā-
hīm]. Thus we counted the days and checked the time [that had
elapsed, and found] that he had died at the same time as Abu 'l-Ḥasan,
peace be upon him, had done what he had done, when he had stopped
staying the night and had taken what he had taken.”

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﴿ باب ﴾

﴿ حالات الائمة عليهم السلام في السن ﴾

١/٩٩٢ - عدة من أصحابنا ، عن أحمد بن محمد بن عيسى ، عن ابن محبوب ، عن هشام بن سالم ، عن يزيد الكناسي قال : سألت أبا جعفر عليه السلام أكان عيسى ابن مريم عليها السلام حين تكلم في المهد حجة [١] لله على أهل زمانه ؟ فقال : كان يومئذ نبياً حجة [١] لله غير مرسل أما تسمع لقوله حين قال : « إني عبدالله آتاني الكتاب وجعلني نبياً وجعلني مباركاً أينما كنت وأوصاني بالصلاة والزكاة ما دمت حياً »^{٢٢} قلت : فكان

٢٢ - مريم ، ٣٠/١٩ - ٣١

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CHAPTER 91

THE [RELATIVE] POSITIONS OF THE IMĀMS,
PEACE BE UPON THEM, AS REGARDS AGE

992-1. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) Ibn Mahbūb (-) Hishām ibn Sālim, that Yazīd al-Kunāsī said:

“I asked Abū Ja‘far, peace be upon him,: ‘When ‘Īsā ibn Maryam, peace be upon him, spoke in the cradle, was he Allāh’s Proof for the people of his time?’

“He said: ‘On that day he was a Prophet and Allāh’s Proof, [but he had] not [yet] been given a Message to deliver.¹ But you have heard his words when he said: “*Lo, I am Allāh’s servant; He has given me the Book, and made me a Prophet. Blessed He has made me, wherever I may be; and He has enjoined me to pray, and to give zakāt, so long as I live* (Maryam, 19:30-31).”’

1. For a discussion of the distinction between *nabī* [prophet] and *mursil* [messenger], see note to ḥadīth no.442, above.

يومئذ حجة لله على زكريّا في تلك الحال وهو في المهد؟ فقال: كان عيسى في تلك الحال آية للناس ورحمة من الله لمريم حين تكلم فعبّر عنها وكان نبياً حجة على من سمع كلامه في تلك الحال، ثم صمت فلم يتكلم حتى مضت له سنتان وكان زكريّا الحجة لله عز وجل على الناس بعد صمت عيسى بسنتين ثم مات زكريّا فورثه ابنه يحيى الكتاب والحكمة وهو صبي صغير، أما تسمع لقوله عز وجل: «يا يحيى خذ الكتاب بقوة و آتيناه الحكم صبياً^{٢٣}» فلما بلغ عيسى عليه السلام سبع سنين تكلم بالنبوة والرسل حين أوحى الله تعالى إليه، فكان عيسى الحجة على يحيى وعلى الناس أجمعين وليس تبقى الأرض يا أبا خالد يوماً واحداً بغير حجة لله على الناس منذ يوم خلق الله آدم عليه السلام وأسكنه الأرض، فقلت: جعلت فداك أكان علي عليه السلام

٢٣- مريم، ١٩/١٢

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“ ‘So,’ I said, ‘was he Allāh’s Proof for Zakariyyā at that time when he was in the cradle?’ He said: ‘ ‘Īsā was at that time a sign for the people, and a mercy from Allāh for Maryam; when he spoke, he expressed this. He was a Prophet, a Proof for those who heard his words at that time. Then he kept silence and uttered nothing until he was two years old, and Zakariyyā was the Proof of Allāh, to Whom belong Might and Majesty, for the people for two years after ‘Īsā fell silence. Then Zakariyyā died, and his son Yahyā [John] inherited the Book and the Wisdom from him while he was yet a young child. But you have heard the words of [Allāh], to Whom belong Might and Majesty: “O Yahyā, take the Book with strength”; and We gave him Judgement, yet, while he was yet a little child (Maryam, 19:12).

“ ‘When ‘Īsā reached the age of seven, he spoke as a prophet and a messenger, when Allāh, the Sublime, inspired him. Then ‘Īsā became the Proof for Yahyā and all the people. O Abū Khālid, the earth has not been left for a single day without a Proof from Allāh over humankind, since the day Allāh created Adam, peace be upon him, and settled him in the earth!’

حجة من الله ورسوله على هذه الأمة في حياة رسول الله ﷺ ؟ فقال : نعم يوم أقامه للناس و نصبه علماً ودعاهم إلى ولايته وأمرهم بطاعته ، قلت : وكانت طاعة علي عليه السلام واجبة على الناس في حياة رسول الله ﷺ وبعد وفاته ؟ فقال : نعم ولكنه صمت فلم يتكلم مع رسول الله ﷺ وكانت الطاعة لرسول الله ﷺ على أمته وعلى علي عليه السلام في حياة رسول الله ﷺ وكانت الطاعة من الله ومن رسوله على الناس كلهم لعلي عليه السلام بعد وفاة رسول الله ﷺ وكان علي عليه السلام حكيماً عالماً .

٢/٩٩٣ - محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن صفوان بن يحيى قال :

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“ ‘May I be made your ransom’, I said, ‘was ‘Alī, peace be upon him, the Proof from Allāh and His Messenger over the Community during the lifetime of the Messenger of Allāh, may Allāh bless him and his progeny and preserve them?’

“ ‘Yes,’ he said, ‘the day he [the Prophet] stood him up before the people, appointed him as a sign, and called upon them to [recognize] his Mastership, and ordered them to obey him.’ I said: ‘And was obedience to ‘Alī, peace be upon him, incumbent on the people during the lifetime of the Messenger of Allāh, may Allāh bless him and his progeny and preserve them, and after his death?’

“ ‘Yes,’ he said, ‘but he kept silent and never spoke while he was with the Messenger of Allāh, may Allāh bless him and his progeny and preserve them, for obedience to the Messenger of Allāh, may Allāh bless him and his progeny and preserve them, was [incumbent] on his community and on ‘Alī during the lifetime of the Messenger of Allāh, may Allāh bless him and his progeny and preserve them. Obedience to ‘Alī, peace be upon him, [was made incumbent] by Allāh and His Messenger on all the people after the death of the Messenger of Allāh, may Allāh bless him and his progeny and preserve them, ‘Alī, peace be upon him, was wise and knowledgeable.’ ”

993-2. Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad ibn ‘Īsā, that Ṣafwān ibn Yaḥyā said:

قلت للرّضا عليه السلام : قد كنّا نسألك قبل أن يهب الله لك أبا جعفر عليه السلام فكنْتَ تقول : يهب الله لي غلاماً ، فقد وهب الله لك فقراً عيوننا ، فلا أرانا الله يومك ، فإن كان كونُ فإلى من ؟ فأشار بيده إلى أبي جعفر عليه السلام وهو قائمٌ بين يديه ، فقلت : جعلت فداك هذا ابن ثلاث سنين !؟ قال ، وما يضرُّه من ذلك شيء ، قد قام عيسى عليه السلام بالحجة وهو ابن ثلاث سنين ٢٤ .

٣/٩٩٤ - محمد بن يحيى، عن أحمد بن محمد ، عن علي بن سيف ، عن بعض أصحابنا ،

٢٤- تقدّم في ٨٣٩: أنّ المفيد في الارشاد/٢٩٨، والطبرسي في اعلام الورى/٣٣١، والاريلي في كشف الغمّة ، ٣٥١/٢ روى عن الكليني هذا الحديث ، وفيه : (ابن أقلّ من ثلاث سنين) وانظر مرآة العقول، ٣٧٧/٣ ، والبحار ، ١٠٢/٢٥ ، ٢١/٥٠ ، وانظر ايضا الحديث = ٩٩٧ الآتي .

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“I said to ar-Riḍā, peace be upon him: ‘Before Allāh granted you Abū Ja‘far, peace be upon him, we asked you [about your Successor], and you said: “Allāh will grant me a boy.” Now Allāh has granted [him] to you, and [the granting of this child] has delighted us.¹ May Allāh never let us see the day, but if something should happen, to whom [will the Imāmate pass]?’

“He pointed to Abū Ja‘far, peace be upon him, who was standing just in front of him. ‘May I be made your ransom,’ I said, ‘this is a child of only three years!’

“ ‘There is no disadvantage to him in that,’ he said, ‘ ‘Īsā [ibn Maryam], peace be upon him, rose as a Proof when he was a child of [less than] three years.’ ”

994-3. Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad (—) ‘Alī ibn Sayf, that one of our co-sectarians said to Abū Ja‘far, the Second, peace be upon him:

1. See ḥadīth no.839, above, and the note appended to it.

عن أبي جعفر الثاني عليه السلام قال : قلت له : إنهم يقولون في حداثة سنك ، فقال :
 إن الله تعالى أوحى إلى داود أن يستخلف سليمان و هو صبي يرعى الغنم ، فأنكر
 ذلك عباد بني إسرائيل و علماءهم ، فأوحى الله إلى داود عليه السلام أن خذ عصا المتكلمين
 وعصا سليمان واجعلهما في بيت واختم عليها بخواتيم القوم فإذا كان من الغد ، فمن
 كانت عصاه قد أوردت وأثمرت فهو الخليفة ، فأخبرهم داود ، فقالوا : قد رضينا وسلمنا .
 ٤/٩٩٥ - علي بن محمد وغيره ، عن سهل بن زياد ، عن يعقوب بن يزيد ، عن مصعب ،
 عن مسعدة ، عن أبي بصير ، عن أبي عبد الله عليه السلام قال أبو بصير : دخلت إليه ومعى غلام
 خماسي لم يبلغ ، فقال لي : كيف أنتم إذا احتج عليكم بمثل سنه [أو قال :
 سيلي عليكم بمثل سنه] .

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“[People] talk about your being [too] young.” He said: “Allāh, the Sublime, revealed to Dāwūd that he should appoint Sulaymān as his Successor when he was yet a young child tending sheep, and the worshippers and men of knowledge of Banū Isrā’īl did not accept. Thus Allāh revealed to Dāwūd, peace be upon him, to take staffs from those who disputed him together with Sulaymān’s staff, and to put them in a room and seal them with the signets of [those] people. When the next day came, whoever’s staff had burst into leaf and borne fruit would be the Successor. Dāwūd, peace be upon him, informed [those who disputed him concerning these instructions] and [when it came to pass that Sulaymān’s staff bore fruit] they said: ‘Indeed we are satisfied, and accept.’ ”

995-4. ‘Alī ibn Muḥammad and others (—) Sahl ibn Ziyād (—) Ya‘qūb ibn Yazīd (—) Muṣ‘ab (—) Mas‘adah (—) Abū Baṣīr (—) Abū ‘Abdillāh, peace be upon him, that Abū Baṣīr said:

“I went in to Abū ‘Abdillāh, and with me was a five-year-old boy who had not reached puberty who was leading me. He said to me: ‘How would you feel if a Proof was set over you of the same age as him?’ ” (Or: “He said: ‘Someone the same age as him will be master over you.’ ”)

٥٠/٩٩٦- سهل بن زياد ، عن علي بن مهزيار ، عن محمد بن إسماعيل بن بزيع قال: سأله - يعني أبا جعفر عليه السلام - عن شيء من أمر الإمام، فقلت: يكون الإمام ابن أقل من سبع سنين؟ فقال: نعم وأقل من خمس سنين ، فقال سهل : فحدثني علي بن مهزيار بهذا في سنة إحدى وعشرين ومائتين .

٦/٩٩٧- الحسين بن محمد ، عن الخيرانبي ، عن أبيه قال : كنت واقفاً بين يدي أبي الحسن عليه السلام بخراسان ، فقال له قائل : ياسيدي إن كان كون فإلى من؟ قال : إلى أبي جعفر ابني ، فكان القائل استصغر سن أبي جعفر عليه السلام ، فقال أبو الحسن عليه السلام :

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996-5. Sahl ibn Ziyād (—) ‘Alī ibn Mahziyār, that Muḥammad ibn Ismā‘īl ibn Bazī said:

“I asked him – that is, Abū Ja‘far, peace be upon him – about something to do with the Imām, and I said: ‘Could the Imām be a boy less than seven years old?’ He said: ‘Yes, and [even] less than five.’”

Sahl said: “ ‘Alī ibn Mahziyār reported this to me in the year 221 [836].”¹

997-6. al-Ḥusayn ibn Muḥammad (—) al-Khayrānī, that his father said:

“I was standing right in front of Abu’l-Ḥasan [the Second], peace be upon him, [when he was] in Khurāsān, when someone said to him: ‘O Master, should something happen, to whom [will the Imāmate pass]?’ He said: ‘To Abū Ja‘far, my son.’ It seemed that the speaker thought that Abū Ja‘far, peace be upon him, was too young, so Abu’l-Ḥasan, peace be upon him, said: ‘Indeed, Allāh, the

1. Sahl means to indicate that this *ḥadīth* was transmitted to him one year after the death of al-Jawād, the Ninth Imām, many years before the death of al-‘Askarī, the Eleventh Imām, in 260/874, and the subsequent Imāmate of the Mahdī, who was granted succession when he was five years old.

إن الله تبارك وتعالى بعث عيسى ابن مريم عليه السلام رسولاً ، نبياً ، صاحب شريعة مبتدأة في أصغر من السن الذي فيه أبو جعفر .

٧/٩٩٨- الحسين بن محمد ، عن معلى بن محمد ، عن علي بن أسباط قال : رأيت أبا جعفر عليه السلام وقد خرج علي فأخذت النظر إليه وجعلت أنظر إلى رأسه ورجليه ، لأصف قامته لأصحابنا بمصر ، فبيناً أنا كذلك حتى قعد ، فقال : يا علي إن الله احتج في الإمامة بمثل ما احتج به في النبوة فقال : « وآتيناه الحكم صبياً ^{٢٥} » ، « ولما بلغ أشده ^{٢٦} » ، « وبلغ أربعين سنة ^{٢٧} » فقد يجوز أن يؤتى الحكمة وهو صبي ويجوز أن يؤتاها وهو ابن أربعين سنة .

٢٥- مريم ، ١٢/١٩ ٢٦- يوسف ، ٢٢/١٢ ، القصص ، ١٤/٢٨

٢٧- (حتى إذا بلغ أشده وبلغ أربعين سنة) الاحقاف ، ١٥/٤٦

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Blessed, the Sublime, sent 'Īsā ibn Maryam as a Messenger, a Prophet, as the bearer of a new *sharī'ah*, when he was younger than Abū Ja'far [now] is.' ”

998-7. al-Ḥusayn ibn Muḥammad (—) Mu'allā ibn Muḥammad, that 'Alī ibn Asbāṭ said:

“I saw Abū Ja'far [the Second], peace be upon him, coming towards me, and I started to examine him. I looked at [him from] his head [to] his feet, so that would be able to describe his physique to our co-sectarians in Egypt. I continued thus until he sat down and said: ‘O ‘Alī, Allāh has appointed his *imāms* in the same manner as he appointed his prophets, and He has said: *and We gave him Judgement (al-ḥukm), while he was yet a little child (Maryam, 19:13); and when he was fully grown, We gave him Judgement and Knowledge (Yūsuf, 12:22; al-Qaṣaṣ, 28:14); and (when he is fully grown) and reaches forty years (al-Aḥqāf, 46:15).* So it is possible that someone be given Wisdom (*al-ḥikmah*) when he is an infant, and it is possible that he be given it when he is forty.’ ”

٨/٩٩٩- علي بن إبراهيم ، عن أبيه قال : قال علي بن حسان لأبي جعفر عليه السلام :
يا سيدي إن الناس ينكرون عليك حداثة سنك ، فقال : وما ينكرون من ذلك قول
الله عز وجل ؟ لقد قال الله عز وجل لنبيه عليه السلام : « قل هذه سبيلي أدعو إلى الله على
بصيرة أنا ومن اتبعني » ^{٢٨} فوالله ما تبعه إلا علي عليه السلام وله تسع سنين وأنا ابن تسع سنين.

٢٨- يوسف ، ١٢/١٠٨

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999-8. 'Alī ibn Ibrāhīm, that his father said:

“ ‘Alī ibn Ḥassān said to Abū Ja‘far, peace be upon him: ‘O Master, the people object to your being so young.’ He said: ‘But they do not deny what Allāh, to Whom belong Might and Majesty, has said about this, for Allāh, to Whom belong Might and Majesty, said to his Prophet, may Allāh bless him and his progeny and preserve them: Say: “*This is my way, I call to Allāh with sure knowledge, I and whoever follows after me.*” (Yūsuf, 12:108). By Allāh, [at that time] no-one but ‘Alī, peace be upon him, followed him, and he was [only] nine years old. I [, too,] am nine years old!’ ”

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﴿ باب ﴾

﴿ ان الامام لا يغسله الا امام من الائمة عليهم السلام ﴾

١٠٠٠/١- الحسين بن محمد، عن معلى بن محمد، عن الحسن بن عليّ الوشاء، عن أحمد بن عمر الحلّال أو غيره، عن الرضا عليه السلام قال: قلت له: إنهم يحاجوننا يقولون: إن الامام لا يغسله إلا الامام قال: فقال: ما يدريهم من غسله؟ فما قلت لهم؟ قال: فقلت: جعلت فداك قلت لهم: إن قال إنه غسله تحت عرش ربي فقد صدق وإن قال: غسله في تخوم الأرض فقد صدق

CHAPTER 92

THE IMĀM IS ONLY GIVEN THE GREATER ABLUTION
[GHUSL] BY THE [NEXT] OF THE IMĀMS,
PEACE BE UPON THEM

1000-1. al-Ḥusayn ibn Muḥammad (—) Mu‘allā ibn Muḥammad (—) al-Ḥasan ibn ‘Alī al-Washshā’, that Aḥmad ibn ‘Umar al-Ḥallāl, or someone else, said:

“I said to ar-Riḍā, peace be upon him: ‘They dispute with us and say: “The Imām is only given *ghusl* by the [next] Imām.”’¹

“He said: ‘What should they know of who gave him *ghusl*? What did you say to them?’”

He said: “I said: ‘May I be made your ransom, I told him that if my Master [*mawlā*] says that he gave him *ghusl* beneath the Throne

1. The dispute referred to concerns Mūsā ibn Ja‘far, and those who disputed were the “Wāqifah”, [see note to *ḥadīth* no.796 above]. The Wāqifah here argued that Mūsā ibn Ja‘far must not be dead, but rather in occultation, since an *imām* can only be given the ablution necessary after death by the next Imām. The next Imām ar-Riḍā, in this case had no access to Mūsā because he was imprisoned in Baghdad, while ar-Riḍā was in Medina.

قال : لا هكذا [قال] فقلت : فما أقول لهم ؟ قال : قل لهم : إنني غسّلته ، فقلت : أقول لهم إنك غسّلته ؟ فقال : نعم .

٢/١٠٠١ - الحسين بن محمد ، عن معلى بن محمد ، عن محمد بن جمهور قال : حدثنا أبو معمر قال : سألت الرضا عليه السلام عن الإمام يغسله الإمام ، قال : سنة موسى بن عمران عليه السلام .

٣/١٠٠٢ - وعنه ، عن معلى بن محمد ، عن محمد بن جمهور ، عن يونس ، عن طلحة قال قلت للرضا عليه السلام : إنَّ الإمام لا يغسله إلاَّ الإمام ؟ فقال : أماتدرون من حضر لغسله قد حضره خير ممَّن غاب عنه : الذين حضروا يوسف في الجب حين غاب عنه أبواه وأهل بيته .

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of my Lord, he is speaking the truth, and that if he says he gave him *ghusl* in the bowels of the earth, he is speaking the truth.'

" 'It is not so,' he said. 'What should I say to them?' I said. '[Just] tell them', he said, 'that I gave him *ghusl*.' I said: 'Should I [just] tell them that you gave him *ghusl*?' 'Yes,' he said."

1001-2. al-Husayn ibn Muḥammad (-) Mu'allā ibn Muḥammad, that Muḥammad ibn Jumhūr said:

"Abū Mu'ammār reported to us: 'I asked ar-Riḍā, peace be upon him, about the Imām - is he [only] given *ghusl* by the [next] of the Imāms? He said: "It is the custom [*sunnah*] of Mūsā ibn 'Imrān, peace be upon him.'" "

1002-3. From him [al-Husayn ibn Muḥammad] (-) Mu'allā ibn Muḥammad (-) Muḥammad ibn Jumhūr (-) Yūnus, that Ṭalḥah said:

"I said to ar-Riḍā, peace be upon him: 'Is the Imām only given *ghusl* by the [next] of the Imāms?'

" 'Do you not know,' he said, 'who is present when he is given *ghusl*? There is a person present with him who is better than he who is absent from him: the person who was present with Yūsuf in the well, when his parents and the members of his household were absent from him.'" "

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﴿ باب ﴾

﴿ مواليد الائمة عليهم السلام ﴾

١/١٠٠٣ - علي بن محمد ، عن عبدالله بن إسحاق العلوي ، عن محمد بن زيد الرزاعي
 عن محمد بن سليمان الديلمي ، عن علي بن أبي حمزة ، عن أبي بصير قال : حججنا مع
 أبي عبدالله عليه السلام في السنة التي ولد فيها ابنه موسى عليه السلام ، فلما نزلنا الأبواء ،
 وضع لنا الغدا ، وكان إذا وضع الطعام لأصحابه أكثر وأطاب ، قال : فبينما نحن نأكل
 إذ أتاه رسول حميدة فقال له : إن حميدة تقول : قد أنكرت نفسي وقد وجدت ما كنت
 أجد إذا حضرت ولادتي وقد أمرتني أن لا أستبقك بابتك هذا ، فقام أبو عبدالله عليه السلام

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CHAPTER 93

CONCERNING THE BIRTHS OF THE IMĀMS,
PEACE BE UPON THEM

1003-1. 'Alī ibn Muḥammad (—) 'Abdullāh ibn Ishāq al-'Alawī
 (—) Muḥammad ibn Zayd ar-Rizāmī (—) Muḥammad ibn Sulaymān
 ad-Daylamī (—) 'Alī ibn Abī Ḥamzah, that Abū Baṣīr said:

"We made the pilgrimage [*hajj*] with Abū Abdillāh, peace be upon him, in the year in which his son Mūsā, peace be upon him, was born. When we stopped at al-Abwā' [a place between Mecca and Medina], lunch was set for us. When Abū Abdillāh set food before his companions, he would provide a large and delicious [meal]. While we were eating, Ḥamidah's messenger came to him and said: 'Ḥamidah says: "I have been keeping quite, but now I feel what I feel when I am about to give birth, and you ordered me not to [do anything] with this son of yours prior to your instruction."' Abū 'Abdillāh, peace be upon

فانطلق مع الرسول ، فلما انصرف قال له أصحابه : سرّك الله وجعلنا فداك فما أنت صنعت من حميدة ؟ قال سلّمها الله وقد وهب لي غلاماً وهو خير من برأ الله في خلقه ولقد أخبرتني حميدة عنه بأمر ظننت أنني لا أعرفه ولقد كنت أعلم به منها ، فقلت : جعلت فداك وما الذي أخبرتك به حميدة عنه ؟ قال: ذكرت أنه سقط من بطنها حين سقط واضعاً يديه على الأرض ، رافعاً رأسه إلى السماء ، فأخبرتها أن ذلك أمانة رسول الله ﷺ وأمانة الوصي من بعده ، فقلت : جعلت فداك وما هذا من أمانة رسول الله ﷺ وأمانة الوصي من بعده ؟ فقال لي: إنّه لما كانت الليلة التي علق فيها بجدي أتى آت جدّ أبي بكاس فيه شربة أرقّ من الماء وألين من الزبد وأحلى من الشهد وأبرد من الثلج وأبيض من اللبن، فسقاه إياه وأمره بالجماع، فقام فجامع فعلق

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him, stood up and hurried off with [Ḥamidah's] messenger. When he returned, his companions said to him: 'May Allāh gladden your heart! May we be made your ransom! What did you do with Ḥamidah?'

" 'Allāh has protected her from harm,' he said. 'He has granted me a son who is the best that Allāh has fashioned in His creation. In fact, Ḥamidah informed me of [the birth] by [telling me] something which she thought I did not know, but I knew about it better than she [did].'

" 'May I be made your ransom,' I said. 'What was it that Ḥamidah told you about him?' He said: 'She related that when he came forth from her womb, he fell with his hands on the ground and with his head raised to Heaven. And I had told her that this was a sign of the Messenger of Allāh, may Allāh bless him and his progeny and protect them, and a sign of the Successor after him.'

" 'May I be made your ransom,' I said. 'How is this a sign of the Messenger of Allāh, may Allāh bless him and his progeny and protect them, and a sign of the Successor after him?'

"He told me: 'On the night my grandfather was conceived, a bearer brought his father [lit.: my father's grandfather] a cup in which there was a drink purer than water, smoother than butter, sweeter than honey, colder than ice, and whiter than milk. The bearer gave it him

بجدتي ولما أن كانت الليلة التي علق فيها بأبي أتى آت جدتي فسقاه كما سقى جد أبي وأمره بمثل الذي أمره فقام فجامع فعلق بأبي ، ولما أن كانت الليلة التي علق فيها بي أتى آت أبي فسقاه بما سقاهم وأمره بالذي أمرهم به فقام فجامع فعلق بي ، ولما أن كانت الليلة التي علق فيها بابني أتاني آت كما أتاهم ففعل بي كما فعل بهم فقامت بعلم الله وإني مسرور بما يهب الله لي ، فجامعت فعلق بابني هذا المولود فدوونكم فهو والله صاحبكم من بعدي ، إن نطفة الإمام بما أخبرتك وإذا سكنت النطفة في الرحم أربعة أشهر وأنشئ فيها الروح بعث الله تبارك وتعالى ملكاً يقال له : حيوان فكتب على عضده الأيمن « وتمت كلمة ربك صدقاً وعدلاً لا مبدل لكلماته وهو السميع

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to drink and ordered him to have intercourse. He went and had intercourse, and my grandfather was conceived. And on the night my father was conceived, a bearer brought my grandfather [a cup], gave him to drink as he had given my father's grandfather to drink, and ordered him as he had ordered him; and he went and had intercourse and my father was conceived. And on the night I was conceived, a bearer brought my father [a cup], gave him what he had given them to drink, and ordered him as he had ordered them; and he went and had intercourse, and I was conceived. And on the night my son was conceived, a bearer brought me what he had brought them, and did with me as he had done with them. And I went with Allāh's knowledge and was glad with what Allāh granted me; and I had intercourse and the son of mine who has just been born was conceived. So be informed that he, by Allāh, is your Master [sāhib] after me.

“ The seed of the Imām comes from that of which I have told you. When it has lain in the womb for four months, and life [lit., the spirit: *ar-rūḥ*] has evolved in it, Allāh, the Blessed, the Sublime, sends an angel called Ḥayawān [i.e., ‘Life’] who inscribes on his upper right arm: *Perfect are the words of thy Lord in truthfulness and justice; no man can change His words; He is the All-hearing, the All-knowing*

العليم»^{٢٩} وإذا وقع من بطن أمه وقع واضعاً يديه على الأرض رافعاً رأسه إلى السماء فأما وضعه يديه على الأرض فإنه يقبض كل علم لله أنزله من السماء إلى الأرض وأما رفعه رأسه إلى السماء فإن منادياً ينادي به من بطنان العرش من قبل رب العزة من الأفق الأعلى باسمه واسم أبيه يقول: يا فلان بن فلان أثبت تثبت ، فلعظيم ما خلقتك أنت صفوتي من خلقي وموضع سرّي وعيبة علمي وأميني على وحيي و خليفتي في أرضي ، لك ولمن تولاك أوجب رحمتي ومنحت جناني وأحللت جوارِي ، ثم وعزّتي وجلالي لأصلين من عاداك أشدّ عذابي وإن وسّعت عليه في دنياي من سعة رزقي فاذا انتفض الصوت - صوت المنادي - أجابه هو واضعاً يديه رافعاً رأسه إلى السماء يقول

٢٩- الأنعام ، ١١٥/٦

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(al-An'ām, 6:115). And when he falls from his mother's womb, he comes with his hands on the ground and his head raised to heaven. His placing of his hands on the ground [means] that he receives all the Knowledge from Allāh which He has sent down from heaven to the earth; and his raising of his head to heaven [is because] a herald calls out to him from the inmost parts of the Throne, from the Lord of Might, from the highest horizon, in his name and that of his father, saying: "O so-and-so son of so-and-so! Stand firm and it shall be confirmed! Because of the greatness with which I have created thee, thou art the most choice of My Creation, the locus of My secret, the repository of My Knowledge, the guardian over My Revelation, and My representative [*khalifah*] on My earth. I have obliged My Mercy [to cover] you and those who take you as their Master, and I bestow My Paradise [on you] and cause [your] station to be nearness to Me. Then, by My Might and My Majesty, I shall surely roast with My greatest torment whoever takes thee as an enemy, even though I may extend the abundance of My Sustenance to him in this world of Mine."

"When the voice – the voice of the herald – concludes, he [the Imām] answers Him, placing his hands [on the ground] and raising his

« شهد الله أنه لا إله إلا هو والملائكة وأولو العلم قائماً بالقسط لا إله إلا هو العزيز الحكيم » قال : فإذا قال ذلك أعطاه الله العلم الأول والعلم الآخر واستحق زيارة الروح في ليلة القدر ، قلت : جعلت فداك الروح ليس هو جبريل ؟ قال : الروح هو أعظم من جبريل ، إن جبريل من الملائكة وإن الروح هو خلق أعظم من الملائكة ، أليس يقول الله تبارك وتعالى : « تنزل الملائكة والروح » ٣١

* محمد بن يحيى وأحمد بن محمد ، عن محمد بن الحسين ، عن أحمد بن الحسن ، عن المختار ابن زياد ، عن محمد بن سليمان ، عن أبيه ، عن أبي بصير مثله .

٢٠٠٤/٢ - محمد بن يحيى ، عن محمد بن الحسين ، عن موسى بن سعدان ، عن عبد الله بن

٣١ - القدر ، ٩٧/٤

٣٠ - آل عمران ، ٣/١٨

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head to heaven, saying: "Allāh bears witness that there is no god but He – and the angels, and men possessed of knowledge – upholding justice; there is no god but He, the All-mighty, the All-wise (Āl 'Imrān, 3:18)." And when he says this, Allāh gives him knowledge of the first and knowledge of the last, and he becomes worthy of visitation by the Spirit [ar-Rūḥ] on the Night of Destiny [laylatu 'l-qadr].

"May I be made your ransom!" I said, 'Is the Spirit not Jibrīl?' He said: 'The Spirit is greater than Jibrīl, Jibrīl is one of the angels, but the Spirit is a creation greater than the angels, peace be upon them. Does Allāh the Blessed, the Sublime, not say: *the angels and the Spirit descend* (al-Qadr, 97:5)?"

*Muḥammad ibn Yaḥyā and Aḥmad ibn Muḥammad (–) Muḥammad ibn al-Ḥusayn (–) Aḥmad ibn al-Ḥasan (–) al-Mukhtār ibn Ziyād (–) Muḥammad ibn Sulaymān (–) his father (–) Abū Baṣīr: the same tradition.

1004–2. Muḥammad ibn Yaḥyā (–) Muḥammad ibn al-Ḥusayn (–) Mūsā ibn Sa'dān (–) 'Abdullāh ibn al-Qāsim, that al-Ḥasan ibn Rāshid said:

القاسم ، عن الحسن بن راشد قال : سمعت أبا عبد الله عليه السلام يقول : إن الله تبارك و تعالى إذا أحب أن يخلق الإمام أمر ملكاً فأخذ شربة من ماء تحت العرش ، فيسقيها أباه فمن ذلك يخلق الإمام ، فيمكث أربعين يوماً وليلة في بطن أمه لا يسمع الصوت ثم يسمع بعد ذلك الكلام ، فإذا ولد بعث ذلك الملك فيكتب بين عينيه : «وتمت كلمة ربك صدقاً وعدلاً لا مبدل لكلماته وهو السميع العليم» فإذا مضى الإمام الذي كان قبله رفع لهذا منار من نور ينظر به إلى أعمال الخلاق ، فبهذا يحتج الله على خلقه .
 ٣/١٠٠٥ - محمد بن يحيى ، عن أحمد بن محمد ، عن علي بن حديد ، عن منصور بن يونس ، عن يونس بن ظبيان قال : سمعت أبا عبد الله عليه السلام يقول : إن الله عز وجل إذا أراد أن يخلق الإمام من الإمام بعث ملكاً فأخذ شربة من ماء تحت العرش ثم أوقعها وأودعها

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“I heard Abū ‘Abdillāh, peace be upon him, say: ‘When Allāh, the Blessed, the Sublime, desires to create the Imām, He gives command to an angel, who then takes a draught from the water beneath the Throne and give it to the father of [the Imām] to drink. From this He creates the Imām. He remains for forty days and nights in his mother’s womb without hearing any sound. Then after that he can hear speech. When he is borne, Allāh sends this angel, and he writes between his [the Imām’s] eyes: *Perfect are the words of thy Lord in truthfulness and justice; no man can change His words; He is the All-hearing, the All-knowing.* When the Imām before him passes away, a beacon of light by which he can see [all] the actions of men becomes visible before him. By this, Allāh sets his Proof over His creatures.’ ”

1005—3. Muḥammad ibn Yahyā (—) Aḥmad ibn Muḥammad (—) ‘Alī ibn Ḥadīd (—) Maṣṣūr ibn Yūnus, that Yūnus ibn Zabyān said:

“I heard Abū ‘Abdillāh, peace be upon him, say: ‘When Allāh, the Blessed, the Sublime, wishes to create one of the Imāms, He sends an angel, who then takes a draught from the water beneath the Throne.

إلى الإمام فشربها ، فيمكث في الرحم أربعين يوماً لا يسمع الكلام ، ثم يسمع الكلام بعد ذلك ، فإذا وضعت أمه بعث الله إليه ذلك الملك الذي أخذ الشربة ، فكتب على عضده الأيمن «وتمت كلمة ربك صدقاً وعدلاً لا مبدل لكلماته» فإذا قام بهذا الأمر رفع الله له في كل بلدة مناراً ينظر به إلى أعمال العباد .

٤/١٠٠٦ - عدة من أصحابنا ، عن أحمد بن محمد ، عن ابن محبوب ، عن الربيع بن محمد المسلي ، عن محمد بن مروان قال : سمعت أبا عبد الله عليه السلام يقول : إن الإمام ليسمع في بطن أمه فإذا ولد خطب بين كتفيه «وتمت كلمة ربك صدقاً وعدلاً لا مبدل لكلماته وهو السميع العليم» فإذا صار الأمر إليه جعل الله له عموداً من نور ، يبصر به ما يعمل أهل كل بلدة .

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Then [the angel] puts it [in the Imām's father in the place where the sperm forms], or hands it to him [to drink], and he drinks it. Then [the Imām] remains in the womb for forty days without hearing speech. After that, he can hear speech. When his mother delivers him, Allāh sends him this angel who had brought the drink, and he writes on his upper right arm: *Perfect are the words of thy Lord in truthfulness and justice; no man can change His words.* When he rises to this Affair [the Imāmate], Allāh raises up for him in every land a beacon by which he can see [all] the actions of men.' ”

1006—4. A group of our co-sectarians (—) Aḥmad ibn Muḥammad (—) Ibn Maḥbūb (—) ar-Rabī' ibn Muḥammad al-Musliyy, that Muḥammad ibn Marwān said:

“I heard Abū ‘Abdillāh, peace be upon him, say: ‘The Imām can indeed hear in his mother's womb. When he is born, between his two shoulder blades is inscribed: *Perfect are the words of thy Lord in truthfulness and justice; no man can change His words; He is the All-hearing, the All-knowing.* When the Affair comes to him, Allāh creates a shaft of light for him by which he sees what the people of every land are doing.’ ”

١٠٠٧/٥ - الحسين بن محمد ، عن معلى بن محمد ، عن أحمد بن محمد بن عبد الله ، عن ابن مسعود ، عن عبد الله بن إبراهيم الجعفري قال: سمعت إسحاق بن جعفر يقول: سمعت أبي يقول: الأوصياء إذا حملت بهم أمهاتهم أصابها فترة شبه الغشية ، فأقامت في ذلك يومها ذلك إن كان نهاراً ، أوليلتها إن كان ليلاً ، ثم ترى في منامها رجلاً يبشرها بغلام ، عليم ، حلیم ، فتفرح لذلك ، ثم تنبّه من نومها ، فتسمع من جانبها الأيمن في جانب البيت صوتاً يقول: حملت بخير وتصيرين إلى خير وجئت بخير ، أبشري بغلام ، حلیم عليم ، وتجдохفة في بدنّها ثم لم تجد بعد ذلك امتناعاً من جنبها و بطنها فإذا كان لتسع من شهرها سمعت في البيت حسّاً شديداً ، فإذا كانت الليلة التي تلد فيها ظهر

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1007-5. al-Ḥusayn ibn Muḥammad (—) Mu‘allā ibn Muḥammad (—) Aḥmad ibn Muḥammad ibn ‘Abdillāh (—) Ibn Mas‘ūd, that ‘Abdullāh ibn Ibrāhīm al-Ja‘farī said:

“I heard Ishāq ibn Ja‘far say:

“ ‘I heard my father [i.e., Ja‘far aṣ-Ṣādiq] say: “When the mothers of the Successors are carrying them [in their wombs], a weakness overcomes them like a swoon, in which they remain for that day, if it is daytime, or that night, if it is night. Then she sees a man in her sleep who announces to her [the birth of] a son knowledgeable and wisely forbearing. She rejoices at this. Then she awakens from her sleep, and on her right side, from the corner of the room, she hears a voice saying: ‘You are carrying goodness [in your womb], you shall live always in goodness and you have brought goodness. I bring you good news of a wisely forbearing and knowledgeable son.’ Then she has the sensation of lightness in her body, after which she feels no resistance [i.e., no pain] from her sides and her belly.

“ “ “And when her ninth month comes, she hears a loud sound in the room; and, when the night in which she will give birth comes, a light appears to her which she sees, but which no-one else sees except

لها في البيت نور تراه لا يراه غيرها إلا أبوه ، فاذا ولدته ولدته قاعداً و تفتحت له حتى يخرج متربعا يستدير بعد وقوعه إلى الأرض ، فلا يخطئ القبلة حيث كانت بوجهه ، ثم يعطس ثلاثاً يشير بأصبعه بالتحميد ويقع مسروراً مختوناً ورباعيتاه من فوق وأسفل وناباه وضاحكه ومن بين يديه مثل سبيكة الذهب نور و يقيم يومه وليلته تسيل يداه ذهباً وكذلك الأنبياء إذا ولدوا وإنما الأوصياء أعلق من الأنبياء .
 ١٠٠٨/٦ - عدة من أصحابنا، عن أحمد بن محمد ، عن علي بن حديد ، عن جميل بن دراج قال

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[the child's] father. When she gives birth to him, she gives birth to him in a sitting position, and she opens up for him so that he comes out sitting cross-legged. After he falls onto the ground, he turns so that whatever direction the *qiblah* is in he does not face away from it. Then he sneezes three times, and makes the sign of praising Allāh with his finger [since he cannot yet speak]. His umbilical cord has already been cut and he has been circumcised; he has his two second incisors in the upper jaw and the lower, his two canine teeth, and his two first bicusps [i.e., all the eight central teeth except the two central incisors in both upper and lower jaws (see Lane, art. *r-b-*)]. In front of him there is a light like a gold ingot, and for one day and night a [light] of gold streams from his hands. It is the same as this when the prophets are born, and the successors are the precious [offspring] of the prophets.” ” ”

1008-6. A group of our co-sectarians (—) Aḥmad ibn Muḥammad (—) ‘Alī ibn Ḥadīd, that Jamīl ibn Darrāj said:

“More than one of our co-sectarians has repored that he¹ said:

1. It is not specified in this *ḥadīth* which Imām is speaking, as-Saffār, however, gives the same *ḥadīth* through his own chain of transmitters, from “one of our co-sectarians that Abū Ja‘far [the Fifth Imām] said: . . .” (*Baṣā’iru ‘d-darajāt*, pp.436-7, and see also *al-Biḥār*. vol.25, p.45).

روى غير واحد من أصحابنا أنه قال: لا تتكلموا في الإمام فإن الإمام يسمع الكلام وهو في بطن أمه فإذا وضعته كتب الملك بين عينيه «وتمت كلمة ربك صدقاً وعدلاً لا مبدل لكلماته وهو السميع العليم» فإذا قام بالأمر رفع له في كل بلدة منار ينظر منه إلى أعمال العباد . ٧/١٠٠٩ - علي بن إبراهيم ، عن محمد بن عيسى بن عبيد قال : كنت أنا وابن فضال جلوساً إذ أقبل يونس فقال : دخلت على أبي الحسن الرضا عليه السلام فقلت له : جعلت فداك قد أكره الناس في العمود ، قال : فقال لي : يا يونس ما تراه ، أترأه عموداً من حديد يرفع لصاحبك ؟ قال : قلت : ما أدري ، قال : لكنه ملك موكل بكل بلدة يرفع الله به أعمال تلك البلدة ، قال : فقام ابن فضال فقبل رأسه وقال : رحمك الله يا أبا محمد لا تزال تجيء بالحديث الحق الذي يفرج الله به عنا .

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‘Do not dispute concerning the Imām, for the Imām hears speech while he is in his mother’s belly. When she gives birth to him, an angel writes between his eyes: *Perfect are the words of thy Lord in truthfulness and justice; no man can change His words; He is the All-hearing, the All-knowing.* When he rises up for the Affair, a beacon is raised for him in every community so that he may see [all] the actions of men.’ ”

1009-7. ‘Alī ibn Ibrāhīm, that Muḥammad ibn ‘Īsā ibn ‘Ubayd said:

“I and Ibn Faḍḍāl were sitting when Yūnus [ibn ‘Abdi ‘r-Raḥmān] approached and said: ‘I went into the presence of Abu ‘l-Ḥasan ar-Riḍā, peace be upon him, and said to him: “May I be made your ransom, people speak much about the shaft [*al-‘amūd*].”

“He said: ‘He said to me: “O Yūnus, what is your opinion? Do you think the shaft which is raised for your Master is made of iron?”

“He said: ‘I said: “I do not know.” “It is an angel,” he said, “in charge of every habitation by whom Allāh raises the deeds of that habitation.” ’

“Ibn Faḍḍāl stood up and kissed his head, and said: ‘O Abū Muḥammad [i.e., Yūnus], may Allāh be merciful to you. You have never ceased to bring true *ḥadīth* by which Allāh affords us solace.’ ”

١٠١٠/٨- علي بن محمد ، عن بعض أصحابنا ، عن ابن أبي عمير ، عن حريز ، عن زرارة ، عن أبي جعفر (عليه السلام) قال: للامام عشر علامات : يولد مطهراً، مختوناً، وإذا وقع على الأرض وقع على راحته رافعاً صوته بالشهادتين، ولا يجنب ، وتنام عينه ولا ينام قلبه، ولا يتأب ولا يتمطى ، ويرى من خلفه كما يرى من أمامه ، ونحوه كرائحة المسك والأرض موكلة بستره وابتلاعه ، وإذا لبس درع رسول الله ﷺ كانت عليه وفقاً وإذا لبسها غيره من الناس طویلهم وقصیرهم زادت علیه شبراً ، و هو محدث إلى أن تنقضي أيامه .

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1010-8. 'Alī ibn Muḥammad (—) one of our co-sectarians (—) Ibn Abī 'Umayr (—) Ḥarīz (—) Zurārah, that Abū Ja'far, peace be upon him, said:

"There are ten signs of an *imām*: he is born in a state of ritual purity and is circumcised; when he falls [from the womb], to the ground [it is with] his palms facing down [as if to prostrate himself], he raises his voice in the two testimonies of faith; he does not have wet dreams; and his eyes sleep, but not his heart. He does not yawn or stretch himself; he sees behind himself just as well as he sees in front of himself; his excrement smells of musk, and the ground is charged to cover it over and keep it in itself. When he puts on the coat of mail of the Prophet, may Allāh bless him and his progeny and protect them, it will fit him, whereas if someone else puts it on, it will either be too big or too small by a span; and until his days are brought to an end, he is a *muḥaddath*.¹

1. See Chapters 3 and 54 above.

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﴿ باب ﴾

(خلق أبدان الائمة و ارواحهم و قلوبهم عليهم السلام)

١٠١١/١- عدة من أصحابنا ، عن أحمد بن محمد ، عن أبي يحيى الواسطي ، عن بعض أصحابنا عن أبي عبد الله عليه السلام قال: إن الله خلقنا من عليين وخلق أرواحنا من فوق ذلك وخلق أرواح شيعتنا من عليين وخلق أجسادهم من دون ذلك ، فمن أجل ذلك القرابة بيننا وبينهم وقلوبهم تحن إلينا .

١٠١٢/٢- أحمد بن محمد ، عن محمد بن الحسن ، عن محمد بن عيسى بن عبيد ، عن محمد بن

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CHAPTER 94

THE CREATION OF THE BODIES, SPIRITS AND HEARTS OF THE IMĀMS, PEACE BE UPON THEM

1011-1. A group of our co-sectarians (—) Aḥmad ibn Muḥammad (—) Abū Yahyā al-Wāsiṭī (—) one of our co-sectarians, that Abū Abdillāh, peace be upon him, said:

“Allāh created us from ‘*illiyyīn*¹ and He created our spirits from what is above that. And He created the spirits of our partisans [*shī‘ah*] from ‘*illiyyīn*, and created their bodies from what is beneath that. For this reason there is a relation between us and them, and their hearts yearn for us.”

1012-2. Aḥmad ibn Muḥammad (—) Muhammad ibn al-Hasan (—) Muhammad ibn ‘Īsā ibn ‘Ubayd (—) Muhammad ibn Shu‘ayb

1. ‘*Illīyyīn*’ is the plural of the word ‘*illī*, meaning ‘highest’. Thus ‘*illiyyīn*’ means the highest created beings, and sometimes by extension the place they inhabit.

شعيب ، عن عمران بن إسحاق الزعفراني ، عن محمد بن مروان ، عن أبي عبد الله عليه السلام قال : سمعته يقول : إن الله خلقنا من نور عظمته ، ثم صور خلقنا من طينة مخزونة مكنونة من تحت العرش ، فأسكن ذلك النور فيه ، فكنا نحن خلقاً وبشراً نورانيين لم يجعل لأحد في مثل الذي خلقنا منه نصيباً ، وخلق أرواح شيعتنا من طينتنا و أبدانهم من طينة مخزونة مكنونة أسفل من ذلك الطينة ولم يجعل الله لأحد في مثل الذي خلقهم منه نصيباً إلا لآل نبياء ، ولذلك صرنا نحن وهم : الناس ، وصار سائر الناس همجاً ، للنار وإلى النار .

١٠١٣/٣ - علي بن إبراهيم ، عن علي بن حسان ، ومحمد بن يحيى ، عن سلمة بن الخطاب وغيره ، عن علي بن حسان ، عن علي بن عطية ، عن علي بن رئاب رفعه إلى أمير المؤمنين عليه السلام قال : قال أمير المؤمنين عليه السلام : إن الله نهراً دون عرشه ودون النهر الذي

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(—) ‘Imrān ibn Ishāq az-Za‘farānī, that Muḥammad ibn Marwān said— from Abū ‘Abdillāh, peace be upon him:

“I heard him say: ‘Allāh created us from the light of His exaltedness. Then He fashioned our bodies from stored and hidden clay from under the Throne, and He caused that light to reside therein. Thus we were creatures and men filled with light. He did not make a share in the like of what we were created from for anyone else. And He created our partisans [*shī‘ah*] from our clay, and their bodies from a stored and hidden clay which was lower than that clay. Allāh did not make share in the like of what they were created from for anyone, except the prophets; and therefore we and they became people [*an-nās*], and other people became savages [*hamaj*] for the Fire, and to the Fire [they shall go].’ ”

1013—3. ‘Alī ibn Ibrāhīm (—) ‘Alī ibn Ḥassān; *and Muḥammad ibn Yaḥyā (—) Salamah ibn al-Khaṭṭāb and others (—) ‘Alī ibn Ḥassān (—) ‘Alī ibn ‘Aṭīyyah (—) ‘Alī ibn Ri‘āb (*rafa‘ahu*) to Amīr al-Mu‘minīn, peace be upon him, that Amīr al-Mu‘minīn, peace be upon him, said:

دون عرشه نورنوره وإن في حافتي النهر روحين مخلوقين : روح القدس وروح من أمره وإن لله عشر طينات ، خمسة من الجنة وخمسة من الأرض ، ففسر الجنان وفسر الأرض ، ثم قال : ما من نبي ولا ملك من بعده جيله إلا نفخ فيه من إحدى الروحين وجعل النبي ﷺ من إحدى الطينتين ، قلت لأبي الحسن الأول عليه السلام ما الجبل فقال : الخلق غيرنا أهل البيت ، فإن الله عز وجل خلقنا من العشر طينات و نفخ فينا من الروحين جميعاً فأطيب بها طيباً .

وروى غيره ، عن أبي الصّامت قال : طين الجنان جنة عدن وجنة المأوى وجنة النعيم والفردوس و الخلد وطين الأرض مكة والمدينة والكوفة وبيت المقدس و الحائر .

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“Allāh has a river beneath His Throne, and beneath the river which is beneath His Throne there is a light which He caused to shine. And on the two edges of the river there are two created spirits: the Spirit of Sacredness [rūḥu 'l-quḍus] and the Spirit of His special command.

“Allāh has ten [kinds of] clay: five of them are from heaven and five of them are from the earth.” – here he explained about heaven and earth. – Then he said: “He did not mould any of the prophets nor any angel after them [i.e., after the prophets, who were created first] – except us, the *Ahlu 'l-Bayt* – without breathing into them one of the two spirits, and He made the Prophet, may Allāh bless him and his progeny and preserve them, from one of the two clays.” – (The narrator said:) “I said to Abu 'l-Ḥasan [the first], peace be upon him: ‘What is “fashioning”?’ He said: ‘Creation. – [But that pertains] to others than us, the Household of the Prophet. Indeed, Allāh, to Whom belong Might and Majesty, created us from ten [kinds of] clay, and breathed into us of the two spirits – and how agreeable it was.’ ”

And someone else [narrated] that Abu 's-Sāmit said:

“The clay of heaven is of the heaven of ‘Adn, the heaven of al-Ma’wā, the heaven of an-Na‘īm and Paradise [*al-Firdaws*] and Eternity [*al-Khuld*]; and the clay of the earth is of Mecca, Medina, Kūfah, Jerusalem [Baytu 'l-Maqdis] and al-Ḥā'ir [Karbalā']. ”

١٠١٤/٤ - عدة من أصحابنا ، عن أحمد بن محمد ، عن محمد بن خالد ، عن أبي نهشل قال :
 حدثني محمد بن إسماعيل ، عن أبي حمزة الثمالي قال : سمعت أبا جعفر عليه السلام يقول :
 إن الله خلقنا من أعلى عليين وخلق قلوب شيعتنا مما خلقنا ، وخلق أبدانهم من دون
 ذلك ، فقلوبهم تهوي إلينا ، لأنها خلقت مما خلقنا ، ثم تلا هذه الآية : « كَلَّا إِنَّ
 كِتَابَ الْإِبْرَارِ لَفِي عِلِّيِّينَ » وما أدراك ما عِلِّيِّينَ كتاب مرقوم يشهده المقرءون^{٣٢} ، و
 خلق عدونا من سجين وخلق قلوب شيعتهم مما خلقهم منه ، وأبدانهم من دون ذلك ،
 فقلوبهم تهوي إليهم ، لأنها خلقت مما خلقوا منه ، ثم تلا هذه الآية : « كَلَّا إِنَّ كِتَابَ
 الْفُجَّارِ لَفِي سَجِينٍ » وما أدراك ما سَجِينٍ كتاب مرقوم^{٣٣} .

٣٣ - المطففين ، ٨٣/٧-٩

٣٢ - المطففين ، ٨٣/١٨-٢١

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1014-4. A group of our co-sectarians (—) Ahmad ibn Muhammad
 (—) Muhammad ibn Khālid, that Abū Nahshal said:

“Muhammad ibn Ismā'il narrated to me that Abū Ḥamzah ath-Thumālī said: 'I heard Abū Ja'far, peace be upon him, say: "Allāh created us from the uppermost part of 'illiyyīn, and He created the hearts of our partisans from that from which He created us. And He created their bodies from what is beneath that. Their hearts desire us, because they are created from that which we are created.'" Then he recited this verse: *No indeed; the book of the pious is in 'illiyyīn; and what shall teach thee what is 'illiyyūn?* (al-Muṭaffifin, 83:18–19). "He created our enemies from *sijjīn*¹, and created the hearts of their partisans from that which He created them from, and their bodies from what is lower than that. And their hearts desire them, because they are created from what they are created from." Then he recited this verse: *No indeed; the book of the libertines (al-fujjār) is in sijjīn; and what shall teach thee what is sijjīn?* (ibid., 83:7–8).'"

1. 'Sijjīn', in contrast to 'illiyyīn, is the name of a very low region.

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﴿ باب ﴾

﴿ التلليم وفضل المسلمين ﴾

١٠١٥/١- عدة من أصحابنا ، عن أحمد بن محمد بن عيسى ، عن ابن سنان ، عن ابن مسكان عن سدير قال : قلت لأبي جعفر عليه السلام : إنني تركت مواليك مختلفين يتبرء ، بعضهم من بعض قال : فقال: وما أنت وذاك ، إنما كلف الناس ثلاثة : معرفة الأئمة ، والتسليم لهم فيما ورد عليهم ، والرد إليهم فيما اختلفوا فيه .

١٠١٦/٢- عدة من أصحابنا ، عن أحمد بن محمد البرقي ، عن أحمد بن محمد بن أبي نصر

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CHAPTER 95

CONCERNING SUBMISSION [TO THE IMĀMS] AND THE
MERITS OF THE MUSLIMS [WHO SUBMIT TO THEM]

1015-1. A group of our co-sectarians (—) Aḥmad ibn Muḥammad ibn ‘Īsā (—) Ibn Sinān (—) Ibn Muskān, that Sadīr said:

“I said to Abū Ja‘far, peace be upon him: ‘I have just left some followers of yours who were holding different opinions, some of them disassociating themselves from others.’ ”

He [the narrator] said:

“He said: ‘What do you have to do with this? The people are charged with three things: to know the Imāms, to submit to them according to what has come to them [i.e., the *ḥadīth*, and other indications which have come to the Shi‘ah], and to refer to them concerning that about which they disagree.’ ”

1016-2. A group of our co-sectarians (—) Aḥmad ibn Muḥammad al-Barqī (—) Aḥmad ibn Muḥammad ibn Abī Nasr (—) Hammād ibn ‘Uthmān, that ‘Abdullāh al-Kahilī said:

عن حماد بن عثمان ، عن عبد الله الكاهلي قال : قال أبو عبد الله عليه السلام : لو أن قوماً عبدوا الله وحده لا شريك له وأقاموا الصلاة وآتوا الزكاة وحجوا البيت وصاموا شهر رمضان ثم قالوا لشيء صنع الله أو صنع رسول الله عليه السلام ألا صنع خلاف الذي صنع ، أو وجدوا ذلك في قلوبهم لكانوا بذلك مشركين ، ثم تلا هذه الآية « فلا وربك لا يؤمنون حتى يحكموك فيما شجر بينهم ثم لا يجدوا في أنفسهم حرجاً مما قضيت ويسلموا تسليماً »^{٣٤} ثم قال أبو عبد الله عليه السلام : عليكم بالتسليم .

٣٤/١٠١٧ - محمد بن يحيى ، عن أحمد بن محمد ، عن الحسين بن سعيد ، عن حماد بن عيسى عن الحسين بن المختار ، عن زيد الشحام ، عن أبي عبد الله عليه السلام قال : قلت له : إن عندنا رجلاً يقال له كليب ، فلا يجيب عنكم شيء ، إلا قال : أنا أسلم ، فسمينه كليب

٣٤ - النساء ، ٤/٦٥

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“Abū Abdillāh, peace be upon him, said: ‘If a people worship Allāh in His Oneness without any partner, and perform the prayer and give *zakāt*, go on *hajj* to the House [of Allāh] and fast during the month of Ramaḍān, yet say about something which Allāh or the Messenger of Allāh, may Allāh bless him and his progeny and preserve them, have done: “Why did he not do the opposite of what he did?” – or [even] if they feel [such a thought] in their hearts – they are thereby polytheists [*mushrikūn*].’ Then he recited this verse: *But no, by their Lord! they will not believe till they make thee the judge regarding the disagreement between them, then they shall find in themselves no impediment touching thy verdict, but shall surrender in full submission* (an-Nisā’, 4:65). Then Abū ‘Abdillāh, peace be upon him, said: ‘Submission is obligatory for you.’”

1017–3. Muhammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad (–) al-Ḥusayn ibn Sa‘īd (–) Ḥammad ibn ‘Īsā (–) al-Ḥusayn ibn al-Mukhtār, that Zayd ash-Shahḥām said – from Abū ‘Abdillāh, peace be upon him:

“I said to him: ‘There is a man among us who is called Kulayb, and nothing reaches him from you without his saying: “I submit!”’,

تسليم ، قال : فترحم عليه ، ثم قال : أتدرون ما التسليم ؟ فسكتنا ، فقال : هو والله
 الاخبات ، قول الله عز وجل : «الذين آمنوا وعملوا الصالحات وأخبتوا إلى ربهم^{٣٥}» .
 ٤/١٠١٨ - الحسين بن محمد ، عن معلى بن محمد ، عن الوشاء ، عن أبان ، عن محمد بن مسلم ،
 عن أبي جعفر عليه السلام في قول الله تبارك وتعالى : «ومن يقترف حسنة نزد له فيها حسناً^{٣٦}» ،
 قال : الاقرار التسليم لنا والصدق علينا وألا يكذب علينا .

٥/١٠١٩ - علي بن محمد بن عبد الله ، عن أحمد بن محمد البرقي ، عن أبيه ، عن محمد بن
 عبد الحميد ، عن منصور بن يونس ، عن بشير الدهان ، عن كامل التمار قال : قال
 أبو جعفر عليه السلام «قد أفلح المؤمنون^{٣٧}» أتدري من هم ؟ قلت أنت أعلم ، قال : قد أفلح

٣٥ - (ان الذين آمنوا ٠٠٠) هود ، ٢٣/١١ ٣٦ - الشورى ، ٢٣/٤٢

٣٧ - المؤمنون ، ١/٢٣

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so we have given him the name Kulayb Taslīm,' He said: 'May Allāh have mercy on him.' Then he said: 'Do you know what submission [at-taslīm] is?' I was silent, so he said: 'It is, by Allāh, being humble [before Allāh]. Allāh, to Whom belong Might and Majesty, has said: *Those who believe, and do righteous deeds, and have humbled themselves before their Lord (Hūd, 11:23).*' "

1018-4. al-Ḥusayn ibn Muḥammad (-) Mu'allā ibn Muḥammad (-) al-Washshā' (-) Abān (-) Muḥammad ibn Muslim, that Abū Ja'far, peace be upon him, said concerning the words of Allāh, the Blessed, the Sublime: *And whosoever gains (yaqtarif) a good deed, We shall give him increase of good in respect of it (ash-Shūrā, 42:23):*

"[This] gaining [of a good deed] [al-iqtirāf] is to submit to us and to be sincere concerning us, and not to lie concerning us."

1019-5. 'Alī ibn Muḥammad ibn 'Abdillāh (-) Ahmad ibn Muḥammad al-Barqī (-) his father (-) Muḥammad ibn 'Abdī'l-Ḥamid (-) Manṣūr ibn Yūnus (-) Bashūr ad-Dahhān, that Kāmil at-Tamar said:

"Abū Ja'far, peace be upon him, said: '*Prosperous are the believers (al-Mu'minīn, 23:1); do you know who they are?*' I said: 'You

المؤمنون المسلمون ، إنَّ المسلمين هم النجباء ، فالْمؤمن غريب فطوبى للغرباء .
 ٦/١٠٢٠ - علي بن محمد ، عن بعض أصحابنا ، عن الخشَّاب ، عن العباس بن عامر ،
 عن ربيع المسلي ، عن يحيى بن زكريَّا الأنصاري ، عن أبي عبد الله عليه السلام قال : سمعته
 يقول : من سرَّه أن يستكمل الإيمان كلَّه فليقل : القول منِّي في جميع الأشياء . قول
 آل محمد ، فيما أسروا وما أعلنوا وفيما بلغني عنهم وفيما لم يبلغني .
 ٧/١٠٢١ - علي بن إبراهيم ، عن أبيه ، عن ابن أبي عمير ، عن ابن أذينة ، عن زرارة
 أو برید ، عن أبي جعفر عليه السلام قال : قال : لقد خاطب الله أمير المؤمنين عليه السلام في كتاب
 قال : قلت : في أيِّ موضع ؟ قال : في قوله : « ولو أنَّهُم إذ ظلموا أنفسهم جاؤوك

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know better.' He said: 'The believers who submit shall prosper. The submitters are noble. The believer is a stranger, and there is blessedness for the strangers.' "

1020-6. 'Alī ibn Muḥammad (-) one of our co-sectarians (-) al-Khashshāb (-) al-Abbās ibn 'Āmir (-) Rabī' al-Musliyy, that Yaḥyā ibn Zakariyyā al-Anṣārī said - from Abū 'Abdillāh, peace be upon him:

"I heard him say: 'Whoever takes pleasure in perfecting [his] faith to [the degree of] completion should say: "What I say about all matters is what the Family of Muḥammad say, whether it is something they keep secret or something they make known, something which reaches me from them or something which does not reach me." ' "

1021-7. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Ibn Udhaynah, that Zurārah or Burayd said - from Abū Ja'far, peace be upon him:

"He said: 'Allāh has indeed addressed Amīr al-Mu'minīn in His Book.' I said: 'In which place?' He said: 'Where He says: *If, when they wronged themselves, they had come to thee, and prayed forgive-*

فاستغفروا الله واستغفر لهم الرسول لوجدوا الله تواباً رحيماً فلا ربك لا يؤمنون حتى يحكموك فيما شجر بينهم ، فيما تعاقدوا عليه لئن أمات الله محمداً ألا يردوا هذا الأمر في بني هاشم ثم لا يجدوا في أنفسهم حرجاً مما قضيت (عليهم من القتل أو العفو) و يسلموا تسليماً ٣٨ .

١٠٢٢/٨ - أحمد بن مهران رحمه الله ، عن عبد العظيم الحسني ، عن علي بن أسباط ، عن علي بن عتبة ، عن الحكم بن أيمن ، عن أبي بصير قال : سألت أبا عبد الله عليه السلام عن قول الله عز وجل : « الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ » ٣٩ ، إلى آخر الآية قال : هم المسلمون لآل محمد ، الذين إذا سمعوا الحديث لم يزيدوا فيه ولم ينقصوا منه جاؤوا به كما سمعوه .

٣٩- الزمر ، ١٨/٣٩

٣٨- النساء ، ٤/٦٤-٦٥

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ness of Allāh, and the Messenger had prayed forgiveness for them, they would have found Allāh turns, All-compassionate. But no, by their Lord! they will not believe till they make thee the judge regarding the disagreement between them - [i.e.,] regarding what they came to an agreement on, so that when Allāh caused Muḥammad to die, they would not put this matter [the Imāmate] back in the hands of the Banū Hāshim - then they shall find in themselves no impediment touching thy verdict - against them, either death or forgiveness - but shall surrender in full submission (yusallimu tasliman) (an-Nisā', 4:64-65).''

1022-8. Aḥmad ibn Mihrān, may Allāh have mercy on him (-) 'Abdu'l-'Azīm al-Ḥasanī (-) 'Alī ibn Asbāt (-) 'Alī ibn 'Uqbah (-) al-Ḥakam ibn Ayman, that Abū Baṣīr said:

"I asked Abū 'Abdillāh, peace be upon him, about the words of Allāh, to Whom belong Might and Majesty: *who give ear to the Word and follow the fairest of it*, till the end of the verse [*Those are they whom Allāh has guided, they are men possessed of mind* (az-Zumar, 39:18)]. He said: 'They are those who submit [*al-muslimūn*] to the Family of Muḥammad, who, when they hear ḥadīth, do not add to it or subtract from it; they act according to it as they heard it.'"

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﴿ باب ﴾

﴿(أَنْ أَوْاجِبَ عَلَى النَّاسِ بَعْدَ مَا يَبْضُونَ مَنَاسِكَهُمْ أَنْ يَأْتُوا الْإِمَامَ فَيَسْأَلُوهُ)﴾
 ﴿(عَنْ مَعَالِمِ دِينِهِمْ وَيَعْلَمُونَهُ وَلَا يَتَّهِمُ وَمَوَدَّتِهِمْ لَهُ)﴾

١٠٢٣/١- علي بن إبراهيم ، عن أبيه ، عن ابن أبي عمير ، عن ابن أذينة ، عن الفضيل ، عن أبي جعفر عليه السلام قال : نظر إلى الناس يطوفون حول الكعبة ، فقال : هكذا كانوا يطوفون في الجاهلية ، إنما أمروا أن يطوفوا بها ، ثم ينفروا إلينا فيعلمونا ولا يتهمهم ومودتهم ويعرضوا علينا نصرتهم ، ثم قرأ هذه الآية « واجعل أفئدة من الناس تهوي إليهم »^{٤٠}.

٤٠- (فاجعل أفئدة...) ابن ابراهيم ، ٣٧/١٤

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CHAPTER 96

IT IS INCUMBENT ON THE PEOPLE TO COME TO THE IMĀM AFTER COMPLETING THE RITUALS [OF THE ḤAJJ : MANĀSIK], TO ASK HIM ABOUT THE ESSENTIAL KNOWLEDGE [MA'ĀLIM] [THROUGH WHICH THEY ARE TO KNOW] THEIR RELIGION; LET HIM KNOW OF THEIR [SUBMISSION TO HIM IN] MASTERSHIP [WILAYAH], AND THEIR LOVE [MAWADDAH] TOWARDS HIM

1023-1. 'Alī ibn Ibrāhīm (—) his father (—) Ibn Abī 'Umayr (—) Ibn Udhaynah (—) al-Fuḍayl, that Abū Ja'far, peace be upon him, observing the people circumambulating the Ka'bah, said:

"They used to circumambulate like this in [the days of] the *jāhiliyyah*. [Now] they have been commanded to circumambulate it and they go forth; they let us know of their [submission in] Mastership and their love, and to demonstrate their support to us."

Then he recited this verse: *And make hearts of men yearn towards them* (Ibrāhīm, 14:37).

٢٤/١٠٢ - الحسين بن محمد ، عن معلى بن محمد ، عن علي بن أسباط ، عن داود بن النعمان عن أبي عبيدة قال : سمعت أبا جعفر عليه السلام - ورأى الناس بمكة وما يعملون - قال فقال : فعال كفعال الجاهلية أما والله ما أمروا بهذا وما أمروا إلا أن يقضوا نفثهم و ليوفوا ندورهم فيمروا بنا فيخبرونا بولايتهم ويعرضوا علينا نصرتهم .

٢٥/١٠٣ - علي بن إبراهيم ، عن صالح بن السندي ، عن جعفر بن بشير ؛ و محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن ابن فضال جميعاً ، عن أبي جميلة ، عن خالد بن عمار ، عن سدير قال : سمعت أبا جعفر عليه السلام وهو داخل وأنا خارج وأخذ بيدي ، ثم استقبل البيت فقال : يا سدير إنما أمر الناس أن يأتوا هذه الأ حجار فيطوفوا بها ثم

٤١ - إشارة الى قوله تعالى : (ثم ليقضوا نفثهم وليوفوا ندورهم

وليطوفوا بالبيت العتيق) الحج ، ٢٢/٢٩

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1024-2. al-Husayn ibn Muḥammad (-) Mu'allā ibn Muḥammad (-) 'Alī ibn Asbāt (-) Dāwūd ibn an-Nu'mān, that Abū 'Ubaydah said:

"I heard Abū Ja'far, peace be upon him, say, while watching the people in Mecca and [seeing] what they were doing: 'These performances are like the performances of [the time of] the *jāhiliyyah*. However, by Allāh, they were not commanded to do this; what they were commanded to do was to *finish with their self-neglect and fulfil their vows* [see al-Ḥajj, 22:29], and then to come to us and inform us of their [submission in] Mastership and demonstrate their support to us.' "

1025-3. 'Alī ibn Ibrāhīm (-) Ṣāliḥ ibn as-Sindī (-) Ja'far ibn Bashīr; *and Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-) Ibn Faḍḍāl; from both [chains of transmission] (-) Abū Jamīlah (-) Khālīd ibn 'Ammār, that Sadīr said:

"Once, when Abū Ja'far, peace be upon him, was inside [the Ka'bah] and I was outside, he took me by my hand and [turned to] face the House [i.e., the Ka'bah], and said: 'O Sadīr, the people were

يأتونا فيعلمونا ولايتهم لنا وهو قول الله : « وإني لغفار لمن تاب وآمن وعمل صالحاً ثم اهتدى »^{٤٢} - ثم أومأ بيده إلى صدره - إلى ولايتنا . ثم قال : ياسدير فأريك الصادق عن دين الله ، ثم نظر إلى أبي حنيفة وسفيان الثوري في ذلك الزمان وهم خلق في المسجد ، فقال : هؤلاء الصادقون عن دين الله بلاهدي من الله ولا كتاب مبين ، إن هؤلاء الأخابث لو جلسوا في بيوتهم فجال الناس فلم يجدوا أحداً يخبرهم عن الله تبارك وتعالى وعن رسوله ﷺ حتى يأتونا فنخبرهم عن الله تبارك وتعالى وعن رسوله ﷺ .

٤٢ - طه ، ٨٢/٢٠

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commanded to come to these stones [i.e., of which the Ka'bah is built] to circumambulate them, then to come to us and let us know of their [submission in] Mastership. This is what Allāh has said: *Yet I am All-forgiving to him who repents and believes, and does righteousness, and at last is guided* (Ṭā Hā, 20:82) - then he pointed to his chest - 'to our Mastership.'

"Then he said: 'O Sadīr, I shall show you those who bar from Allāh's religion.' Then he looked at Abū Ḥanīfah and Sufyān ath-Thawrī, [those to whom he was referring] who were at that time [each] in their circle [of students] in the mosque, and said: 'Those are the ones who bar from Allāh's religion, without any guidance from Allah or any Clear Book. If these evil ones were to sit in their own homes [i.e., as they should not being really qualified to sit in the mosque and expound on religious matters] and the people then to circulate [in the mosque], they would not find a single one to inform them about Allāh, the Blessed, the Sublime, or about His Messenger, may Allāh bless him and his progeny and preserve them, till they came to us and until we informed them about Allāh, the Blessed, the Sublime, and about His Messenger, may Allāh bless him and his progeny and preserve them.' "

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﴿ باب ﴾

﴿ أن الائمة تدخل الملائكة بيوتهم و تطأ بسطهم و تأت بهم ﴾

﴿ بالاخبار عليهم السلام ﴾

١٠٢٦/١ - عدة من أصحابنا، عن أحمد بن محمد، عن ابن سنان، عن مسمع كـردين البصري قال : كنت لأزيد على أكلة بالليل و النهار ، فربما استأذنت على أبي عبد الله عليه السلام وأجد المائدة قد رفعت ، لعلني لأراها بين يديه ، فإذا دخلت دعا بها فأصيب معه من الطعام ولا أتأذى بذلك و إذا عقببت بالطعام عند غيره لم أقدر على أن أقرّ و لم أنم من النفخة ، فشكوت ذلك إليه و أخبرته بأنني إذا أكلت عنده لم أتأذى به ، فقال :

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CHAPTER 97

THE ENGELS ENTER THE HOUSES OF THE IMĀMS, PEACE
BE UPON THEM, WALK ON THEIR CARPETS,
AND BRING THEM REPORTS

1026-1. A group of our co-sectarians (—) Aḥmad ibn Muḥammad (—) Ibn Sinān, that Mismi' Kirdīn al-Baṣrī said:

"I used not to eat more than once a day [lit., once every day and night]. But many times I would take permission to enter the house of Abū 'Abdillāh, peace be upon him, [hoping to] find that the meal-cloth had been gathered up, or that [in any case] I would not see it before him, and then, when I went in, he would call for it, and I would [be compelled to] take food with him. This would not cause me any suffering, although whenever I took food at anyone else's home I was not able to lie down or to sleep because of the indigestion. I complained to him about this, but told him that when I ate in his

يا أبا سيار إنك تأكل طعام قوم صالحين ، تصافحهم الملائكة على فرشهم ، قال : قلت ويظهرن لكم ؟ قال : فمسح يده على بعض صبيانهم ، فقال : هم ألطف بصبياننا منكم . ٢٧/٢- محمد بن يحيى ، عن أحمد بن محمد ، عن محمد بن خالد ، عن محمد بن القاسم ، عن الحسين بن أبي العلاء ، عن أبي عبد الله عليه السلام قال : قال : يا حسين - وضرب بيده إلى مساور في البيت - مساور طال ما أتكت عليها الملائكة وربما التقطنا من زغبها . ٢٨/٣- محمد ، عن أحمد بن محمد ، عن علي بن الحكم قال : حدثني مالك بن عطية الأحمسي ، عن أبي حمزة الثمالي قال : دخلت على علي بن الحسين عليهما السلام فاحتست في الدار ساعة ، ثم دخلت البيت وهو يلتقط شيئاً وأدخل يده من وراء الستر فناوله

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home I was not afflicted thus. He said: 'O Abū Sayyār, you are eating the food of a virtuous people with whom the angels grasp hands on their carpet.' "

He said: "I said: 'And do they appear to you?' And he patted one of his children and said: 'They are kinder towards our children than we are.' "

1027-2. Muhammad ibn Yahyā (-) Aḥmad ibn Muḥammad (-) Muḥammad ibn Khālid (-) Muhammad ibn al-Qāsim, that al-Ḥusayn ibn Abi 'l-'Alā' said that Abu 'Abdillāh, peace be upon him, said, striking the leather cushions which were in the room:

"O Husayn, these are cushions on which the angels have often reclined, and some times we pick up their downy feathers from the floor."

1028-3. Muḥammad (-) Aḥmad ibn Muḥammad, that 'Alī ibn al-Ḥakam said:

"Mālik ibn 'Aṭīyyah al-Aḥmasī narrated to me that Abū Ḥamzah ath-Thumālī said:

" 'I went into the home of 'Alī ibn al-Ḥusayn, peace be upon him, and had to wait for an hour in the house. Then entered the room and he was picking something up off the ground, putting his

من كان في البيت ، فقلت : جعلت فداك هذا الذي أراك تلتقطه أي شيء هو ؟ فقال :
 فضلة من زغب الملائكة نجمة إذا خلونا ، نجعله سيحاً لأولادنا ، فقلت : جعلت
 فداك وإنهم ليأتونكم ؟ فقال : يا أبا حمزة إنهم ليزاحونا على ثكأتنا .
 ٤/١٠٢٩ - محمد ، عن محمد بن الحسن ، عن محمد بن أسلم ، عن علي بن أبي حمزة ، عن
 أبي الحسن عليه السلام قال : سمعته يقول : ما من ملك يهبه الله في أمر ما يهبه إلا بدأ
 بالإمام ، فعرض ذلك عليه ، وإن مختلف الملائكة من عند الله تبارك وتعالى إلى صاحب
 هذا الأمر .

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hand behind the curtain and passing it to whoever was in the room.
 So I said: "May I be made your ransom, what is that which I see
 you picking up off the floor?" He said: "An excess of down which
 was left behind by the angels, which we pick up when they leave
 us. We make garment for our children from it." I said: "May I be
 made your ransom, do they indeed visit you?" He said: "O Abū Ḥam-
 zah, they [sit so close to us that they] leave us little room on our
 cushions." ' ' "

1029-4. Muḥammad (-) Muhammad ibn al-Ḥasan (-) Muḥam-
 mad ibn Aslam, that 'Alī ibn Abī Hamzah said:

"I heard Abu 'l-Ḥasan, peace be upon him, say: 'No angel whom
 Allāh sends down concerning some matter fails to come first of all
 to the Imām and present that [matter] to him. there is a frequent
 coming and going of the angels from the presence of Allāh, the Blessed,
 the Sublime, to the Master of this Affair [the Imāmate].'"

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﴿ باب ﴾

﴿ (أن الجن يأتهم فيسألونهم عن معالم دينهم و يتوجهون في أمورهم) ﴾
 ١٠٣٠/١ - بعض أصحابنا ، عن محمد بن علي ، عن يحيى بن مساور ، عن سعد الاسكاف
 قال : أتيت أبا جعفر (عليه السلام) في بعض ما أتيت به فجعل يقول : لا تعجل حتى حميت الشمس
 علي وجعلت أتتبع الأفياء ، فما لبث أن خرج علي قوم كأنهم الجراد الصفر ،
 عليهم البنوت قد انتهكتهم العبادة ، قال : فوالله لأنساني ما كنت فيه من حسن
 هيئة القوم ، فلما دخلت عليه قال لي : أراني قد شققت عليك ، قلت : أجل والله

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CHAPTER 98

THE JINN COME TO THEM AND ASK THEM ABOUT
 THE ESSENTIAL KNOWLEDGE [MA'ĀLIM] OF
 THEIR RELIGION, AND THEY TURN TO THEM
 [FOR GUIDANCE] IN THEIR AFFAIRS

1030-1. One of our co-sectarians (—) Muḥammad ibn 'Alī (—) Yaḥyā ibn Musāwir, that Sa'd al-Iskāf said:

“I went to see Abū Ja'far, peace be upon him, in one of my visits to him. Several times he said: 'Do not be in a hurry!' till the sun [began to] burn me up, and I had to keep [changing my place to] stay in the shade. Presently there came out towards me a group of people, of a yellow colour like the colour of locusts [i.e., an unhealthy colour]. They were wearing batts [thick greygreen cloaks favoured by abstemious persons]; [continuous] worship had left them weak and emaciated.”

He said: “By Allāh, I quite forgot the state I was in [when I

لقد أنساني ما كنت فيه قوم مرؤا بي لم أر قوماً أحسن هيئة منهم في زيّ رجل واحد كأنّ ألوانهم الجراد الصفر ، قد انتهكتهم العبادة فقال : ياسعد رأيتمهم ؟ قلت : نعم قال أولئك إخوانك من الجنّ ، قال : فقلت : يأتونك ؟ قال : نعم يأتونا يسألوننا عن معالم دينهم وحلالهم وحرامهم .

٢/١٠٣١ — عليّ بن محمد، عن سهل بن زياد ، عن عليّ بن حسان، عن إبراهيم بن إسماعيل عن ابن جبل ، عن أبي عبد الله عليه السلام قال : كنّا ببابه فخرج علينا قوم أشباه الزُّط . عليهم أزرّ وأكسية ، فسألنا أبا عبد الله عليه السلام عنهم ، فقال : هؤلاء إخوانكم من الجنّ .

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saw] the beautiful features of [these] people. When I went in to him, he said to me: 'I think I have caused you some inconvenience.' 'Yes, indeed, by Allāh,' I said, 'but I forgot the state I was in. A group of people passed by me; they all looked alike, and I have never seen any people with such beautiful features as they had. They were of the colour of yellow locusts; worship had left them weak and thin.' He said: 'O Sa'd, did you see them?' 'Yes,' I said. He said: 'They are your brothers from among the *jinn*.' "

He said: "I said: 'Do they visit you?' 'Yes,' he said, 'they visit us to ask us about the essential knowledge of their religion, about what is permitted them and what is forbidden them.' "

1031-2. 'Alī ibn Muḥammad (—) Sahl ibn Ziyād (—) 'Alī ibn Ḥassān (—) Ibrāhīm ibn Ismā'il, that Ibn Jabal said concerning Abū 'Abdillāh, peace be upon him:

"We were by his door when there came out towards me a group of people in appearance like gypsies [*zutt*: gypsies of lower 'Irāq thought to be typically dark and thin] and who were wearing [kneelength waist-wraps called] *izārs* and [shoulder wraps called] *kisā*'s. So we asked Abū 'Abdillāh, peace be upon him, about them, and he said: 'They are your brothers from among the *jinn*.' "

٣/١٠٣٢ - أحمد بن إدريس؛ و محمد بن يحيى، عن الحسن بن علي الكوفي، عن ابن فضال عن بعض أصحابنا، عن سعد الاسكاف قال: أتيت أبا جعفر عليه السلام أريد الأذن عليه، فإذا رجال إبل على الباب مصفوفة، وإذا الأصوات قد ارتفعت، ثم خرج قوم معتمين بالعمائم يشبهون الزُّط، قال: فدخلت على أبي جعفر عليه السلام فقلت: جعلت فداك أبطأ إذنك علي اليوم ورأيت قوماً خرجوا علي معتمين بالعمائم فأنكرتهم فقال: أوتدري من أولئك يأسعد؟ قال: قلت: لا، قال: فقال: أولئك إخوانكم من الجن يأتونا فيسألونا عن حلالهم وحرامهم ومعالم دينهم.

٤/١٠٣٣ - محمد بن يحيى، عن محمد بن الحسين، عن إبراهيم بن أبي البلاد، عن سدير

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1032-3. Aḥmad ibn Idrīs (—) Muḥammad ibn Yaḥyā (—) al-Ḥasan ibn ‘Alī al-Kūfī (—) Ibn Faḍḍāl (—) one of our co-sectarians, that Sa’d al-Iskāf said:

“I went to see Abū Ja’far, peace be upon him, wanting to take permission [to go in] to him; but there were camel-saddle laid down in rows at the door, and voices were raised [inside]. Then a group of men looking like gypsies (*zutt*), with turbans on their heads, came out.”

He said: “I went in to see Abū Ja’far, peace be upon him, and said: ‘May I be made your ransom, today your permission for me [to enter] took a long time to come, and then I saw a group of men coming out in my direction, with turbans on their heads, whom I had never seen before.’ He said: ‘Do you know at all who they are, Sa’d?’ ”

He said: “I said: ‘No.’ ”

He said: “He said: ‘They are your brothers from among the *jinn*. They visit us and ask us about what is permitted them and what is forbidden them, and about the essential knowledge of their religion.’ ”

1033-4. Muḥammad ibn Yaḥyā (—) Muḥammad ibn al-Ḥusayn (—) Ibrāhīm ibn Abi ‘l-Bilād, that Sadīr aṣ-Sayrafī said:

الصيرفي قال : أوصاني أبو جعفر عليه السلام بحوائج له بالمدينة فخرجت ، فبينما أنا بين
 فيج الروحاء ، على راحلتي إذا إنسان يلوي ثوبه قال : فملت إليه وظننت أنه
 عطشان فناولته الاداءه فقال لي : لا حاجة لي بها وناولني كتاباً طينه رطب ، قال :
 فلما نظرت إلى الخاتم إذا خاتم أبي جعفر عليه السلام ، فقلت : متى عهدك بصاحب الكتاب
 قال : الساعة وإذا في الكتاب أشياء يأمرني بها ، ثم التفت فإذا ليس عندي أحد ،
 قال : ثم قدم أبو جعفر عليه السلام فلقينيه ، فقلت : جعلت فداك رجل أتاني بكتابك وطينه
 رطب فقال : يا سدير إن لنا خدماً من الجن فإذا أردنا السرعة بعثناهم .
 ١٠٣٤ هـ وفي رواية أخرى قال : إن لنا أتباعاً من الجن ، كما أن لنا أتباعاً من
 الإنس فإذا أردنا أمراً بعثناهم .

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“Abū Ja‘far, peace be upon him, delegated me to take care of some needs for him in Medina. I left [him], and when I was in the defile [called] ar-Rawhā’ on my she-camel, [I saw] a man waving his cloak [at me].”

He said: “I bent down towards him, thinking he was thirsty, and handed him [my] water-skin. But he said to me: ‘I have no need of that’, and handed me a letter whose clay seal was [still] wet.”

He said: “When I looked at the seal, [I saw] that it was the seal of Abū Ja‘far, peace be upon him, so I said: ‘When were you with the writer of [this] letter?’ He said: ‘Just this instant.’ In the letter were things which he ordered me [to do]. Then I turned round there was [no longer] any one with me.”

He said: “Then Abū Ja‘far, peace be upon him, arrived [in Medina] and I went to meet him. I said: ‘May I be made your ransom, a man came to me with your letter and the seal was [still] wet.’ He said: ‘O Sadīr, we have helpers among the *jinn*, and whenever we want speed we send them.’”

1034–5. In another report (from Sadīr):

“He said: ‘We have followers among the *jinn*, just as we have followers among mankind, and when we want something done, we send them.’”

٦/١٠٣٥ - علي بن محمد؛ ومحمد بن الحسن، عن سهل بن زياد، عن محمد بن كره، عن محمد بن جحرش قال: حدثني حكيمة بنت موسى قالت: رأيت الرضا عليه السلام واقفاً على باب بيت الحطب وهو يناجي ولست أرى أحداً، فقلت: يا سيدي لمن تناجي؟ فقال: هذا عامر الزهرائي أتاني يسألني ويشكو إليّ، فقلت: يا سيدي أحب أن أسمع كلامه فقال لي: إنك إن سمعت به حُمِمت سنة، فقلت: يا سيدي أحب أن أسمع، فقال لي: اسمعي، فاستمعت فسمعت شبه الصغير وركبتي الحمى فحُممت سنة.

٧/١٠٣٦ - محمد بن يحيى وأحمد بن محمد، عن محمد بن الحسن عن إبراهيم بن هاشم عن عمرو بن عثمان، عن إبراهيم بن أيوب، عن عمرو بن شمر، عن جابر، عن أبي جعفر عليه السلام قال: بينا أمير المؤمنين عليه السلام على المنبر إذ أقبل ثعبان من ناحية باب

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1035-6. 'Alī ibn Muḥammad; *and Muḥammad ibn al-Ḥasan (-) Sahl ibn Ziyād (-) the person he mentioned, that Muḥammad ibn Jahraṣh said:

"Ḥakīmah bint Mūsā, peace be upon him, (i.e., the Imām Mūsā), said: 'I saw ar-Riḍā, peace be upon him, standing by the door of the room where the firewood was kept, speaking in a low voice, but I did not see anyone [else]. I said: "O Master, who are you speaking to?" He said: "This is 'Āmir az-Zahrā'ī who has come to see me to ask me [something], and to make a complaint." I said: "O Master, I should like to hear him speak!" He said to me: "If you were to overhear him, you would have a fever for a year." Then I said: "O Master, I should [still] like to hear him!" He said to me: "Listen!" I listened closely, and I heard something like a whistle; fever got hold of me, and I had it for a year.' "

1036-7. Muḥammad ibn Yaḥyā and Aḥmad ibn Muḥammad (-) Muḥammad ibn al-Ḥasan (-) Ibrāhīm ibn Hāshim (-) 'Amr ibn 'Uthmān (-) Ibrāhīm ibn Ayyūb (-) 'Amr ibn Shimr (-) Jābir, that Abū Ja'far, peace be upon him, said:

"[Once] when Amīr al-Mu'minīn, peace be upon him, was on the

من أبواب المسجد ، فهم الناس أن يقتلوه ، فأرسل أمير المؤمنين عليه السلام أن كفوا ، فكفوا وأقبل الثعبان ينساب حتى انتهى إلى المنبر فتناول فسلم على أمير المؤمنين عليه السلام فأشار أمير المؤمنين عليه السلام إليه أن يقف حتى يفرغ من خطبته ولما فرغ من خطبته أقبل عليه فقال : من أنت ؟ فقال : عمرو بن عثمان خليفتك على الجن وإن أبي مات و أوصاني أن آتيك فأستطلع رأيك وقد أتيتك يا أمير المؤمنين فمات أمرني به و ماترى ؟ فقال له أمير المؤمنين عليه السلام : أوصيك بتقوى الله و أن تنصرف فتقوم مقام أبيك في الجن ، فأنت خليفتي عليهم ، قال : فودع عمرو أمير المؤمنين و انصرف فهو خليفته على الجن ، فقلت له : جعلت فداك فيأتيك عمرو وذاك الواجب عليه ؟ قال : نعم .

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pulpit [in the mosque of Kūfah], a large serpent started to approach from the direction of one of the doors of the mosque. The people thought to kill it, but Amīr al-Mu'minīn, peace be upon him, sent word that they should restrain themselves. So they held back, and the serpent came nearer, slithering forward, till it reached the pulpit. Then it stretched itself up and greeted Amīr al-Mu'minīn, peace be upon him. Amīr al-Mu'minīn, peace be upon him, indicated that it should stay in its place till he had finished his sermon. When he had finished, it approached him and he said: 'Who are you?' It answered: '[I am] 'Amr ibn 'Uthmān, your representative [*khalīfah*] among the *jinn*. My father died, and he charged me in his will to go to you and seek your advice. Have I come to you, O Amīr al-Mu'minīn! What do you command me, and what is your advice?'

"Amīr al-Mu'minīn, peace be upon him, said: 'I charge you to be God-fearing, and to return and occupy the position that your father held among the *jinn*. You are my representative among them.' "

He (Abū Ja'far) said: "So 'Amr bid farewell to Amīr al-Mu'minīn, peace be upon him, and departed; and he [became] his representative among the *jinn*."

"I (Jābir) said to him (Abū Ja'far): 'May I be made your ransome, does 'Amr visit you, and is it incumbent upon him to do so?' 'Yes,' he said."

٨/١٠٣٧ - علي بن محمد ، عن صالح بن أبي حماد ، عن محمد بن أورمة ، عن أحمد بن النضر ، عن النعمان بن بشير قال : كنت مزاملاً لجابر بن يزيد الجعفي ، فلما أن كنّا بالمدينة دخل علي أبي جعفر (عليه السلام) فودّعه و خرج من عنده وهو مسرورٌ حتّى وردنا الأخرجة - أوّل منزل نعدل من فيد - إلى المدينة - يوم الجمعة فصلّينا الزوال ، فلما نهض بنا البعير إذا أنا برجل طوال آدم معه كتابٌ ، فتناوله جابرٌ أفتناوله فقبله و وضعه على عينيه و إذا هو : من محمد بن عليّ إلى جابر بن يزيد و عليه طين أسود رطب ، فقال له : متى عهدك بسيدي ؟ فقال : الساعة فقال له : قبل الصلّاة أو بعد الصلّاة ؟ فقال : بعد الصلّاة ، ففكّ الخاتم و أقبل يقرؤه و يقبض

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1037-8. 'Alī ibn Muḥammad (-) Ṣāliḥ ibn Abī Ḥammād (-) Muḥammad ibn Uramah (-) Aḥmad ibn an-Naḍr, that an-Nu'mān ibn Bashīr said:

"I was travelling in the company of Jābir ibn Yazīd al-Ju'fī, and when we were in Medina he went in to see Abū Ja'far, peace be upon him. [When] he bade him farewell and came away from his presence, he was very happy; right up till Friday [when] we reached al-Ukhayrijah, the first way station one comes to going from Fayd to Medina.¹ We prayed the noon prayer, and when our camel had raised us up, all of a sudden, an enormously tall, swarthy man appeared to us with a letter which he gave to Jābir. He accepted it, kissed it and laid it on his eyes. On it [was written] 'From Muḥammad ibn 'Alī to Jābir ibn Yazīd', and there was a black clay seal on it, still wet. He said to him: 'When were you with my Master?' 'Just this instant,' he said. He said to him: 'Before or after the [noon] prayer?'

1. an-Nu'mān ibn Bashīr and al-Ju'fī are travelling from Medina to Kūfah. Fayd is the turning point from the road from Medina to either Kūfah or Baṣrah. an-Nu'mān indicates that they stopped at Ukhayrijah, the way station before Fayd, and describes it as "the first... going from Fayd to Medina" because, being a Kūfan, he imagines the road as if Kūfah were the starting point, rather than the destination.

وجهه حتى أتى على آخره ، ثم أمسك الكتاب فمارأيته ضاحكاً ولا مسروراً حتى وافى الكوفة ، فلما و افينا الكوفة ليلاً بت ليلتي ، فلما أصبحت أتيتته إعظاماً له فوجدته قد خرج عليّ وفي عنقه كعابٌ ، قد علّقها وقد ركب قصبة وهو يقول : « أجد منصور بن جمهور أميراً غير مأمور » وأبياتاً من نحو هذا فنظر في وجهي ونظرت في وجهه فلم يقل لي شيئاً ولم أقل له وأقبلت أبكي لما رأيته واجتمع عليّ وعليه الصبيان والناس ، و جاء حتى دخل الرحبة وأقبل يدور مع الصبيان والناس يقولون : جُنَّ جابر بن يزيد جُنَّ ، فوالله مامضت الأيام حتى ورد كتاب هشام بن عبد الملك إلى واليه أن انظر رجلاً يقال له: جابر بن يزيد الجعفي فاضرب عنقه وابعث إليّ برأسه، فالتفت إلى جلسائه

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He said: 'After the prayer.' He broke the seal and began to read the letter; he had a frown on his face till he reached the end. Then he kept the letter with him, and I did not notice him smile or [show any signs of] happiness right up till he reached Kūfah. When we reached Kūfah at nighttime, I retired for the night, and when morning came I went to visit him out of respect and found him coming out towards me. He had tied [a string of] dice made of bones round his neck and was riding [astride] a stick saying: 'I see Manṣūr ibn Jumhūr as a commander who is not commanded', and verses such as this. He looked straight at me and I looked straight at him: he said nothing to me, and I said nothing to him. I started to weep when I saw him thus and both children and adults gathered round me and him. He went on till he entered the great square ['Raḥbatu 'l-Kūfah', in front of the great mosque] [*ar-Raḥbah*] , [where] he started to round with the children. The people were saying: 'He's gone mad! Jābir ibn Yazīd has gone mad!'

"By Allāh, only a few days passed before a letter from Hishām ibn 'Abdu 'l-Malik [71/707 (reigned untill) 105/724–125/743] reached his Governor [commanding him]: 'Look out for a man called Jābir ibn Yazīd al-Ju'fī, have him beheaded and send his head to me.'

فقال لهم : من جابر بن يزيد الجعفي ؟ قالوا : أصلحك الله كان رجلاً له علم وفضل و
حديث ، وحجّ فجنّ وهو ذا في الرحبة مع الصبيان على القصب يلعب معهم قال :
فأشرف عليه فاذا هو مع الصبيان يلعب على القصب ، فقال الحمد لله الذي عافاني من
قتله ، قال : ولم تمض الأيام حتى دخل منصور بن جمهور الكوفة وصنع ما كان يقول جابر .

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So [the Governor] turned to his Council and said to them: 'Who is Jābir ibn Yazīd al-Ju'fī?' They said: 'May Allāh cause you to prosper! He was a man of knowledge and distinction, and [an expert in] *ḥadīth*. He went on *hajj* and has gone mad. Now, he is in the great square with the children [riding round] on a stick and playing with them' "

He said: "So he looked down [from the vantage-point of his headquarters] on a stick. Then he said: 'Praise be to Allāh that He has given me an excuse not to kill him.' "

He said: "By Allāh, it did indeed come to pass that Manṣūr ibn Jumhūr entered Kūfah and did what Jābir had said he would."¹

1. Manṣūr ibn Jumhūr ibn Ḥiṣn al-Kalbī [? – ca. 133/750] was a soldier in the time of the Umayyads. He set out with Yazīd ibn al-Walīd [son of 'Abdu'l-Malik] in 126/744 for Iraq, and it is said that, by falsely claiming to have been appointed ruler of Iraq by Yazīd, he managed to rule for forty days. After that he left and went in the direction of Sind, which he also managed to dominate for a time. When the first 'Abbāsīd caliph aṣ-Ṣaffāh [132/750] came to power, he sent Mūsā ibn Ka'b to fight Manṣūr. After the battle Manṣūr fled, dying of thirst in al-Mafāzah, the desert between Sind and Sijistān [Sistān], (at-Tabarī, vol.2, pp.1767, 1794, 1797–8, 1800, 1803–4, 1809, 1836–50, 1854–5, 1864, 1883–5, 1895, 1905–8, 1915, 1938, 1946–9, 1977, 1979; vol.3, pp.72, 75, 80; Ibnu 'l-Athīr, vol.5, pp.270, 281, 286, 288, 295–7, 302, 306, 324–7, 334–7, 354, 371–2, 445, 453; Ibn Ḥazm, *Jamharat Ansābi 'l-'Arab*, p.458; and *al-A'lām*, vol.8, pp.235–6.

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Concerning Ibn Jumhūr's false claim, see especially Khalifah ibn Khayyāt, *at-Tārikh*, vol.2, p.559 and adh-Dhahabī, *Tārikhu 'l-Islām*, vol.5, p.303) Abū Ja'far died in 114/733; we thus see that he sent this message at least twelve years before the event concerning Manṣūr ibn Jumhūr, of which he must have also apprised Jābir ibn Yazīd in the letter he sent him, Jābir was thus, able to make allusion to this future event in his feigned madness so that in the final event people would realize that he had never in fact been mad.

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