



تأليف

الشيخ أبي جعفر محمد بن يعقوب بن إسحاق الكليني الرازي

الجزء الأول

الأصول - القسم الثاني

(٤) كتاب الحجامة

٢

المؤسسة العالمية للخدمات الإسلامية



AL-KULĀVĪ AR-RĀZĪ

AL-KĀFĪ

AL-USŪL - Part Two

4

VOL ONE



BY

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

Volume One

AL-UṢŪL — Part Two

**4) THE BOOK OF DIVINE PROOF
(II)**

W O F I S

World Organization for Islamic Services

Tehran — IRAN



الكتاب الثاني

تأليف

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الأصول - القسم الثاني

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World Organization for Islamic Services

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English translation with Arabic text

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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,
Muḥammad and his pure and cleansed progeny.
Also send your blessings to all your
prophets and envoys.*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
أَحْمَدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ
مَالِكِ يَوْمِ الدِّينِ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ
أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ
أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ
وَلَا الضَّالِّينَ

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

TRANSLITERATION

<i>Symbol</i>	<i>Transliteration</i>	<i>Symbol</i>	<i>Transliteration</i>
ء	'	ل	l
ب	b	م	m
ت	t	ن	n
ث	th	و	w
ج	j	ه	h
ح	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 أمنية تجيش بها صدورنا بأقوى ما تجيش به الصدور، ونحمد الله على أن وقفنا إلى أن نخطو أولى الخطوات لتحقيقها...

إن من أعزّ أمانينا وأحلى آمالنا وأخلص أهدافنا وأصدقها، أن نوفق إلى نقل أمّهات التراث الاسلامي الأصيل المروي عن أئمة أهل البيت (عليهم السلام)، وعن طريقهم عن النبي (صلى الله عليه وآله وسلم)، إلى لغات تمكن غير العربي من الاستفادة والاستزادة، وتفتح أمامه أبوابا واسعة على هذا العالم الزاخر والفيض المتدفق، وتعينه على أن يواجه بنفسه ثاني المصادر الأصلية والصحيحة - بعد القرآن الكريم - لفهم الإسلام في صورته الصحيحة عقيدة وشريعة، تاريخا وسيرا، خلقا وسلوكا، أحكام عبادات وقوانين معاش وتجارة، منهاجا فرديا وأنظمة بيت وأسرة ومجتمع... تفتح تلك الأبواب المغلقة - بكل أسف - على من لا يحسن اللغة العربية ولا يفقه التصوص في لغتها الأصلية.

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

ونحمد الله سبحانه على أن هذه المحاولة لترجمة (الكافي) الى الإنجليزية قد نجحت ونجرت ، وقد جربنا فيها شوطا لم يكن لنا ، لولا أن تداركنا رحمة من ربنا ، أن نبغى ، 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 بدا لنا أن فيها نقصا ولو بعض النقص فتتدارك ، وكم من صيغة وضعناها ثم وجدنا أن غيرها قد يكون هو الصحيح ، او الأصح ، او الأكمل فنستبدل 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 النص العربي والتأكد من صحة الثقل وسلامة التعبير.

وهذا هو (كتاب الحجّة) 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 الاخصائيين 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 أن لغة الترجمة لغة كاتب انجليزي المولد خبير 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 قمنا به ، ونحمد الله على إنجازه ، أنّنا نعدّ أنفسنا أن قد خطونا الخطوة الأولى ، ونحن واثقون بأنّها ستتعبها خطوات - منّا أو من غيرنا - تصحّح فيها الأخطاء ، ويتكامل فيها التعبير ، وتصدق الترجمة ، ويسلم الثقل 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 ، وحيث ستتنضمّ هذه الأجزاء بعضها مع البعض الآخر فتكوّن وحدات تمثّل كلّ وحدة ترجمة كاملة لجزء من أجزاء الكتاب. وقد أرفقنا بالترجمة الانجليزية ، النصّ العربي للكتاب بصورته الكاملة ، فوضعنا في أعلى كل صفحة قدرا يطابق الترجمة التي ادرجت في تلك الصفحة .

ولابد لنا من التأكيد على أن كتاب (الكافي) وإن آمنًا وآمن معنا، بقيمته العلمية و قداسته المذهبية ومركز مؤلفه العالي من الثقة والاعتماد كل من درس الكافي ومؤلفه ومركزه من التراث الإسلامي الرفيع - ونحن مؤمنون بهذا أعماق الإيمان - أقول: لابد لنا من التأكيد على أن (الكافي) لا تتساوى أحاديثه، وليست أسانيد رواياته ولا رواة 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 (١٠٣٧/١٦٢٨ - ١١١١/١٧٠٠) وهو من أبرز علماء الحديث ومن أخلصهم للكتاب ومؤلفه العظيم وأشدّهم إيمانًا واعتقادًا، ووثوقًا واعتمادًا، لتكشف للدارس هذه النقطة التي لم نرد أن نستعرضها إلا بإشارة مجملة تؤكد عليها دون الدخول في التفاصيل.

ولهذا السبب وغيره احتفظنا بأسانيد الأحاديث كاملة، كما جاءت في النص الأصلي، لم نحذف منها شيئًا، لا أصل السند ولا حلقة من حلقاته. فلا بد للكشف عن حال سند أي حديث من الرجوع إلى كتب الرجال التي تشرح حال الراوي وتبين مركزه الديني والخلقي وتقيمه فيما يروي ويحدث.

ونؤكد ثانياً على أن استخلاص آية 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 الإحتكام إلى قواعد وأسس وضعها العلماء المختصون، والتي لا يستغنى عنها في هذا المجال بأي حال.

اذن لابد للباحث من الرجوع إلى كتب العقيدة والكلام، أو الرجوع إلى كتب المفسر والشرعة، الكتب التي تعنى بالتأحية الاستدلالية وتقيم الحجّة على أي مبدأ عقدي أو رأي فقهي، إن أراد الباحث لبحوثه ودراساته أن تكون منهجية، وللنتائج التي ينتهي إليها أن تكون سليمة صحيحة موثوقة بها، ترضى ضميره العلمي وتلزم غيره وتضطره إلى الأخذ بها. وهذه نقطة أغفلها - بعدد أو بغير عمد - كثير من الباحثين، ننبه عليها هنا كي لا يتزلزل غيرهم إلى المنحدر الذي انزلقوا إليه ولا يقع في الأخطاء التي وقعوا فيها.

ولا اعتبارات شتى لم نشأ أن نثقل الكتاب بالهوامش والشرح، إلا ما وجدناه ضرورياً إلى حدّ نشدّ معه عن هذا المبدأ الذي اتخذناه حينما عزمنا على ترجمة الكتاب ونشره.

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

أ- التأكيد مرّة أخرى على النقاط التي عرضناها في الفقرة الثالثة من هذا التصدير، وأنّ ما قلناه هناك لا بدّ وأن يراعى بكلّ دقّة عند الرجوع الى أحاديث (كتاب الحجّة) وخاصّة حينما يراد استخلاص عقيدة الامامية.

ب- إنّ كثيراً من أحاديث (كتاب الحجّة) قد أسي فهمها، أو من الممكن أن يساء فهمها، أمّا على أساس الأخذ بمقاييس وأسس غير معترف بها عند الإمامية، أو لعدم الدقّة في استعمال المقاييس المعترف بها عندهم، أو الإندفاع وراء إحياءات مذهبية غير شيعية، بل ومخاصمة للشيعة عامة وللإمامية منهم خاصّة، وهذا في رأينا أهمّ هذه العوامل الثلاثة.

فلهذا كلّاه اضطررنا إلى أن نخرج على الأصل الذي اتّخذناه كمبدأ، وهو عدم إثقال الكتاب بالهوامش والشرّوح - كما تقدم - فعلّقنا وفسّرنا في موارد كثيرة بما يرفع كثيراً من نقاط الإبهام ويعين على تجنّب الأخطاء ونوكّد هنا ونصرّ على هذا التأكيد أنّه لا بدّ في فهم أحاديث (كتاب الحجّة) من الرجوع الى تلك الشرّوح والملاحظات التي يرجع بعضها إلى أحاديث خاصّة، 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 ألا أن يرجع إليها في نصّها الانجليزيّ، ولا يكتفي بمراجعة النّص العربي وحده.

راعينا الصّيغة الإسلامية والنّطق العربي للأعلام والأسماء التي وردت في الأحاديث، ولم نكتف في الترجمة بصيغها كما جاءت في المهددين. ف (موسى. عيسى. مريم. جبريل...) قد ضبطناها في الترجمة حسب النّطق الإسلاميّ، خاصة الأعلام التي جاءت في القرآن الكريم، ووضعنا صيغتها (البابلية) بين قوسين.

والذي دعانا الى هذا حرصنا، أشد الحرص، على الإحتفاظ بالطابع الإسلامي
الأصيل حتى في الأعلام والأسماء، والظهور بمظهر الأصالة، والإبتعاد - كل الإبتعاد -
عن التبعية والذيلية ولو كانت في النطق والتعبير.

—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 الاثنى عشر (عليهم السلام) ،
ولكل واحد من هؤلاء رقم يخصه حسب تسلسلهم.

ونستعين بهذا الجدول على تفسير التعابير المبهمة - 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 بنصه
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، أو الإمام 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 :

(٧) - أبو جعفر، ٤٣٨، ٤٣٩... الخ

فإن رقم (٧) الوارد قبل الاسم (أبو جعفر) يشير الى أن المروي عنه إنما هو الإمام أبو جعفر
محمد بن علي الباقر (عليهما 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) تلي كل اسم 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، فالله سبحانه هو الذي نستعين به ونتوكل عليه ونستهديه ونستمدّ منه أن يوفّقنا
لإكمال ما بدأنا، ويسدّدنا لإنجاز ما عزمنا، أنّه وليّ التوفيق، وهو سبحانه نعم المولى و
نعم النصير.

المؤسسة العالمية للخدمات الإسلامية
(لجنة التأليف والترجمة والنشر)
طهران — ايران

١٤٠١/٨/١٥

١٩٨١/٦/١٨

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

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

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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-Kāft* 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 *ahādīth*.

Some of them concern specific *ḥadīth*, while others concern points which occur repeatedly in many *ahādīth* 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 *ahādīth*. 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 this section: (7) – Abū Ja‘far: 438, 439, etc.

The number (7) preceding the name (Abū Ja‘far) indicates that the originator is Imām Abū Ja‘far Muḥammad ibn ‘Alī al-Bāqir (p.b.u.t.) who was assigned with this number in the table at the beginning of the section. The number following the name is the serial number of the *aḥādīth* in the book (or section) related to him, for example, the 438th and the 439th *ḥadīth* are related to him, etc.

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

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

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

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

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

15/8/1401

18/6/1981

Tehran – Iran

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

CAUTION

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

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

II — Wherever the author (al-Kulaynī) 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. Abu ‘l-Ḥasan ‘Alī ibn Ibrāhīm ibn Hāshim al-Qummi;
2. Muḥammad ibn ‘Abdullāh ibn Udhaynah;
3. Aḥmad ibn ‘Abdullāh ibn Umayyah;
4. ‘Alī ibn al-Ḥusayn as-Sa‘d Ābādī.

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

1. Abu ‘l-Ḥasan ‘Alī ibn Muḥammad ibn Ibrāhīm ibn Abān ar-Rāzi, who is renowned with ‘Allān al-Kulaynī;
2. Abu ‘l-Ḥusayn Muḥammad ibn Abi ‘Abdillāh Ja‘far ibn Muḥammad ibn ‘Awn al-Asadī al-Kūfi, resident of Ray;
3. Muḥammad ibn al-Ḥusayn ibn Farrūkh as-Ṣaffār al-Qummi;
4. Muḥammad ibn ‘Aqil al-Kulaynī.

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

* * * * *

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

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

Sl. No.	Designation	Agnomon (<i>Kunya</i>)	Name	Father's Name	Title (<i>Laqab</i>)	Date of Birth	Date of Death	Martyred by means of	Place of Burial
1.	The Last Prophet of Allâh	Abu'l-Qâsim	Muhammad	'Abdullâh	Rasûlu'l-Lâh, Nabîyu'l-Lâh, an-Nabî.	17 th Rabi' i, in the Year of the Elephant. (25.8.570 AD).	28 th Şafar, 11 AH (25.5.632 AD)	Natural	Holy Medina, al-Munawwarah, Saudi Arabia.
2.	- - -	Umm Abihâ	Fâṭimah	Muhammad	az-Zahra', as-Siddiqah, al-Batûl, Sayyidatu'n-Nisâ'.	20 th Jumâdâ II, in the fifth Year after the declaration of the Prophethood. (2.1.615 AD)	3 rd Jumâdâ II, 11 AH (26.8.632 AD)	Injured	
3.	1st Imâm	Abu'l-Hasan, Abu'l-Hasanayn	'Alî	Abû Tâlib	Amîr al-mu'minîn, al-Waqî, al-Murtadâ, (Haydar)	13 th Rajab, 10 Years before the declaration of the Prophethood. (25.5.600 AD)	21 st Ramaḡân, 40 AH (28.1.661 AD)	Sword - while he was engaged in prayers.	Holy az-Najaf, al-Ashraf, Iraq.
4.	2nd Imâm	Abû Muhammad	al-Hasan	'Alî	al-Muḡabbâ, as-Sibt (al-Akbar)	15 th Ramaḡân, 3 AH (1.3.625 AD)	7 th Şafar, 50 AH (6.3.670 AD)	Poison	Holy Medina, Saudi Arabia.
5.	3rd Imâm	Abû 'Abdillâh.	al-Ḥusayn	'Alî	Sayyidu'ah-Shuhadâ', as-Sibt (al-Aghbar)	3 rd Sha'ban, 4 AH (8.1.626 AD)	10 th Muharram, 61 AH (10.10.680 AD)	Sword - in the Battle of 'Ashûrâ.	Holy Karbalâ' (at-Taff), Iraq.
6.	4th Imâm	Abû Muhammad	'Alî	al-Ḥusayn	Zaynu'l-'Âbidîn, Sayyidu's-Sajjîdîn, as-Sajjâd.	5 th Sha'ban, 36 AH (6.1.659 AD)	25 th Muharram, 94/95 AH (31.10.712/20.10.713 AD)	Poison	Holy Medina, Saudi Arabia.

7.	5th Imām	Abū Ja'far	Muhammad	'Alī	al-Baqir	3rd Šafar, 57 AH (16.12.676 AD)	7th Dhī'l-Hijjah, 114 AH (28.1.733 AD)	Poison	Holy Medina, Saudi Arabia.
8.	6th Imām	Abū 'Abdillāh, Abū Mūsā	Ja'far	Muhammad	as-Sādiq	17th Rabi' I, 83 AH (20.4.702 AD)	25th Shawwāl, 148 AH (14.12.765 AD)	"	"
9.	7th Imām	Abū'l-Hasan (<i>al-Awwal</i>) = The First), Abū Ibrahim	Mūsā	Ja'far	al-Kāzim, al-'Abd as-Sābiḥ, al-'Alim	7th Šafar, 129 AH (28.10.746 AD)	25th Rajab, 183 AH (1.9.799 AD)	"	Holy al-Kāzimīyyah, Iraq.
10.	8th Imām	Abū'l-Hasan (<i>ar-Riḥānī</i>) = The Second)	'Alī	Mūsā	as-Riḍā	11th Dhī'l-Qi'dah, 148 AH - (29.12.765 AD)	17th Šafar, 203 AH (24.8.818 AD)	"	Holy Maṣā'had (Tūs - Khurāsān), Iran.
11.	9th Imām	Abū Ja'far (<i>ar-Riḥānī</i>) = The Second)	Muhammad	'Alī	as-Taqī, al-Jawād	10th Rajab, 195 AH (8.4.811 AD)	30th Dhī'l-Qi'dah, 220 AH (25.11.835 AD)	"	Holy al-Kāzimīyyah, Iraq.
12.	10th Imām	Abū'l-Hasan (<i>ar-Riḥānī</i>) = The Third)	'Alī	Muhammad	as-Naqī, al-Ḥādī	2nd Rajab, 212 AH (27.9.827 AD)	3rd Rajab, 254 AH (28.6.868 AD)	"	Holy Sāmarrā' (Surra-man-rā'ī), Iraq.
13.	11th Imām	Abū Muhammad	al-Hasan	'Alī	al-'Aḥkafī	8th Rabi' II, 232 AH (3.12.846 AD)	8th Rabi' I, 260 AH (1.1.874 AD)	"	"
14.	12th Imām	Abū'l-Qāsim	Muhammad	al-Hasan	al-Mahdi, al-Qi'im, al-Hujjah, al-Gha'ib, Ṣāḥibu'z-Zamān, Ṣāḥibu'l-Amr.	15th Sha'bān, 255 AH (29.7.869 AD)	Still alive but in occultation.	- - -	- - -

LIST OF

Technical terms and special signs used in the Traditions

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

روى - (*rawā*) i.e. narrated to us.

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

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.)
عليها السلام

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

UṢŪL AL-KĀFĪ



**The Book of
DIVINE PROOF**

﴿ باب ﴾

﴿ نادر جامع في فضل الامام وصفاته ﴾

١/٥٢٣ - أبو محمد القاسم بن العلاء - رحمه الله - رفعه ، عن عبد العزيز بن مسلم قال: كنّا مع الرضا عليه السلام بمرور فاجتمعنا في الجامع يوم الجمعة في بدء مقدمنا فأداروا أمر الإمام فذكروا كثرة اختلاف الناس فيها ، فدخلت على سيدي عليه السلام فأعلمته خوض

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CHAPTER 15

CONCERNING EXTRAORDINARY (AHĀDĪTH) AND
THOSE WHICH BRING TOGETHER THE EMINENCE
OF THE IMĀM AND HIS QUALITIES

523-1. Abū Muḥammad al-Qāsim ibn al-‘Alā’ – may Allāh be merciful to him (*rafa’ahu*) – that ‘Abd al-‘Aziz ibn Muslim said:

“We had been with ar-Riḍā (p.b.u.h.) at Marw.¹ We gathered at the Friday mosque on Friday, when we had just arrived (in Marw), and they discussed the matter of the Imāmate, and they discussed the many differences among people in this matter. Then I came into the presence of my master (p.b.u.h.). I informed him about the various

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1. This is Marw Shāhijān (Persian: Shāhigān), the capital of Khurāsān. The town of Tūs (and the present-day Mashhad), were in that part of Khurāsān which was under the direct control of Marw. It is now in the Turkmen Soviet Socialist Republic, and is presently called Mary. It should not be confused with Marw ar-Rudh which is in present-day Afghanistan.

الناس فيه ، فتبسم ﷺ ثم قال : يا عبد العزيز جهل القوم و خدعوا عن آرائهم ، إن الله عز وجل لم يقبض نبيه ﷺ حتى أكمل له الدين وأنزل عليه القرآن فيه تبيان كل شيء ، بين فيه الحلال والحرام ، والحدود والأحكام ، وجميع ما يحتاج إليه الناس كمالاً ، فقال عز وجل : « ما فرطنا في الكتاب من شيء »^{٤٧} ، وأنزل في حجة الوداع وهي آخر عمره ﷺ : « اليوم أكملت لكم دينكم وأتممت عليكم نعمتي ورضيت لكم الإسلام ديناً »^{٤٨} ، وأمر الإمامة من تمام الدين ، ولم يمض ﷺ حتى بين لأمته معالم دينهم وأوضح لهم سبيلهم وتركمهم على قصد سبيل الحق ،

٤٨- المائدة ، ٣/٥

٤٧- الانعام ، ٣٨/٦

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things the people had said respecting him. He (p.b.u.h.) smiled, then said: 'O 'Abd al-'Aziz! The people do not know, and have been deceived in their opinions. Verily, Allāh, to Whom belong Might and Majesty, did not take away (the life of) His Prophet (p.b.u.h.a.h.p.) until he had perfected the religion for Him, and had sent down on him the Qur'ān in which is the clarification of all things. He completely clarified in it what is lawful and what is unlawful, the restrictions (*ḥudūd*) and the commands, and all that people need. He to Whom belong Might and Majesty said: *We have neglected nothing in the Book.* (al-An'ām, 6:38). And He sent down in the Farewell Pilgrimage, which was at the end of his (p.b.u.h.a.h.p.) life: *Today I have perfected your religion for you, and I have completed My blessing upon you, and I have approved Islam for your religion* (al-Mā'idah, 5:3).

“And the matter of the Imāmate is one of the things by which the religion is completed. He (p.b.u.h.a.h.p.) did not pass away until he had clarified the guiding principles of their religion to his community and made plain their path for them, and he left them pointing in the direction of the path of the truth. And he established 'Alī (p.b.u.h.) for them as a sign and as Imām. He (Allāh) has not left for them anything which the community needs without clarifying it. Hence, whoever

وأقام لهم علياً عليه السلام علماً وإماماً وما ترك [لهم] شيئاً يحتاج إليه الأمة إلا بينه، فمن زعم أن الله عز وجل لم يكمل دينه فقد رد كتاب الله، ومن رد كتاب الله فهو كافر به. هل يعرفون قدر الإمامة ومحلها من الأمة فيجوز فيها اختيارهم، إن الإمامة أجل قدراً وأعظم شأنًا وأعلى مكاناً وأمنع جانباً وأبعد غوراً من أن يبلغها الناس بعقولهم، أو ينالوها بآرائهم، أو يقيموا إماماً باختيارهم، إن الإمامة خص الله عز وجل بها إبراهيم الخليل عليه السلام بعد النبوة والخلافة مرتبة ثالثة، وفضيلة شرفه بها وأشاد بها ذكره، فقال: «إني جاعلك للناس إماماً»، فقال الخليل عليه السلام سروراً بها: «ومن ذريتي»، قال الله تبارك وتعالى: «لا ينال عهدي الظالمين»^{٤٩}. فأبطلت هذه الآية إمامة كل ظالم إلى يوم القيامة وصارت في الصفوة، ثم أكرمه

٤٩- البقرة، ١٢٤/٢

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imagines that Allāh to Whom belong Might and Majesty, has not perfected His religion has surely rejected the Book of Allāh, and whoever has rejected the Book of Allāh, is an unbeliever in it.

“‘Do they know the value of the Imāmate and its position in the community that their selection could be allowable in this matter? Verily, the Imāmate is too sublime among values, too great among ranks, too high among stations, too impenetrable on all sides, too profound among the depths, for people to reach it with their intellects, or to grasp it with their opinions, or to establish an Imām by their choice. Verily, the Imāmate is that in which Allāh, to Whom belong Might and Majesty, has distinguished Ibrāhim, the Intimate Friend (*al-Khalīl*), after Prophethood and Intimacy, as a third degree, and an eminence with which He honoured him and by which He raised his renown, and He said: “Behold! I make you an Imām for the people.” Then the Intimate Friend (p.b.u.h.) said out of delight in this: “And of my seed.” Allāh, the Blessed, the Sublime, said: “My covenant shall not reach the evil-doers” (*al-Baqarah*, 2:124). Thus, this verse

الله تعالى بأن جعلها في ذريته أهل الصفوة والطهارة فقال : « ووهبنا له إسحاق و يعقوب نافلة وكلاً جعلنا صالحين » وجعلناهم أئمة يهدون بأمرنا وأوحينا إليهم فعل الخيرات وإقام الصلاة وإيتاء الزكاة وكانوا لنا عابدين ٥٠ .

فلم تزل في ذريته يرثها بعض عن بعض قرناً قرناً حتى ورثها الله تعالى النبي ﷺ ، فقال جل وتعالى : « إن أولى الناس بإبراهيم للذين اتبعوه وهذا النبي والذين آمنوا والله ولي المؤمنين ٥١ » فكانت له خاصة فقلدها ﷺ علياً عليه السلام بأمر الله تعالى على رسم ما فرض الله ، فصارت في ذريته الأصفياء الذين آتاهم الله العلم والإيمان ، بقوله تعالى : « وقال الذين أوتوا العلم والإيمان لقد لبثتم في كتاب

٥٠ - الانبياء ، ٧٢/٢١ - ٧٣

٥١ - آل عمران ، ٦٨/٣

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has abolished the leadership (*imāmah*) of all evil-doers till the Day of Resurrection, and it has become for the select ones. Then Allāh, the Sublime, bestowed honours on him, by establishing it in his seed, the ones who are selected and purified (by Allāh). And He said: *And We gave him Ishāq and Ya'qūb in superabundance, and everyone made We righteous and appointed them to be Imams guiding by Our commands, and We revealed to them the doing of good deeds, and to perform the prayer, and to pay zakāt, and Us they served* (al-Anbiyā', 21: 72 – 73).

“ ‘So it (the Imāmate) did not leave his seed; one of them inheriting it from another, generation after generation, till Allāh, the Sublime, caused the Prophet (p.b.u.h.a.h.p.) to inherit it. And He, the Majestic, the Sublime, said: *Surely the people standing closest to Ibrāhīm are those who followed him, and this Prophet, and those who believe; and Allāh is the Master of the believers* (Āl ‘Imrān, 3: 68). So it (the Imāmate) belonged to him particularly, and hence he (p.b.u.h.a.h.p.) invested ‘Ali (p.b.u.h.) with it by the command of Allāh, the Sublime, in the way in which Allāh had made obligatory. So it came to be in his (‘Ali’s) selected seed, those to whom Allāh has given knowledge and faith, as in the words of He Who is the Sublime: *But those who have given*

الله إلى يوم البعث^{٥٢}، فهي في ولد علي عليه السلام خاصة إلى يوم القيامة؛ إذ لا نبي بعد محمد صلى الله عليه وآله فمن أين يختار هؤلاء الجهال.

إن الإمامة هي منزلة الأنبياء، وإرث الأوصياء، إن الإمامة خلافة الله وخلافة الرسول صلى الله عليه وآله ومقام أمير المؤمنين عليه السلام وميراث الحسن والحسين عليهما السلام إن الإمامة زمام الدين، ونظام المسلمين، وصلاح الدنيا وعز المؤمنين، إن الإمامة أسس الإسلام النامي، وفرعه السامي، بالإمام تمام الصلاة والزكاة والصيام والحج والجهاد، وتوفير النفي، والصدقات، وإمضاء الحدود والأحكام، ومنع الثغور والأطراف.

الإمام يحل حلال الله، ويحرم حرام الله، ويقيم حدود الله، وينبئ عن دين الله،

٥٢- الروم، ٥٦/٣٠

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knowledge and faith shall say, "You have remained in Allāh's Book till the Day of Uprising" (ar-Rūm, 30:56). Thus it will be within the sons of 'Alī (p.b.u.h.), especially, till the Day of Resurrection, since there is no prophet after Muḥammad (p.b.u.h.a.h.p.). So from where have these ignorant people got (the right) to select?

"Verily, the Imāmate is the position of the Prophets, and the heritage of the successors. Indeed, the Imāmate is the vicegerency (*khilāfah*) of Allāh and the vicegerency of the Messenger (p.b.u.h.a.h.p.), and the station of Amīr al-mu'minin (p.b.u.h.) and the inheritance of al-Ḥasan and al-Ḥusayn (p.b.u.t.).

"Truly, the Imāmate is the reins of the religion, the state of order of the Muslims, the rectitude of the world, and the might of the believers. Verily, the Imāmate is Islam's growing root, and its lofty branch. Through the Imām the prayer, *zakāt*, fasting, *hajj* and *jihād* (exerting oneself, striving in the way of Allāh, whether by means of one's property, one's life, one's knowledge, or by any other means) are perfected, the general wealth (of the Muslims, *fay'*) and charity (*ṣadaqāt*) are increased, the restrictions and the commands are put into practice, and the frontier-posts and borders are protected.

"The Imām allows what Allāh allows, and prohibits what Allāh

ويدعو إلى سبيل ربه بالحكمة ، والموعظة الحسنة ، والحجة البالغة ، الإمام كالشمس الطالعة المجللة بنورها للعالم وهي في الأفق بحيث لا تنالها الأيدي والأبصار .

الإمام البدر المنير ، والسراج الزاهر ، والنور الساطع ، والنجم الهادي في غياهب الدجى وأجواز البلدان والقفار ، ولجج البحار ، الإمام الماء العذب على الظماء والدال على الهدى ، والمنجي من الردى ، الإمام النار على اليفاع ، الحار لمن اصطلى به والدليل في المهالك ، من فارقه فهالك ، الإمام السحاب الماطر ، والغيث الهائل و الشمس المضيئة ، والسماء الظليلة ، والأرض البسيطة ، والعين الغزيرة ، والغدير والروضة .

الإمام الأنيس الرفيق ، والوالد الشفيق ، والأخ الشقيق ، والأم البرية بالولد الصغير ، ومفرج العباد في الداهية النآد الإمام أمين الله في خلقه ، وحجته على عباده

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prohibits; he establishes the restrictions of Allāh; he defends the religion of Allāh; and he calls to the way of his Lord with wisdom and good admonition and with the Proof which reaches.

“The Imām is like the risen sun which covers the world with its light and which is in a place where no hand or eye can reach it. The Imām is the radiant moon, the shining lamp, the brilliant light, and the star that guides in the heavy darkness, and in the middle of inhabited lands, deserted regions and the high seas. The Imām is sweet water for the thirst, the pointer towards true guidance, and the deliverer from destruction. The Imām is the fire on the heights (which guides those far away), and which warms those who seek the heat, and an indicator in dangers. He who moves away from him will perish.

“The Imām is the rain-bearing cloud, the rainfall that covers everywhere, the shining sun, the covering that shades, the prairie, the overflowing spring, the pool and the meadow. The Imām is the gentle, close friend, the sympathetic father, the blood-brother, the mother who is tender to her small child, a place of refuge for mankind from perilous disaster. The Imām is Allāh’s custodian over His creation, His Proof

وخليفته في بلاده ، والداعي إلى الله ، والذاب عن حرم الله .
 الإمام المطهر من الذنوب والمبرأ عن العيوب ، المخصوص بالعلم ، الموسوم
 بالحلم ، نظام الدين ، وعز المسلمين وغيظ المنافقين ، وبوار الكافرين .
 الإمام واحد دهره ، لا يدانيه أحد ، ولا يعادله عالم ، ولا يوجد منه بدل
 ولا له مثل ولا نظير ، مخصص بالفضل كله من غير طلب منه له ولا اكتساب ، بل
 اختصاص من المفضل الوهاب .
 فمن ذا الذي يبلغ معرفة الإمام ، أو يمكنه اختياره ، هيهات هيهات ، ضلّت
 العقول ، وتاهت الحلوم ، وحارت الألباب ، وخسئت العيون وتصاغرت العظام ،
 وتحيرت الحكماء ، وتقاصرت الحلما ، وحسرت الخطباء ، وجهلت الألباء ، وكألت
 الشعراء ، وعجزت الأدبا ، وعيت البلغاء ، عن وصف شأن من شأنه ، أو فضيلة من

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for His slaves, His vicegerent in His lands, a caller towards Allāh and the defender of Allāh's precincts. The Imām is the one who is purified from sins, free from all shortcomings, characterized by knowledge, distinguished by forbearance, the state of order of the religion, the might of the Muslims, the one who enrages the hypocrites, and the doom of unbelievers. The Imām is unique of his time, no-one can approach his rank, no man of knowledge is comparable to him, there is no-one who can take his place, nor is there anyone similar to him or the same as him. He is characterized by every (kind of) eminence, without his seeking it or acquiring it, rather it is a characteristic from the Bestower of eminence, the All-giving. So who is there who can arrive at knowledge of the Imām, or have the ability to select him? How far from the truth is it! Intellects have lost (themselves), imaginations have gone astray, minds have become perplexed, eyes have turned away, the great have been made small, the wise have confounded themselves, those who reflect forever fall short, orators falter, the intelligent become ignorant, poets become expressionless, prosodists incapable and the eloquent stammer, in describing one of his aspects, or

فضائله ، وأقرّت بالعجز والتقصير ، وكيف يوصف بكله، أو ينعت بكنهه، أو يفهم شيء من أمره، أو يوجد من يقوم مقامه ويغني غناه ، لا كيف وأنّى؟ وهو بحيث النجم من يد المتناولين ، و وصف الواصفين ، فأين الاختيار من هذا؟ وأين العقول عن هذا؟ وأين يوجد مثل هذا ؟ !

أتظنّون أنّ ذلك يوجد في غير آل الرسول محمد ﷺ كذبتهم والله أنفسهم ، ومنّتهم الأباطيل فارتقوا مرتقاصعباً دحضاً ، نزل عنه إلى الحضيض أقدامهم ، راموا إقامة الإمام بعقول حائرة باثرة ناقصة ، وآراء مضلّة ، فلم يزدادوا منه إلا بعداً ، [قاتلهم الله أنّى يؤفكون^{٥٣}] ولقد راموا صعباً ، وقالوا إفكاً ، وضلّوا ضلالاً بعيداً ، ووقعوا في الحيرة ، إذ تركوا الإمام عن بصيرة ، هوزين لهم الشيطان أعمالهم

٥٣- التوبة ، ٣٠/٩

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one of his eminences. All of them have confessed their incapacity and inadequacy. How can his totality be described, and how can his inner essence be characterized? How can anything concerning him be understood? Who can be found to take his place and to give what he can give? No! How and where? Since he is in the position of the star for the hand/s of those that grasp, and to the description of those who describe. What is the place of choice in this affair? What is the place of the intellects in this affair?

“Where can someone like this be found? Do you imagine that this can be found anywhere else but in the progeny of the Messenger, Muḥammad (p.b.u.h.a.h.p.). By Allāh, they have lied to themselves, they have promised to themselves the impossible, they have climbed up to a difficult and dangerous height, (and) their feet will slip and fall to the bottom. They want to appoint an Imām with (their) confused, unproductive and defective minds, and (their) misguided opinions. Nothing accrued to them but remoteness from him. *Allāh assail them! How they are perverted!* (at-Tawbah, 9:30). Surely, they are looking for a difficulty. They have uttered an untruth, and have gone

فصدّهم عن السبيل وكانوا مستبصرين^{٥٤}

رغبوا عن اختيار الله واختيار رسول الله ﷺ وأهل بيته إلى اختيارهم والقرآن يناديهم : « وربك يخلق ما يشاء ويختار ما كان لهم الخيرة سبحان الله وتعالى عما يشركون^{٥٥} » وقال عز وجل : « وما كان لمؤمن ولا مؤمنة إذا قضى الله ورسوله أمراً أن يكون لهم الخيرة من أمرهم^{٥٦} » الآية وقال : « ما لكم كيف تحكمون^{٥٧} » أم لكم كتاب فيه تدرسون^{٥٨} إن لكم فيه لما تخيرون^{٥٩} أم لكم أيمان علينا بالغة إلى يوم القيامة إن لكم لما تحكمون^{٦٠} سلمهم أيهم بذلك زعيم أم لهم شركا فليأتوا بشركائهم إن كانوا صادقين^{٦١} »

٥٥- القصص ، ٢٨ / ٦٨

٥٤- العنكبوت ، ٢٩ / ٣٨

٥٧- القلم ، ٦٨ / ٣٦-٤١

٥٦- الاحزاب ، ٣٣ / ٣٦

astray into far error; they have put themselves into confusion, because they have knowingly abandoned the Imām. And Shayṭān decked out fair to them their works, and barred them from the way, though they saw clearly (al-'Ankabūt, 29:38).

“ ‘They have turned their backs on the choice of Allāh, the choice of the Messenger of Allāh (p.b.u.h.a.h.p.) and his Ahlu 'l-bayt, (and turned) to their own choice. And the Qur'ān has called them: *Thy Lord creates whatsoever He will and He chooses; they have not the choice. Glory be to Allāh! High be He above that they associate* (al-Qaṣaṣ, 28:68). And He to Whom belong Might and Majesty has said: *It is not for any believer, man or woman, when Allāh and His Messenger have decreed a matter, to have the choice in the affair* (al-Aḥzāb, 33:36). And He has said: *What ails you then, how you judge? Or have you a Book wherein you study? Surely therein you shall have whatever you choose! Or have you oaths from Us, reaching to the Day of Resurrection? Surely you shall have whatever you judge! Ask them, which of them will guarantee that! Or do they have associates? Then let them bring their associates, if they speak truly* (al-Qalam,

وقال عز وجل: «أفلا يتدبرون القرآن أم على قلوب أقفالها»^{٥٨}، أم «طبع الله على قلوبهم فهم لا يفقهون»^{٥٩}، أم «قالوا سمعنا وهم لا يسمعون إن شر الدواب عند الله الصم البكم الذين لا يهتدون»^{٦٠}، أم «قالوا سمعنا وعصينا»^{٦١}، بل هو فضل الله يؤتيه من يشاء والله ذو الفضل العظيم،^{٦٢} فكيف لهم باختيار الإمام؟! والإمام عالم لا يجهل، وراع لا ينكل، معتنق القدس والطهارة، والنسك والزهادة، والعلم والعبادة، مخصوص بدعوة الرسول ﷺ

٥٨- محمد، ٢٤/٤٧ - ٥٩- في القرآن الكريم، التوبة،

٨٧/٩: (فطبع على قلوبهم ٠٠٠) والمنافقون، ٣٦٣: (وطبع ٠٠٠)

٦٠- الانفال، ٢٣-٢١/٨ - ٦١- البقرة، ٩٣/٢

٦٢- الحديد، ٢١/٥٧، الجمعة، ٤/٦٢

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68:36 - 41). And He to Whom belong Might and Majesty has said: *What, do they not ponder the Qur'ān? Or is it that there are locks upon their hearts?* (Muḥammad, 47:24), or has Allāh set a seal upon their hearts, so they understand not (see at-Tawbah, 9:87, al-Munāfiqūn, 63:3 . A seal has been set upon their hearts, . . .), or they say: "We hear," and they hear not. Surely the worst of beasts in Allāh's sight are those that are deaf and dumb and do not understand. If Allāh had known of any good in them He would have made them hear, and if He had made them hear, they would have turned away, swerving aside (al-Anfāl, 8:21-23), or they said, *We have heard and we disobey* (al-Baqarah, 2:93). But that is the bounty of Allāh; He gives it to whom He will, and Allāh is of bounty abounding (al-Ḥadīd, 57:21; al-Jumu'ah, 62:4). How can they have (the right) to choose of an Imām? Since the Imām is a man of knowledge, he is not ignorant (of anything), a shepherd who does not shirk (his duty), a mine of sanctity and purity, of piety and renunciation, of knowledge and worship. He is the one specifically mentioned in the supplication of the Messenger

ونسئل المطهرة البتول ، لامغمز فيه في نسب ، ولا يدانيه ذو حسب ، في البيت من قریش
والذود من هاشم ، والعتر من الرسول ﷺ والرّضامن الله عز وجل ، شرف الأشراف ،
والفرع من عبد مناف بنامي العلم ، كامل الحلم ، مضطلع بالإمامة ، عالم بالسياسة ، مفروض
الطاعة ، قائم بأمر الله عز وجل ، ناصح لعباد الله ، حافظ لدين الله .
إن الأنبياء والأئمة صلوات الله عليهم يوفّقهم الله ويؤتّيهم من مخزون علمه و
حكمه ما لا يؤتّيه غيرهم ، فيكون علمهم فوق علم أهل الزمان في قوله تعالى : « أفمن
يهدي إلى الحق أحق أن يتبع أمّن لا يهدي إلا أن يهدى فما لكم كيف تحكمون » ٦٣ ،

٦٣ - يونس ، ١٠ / ٣٥

(p.b.u.h.a.h.p.), and he is of the seed of the purified one, the chaste (al-Batûl, Fâtimah – p.b.u.h.). Aspersion cannot be cast on him in relation to his parentage, no-one can approach him in honourability (or nobility: *ḥasab*). He is in the noble house of the Quraysh, at the summit of (Banû) Hāshim, of the offspring of the Messenger (p.b.u.h. a.h.p.) and the one accepted by Allāh, to Whom belong Might and Majesty. He is the nobility of the noblest men, and the true branch of ‘Abd Manāf (the father of Hāshim and Umayyah); the one whose knowledge forever grows and whose patience is perfect, who is completely acquainted with the Imāmate, entirely knowledgeable in statesmanship. Obedience to him is obligatory, the one who establishes the affair of Allāh, to Whom belong Might and Majesty. He is the sincere adviser to the slaves of Allāh, the protector of the religion of Allāh.

“Truly, Allāh accomodates the prophets and the Imāms, may Allāh bless them, (to the right path). He gives them of His stored knowledge and wisdom, which He does not give to anyone else. Thus their knowledge is far above the knowledge of the people of their time, as He, the Sublime, says: *He who guides to the truth, is he worthier to be followed, or he who guides not unless he is guided? What then ails you, how you judge?* (Yūnus, 10:35), and as He, the Blessed, the

و قوله تبارك وتعالى : « ومن يؤت الحكمة فقد أوتي خيراً كثيراً »^{٦٤} ، وقوله في طالوت : « إن الله اصطفاه عليكم وزاده بسطة في العلم و الجسم والله يؤتي ملكه من يشاء والله واسع عليم »^{٦٥} ، وقال لنبيه ﷺ : « أنزل عليك الكتاب والحكمة وعلمك ما لم تكن تعلم وكان فضل الله عليك عظيماً »^{٦٦} ، وقال في الأئمة من أهل بيت نبيه وعترته وذريته صلوات الله عليهم : « أم يحسدون الناس على ما آتاهم الله من فضله فقد آتينا آل إبراهيم الكتاب والحكمة وآتيناهم ملكاً عظيماً ، فمنهم من آمن به ومنهم من صد عنه وكفى بجهنم سعيراً »^{٦٧} .
 وإن العبد إذا اختاره الله عز وجل لأموور عباده ، شرح صدره لذلك ، وأودع

٦٥- البقرة ، ٢٤٧/٢

٦٤- البقرة ، ٢٦٩/٢

٦٧- النساء ، ٥٤/٤ - ٥٥

٦٦- النساء ، ١١٣/٤

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Sublime, says: *and whoso is given the wisdom, has been given much good* (al-Baqarah, 2:269). Also what he says about Tālūt (Saul): *Verily, Allāh has chosen him over you, and has increased him broadly in knowledge and body. Allāh gives the kingship to whom He will. And Allāh is All-embracing, All-knowing* (al-Baqarah, 2:247). And He said to His Prophet (p.b.u.h.a.h.p.): *Allāh has sent down on thee the Book and the Wisdom, and He has taught thee that thou knowest not: Allāh's bounty to thee is very great* (an-Nisā', 4:113). And He says about the Imāms from the Ahlu 'l-bayt of His Prophet, his progeny and his seed, may Allāh bless them: *Or are they jealous of the people for the bounty that Allāh has given them? Yet We gave the progeny of Ibrāhīm the Book and the Wisdom, and We gave them a mighty kingdom. And some of them* (i.e., those that were jealous) *there are that believe, and some of them that bar from it; Gehenna suffices for a Blaze!* (an-Nisā', 4:54 – 55).

“ ‘Verily, when Allāh, to Whom belong Might and Majesty, selects a slave for the affairs of His slaves, He expands his breast for it; He en-

قلبه ينابيع الحكمة ، وألهمه العلم إلهاً ، فلم يعي بعده بجواب ، ولا يحير فيه عن الصواب ، فهو معصوم مؤيدٌ ، موفقٌ مسددٌ ، قد أمن من الخطايا والزلل والعتار ، يخضه الله بذلك ليكون حجته على عباده ، وشاهده على خلقه ، وذلك فضل الله يؤتيه من يشاء والله ذو الفضل العظيم^{٦٨} .

فهل يقدر على مثل هذا فيختارونه أو يكون مختارهم بهذه الصفة فيقدّمونه ، تعدوا - وبیت الله - الحق ونبذوا كتاب الله وراء ظهورهم كأنهم لا يعلمون ، وفي كتاب الله الهدى والشفاء ، فنبذوه واتبعوا أهواءهم ، فذمهم الله ومقتنهم وأتسهم فقال جل وتعالى : «ومن أضل ممن اتبع هواه بغير هدى من الله إن الله لا يهدي القوم الظالمين^{٦٩} » وقال :

٦٩- القصص ، ٢٨/٥٠

٦٨- الحديد ، ٥٧/٢١ ، الجمعة ، ٦٢/٤

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trusts to his heart the fountains of wisdom, and profoundly inspires him with knowledge. So, after this, he does not stammer in answers, and he does not deviate from the truth in them. Thus, he is infallible (*ma'sūm*), supported (by Allāh); he is accommodated (to the right path, his steps being) firmly guided; he will be safe from errors, slips and stumblings. Allāh distinguishes him by this, because he is His Proof over his slaves, and His witness over His creatures – *that is the bounty of Allāh, He gives it to whom He will, and Allāh is of bounty abounding* (al-Ḥadīd, 57:21; al-Jumu'ah, 62:4).

“So, do they have the power to do the like of this, so that they can choose him? Or can the one that they choose have this attribution so that they may prefer him? By the House of Allāh, they have transgressed against the truth, they have rejected the Book of Allāh behind their backs as though they did not know, and in the Book of Allāh there is guidance and cure. So they have rejected it, and they have followed their own desires. Therefore, Allāh has found fault with them, detested them and caste them down, as He, to Whom belong Majesty and Sublimeness, has said: *And who is further astray than he who follows his own caprice without guidance from Allāh? Surely Allāh guides not the people of the evil-doers* (al-Qaṣaṣ, 28:50). And He has

«فتعساً لهم وأضلُّ أعمالهم»^{٧٠} وقال : «كبر مقتاً عند الله وعند الذين آمنوا كذلك يطبع الله على كل قلب متكبر جبار»^{٧١} ، وصلى الله على النبي ﷺ وآله وسلم تسليماً كثيراً .

٢/٥٢٤ - محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن الحسن بن محبوب ، عن إسحاق بن غالب ، عن أبي عبد الله عليه السلام في خطبة له يذكر فيها حال الأئمة عليهم السلام وصفاتهم : أن الله عز وجل أوضح بأئمة الهدى من أهل بيت نبيتنا عن دينه ، وأبلغ بهم عن سبيل منهاجه ، وفتح بهم عن باطن ينابيع علمه ، فمن عرف من أئمة محمد ﷺ واجب حق إمامه ، وجد طعم حلاوة إيمانه ، وعلم فضل طلاوة إسلامه ، لأن الله

٧٠ - محمد ، ٨/٤٧ .

٧١ - المؤمن (غافر) ٣٥/٤٠

said: *Ill chance shall befall them; He will send their works astray* (Muhammad, 47:8). And He has said: . . . *Verily, hateful is that in the sight of Allāh and the believers; so Allāh sets a seal on every heart proud, arrogant* (al-Mu'min, 40:35). And may Allāh bless the Prophet, Muhammad and his progeny, and bestow peace upon them with much bestowing.' ”

524 – 2. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad ibn ‘Īsā (–) al-Ḥasan ibn Maḥbūb (–) Ishāq ibn Ghālīb that Abū ‘Abdillāh (p.b.u.h.), while describing the situation of the Imāms (p.b.u.t.) and their attributes during one of his sermons said:

“Verily, Allāh to Whom belong Might and Majesty, has unveiled His religion through the Imāms of right guidance of the *Ahlu ‘l-bayt* of our Prophet (p.b.u.h.a.h.p.), and has made clear through them the direction of His path. He has opened through them the innermost part of the springs of His knowledge. Thus, whoever among the community of Muḥammad (p.b.u.h.a.h.p.) has recognized the rights of his Imām which are obligatory has found the taste of the sweetness of his faith and has known the superiority of the goodness of his Islam, since Allāh, the Blessed, the Sublime, has set up the Imām as a sign for His

تبارك وتعالى نصب الإمام علماً لخلقه ، وجعله حجة على أهل مواده وعالمه ، وألبسه الله تاج الوقار ، وغشاه من نور الجبار ، يمد بسبب إلى السماء ، لا ينقطع عنه مواده ، ولا ينال ما عند الله إلا بجهة أسبابه ، ولا يقبل الله أعمال العباد إلا بمعرفته ، فهو عالم بما يرد عليه من ملتبسات الدجى ، ومعميات السنن ، ومشبهات الفتن ، فلم يزل الله تبارك وتعالى يختارهم لخلقه من ولد الحسين عليه السلام من عقب كل إمام ، يصطفيهم لذلك ويجتبيهم ، ويرضى بهم لخلقه ويرتضيهم ، كل ما مضى منهم إمام نصب لخلق من عقبه إماماً ، علماً بيناً ، وهادياً نيراً ، وإماماً قَيِّماً ، وحجة عالماً ، أئمة من الله ، يهدون بالحق وبه يعدلون ، ^{٧٢} حجج الله ودعائه ورعائه على خلقه ، يدين بهديهم

٧٢- الاعراف ، ١٥٩/٧ ، ١٨١

creatures and has made him a Proof for those who receive his provisions and those of his time. Allāh has crowned him with dignity and has enveloped him with the Light of His Might. He makes a rope to stretch up to heaven, whose provisions are not cut off from him. Nothing can be obtained from what is with Allāh except by means of him, nor does Allāh accept the good deeds of His creatures except through their recognition of him. Thus, he knows (with certainty) what reaches him of the ambiguities of darkness, the obscurities of the paths and the complications of disturbances. Allāh, the Blessed, the Sublime, has not ceased to select them for His creatures from the sons of al-Ḥusayn (p.b.u.h.) after each Imām. He prefers them for this and chooses them, He approves them for His creatures and is well pleased with them. Whenever one Imām from them passes away, He sets up an Imām after him for His creatures, as an evident sign, a brilliant light, a custodian leader (Imām) and a knowledgeable Proof. They are Imāms from Allāh, *who guide to the truth and by it act with justice* (al-A'raf, 7:159,181). They are the Proofs of Allāh, the callers to him and His shepherds for His creatures through whose guidance the people practise the religion.

العباد . وتستهل بنورهم البلاد ، وينمو ببركتهم التلاد ، جعلهم الله حياة للأنام ، ومصاييح للظلام ، ومفاتيح للكلام ، ودعائم للإسلام ، جرت بذلك فيهم مقادير الله على محتومها .

فالإمام هو المنتجب المرتضى ، والهادي المنتجى ، والقائم المرتجى ، اصطفاه الله بذلك واصطنعه على عينه في الذر حين ذراه ، وفي البرية حين برأه ، ظلّ قبل خلق نسمة عن يمين عرشه ، محبوباً بالحكمة في علم الغيب عند ، اختاره بعلمه ، وانتجبه لطهره ، بقية من آدم عليه السلام وخيرة من ذرية نوح ، ومصطفى من آل إبراهيم ، وسلالة من إسماعيل ، وصفوة من عترة محمد صلى الله عليه وآله لم يزل مرعياً بعين الله ، يحفظه ويكلؤه بستره ، مطروداً عنه حباثل إبليس وجنوده ، مدفوعاً عنه وقوب الغواسق ونفوث كل

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Places of habitation are lit up by their light, what they (people) have from old is revived through their blessing (increase, *barakah*). Allāh has made them life for the created beings, lamps for the darkness, keys for speech and pillars for Islam. Allāh's determining for them occurred in this way with certainty.

"Thus, the Imām is the one who is selected and approved; the guide, the one entrusted (by Him); the upholder, the one in whom there is hope. Allāh has preferred him in this way and has formed him in His sight, in the (world of) scattering when He scattered him, and in the (world of) fashioned things when He fashioned him. He was a *ẓill* (according to al-'Allāmah al-Majlisi, a spirit. [*Mir'ātu 'l-'uqūl*, vol. 2, p. 403]) before the creation of any living thing, on the right side of His throne, being gifted with wisdom because of the hidden knowledge which was with Him. Allāh has selected him (through) His knowledge, and has chosen him for His purity. The Imām is what remains of Adam, the best of the seed of Nūḥ, the preferred one from the progeny of Ibrāhīm, the descendant of Ismā'il and the elite of the relatives of Muḥammad (p.b.u.h.a.h.p.). He does not cease to be watched over in the sight of Allāh; He protects him and guards him

فاسق ، مصروفاً عنه قوارف السوء ، مبرئاً من العاهات ، محجوباً عن الآفات ، معصوماً من الزلات ، مصوناً عن الفواحش كلها ، معروفاً بالحلم والبرّ في يفاعه ، منسوباً إلى العفاف والعلم والفضل عند انتهائه ، مسنداً إليه أمر والده ، صامتاً عن المنطق في حياته . فإذا انقضت مدّة والده ، إلى أن انتهت به مقادير الله إلى مشيئته ، و جاءت الإرادة من الله فيه إلى محبته ، وبلغ منتهى مدّة والده ﷺ فمضى وصار أمراً لله إليه من بعده ، وقلّده دينه ، وجعله الحجّة على عباده ، وقيّمه في بلاده ، وأيّده بروحه ، وآتاه علمه ، وأنبأه فصل بيانه ، و استودعه سرّه ، و انتدبه لعظيم أمره ، وأنبأه فضل بيان علمه ، ونصبه علماً لخلقه ، وجعله حجّة على أهل عالمه ، وضيأ لأهل دينه ،

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with his covering, being kept far from the nets of Iblis and his hordes; the gathering darkness and the blowings (effects, see Qur'ân, 113:4) of every evil-doer is repelled from him. The things which bring evil are averted from him, and he is free from any physical defect. He is veiled from misfortunes, immune from slips and well-protected from all indecencies, well-known for forbearance and virtue from his youth. He is qualified by modesty, knowledge and excellence in his last days. The affairs of his father have been passed to him. He remains silent during the life-time of his father, then when the extent of his father's life comes to an end, the decree of Allâh concerning him (his father) becomes fulfilled by His Will; the Will of Allâh comes to him by His Love, and the extent of his father's life reaches its end, then he passes away, and the Command of Allâh reaches him after him (his father), and He entrusts His religion to him, and appoints him the Proof over His creatures and His custodian over His inhabited lands, and confirms him with His Spirit, and gives him His knowledge, and makes him to know His decisive speech, and commits His Secret to him, and appoints him to His great affairs, and makes him to know the excellence of the expression of His knowledge, and establishes him as a sign for His creatures, and appoints him as the Proof over the people of his time, the Light for the people of His religion, and the custodian over His creatures.

والقيّم على عبادہ ، رضي اللہ بہ إماماً لهم ، استودعه سرّہ ، واستحفظہ علمہ ، واستخبأہ حکمتہ واسترعاه لدينہ وانتدبه اعظیم أمرہ ، وأحيا به مناهج سبيلہ ، وفرائضہ وحدودہ ، فقام بالعدل عند تحيّر أهل الجہل ، وتحيّر أهل الجدل ، بالنور الساطع ، والشفاء النافع ، بالحقّ الأبلج ، والبيان اللائح من كلّ مخرج ، على طريق المنهج ، الذي مضى عليه الصادقون من آبائہ عليہم السلام ، فليس يجهل حقّ هذا العالم إلّا شقيّ ، ولا يجهده إلّا غويّ ، ولا يصدّ عنه إلّا جريّ على الله جلّ وعلا .

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“Allāh approves him as an Imām for them, commits His secrets to him, makes him the safeguard for His knowledge, confines His Wisdom to him, makes him a shepherd for His religion, appoints him to His great affairs, and brings to life through him the tracks of His way, His ordinances, and His restrictions. When the ignorant are confused and the disputers (in matters of religion) confuse, he sets up in justice the brilliant light and the beneficial healing through the clear truth and a lucid explanation of everything which requires it by the trodden path along which his truthful fathers (p.b.u.t.) passed. There is no-one who ignores the right of this man of knowledge except a wicked person, no-one denies him but the misled and the misleader (*ghawiyy*), and no-one bars from him except the insolent towards Allāh, to Whom belong Majesty and Supremacy.”

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﴿ باب ﴾

﴿ أن الأئمة عليهم السلام ولاية الامر وهم الناس المحمودون ﴾

﴿ الذين ذكرهم الله عز وجل ﴾

١/٥٢٥ - الحسين بن محمد بن عامر الأشعري، عن معلى بن محمد قال : حدثني الحسن ابن عليّ الوشاء، عن أحمد بن عائذ، عن ابن اُذينة، عن بريد العجليّ قال : سألت أبا جعفر عليه السلام عن قول الله عز وجل : « أطيعوا الله وأطيعوا الرّسول وأولي الأمر منكم »^{٧٣}، فكان جوابه : « ألم تر إلى الذين أتوا نصيباً من الكتاب يؤمنون بالجبت

٧٣ - النسائي، ٥٩/٤

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CHAPTER 16

CONCERNING THE FACT THAT THE IMĀMS, PEACE BE UPON THEM, ARE THOSE WHO POSSESS THE AUTHORITY (WALĪ AL-AMR), THE PEOPLE WHO ARE ENVIED (AL-MAHSŪDŪN) WHOM ALLĀH, TO WHOM BELONG MIGHT AND MAJESTY, HAS MENTIONED

525-1. al-Ḥusayn ibn Muḥammad ibn 'Āmir al-Ash'ari that Mu'allā ibn Muḥammad said:

"al-Ḥasan ibn 'Alī al-Washshā' narrated to me (—) Aḥmad ibn 'Ā'idh (—) Ibn Udhaynah that Burayd al-'Ijlī said: 'I asked Abū Ja'far (p.b.u.h.) regarding the words of Allāh, to Whom belong Might and Majesty: *Obey Allāh and obey the Messenger and those in authority among you* (an-Nisā', 4:59). His reply was: "*Hast thou not regarded those who were given a share of the Book, believing in 'jibt' (that in*

والطاغوت ويقولون للذين كفروا هؤلاء أهدى من الذين آمنوا سبيلاً « يقولون
 لأئمة الضلالة والدعاة إلى النار : هؤلاء أهدى من آل محمد سبيلاً « أولئك الذين لعنهم
 الله ومن يلعن الله فلن تجد له نصيراً ✽ أم لهم نصيب من الملك – يعني الإمامة والخلافة –
 فإذا لا يؤتون الناس نقيراً « نحن الناس الذين عنى الله ، والتقىير النقطة التي في وسط
 النواة « أم يحسدون الناس على ما آتاهم الله من فضله « نحن الناس المحسودون على
 ما آتانا الله من الإمامة دون خلق الله أجمعين « فقد آتينا آل إبراهيم الكتاب والحكمة
 وآتيناهم ملكاً عظيماً « يقول : جعلنا منهم الرسل والأنبياء والأئمة ، فكيف يقرؤون به
 في آل إبراهيم عليهم السلام وينكرونه في آل محمد عليهم السلام « فمنهم من آمن به ومنهم من صد عنه

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which no good exists, and if it produces an effect it will be an evil one) and 'ṭāghūt' (one who exceeds in corruption and disbelief and produces that effect in others) and saying to those who do not believe: 'These are more rightly guided on the way than the believers.' They say to the misguided leaders (*a'immat aḍ-ḍalālāh*) and those who call to the Fire: 'These are more rightly guided on the way than the progeny of Muḥammad.' *Those are they whom Allāh has cursed; he whom Allāh has cursed, thou wilt not find for him any helper. Or have they a share in the Kingdom?* He means the Imāmate and the Caliphate – *If that is so, they do not give the people a single date-spot (naqir – i.e., they give them nothing).* We are 'the people' whom Allāh means, and *naqir* is the spot which is in the middle of (the slit in) the date-stone. *Or are they envious of the people for the bounty which Allāh has given them?* We are the people who are envied for what Allāh has given us of the Imāmate to the exclusion of all (other) creatures. *Yet We gave the progeny of Ibrāhīm the Book and the Wisdom, and We gave them a mighty kingdom.* He (Allāh) says (means): We appointed from them the Messengers, the Prophets and the Imāms. So how do they accept it in the progeny of Ibrāhīm (p.b.u.h.), but deny it (i.e., the Kingdom, which here means the Imāmate) in the progeny of Muḥammad (p.b. u.h.a.h.p.). *And some of them there are that believe, and some of*

و كفى بجهنم سعيراً * إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَاراً كُلَّمَا نَضْجَتْ جُلُودُهُمْ بِدُغَانِهَامْ جُلُوداً غَيْرَهَا لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزاً حَكِيماً^{٧٤} .

٢/٥٢٦ - عدة من أصحابنا ، عن أحمد بن محمد ، عن الحسين بن سعيد ، عن محمد بن الفضيل ، عن أبي الحسن عليه السلام في قول الله تبارك وتعالى : « أم يحسدون الناس على ما آتاهم الله من فضله » قال : نحن المحسودون .

٣/٥٢٧ - محمد بن يحيى ، عن أحمد بن محمد ، عن الحسين بن سعيد ، عن النضر بن سويد عن يحيى الحلبي ، عن محمد الأحول ، عن همران بن أعين قال : قلت لأبي عبد الله عليه السلام : قول الله عز وجل : « فقد آتينا آل إبراهيم الكتاب » ؟ فقال : النبوة ، قلت :

٧٥- النساء ، ٥٤/٤

٧٤- النساء ، ٥١/٤ - ٥٦

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them that bar from it; Gehennam suffices for a Blaze! Surely those who disbelieve in Our signs – We shall certainly roast them at a Fire; as often as their skins are wholly burned, We shall give them in exchange other skins, that they may taste the chastisement. Surely Allāh is All-mighty, All-wise (an-Nisā', 4: 51 – 56)."

526 – 2. A group of our associates (–) Aḥmad ibn Muḥammad (–) al-Ḥusayn ibn Sa'īd (–) Muḥammad ibn al-Fuḍayl that Abu 'l-Ḥassan (p.b.u.h.) said, concerning the words of Allāh, the Blessed, the Sublime: *Or are they envious of the people for the bounty that Allāh has given them?* (an-Nisā', 4: 54):

"We are the envied ones."

527 – 3. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad (–) al-Ḥusayn ibn Sa'īd (–) an-Naḍr ibn Suwayd (–) Yaḥyā al-Ḥalabi (–) Muḥammad al-Aḥwal that Ḥumrān ibn A'yan said:

"I said to Abū 'Abdillāh (p.b.u.h.) '(What about) the words of Allāh, to Whom belong Might and Majesty: *Yet We gave the progeny of Ibrāhīm the Book?*' He said: '(It is) the prophethood.' I said:

« الحكمة » ؟ قال : الفهم والقضاء ، قلت : « وآتيناهم ملكاً عظيماً » ؟ فقال : الطاعة .
 ٤/٥٢٨ - الحسين بن محمد ، عن معلى بن محمد ، عن الوشاء ، عن حماد بن عثمان ،
 عن أبي الصباح قال : سألت أبا عبد الله عليه السلام عن قول الله عز وجل : « أم يحسدون
 الناس على ما آتاهم الله من فضله » فقال : يا أبا الصباح نحن والله الناس المحسودون .
 ٥/٥٢٩ - علي بن إبراهيم ، عن أبيه ، عن محمد بن أبي عمير ، عن عمر بن أذينة ، عن
 بريد العجلي عن أبي جعفر عليه السلام في قول الله تبارك وتعالى : « فقد آتينا آل إبراهيم
 الكتاب والحكمة وآتيناهم ملكاً عظيماً » قال : جعل منهم الرسل والأنبياء والأئمة
 فكيف يقرؤون في آل إبراهيم عليه السلام وينكرونه في آل محمد ؟ ! عليه السلام قال : قلت :

٧٦- النساء ، ٤/٥٤

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‘(What about) and the Wisdom?’ He said: ‘(It is) understanding and (good) judgement.’ I said: ‘(What about) and *We gave them a mighty kingdom* (an-Nisā’, 4:54)?’ He said: ‘(It is) obedience.’”

528 → 4. al-Husayn ibn Muḥammad (—) Mu‘allā ibn Muḥammad (—) al-Washshā’ (—) Ḥammād ibn ‘Uthmān that Abu ‘a-Ṣabbāḥ said:

“I asked Abū ‘Abdillāh (p.b.u.h.) about the words of Allāh, to Whom belong Might and Majesty: *Or are they envious of the people for the bounty that Allāh has given them* (an-Nisā’, 4:54). He said: ‘O Abu ‘a-Ṣabbāḥ! By Allāh, we are the people who are envied.’”

529 → 5. ‘Alī ibn Ibrāhīm (—) his father (—) Muḥammad ibn Abi ‘Umayr (—) ‘Umar ibn Udhaynah (—) Burayd al-‘Ijlī that Abū Ja‘far (p.b.u.h.) said, concerning the words of Allāh, the Blessed, the Sublime: *Yet We gave the progeny of Ibrāhīm the Book and the Wisdom, and We gave them a mighty kingdom* (an-Nisā’, 4:54):

“Allāh has appointed the Messengers, the Prophets and the Imāms from them. How do they accept it in the progeny of Ibrāhīm (p.b.u.h.) and reject it in the progeny of Muḥammad (p.b.u.h.a.h.p.)?” He said:

« وآتيناهم ملكاً عظيماً؟ قال: الملك العظيم أن جعل فيهم أئمة؛ من أطاعهم أطاع الله، ومن عصاهم عصى الله، فهو الملك العظيم.

١٧

﴿ باب ﴾

« (ان الأئمة عليهم السلام هم العلامات التي ذكرها عز وجل في كتابه) »
 ١/٥٣٠ - الحسين بن محمد الأشعري، عن معلى بن محمد، عن أبي داود المسترق
 قال: حدثنا داود الجصاص قال: سمعت أبا عبد الله عليه السلام يقول: « وعلامات و
 بالنجم هم يهتدون »^{٧٧}، قال: النجم رسول الله ﷺ والعلامات هم الأئمة عليهم السلام.

٧٧- النحل، ١٦/١٦

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“I said: ‘(What about) and We gave them a mighty kingdom?’ He said: ‘The mighty kingdom is that He appointed the Imāms among them. Whoever obeys them obeys Allāh; and whoever disobeys them, disobeys Allāh. And that is the mighty kingdom.’ ”

CHAPTER 17

CONCERNING THE FACT THAT THE IMĀMS, PEACE BE
 UPON THEM, ARE THE WAYMARKS (‘ALĀMĀT) WHICH
 ALLĀH, TO WHOM BELONG MIGHT AND MAJESTY, HAS
 MENTIONED IN HIS BOOK

530-1. al-Ḥusayn ibn Muḥammad al-Ash‘ari (—) Mu‘allā ibn Muḥammad that Abū Dāwūd al-Mustariqq said:

“Dāwūd al-Jaṣṣāṣ narrated to us saying: ‘I heard Abū ‘Abdillāh (p.b.u.h.) say: “And waymarks; and by the star they are guided (an-Naḥl, 16:16).” He said: “The star is the Messenger of Allāh (p.b.u.h. a.h.p.) and the waymarks are the Imāms (p.b.u.t.).” ’ ”

٢/٥٣١- الحسين بن محمد ، عن معلى بن محمد ، عن الوشاء ، عن أسباط بن سالم قال :
سأل الهيثم أباعبدالله عليه السلام وأنا عنده عن قول الله عز وجل : « وعلامات و بالنجم هم
يهتدون » فقال : رسول الله صلى الله عليه وآله والنجم ، والعلامات هم الأئمة كالنجم .
٣/٥٣٢- الحسين بن محمد ، عن معلى بن محمد ، عن الوشاء قال : سألت الرضا عليه السلام
عن قول الله تعالى : « وعلامات و بالنجم هم يهتدون » قال : نحن العلامات و النجم
رسول الله صلى الله عليه وآله .

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531-2. al-Husayn ibn Muḥammad (—) Mu‘allā ibn Muḥammad (—) al-Washshā’ that Asbāt ibn Sālim said:

“al-Haytham asked Abū ‘Abdillāh (p.b.u.h.), while I was in his presence, about the words of Allāh, to Whom belong Might and Majesty: *And waymarks; and by the star they are guided* (an-Naḥl, 16:16). He said: ‘The Messenger of Allāh (p.b.u.h.a.h.p.) is the star, and the waymarks are the Imāms (p.b.u.t.).’ ”

532-3. al-Husayn ibn Muḥammad (—) Mu‘allā ibn Muḥammad that al-Washshā’ said:

“I asked ar-Riḍā (p.b.u.h.) concerning the words of Allāh, the Sublime: *And waymarks; and by the star they are guided* (an-Naḥl, 16:16). He said: ‘We are the waymarks, and the star is the Messenger of Allāh (p.b.u.h.a.h.p.).’ ”

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﴿ باب ﴾

﴿ أن الآيات التي ذكرها الله عز وجل في كتابه هم الأئمة عليهم السلام ﴾

١/٥٣٣ - الحسين بن محمد ، عن معلى بن محمد ، عن أحمد بن محمد بن عبد الله ، عن أحمد ابن هلال ، عن أمية بن علي ، عن داود الرقي قال : سألت أبا عبد الله عليه السلام عن قول الله تبارك وتعالى : « وما تنفي الآيات والنذر عن قوم لا يؤمنون »^{٧٨} قال : الآيات هم الأئمة ، والنذر هم الأنبياء عليهم السلام .

٢/٥٣٤ - أحمد بن مهران ، عن عبد العظيم بن عبد الله الحسن ، عن موسى بن محمد

٧٨ - يونس ، ١٠/١٠١

CHAPTER 18

CONCERNING THE FACT THAT THE SIGNS WHICH
ALLĀH, TO WHOM BELONG MIGHT AND MAJESTY,
HAS MENTIONED IN HIS BOOK ARE THE IMĀMS,
PEACE BE UPON THEM

533 - 1. al-Ḥusayn ibn Muḥammad (-) Mu'allā ibn Muḥammad (-) Aḥmad ibn Muḥammad ibn 'Abdillāh (-) Aḥmad ibn Hilāl (-) Umayyah ibn 'Alī that Dāwūd ar-Raqqī said:

"I asked Abū 'Abdillāh (p.b.u.h.) about the words of Allāh, the Blessed, the Sublime: *But neither signs nor warnings avail a people who do not believe* (Yūnus, 10:101). He said: 'The signs are the Imāms and the warnings are the prophets (p.b.u.t.).'"

534 - 2. Aḥmad ibn Mihrān (-) 'Abd al-'Azīm ibn 'Abdillāh al-

المجلبي ، عن يونس بن يعقوب رفعه ، عن أبي جعفر عليه السلام في قول الله عز وجل :
« كَذَّبُوا بِآيَاتِنَا كُلِّهَا »^{٧٩} ، يعني الأوصياء كلهم

٣/٥٣٥ - محمد بن يحيى ، عن أحمد بن محمد ، عن محمد بن أبي عمير ، أو غيره ، عن محمد بن
الفضيل ، عن أبي حمزة ، عن أبي جعفر عليه السلام قال : قلت له : جعلت فداك إن الشيعة
يسألونك عن تفسير هذه الآية «عم يتساءلون عن النبا العظيم ^{٨٠}» قال : ذلك إلي
إن شئت أخبرتهم وإن شئت لم أخبرهم ، ثم قال : لكنني أخبرك بتفسيرها ، قلت :
«عم يتساءلون» ؟ قال : فقال : هي في أمير المؤمنين صلوات الله عليه ، كان أمير المؤمنين
صلوات الله عليه يقول : ما لله عز وجل آية هي أكبر مني ولا لله من نبي أعظم مني .

٨٠ - النبأ ، ١/٧٨ - ٢

٧٩ - القمر ، ٥/٥٤

Hasani (—) Mūsā ibn Muḥammad al-‘Ijlī (—) Yūnus ibn Ya‘qūb (*rafa-
‘ahu*) that Abū Ja‘far (p.b.u.h.) said, concerning the words of Allāh,
to Whom belong Might and Majesty: *They cried lies to Our signs, all
of them* (al-Qamar, 54:42):

“He (Allāh) means the successors (*al-awṣiyā’*), all of them.”

535 – 3. Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad (—)
Muḥammad ibn Abī ‘Umayr or other than him (—) Muḥammad ibn
al-Fuḍayl that Abū Ḥamzah said:

“I said to Abū Ja‘far (p.b.u.h.): ‘May I be made your ransom!
The Shi‘ahs ask you about the interpretation of the verse: *Of what do
they question one another? Of the mighty tiding* (an-Naba’, 78:142).’
He said: ‘It is up to me whether I want to inform them, or whether
I want not to inform them.’ Then he said: ‘But I will inform you of
its interpretation.’ I said: ‘*Of what do they question one another?*’”
He said: “He said: ‘It (the verse) concerns Amir al-mu‘minin, may
Allāh’s blessing be upon him. Amir al-mu‘minin, may Allāh’s blessing
be upon him, used to say: “There is no sign of Allāh, to Whom belong
Might and Majesty, which is greater than I, and there is no tiding from
Allāh which is more mighty than I.”’”

﴿ باب ﴾

﴿ ما فرض الله عز وجل ورسوله صلى الله عليه وآله من الكون ﴾

﴿ مع الائمة عليهم السلام ﴾

١/٥٣٦- الحسين بن محمد ، عن معلى بن محمد ، عن الوشاء ، عن أحمد بن عائذ ، عن ابن اُذينة ، عن بريد بن معاوية العجلي قال : سألت أبا جعفر عليه السلام عن قول الله عز وجل : « اتقوا الله وكونوا مع الصادقين ^{٨١} » قال : إيتانا عنى .
٢/٥٣٧- محمد بن يحيى ، عن أحمد بن محمد ، عن ابن أبي نصر ، عن أبي الحسن الرضا

٨١- التوبة ، ١١٩/٩

CHAPTER 19

CONCERNING THE FACT THAT BEING WITH THE IMĀMS, ON WHOM BE PEACE, HAS BEEN MADE AN OBLIGATION BY ALLĀH, TO WHOM BELONG MIGHT AND MAJESTY, AND HIS MESSENGER, MAY ALLĀH BLESS HIM AND HIS PROGENY

536 – 1. al-Ḥusayn ibn Muḥammad (–) Mu‘allā ibn Muḥammad (–) al-Washshā’ (–) Aḥmad ibn ‘Ā’idh (–) Ibn Udhaynah that Burayd ibn Mu‘āwiyah al-‘Ijlī said:

“I asked Abū Ja‘far (p.b.u.h.) about the words of Allāh, to Whom belong Might and Majesty: *Fear Allāh, and be with the truthful ones* (at-Tawbah, 9:119). He said: ‘He means us.’”

537 – 2. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad that Ibn Abi Naṣr said:

عَلَيْهِ السَّلَامُ قَالَ : سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ : « يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ » قَالَ : الصَّادِقُونَ هُمُ الْأُئِمَّةُ وَالصَّادِقُونَ بِطَاعَتِهِمْ .

٣/٥٣٨ - أَحْمَدُ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ يَحْيَى ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ مَنْصُورِ بْنِ يُونُسَ ، عَنْ سَعْدِ بْنِ طَرِيفٍ ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : مَنْ أَحَبَّ أَنْ يَحْيَى حَيَاةً تُشَبِّهُ حَيَاةَ الْأَنْبِيَاءِ ، وَيَمُوتَ مِيتَةً تُشَبِّهُ مِيتَةَ الشُّهَدَاءِ ، وَيَسْكُنَ الْجَنَانَ الَّتِي غَرَسَهَا الرَّحْمَنُ فَلْيَتَوَلَّ عَلِيًّا وَلِيُوَالِ وَلِيَّهُ وَلْيَقْتَدِ بِالْأُئِمَّةِ مِنْ بَعْدِهِ ، فَإِنَّهُمْ عَتَرَتِي خَلَقُوا مِنْ طِينَتِي ، اللَّهُمَّ ارْزُقْهُمْ فَهْمِي وَعِلْمِي ، وَوَيْلَ لِلْمُخَالَفِينَ لَهُمْ مِنْ أُمَّتِي ، اللَّهُمَّ لَا تَنْلِمْهُمْ شَفَاعَتِي .

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“I asked Abu 'l-Ḥasan ar-Riḍā (p.b.u.h.) about the words of Allāh, to Whom belong Might and Majesty: *O you who believe! Fear Allāh, and be with the truthful ones* (at-Tawbah, 9:119). He said: ‘The truthful ones are the Imāms who are righteous in their obedience (to Allāh).’ ” (This refers to an-Nisā', 4:69: *Whoever obeys Allāh and the Messenger — they are with those whom Allāh has blessed, Prophets, just men, martyrs, the righteous; good companions they!*)

538 — 3. Aḥmad ibn Muḥammad and Muḥammad ibn Yaḥyā (—) Muḥammad ibn al-Ḥusayn (—) Muḥammad ibn 'Abd al-Ḥamid (—) Maṣṣūr ibn Yūnus (—) Sa'd ibn Ṭarīf that Abū Ja'far (p.b.u.h.) said:

“The Messenger of Allāh (p.b.u.h.a.h.p.) said: ‘Whoever desires to live a life which is like the life of the prophets, to die a death which is like the death of the martyrs, and to dwell in the Gardens which the Most Merciful has planted (this means they were created out of Allāh's great affection for those whom He placed in these Gardens), must take 'Alī as his master and must take as his sincere friend the one who takes him ('Alī) as his master, and must emulate the Imāms after him, since they are my descendants who have been created from my clay. Allāh, endow them with my understanding and my knowledge, and woe be upon their opponents among my community; O Allāh! Do not allow my intercession to reach them (i.e., their opponents).’ ”

٤/٥٣٩ - محمد بن يحيى ، عن محمد بن الحسين ، عن النضر بن شبيب ، عن محمد بن الفضيل ، عن أبي حمزة الثمالي قال : سمعت أبا جعفر عليه السلام يقول : قال رسول الله ﷺ : إن الله تبارك وتعالى يقول : استكمال حجتني على الأشفياء من أممك : من ترك ولايتي علي ووالى أعداءه ، وأنكر فضله وفضل الأوصياء من بعده ، فإن فضلك فضلكم ، وطاعتك طاعتهم ، وحقك حقتهم ، ومعصيتك معصيتهم ، وهم الأئمة الهداة من بعدك ، جرى فيهم روحك وروحك ما جرى فيك من ربك وهم عترتك من طينتك ولحمك ودمك وقد أجرى الله عز وجل فيهم سنتك وسنة الأنبياء قبلك ، وهم خزائي على علمي من بعدك ، حق علي لقد اصطفيتهم وانتجبتهم وأخلصتهم وارتضيتهم ، ونجى من أحبهم ووالاهم وسلم لفضلهم ، ولقد آتاني جبريل عليه السلام بأسمائهم وأسماء آبائهم وأحبائهم والمسلمين لفضلهم .

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539 - 4. Muḥammad ibn Yaḥyā (—) Muḥammad ibn al-Ḥusayn (—) an-Naḍr ibn Shu‘ayb (—) Muḥammad ibn al-Fuḍayl that Abū Ḥamzah ath-Thumālī said:

“I heard Abū Ja‘far (p.b.u.h.) say: ‘The Messenger of Allāh (p.b. u.h.a.h.p.) said: “Verily, Allāh, the Blessed, the Sublime says: ‘My Proof against the wicked ones of your community has been made complete against the one who had abandoned the mastership of ‘Ali and has taken his (‘Ali’s) enemies as his master, and who denies his eminence and the eminence of the successors after him. Since your eminence is their eminence, obedience to you is obedience to them, your rights are their rights and disobedience to you is disobedience to them. They are the Imāms of right guidance after you. Your spirit has flowed to them, and it is your spirit which has flowed into you from your Lord. They are your descendants (made) from your clay and (they are) your flesh and your blood. Verily, Allāh, to Whom belong Might and Majesty has continued in them (His) wont with you and (His) wont with the prophets before you. They are My treasurers over My knowledge after you. It is a fact for Me, since, truly, I have selected them, chosen them, made them sincere (to Me) and approved them. He who loves them, takes them as his master and submits to their excellence, is saved.’ Verily, Jibril came to me with their names, and with the names of their fathers and those who love them and those who have submitted to their excellence.” ’ ’ ’

٥٤٠/٥ - عِدَّةٌ مِنْ أَصْحَابِنَا ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى ، عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ : عَنْ أَبِي الْمَغْرَا ، عَنْ مُحَمَّدَ بْنِ سَالِمٍ ، عَنْ أَبَانَ بْنِ تَغْلِبَ قَالَ : سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ : قَالَ رَسُولُ اللَّهِ ﷺ : مَنْ أَرَادَ أَنْ يَحْيِيَ حَيَاتِي ، وَيَمُوتَ مِيتَتِي وَيَدْخُلَ جَنَّةَ عَدْنِ الَّتِي غَرَسَهَا اللَّهُ رَبِّي بِيَدِهِ ، فَلْيَتَوَلَّ عَلِيَّ بْنَ أَبِي طَالِبٍ وَلْيَتَوَلَّ وَلِيَّيَهُ ، وَلْيُعَادِ عَدُوَّهُ ، وَلْيَسَامَ لِلْأَوْصِيَاءِ مِنْ بَعْدِهِ ، فَإِنَّهُمْ عِزَّتِي مِنْ لَحْمِي وَدَمِي ، أَعْطَاهُمُ اللَّهُ فَهْمِي وَعِلْمِي ، إِلَى اللَّهِ أَشْكُو [أَمْرٌ] أُمَّتِي ، الْمُنْكَرِينَ لِفَضْلِهِمْ ، الْقَاطِعِينَ فِيهِمْ صِلَتِي ، وَأَيُّمُ اللَّهُ لَيَقْتُلَنَّ ابْنِي لَا أَنَالَهُمُ اللَّهُ شَفَاعَتِي

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540-5. A group of our associates (—) Aḥmad ibn Muḥammad ibn 'Īsā (—) al-Ḥusayn ibn Sa'id (—) Faḍālah ibn Ayyūb (—) Abu 'l-Maghra (—) Muḥammad ibn Sālim that Abān ibn Taghlib said:

"I heard Abū 'Abdillāh (p.b.u.h.) say: 'The Messenger of Allāh (p.b.u.h.a.h.p.) said: "Whoever desires to live my life and to die my death and to enter the Gardens of 'Adn (Eden), which Allāh, my Lord, has planted with His hands¹, must take 'Alī ibn Abī Ṭālib (p.b.u.h.) as his master, must take as his sincere friend the one who takes him ('Alī) as his master, must take as his enemy the one who is his ('Alī's) enemy, and must submit to the successors after him, since they are my descendants from my flesh and my blood; Allāh has bestowed on them my understanding and my knowledge. To Allāh I make complaint against (the deeds of those of) my community who deny their excellence and who sever what joins them to me. I swear by Allāh, they will kill my son (i.e., al-Imām al-Ḥusayn). May Allāh not allow my intercession to reach them.'"

1. The meaning of 'hands' here, is according to the sense of the expression "(He) planted" which occurred previously in *ḥadīth* 538. As we pointed out there, these expressions which emphasize the personal action of Allāh are intended to show the great affection He thus shows for those for whom He has done this thing, or the great importance which He attaches to the particular act. The expressions "His hands", "by His hands" etc., which occur frequently in the Qur'ān and *ḥadīth*, are all intended to convey the same sense.

٦/٥٤١ - محمد بن يحيى ، عن محمد بن الحسين ، عن موسى بن سعدان ، عن عبد الله بن القاسم ، عن عبد القهار ، عن جابر الجعفي ، عن أبي جعفر عليه السلام قال : قال رسول الله ﷺ : من سره أن يحيى حياتي ، ويموت ميتتي ، ويدخل الجنة التي وعدنيها ربي ويتمسك بقضيب غرسه ربي بيده فليتل علي بن أبي طالب عليه السلام وأوصيائه من بعده ، فإنهم لا يدخلونكم في باب ضلال ، ولا يخرجونكم من باب هدى ، فلا تعلموهم فإنهم أعلم منكم وإنني سألت ربي ألا يفرق بينهم وبين الكتاب حتى يردا علي الحوض هكذا - وضم بين أصبعيه - وعرضه ما بين صنعاء إلى أيلة ، فيه قدحان فضة وذهب عدد النجوم

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541 - 6. Muḥammad ibn Yaḥyā (-) Muḥammad ibn al-Ḥusayn (-) Mūsā ibn Sa'dān (-) 'Abdullāh ibn al-Qāsim (-) 'Abd al-Qaḥḥār (-) Jābir al-Ju'fī that Abū Ja'far (p.b.u.h.) said:

"The Messenger of Allāh (p.b.u.h.a.h.p.) said: 'Whoever desires to live my life, to die my death, to enter the Paradise my Lord has promised to me, and to grasp the stick (i.e., to reach, and remain firmly in, the place from which the special Mercy of Allāh on His chosen ones flows), which my Lord has planted with His hands, must take 'Alī ibn Abī Ṭālib (p.b.u.h.), and his successors after him, as a master, because they will never cause you to enter the gates of misguidance, nor will they put you out at the gates of right guidance. Never teach them, since they are more knowledgeable than you. I have asked my Lord not to separate them from the Book even until they come to me at the Pool (*hawḍ*)¹, like this' - he brought together his two (first) fingers - 'Its width extends from San'ā' (in Yemen) to Aylah (the modern Elat), and at it are cups of silver and gold as numerous as the stars.' "

1. The Pool (*hawḍ*) is the place from which the Holy Prophet will give the righteous to drink on the Day of Resurrection. The dimensions are beyond reckoning, and to indicate this the Holy Prophet has compared its width to the northerly and southerly extent of the trading caravans of the pre-Islamic Arabs of Mecca, thus to the extent of their known world. Likewise, the cups from which righteous will drink there are so numerous that their number has been likened to the number of the stars.

٧/٥٤٢ - الحسين بن محمد ، عن معلى بن محمد ، عن محمد بن جمهور ، عن فضالة بن أيوب عن الحسن بن زياد ، عن الفضيل بن يسار قال : قال أبو جعفر عليه السلام : وإن الروح والراحة والفelic والعون والنجاح والبركة والكرامة والمغفرة والمعافة واليسر والبشرى والرضوان والقرب والنصر والتمكّن والرّجاء والمحبة من الله عزّ وجلّ لمن تولّى عليّاً وائتمّ به ، وبرى من عدوّه ، وسلّم لفضله وللأوصياء من بعده ، حقّاً ، عليّ أن أدخلهم في شفاعتي وحقّ عليّ ربّي تبارك وتعالى أن يستجيب لي فيهم ، فإنّهم أتباعي ومن تبعني فإنّه منّي .

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542-7. al-Ḥusayn ibn Muḥammad (—) Mu‘allā ibn Muḥammad (—) Muḥammad ibn Jumhūr (—) Faḍālah ibn Ayyūb (—) al-Ḥasan ibn Ziyād that Fuḍayl ibn Yasār said:

“Abū Ja‘far (p.b.u.h.) said: (‘The Messenger of Allāh — p.b.u.h. a.h.p. — said:)¹ “Deliverance, comfort, victory, help, success, blessing, honour, forgiveness, relief, ease, glad tidings, good pleasure, nearness, triumph, empowerment, hope and love from Allāh, to Whom belong Might and Majesty, are for the one who takes ‘Alī as his master, follows him, repels his enemy, submits to his eminence and (that of) the successors after him. It is a duty for me to include them in my intercession, and it is due from my Lord, the Blessed, the Sublime, to accept me concerning them. Thus, they are followers of me, and whoever follows me, he is surely from me.””

1. In *Mir’ātu ‘l-‘uqūl* (vol.2, p.425) al-‘Allāmah al-Majlisī has pointed out that this phrase has been omitted, and that the reason for this becomes evident at the end of the *ḥadīth*.

﴿باب﴾

﴿ان أهل الذكر الذين أمر الله الخلق بسؤالهم هم الائمة عليهم السلام﴾
 ١/٥٤٣ - الحسين بن محمد ، عن معلى بن محمد ، عن الوشاء ، عن عبدالله بن عجلان ،
 عن ابي جعفر عليه السلام في قول الله عز وجل : « فاسألوا أهل الذكر إن كنتم لاتعلمون »^{٨٢} ،
 قال رسول الله ﷺ : الذكر أنا والائمة أهل الذكر ، وقوله عز وجل : « وإنه لذكر
 لك ولقومك وسوف تسألون »^{٨٣} ، قال أبو جعفر عليه السلام : نحن قومه ونحن المسؤولون .

٨٢- النحل ، ٤٣/١٦ ، الانبياء ، ٧/٢١ ٨٣- الزخرف ، ٤٤/٤٣

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CHAPTER 20

CONCERNING THE FACT THAT THE PEOPLE OF REMEM-
BRANCE WHOM ALLĀH COMMANDS THE CREATURES TO
QUESTION ARE THE IMĀMS, PEACE BE UPON THEM

543 – 1. al-Ḥusayn ibn Muḥammad (–) Mu‘allā ibn Muḥammad (–) al-Washshā’ (–) ‘Abdullāh ibn ‘Ajlān that Abū Ja‘far (p.b.u.h.) said concerning the words of Allāh, to Whom belong Might and Majesty: *So question the People (ahl) of Remembrance, if you do not know* (an-Naḥl, 16:43 and al-Anbiyā’, 21:7).

“The Messenger of Allāh (p.b.u.h.a.h.p.) said: ‘I am the Remembrance, and the Imāms are the People of Remembrance.’”

And (concerning) the words of Him, to Whom belong Might and Majesty: *Surely it is a Remembrance for thee and for thy People; and assuredly you will be questioned* (az-Zukhruf, 43:44). Abū Ja‘far (p.b.u.h.) said: “We are his people and we are the ones who will be questioned.”

٥٤٤/٢ - الحسين بن محمد ، عن معلى بن محمد ، عن محمد بن أورمة ، عن علي بن حسان ، عن
 عمه عبدالرحمن بن كثير قال : قلت لأبي عبدالله عليه السلام : « فاسألوا أهل الذكر إن كنتم لا
 تعلمون » قال : الذكرك محمد ﷺ ونحن أهل المسؤؤلون ، قال : قلت : قوله : « وإنه لذكر
 لك ولقومك وسوف تسألون » قال : إيانا عني ونحن أهل الذكر ونحن المسؤؤلون .
 ٥٤٥/٣ - الحسين بن محمد ، عن معلى بن محمد ، عن الوشاء قال : سألت الرضا عليه السلام
 فقلت له : جعلت فداك « فاسألوا أهل الذكر إن كنتم لا تعلمون » ؟ فقال : نحن أهل
 الذكر ونحن المسؤؤلون ، قلت : فأنتم المسؤؤلون ونحن السائلون ؟ قال : نعم ، قلت :
 حقاً علينا أن نسألكم ؟ قال : نعم ، قلت : حقاً عليكم أن تجيبونا ؟ قال : لا

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544 - 2. al-Ḥusayn ibn Muḥammad (—) Mu‘allā ibn Muḥammad
 (—) Muḥammad ibn Uramah (—) ‘Alī ibn Ḥassān that his uncle ‘Abd
 ar-Raḥmān ibn Kathīr said:

“I said to Abū ‘Abdillāh (p.b.u.h.): ‘(What about) *So question the People of Remembrance, if you do not know?*’ He said: ‘The Remembrance is Muḥammad (p.b.u.h.a.h.p.), and we are his People who must be questioned.’” He said: “I said: ‘(What about) His words: *Surely it is a Remembrance for thee and for thy People; and assuredly you will be questioned?*’ He said: ‘Us He means; and we are the People of Remembrance, and we are the ones who will be questioned.’”

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

“I asked ar-Riḍā (p.b.u.h.) and said to him: ‘May I be made your ransom! (What about) *So question the People of Remembrance, if you do not know?*’ He said: ‘We are the People of Remembrance, and we are the ones who must be questioned.’ I said: ‘So you are the ones who must be questioned, and we are the ones who must question?’ He said: ‘Yes.’ I said: ‘Is it our duty to question you?’ He said: ‘Yes.’ I said: ‘Is it your duty to answer us?’ He said: ‘No. This is up to us;

ذاك إلينا إن شئنا فعلنا وإن شئنا لم نفعل، أما تسمع قول الله تبارك و تعالى : « هذا عطاؤنا فامنن أو أمسك بغير حساب » ٨٤ .

٤/٥٤٦ — عدة من أصحابنا ، عن أحمد بن محمد ، عن الحسين بن سعيد ، عن النضر بن سويد ، عن عاصم بن حميد ، عن أبي بصير ، عن أبي عبد الله عليه السلام في قول الله عز وجل « وإنته لذكر لك ولقومك وسوف تسألون » فرسول الله صلى الله عليه وآله الذكر وأهل بيته وآله المسؤلون وهم أهل الذكر

٨٤ — ص ، ٩/٣٨

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if we wish, we shall do (it), and if we wish, we may not do (it). But have you not heard the words of Allāh, the Blessed, the Sublime: *This is Our gift, bestow or withhold without reckoning* (Ṣād, 38:39).’ ”

546 — 4. A group of our associates (—) Aḥmad ibn Muḥammad (—) al-Ḥusayn ibn Sa‘id (—) an-Naḍr ibn Suwayd (—) ‘Āṣim ibn Ḥumayd (—) Abū Baṣīr that Abū ‘Abdillāh (p.b.u.h.) said, concerning the words of Allāh, to Whom belong Might and Majesty: *Surely it is a Remembrance for thee and for thy People; and assuredly you will be questioned*:¹

“The Messenger of Allāh (p.b.u.h.a.h.p.) is the Remembrance, and his Household (*Ahlu ’l-bayt* — p.b.u.t.) are the ones who will be questioned; and they are the People of Remembrance.”

1. al-‘Allāmah al-Majlisī remarks about this ḥadīth that there has perhaps been an omission or a change of one verse for another, either by the narrators or by the copyists (*Mir’ātu ’l-‘uqūl*, vol.2, p.429). The reason for this is that the text of the ḥadīth does not accord with the verse quoted, for: *Surely it is a Remembrance for thee* . . . refers back to the Holy Prophet, and he cannot be a Remembrance for himself. This ḥadīth accords rather with the verse quoted in the previous ḥadīth (545 — 3) *So question the People of Remembrance* . . . Either the commentary of the verse: *Surely it is a Remembrance* . . . together with the verse: *So question the People of Remembrance* . . . have been omitted in this ḥadīth (546 — 4), or else the verse has been quoted out of place.

٥٤٧/٥ - أحمد بن محمد ، عن الحسين بن سعيد ، عن حماد ، عن ربعي ، عن الفضيل ، عن أبي عبد الله عليه السلام في قول الله تبارك وتعالى : « وإنه لذكر لك ولقومك وسوف تسألون » قال : الذكر القرآن ونحن قومه ونحن المسؤولون .

٥٤٨/٦ - محمد بن يحيى ، عن محمد بن الحسين ، عن محمد بن إسماعيل ، عن منصور بن يونس ، عن أبي بكر الحضرمي ، قال : كنت عند أبي جعفر عليه السلام ودخل عليه الورد أخوالكميت فقال : جعلني الله فداك اخترت لك سبعين مسألة مات حضرتي منها مسألة واحدة ، قال : ولا واحدة يا ورد ؟ قال : بلى قد حضرني منها واحدة ، قال وما هي قال : قول الله تبارك وتعالى : « فاسألوا أهل الذكر إن كنتم لاتعلمون » من هم ؟ قال : نحن قال : قلت : علينا أن نسألكم ؟ قال : نعم ، قلت : عليكم أن تجيبونا ؟ قال : ذاك إلينا .

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547 – 5. Aḥmad ibn Muḥammad (–) al-Ḥusayn ibn Sa‘id (–) Ḥammād (–) Rib‘i (–) Fuḍayl that Abū ‘Abdillāh (p.b.u.h.) said, concerning the words of Allāh, the Blessed, the Sublime: *Surely it is a Remembrance for thee and for thy People; and assuredly you will be questioned*: “The Remembrance is the Qur’ān, and we are its People, and we are the ones who will be questioned (about it).”

548 – 6. Muḥammad ibn Yaḥyā (–) Muḥammad ibn al-Ḥusayn (–) Muḥammad ibn Ismā‘il (–) Manṣūr ibn Yūnus that Abū Bakr al-Ḥaḍramī said:

“I was in the presence of Abū Ja‘far (p.b.u.h.) when al-Ward the brother of al-Kumayt (ibn Zayd al-Asadī [60/680 – 120/744] , a famous Shi‘ah poet) came in to him and said: ‘May Allāh make me your ransom! I chose seventy questions for you, but of these not a single question comes to my mind.’ He said: ‘Not even one, O al-Ward?’ He said: ‘Yes, one of them has just come to my mind.’ He said: ‘What is it?’ He said: ‘The words of Allāh, the Blessed, the Sublime: *So question the People of Remembrance, if you do not know*. Who are they?’ He said: ‘Us,’ ” He said: “I said: ‘Must we question you?’ He said: ‘Yes.’ I said: ‘Do you have to answer us?’ He said: ‘That is up to us.’ ”

٧/٥٤٩- محمد بن يحيى، عن محمد بن الحسين، عن صفوان بن يحيى، عن العلاء بن رزين عن محمد بن مسلم، عن أبي جعفر عليه السلام قال: إن من عندنا يزعمون أن قول الله عز وجل: «فاسألوا أهل الذكر إن كنتم لا تعلمون» أنهم اليهود والنصارى، قال: إذا يدعونكم إلى دينهم! قال: - قال بيده إلى صدره - نحن أهل الذكر ونحن المسؤولون.

٨/٥٥٠- عدة من أصحابنا، عن أحمد بن محمد، عن الوشاء، عن أبي الحسن الرضا عليه السلام قال: سمعته يقول: قال علي بن الحسين عليه السلام: على الأئمة من الفرض ما ليس على شيعتهم، وعلى شيعتنا ما ليس علينا، أمرهم الله عز وجل أن يسألونا، قال: «فاسألوا أهل الذكر إن كنتم لا تعلمون» فأمرهم أن يسألونا وليس علينا الجواب، إن شئنا أجبنا وإن شئنا أمسكنا.

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549-7. Muḥammad ibn Yaḥyā (-) Muḥammad ibn al-Ḥusayn (-) Ṣafwān ibn Yaḥyā (-) al-'Alā' ibn Razīn said that Muḥammad ibn Muslim said to Abū Ja'far (p.b.u.h.):

"Those who are around us (in our city) are of the opinion that the words of Allāh, to Whom belong Might and Majesty: *So question the People of Remembrance, if you do not know*, that these are the Jews and the Christians." He (the Imām) said: "In this way they call you to their religion." He (Muḥammad ibn Muslim) said: "He said, with his hand (pointing) to his chest: 'We are the People of Remembrance, and we are the ones who must be questioned.'"

550-8. A group of our associates (-) Aḥmad ibn Muḥammad that al-Washshā' said:

"I heard Abu 'l-Ḥasan ar-Riḍā (p.b.u.h.) say: 'Ali ibn al-Ḥusayn (p.b.u.h.) said: "There is an obligation on the Imāms which is not on their Shi'ahs; and there is (an obligation) on our Shi'ahs which is not on us. Allāh, to Whom belong Might and Majesty, has commanded them to ask us. He said: *So question the People of Remembrance, if you do not know*. So He has commanded them to question us, but not us to answer them; if we wish we shall answer, and if we wish we shall refrain (from answering)."

٩/٥٥١- أحمد بن محمد ، عن أحمد بن محمد بن أبي نصر قال : كتبت إلى الرضا عليه السلام كتاباً فكن في بعض ما كتبت : قال الله عز وجل : « فاسألوا أهل الذكر إن كنتم لاتعلمون » وقال الله عز وجل : « وما كان المؤمنون لينفروا كافة فلولا نفر من كل فرقة منهم طائفة ليتفقهوا في الدين ولينذروا قومهم إذا رجعوا إليهم لعلهم يحذرون ٨٥ » فقد فرضت عليهم المسألة ، ولم يفرض عليكم الجواب ؟ قال : قال الله تبارك وتعالى : « فان لم يستجيبوا لك فاعلم أنما يتبعون أهواءهم ومن أضل ممن اتبع هواه ٨٦ » .

٨٦ - القصص ، ٥٠/٢٨

٨٥ - التوبة ، ١٢٢/٩

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551-9. Aḥmad ibn Muḥammad that Aḥmad ibn Muḥammad ibn Abi Naṣr said:

“I wrote a letter to ar-Riḍā (p.b.u.h.), and in a part of what I wrote was: ‘Allāh, to Whom belong Might and Majesty, has said: *So question the People of Remembrance, if you do not know; and Allāh, to Whom belong Might and Majesty, has said: It is not the case that the believers go forth (for jihād) all together; so why do 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). So it is an obligation on them to question, but it is not an obligation on you to answer. (Am I right?).’ He said (wrote): ‘Allāh, the Blessed, the Sublime, has said: *Then if you do not respond to thee, know that they are only following their caprice; and who is further astray than he who follows his caprice* (al-Qaṣaṣ, 28:50).’”¹

1. The most obvious meaning of the Imām’s answer is that just as in the time of the Prophet there were people who were motivated by their desires and caprices, so in the time of the Imāms these people also exist, and that it is not incumbent upon the Imāms to answer those whose questioning is motivated by these unworthy promptings. The duty of the Imāms is to answer those who sincerely seek right guidance, and the Imāms have the power of knowing who is asking sincerely. The answer was given in this rather elliptical form, so that if the letter of reply had fallen into the hands of persons who wanted to take advantage of it, they could not do so.

﴿باب﴾

﴿ أن من وصفه الله تعالى في كتابه بالعلم هم الائمة عليهم السلام ﴾

١/٥٥٢ - علي بن إبراهيم ، عن أبيه ، عن عبدالله بن المغيرة ، عن عبدالمؤمن بن القاسم الأنصاري ، عن سعد ، عن جابر ، عن أبي جعفر (عليه السلام) في قول الله عز وجل : « هل يستوي الذين يعلمون والذين لا يعلمون إنما يتذكر أولو الألباب » ٨٧ ، قال أبو جعفر (عليه السلام) : إنما نحن الذين يعلمون والذين لا يعلمون عدونا ، وشيعتنا أولو الألباب ، ٢/٥٥٣ - عدة من أصحابنا ، عن أحمد بن محمد ، عن الحسين بن سعيد ، عن النضر بن

٨٧ - الزمر ، ٩/٣٩

CHAPTER 21

CONCERNING THE FACT THAT THOSE TO WHOM ALLĀH
HAS ATTRIBUTED KNOWLEDGE IN HIS BOOK ARE THE
IMĀMS, PEACE BE UPON THEM

552-1. 'Alī ibn Ibrāhīm (-) his father (-) 'Abdullāh ibn al-Mu-ghīrah (-) 'Abd al-Mu'min ibn al-Qāsim al-Anṣārī (-) Sa'd (-) Jābir that Abū Ja'far (p.b.u.h.) said, concerning the words of Allāh, to Whom belong Might and Majesty: *'Are they equal - those who know and those who know not?'* Only men possessed of minds remember (az-Zumar, 39:9):

"Only we are those who know, and those who know not are our enemies; and our Shi'ahs (followers) are those possessed of minds."

553-2. A group of our associates (-) Aḥmad ibn Muḥammad (-) al-Ḥusayn ibn Sa'id (-) an-Naḍr ibn Suwayd (-) Jābir that Abū

سويد ، عن جابر ، عن أبي جعفر عليه السلام في قوله عز وجل : « هل يستوي الذين يعلمون والذين لا يعلمون إنما يتذكر أولو الألباب » قال : نحن الذين يعلمون وعدوُّنا الذين لا يعلمون وشيعتنا أولو الألباب .

٢٢

﴿ باب ﴾

﴿ ان الراسخين في العلم هم الائمة عليهم السلام ﴾

١/٥٥٤ - عدة من أصحابنا ، عن أحمد بن محمد ، عن الحسين بن سعيد ، عن النضر ابن سويد ، عن أيوب بن الحر وعمران بن علي ، عن أبي بصير ، عن أبي عبد الله عليه السلام

Ja'far (p.b.u.h.) said, concerning the words of Allāh, to Whom belong Might and Majesty: *'Are they equal – those who know and those who know not?'* Only men possessed of minds remember (az-Zumar, 39:9):

“We are those who know, and our enemies are those who do not know, and our Shi'ahs are those possessed of minds.”

CHAPTER 22

CONCERNING THE FACT THAT THOSE WHO
ARE FIRMLY ROOTED IN KNOWLEDGE ARE
THE IMĀMS, PEACE BE UPON THEM

554 – 1. A group of associates (–) Aḥmad ibn Muḥammad (–) al-Ḥusayn ibn Sa'īd (–) an-Naḍr ibn Suwayd (–) Ayyūb ibn Ḥurr and 'Imrān ibn 'Alī (–) Abū Baṣīr that Abū 'Abdillāh (p.b.u.h.) said:

قال : نحن الراسخون في العلم ونحن نعلم تأويله .
 ٢/٥٥٥ - علي بن محمد ، عن عبدالله بن علي ، عن إبراهيم بن إسحاق ، عن عبدالله بن حماد ، عن يزيد بن معاوية ، عن أحدهما عليهما السلام في قول الله عز وجل : « وما يعلم تأويله إلا الله والراسخون في العلم »^{٨٨} فرسول الله صلى الله عليه وآله أفضل الراسخين في العلم ، قد علمه الله عز وجل جميع ما أنزل عليه من التنزيل والتأويل ، وما كان الله لينزل عليه شيئاً لم يعلمه تأويله ، وأوصياؤه من بعده يعلمونه كله ، والذين لا يعلمون تأويله إذا قال

٨٨ - آل عمران ، ٧/٣

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“We are the ones who are firmly rooted in knowledge, and we know the true hermeneutics (*ta'wīl*: lit. referring a thing back to its origin) of it.”¹

555 – 2. ‘Alī ibn Muḥammad (–) ‘Abdullāh ibn ‘Alī (–) Ibrāhīm ibn Ishāq (–) ‘Abdullāh ibn Ḥammād (–) Burayd ibn Mu‘āwiyah that one of the two (p.b.u.t.) (said), concerning the words of Allāh, to Whom belong Might and Majesty: *And none know its true hermeneutic interpretation, save only Allāh and those firmly rooted in knowledge:*

“So the Messenger of Allāh (p.b.u.h.a.h.p.) is the most excellent of those firmly rooted in knowledge. Allāh, to Whom belong Might and Majesty, has taught him all that He has brought down to him of the revelation and (its) hermeneutics (*ta'wīl*). And Allāh did not bring down to him anything whose hermeneutic interpretation He has not taught him. And his successors after him know all of it (i.e. the *ta'wīl*).

1. This *ḥadīth* refers to Āl ‘Imrān 3:7; *It is He Who sent down upon thee the Book, wherein are verses made secure (muḥkamāt) that are the Essence of the Book, and others ambiguous (mutashābihāt: the plural of mutashābih which means something which resembles something else so that the two seem to be the same thing whereas in reality they are completely different). As for those in whose hearts is swerving, they follow the ambiguous part, desiring dissension, and desiring its hermeneutic interpretation (ta'wīl); and none know its (true) hermeneutic interpretation, save only Allāh and those firmly rooted in knowledge; they say, ‘We believe in it; all is from our Lord’; yet none remembers, but men possessed of minds. N.B. The word ‘it’ in the Imām’s words refers to the ambiguous part.*

العالم فيهم يعلم ، فأجابهم الله بقوله : « يقولون آمنا به كل من عند ربنا » ^{٨٨} والقرآن خاصٌ وعامٌ ومحكمٌ ومتشابهٌ وناسخٌ ومنسوخٌ ، فالراسخون في العلم يعلمونه .
 ٣/٥٥٦ - الحسين بن محمد ، عن معلى بن محمد ، عن محمد بن أورمة ، عن علي بن حسان عن عبد الرحمن بن كثير ، عن أبي عبد الله عليه السلام قال : الراسخون في العلم أمير المؤمنين والأئمة من بعده عليه السلام .

٨٨ - آل عمران ، ٧/٣

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And (as for) those who do not know its hermeneutic interpretation, when the man of knowledge among them tells (them) knowledge (about it), Allāh has taught them how to answer by His words: *They say, 'We believe in it, all is from our Lord'* (Āl 'Imrān, 3:7). (The verses of) the Qur'ān are specific and general (*khāṣṣ wa 'āmun*), secure and ambiguous (*muḥkam wa mutashābih*), abrogating and abrogated (*nāsikh wa mansūkh*); because of this (only) those who are firmly rooted in knowledge know this."

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

"Those who are firmly rooted in knowledge are Amir al-mu'minīn and the Imāms after him (p.b.u.t.)."

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﴿باب﴾

﴿ان الائمة قد أوتوا العلم واثبت في صدورهم﴾

١/٥٥٧ - أحمد بن مهران ، عن محمد بن علي ، عن حماد بن عيسى ، عن الحسين بن المختار، عن أبي بصير قال : سمعت أبا جعفر عليه السلام يقول في هذه الآية : « بل هو آيات بينات في صدور الذين أوتوا العلم »^{٨٩} ، فأوماً بيده إلى صدره .

٢/٥٥٨ - عنه ، عن محمد بن علي ، عن ابن محبوب ، عن عبدالعزيز العبدي ، عن أبي عبدالله عليه السلام في قول الله عز وجل : « بل هو آيات بينات في صدور الذين أوتوا العلم » قال : هم الأئمة عليهم السلام .

٨٩ - العنكبوت ، ٢٩/٤٩

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CHAPTER 23

CONCERNING THE FACT THAT IT IS THE IMĀMS WHO HAVE
BEEN GIVEN KNOWLEDGE, AND IT HAS BEEN FIXED IN
THEIR BREASTS

557-1. Aḥmad ibn Mihrān (—) Muḥammad ibn ‘Alī (—) Ḥammād ibn ‘Isā (—) al-Ḥusayn ibn al-Mukhtār that Abū Baṣīr said:

“I saw Abū Ja‘far (p.b.u.h.) (lit. I heard him say), in relation to this verse: *Nay; rather it is signs, clear signs in the breasts of those who have been given the knowledge* (al-‘Ankabūt, 29:49), point with his hand to his breast.”

558-2. From him (—) Muḥammad ibn ‘Alī (—) Ibn Maḥbūb (—) ‘Abd al-‘Azīz al-‘Abdī that Abū ‘Abdillāh (p.b.u.h.) said, concerning the words of Allāh, to Whom belong Might and Majesty: *Nay; rather it is signs, clear signs in the breasts of those who have been given the knowledge*: “They are the Imāms (p.b.u.t.).”

٣/٥٥٩ - وعنه ، عن محمد بن عليّ ، عن عثمان بن عيسى ، عن سماعة ، عن أبي بصير ، قال : قال أبو جعفر عليه السلام في هذه الآية : « بل هو آيات بينات في صدور الذين أوتوا العلم » ثم قال : أما والله يا أبا محمد ما قال بين دفعتي المصحف ؟ قلت : من هم ؟ جعلت فداك ؟ قال : من عسى أن يكونوا غيرنا .

٤/٥٦٠ - محمد بن يحيى ، عن محمد بن الحسين ، عن يزيد شعر ، عن هارون بن حمزة عن أبي عبد الله عليه السلام قال : سمعته يقول : « بل هو آيات بينات في صدور الذين أوتوا العلم » قال : هم الأئمة عليهم السلام خاصة .

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559 – 3. From him (–) Muḥammad ibn ‘Alī (–) ‘Uthmān ibn ‘Isā (–) Samā‘ah that Abū Baṣīr said:

“Abū Ja‘far (p.b.u.h.) recited¹ this verse: *Nay; rather it is signs, clear signs in the breasts of those who have been given the knowledge* . . . Then he said: ‘Take note, by Allāh, O Abū Muḥammad! He does not say “between the two covers of the written text (*muṣḥaf*),” (He said: in the breasts of those who have been given the knowledge).’ I said: ‘Who are these, may I be made your ransom?’ He said: ‘Who can they be apart from us?’”

560 – 4. Muḥammad ibn Yaḥyā (–) Muḥammad ibn al-Ḥusayn (–) Yazīd Sha‘ar that Hārūn ibn Ḥamzah said:

“I heard Abū ‘Abdillāh (p.b.u.h.) say (concerning this verse): *Nay; rather it is signs, clear signs in the breasts of those who have been given the knowledge*: ‘They are specifically the Imāms.’”

1. In this text, the word *qāla* (he said) is used, but the proper narration is *qara’a* (he recited), as is related in *Baṣā’iru ‘d-darajāt*, p. 56 and *Biharu ‘l-anwār*, vol. 23, p. 200–201. In *Kitābu ‘l-wāfī*, vol. 2, p. 126, al-‘Allāmah al-Fayḍ al-Kāshānī says that *qāla* here mean *qara’a*, and so does al-‘Allāmah al-Majlisī in *Mir’ātu ‘l-‘uqūl*, vol. 2, p. 437.

٥/٥٦١ - عِدَّةٌ مِنْ أَصْحَابِنَا ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ ، عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ ، عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ قَالَ : سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ : « بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ » ، قَالَ : هُمُ الْأَئِمَّةُ عَلَيْهِ السَّلَامُ خَاصَّةً .

٢٤

﴿ بَاب ﴾

﴿ فِي أَنْ مَنْ اصْطَفَاهُ اللَّهُ مِنْ عِبَادِهِ وَأَوْرَثَهُمْ كِتَابَهُ هُمُ الْأَئِمَّةُ عَلَيْهِمُ السَّلَام ﴾

١/٥٦٢ - الْحُسَيْنِ بْنِ مُحَمَّدٍ ، عَنْ مَعْلَى بْنِ مُحَمَّدٍ ، عَنْ مُحَمَّدِ بْنِ جَهْوَرٍ ، عَنْ حَمَّادِ بْنِ عِيسَى عَنْ عَبْدِ الْمُؤْمِنِ ، عَنْ سَالِمٍ قَالَ : سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ : « ثُمَّ »

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561-5. A group of our associates (-) Aḥmad ibn Muḥammad (-) al-Ḥusayn ibn Sa'id that Muḥammad ibn al-Fuḍayl said:

"I asked him (see ḥadīth 490) about the words of Allāh, to Whom belong Might and Majesty: *Nay; it is signs, clear signs in the breasts of those who have been given knowledge.* He said: 'They are specifically the Imāms (p.b.u.t.).'"

CHAPTER 24

CONCERNING THE FACT THAT THOSE OF HIS SLAVES
WHOM ALLĀH 'CHOSE AND TO WHOM HE BEQUETHED
HIS BOOK ARE THE IMĀMS, PEACE BE UPON THEM

562-1. al-Ḥusayn ibn Muḥammad (-) Mu'allā ibn Muḥammad (-) Muḥammad ibn Jumhūr (-) Ḥammād ibn 'Isā (-) 'Abd al-Mu'min that Sālim said:

"I asked Abū Ja'far (p.b.u.h.) about the words of Allāh, to Whom belong Might and Majesty: *Thus We bequeathed the Book on those of*

أورثنا الكتاب الذين اصطفينا من عبادنا فمنهم ظالمٌ لنفسه ومنهم مقتصد ومنهم سابق بالخيرات باذن الله^{٩٠} قال : السابق بالخيرات : الإمام ، والمقتصد : العارف للإمام ، والظالم لنفسه : الذي لا يعرف الإمام .

٢/٥٦٣ - الحسين ، عن معلى ، عن الوشاء ، عن عبد الكريم ، عن سليمان بن خالد ، عن أبي عبد الله عليه السلام قال : سألته عن قوله تعالى : « ثم أورثنا الكتاب الذين اصطفينا من عبادنا » فقال : أي شيء تقولون أنتم ؟ قلت : نقول : إنها في الفاطميين ؟ قال : ليس حيث تذهب ليس يدخل في هذا من أشار بسيفه ودعا الناس إلى خلاف ، فقلت : فأني شيء الظالم لنفسه ؟ قال : الجالس في بيته لا يعرف حق الإمام ، والمقتصد : العارف بحق الإمام ، والسابق بالخيرات : الإمام .

٩٠ - فاطر ، ٣٢/٣٥

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Our slaves We chose; but of them some wrong themselves, some of them are in the middle way and some are outstrippers in good works by the leave of Allāh (Fāṭir, 35:32). He said: 'Those who are outstrippers in good works are the Imāms; those who are in the middle way are those who recognize the Imāms; and those who wrong themselves are those who do not recognize the Imāms.'”

563 - 2. al-Ḥusayn (—) Mu‘allā (—) al-Washshā’ (—) ‘Abd al-Karīm that Sulaymān ibn Khālid said:

“I asked Abū ‘Abdillāh (p.b.u.h.) concerning the words of He Who is Sublime: *Thus We bequeathed the Book on those of Our slaves We chose* (Fāṭir, 35:32). Then he said: ‘What do you (people) say?’ I said: ‘We say it is about the Fāṭimiyyīn (the descendants of Fāṭimah — p.b.u.h.).’ He said: ‘It is not as you imagine. The one who points with his sword and calls people to opposition (in some manuscripts instead of “to opposition”, “to wrong guidance” is written) is not included in this (verse).’ I said: ‘What is (the meaning of) he who wrongs himself?’ He said: ‘He who sits at home and does not recognize the right of the Imām. And he who is in the middle way (means) he who recognizes the right of the Imām; and he who is an outstripper in good works (means) the Imām.’”

٣/٥٦٤ - الحسين بن محمد ، عن معلى بن محمد ، عن الحسن ، عن أحمد بن عمر قال : سألت أبا الحسن الرضا عليه السلام عن قول الله عز وجل : « ثم أورثنا الكتاب الذين اصطفينا من عبادنا » الآية ، قال : فقال : ولد فاطمة عليها السلام والسابق بالخيرات : الامام ، والمقتصد : العارف بالامام ، والظالم لنفسه : الذي لا يعرف الامام .

٤/٥٦٥ - محمد بن يحيى ، عن أحمد بن محمد ، عن ابن محبوب ، عن أبي ولاد قال : سألت أبا عبد الله عليه السلام عن قول الله عز وجل : « الذين آتيناهم الكتاب يتلونه حق تلاوته أولئك يؤمنون به »^{٩١} ، قال : هم الأئمة عليهم السلام .

٩١- البقرة ، ١٢١/٢

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564 - 3. al-Ḥusayn ibn Muḥammad (—) Mu‘allā ibn Muḥammad (—) al-Ḥasan that Aḥmad ibn ‘Umar said:

“I asked Abu ‘l-Ḥasan ar-Riḍā (p.b.u.h.) concerning the words of Allāh, to Whom belong Might and Majesty: *Thus We bequeathed the Book on those of Our slaves We chose.*” He said: “He said: ‘The descendants of Fāṭimah (p.b.u.h.). He who is an outstripper in good deeds (means) the Imām; and he who is in the middle way (means) he who recognizes the Imām; and he who wrongs himself (means) he who does not recognize the Imām.’”

565 - 4. Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad (—) Ibn Maḥbūb that Abū Wallād said:

“I asked Abū ‘Abdillāh (p.b.u.h.) concerning the words of Allāh, to Whom belong Might and Majesty: *Those to whom We have given the Book and who recite it with a rightful recitation, they believe in it* (al-Baqarah, 2:121). He said: ‘They are the Imāms (p.b.u.t.).’”

﴿ باب ﴾

﴿ ان الائمة في كتاب الله امامان: امام يدعو الى الله ﴾

﴿ وامام يدعو الى النار ﴾

١/٥٦٦ - محمد بن يحيى ، عن أحمد بن محمد ، عن الحسن بن محبوب ، عن عبد الله بن غالب ، عن جابر ، عن أبي جعفر عليه السلام قال : قال : لما نزلت هذه الآية : « يوم ندعو كل أناس بإمامهم »^{٩٢} ، قال المسلمون : يا رسول الله أأنت إمام الناس كلهم أجمعين ؟ قال : فقال رسول الله صلى الله عليه وآله : أنا رسول الله إلى الناس أجمعين ولكن سيكون من بعدي أئمة على الناس من الله من أهل بيتي ، يقومون في الناس فيكذبون ، ويظلمهم أئمة

٩٢ - الاسراء ، ٧١/١٧

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CHAPTER 25

CONCERNING THE FACT THAT THE IMĀMS IN THE BOOK
OF ALLĀH ARE TWO (KINDS OF) IMĀMS: THE IMĀM WHO
CALLS TO ALLĀH AND THE IMĀM WHO CALLS TO THE FIRE

566 - 1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) al-Ḥasan ibn Maḥbūb (-) ‘Abdullāh ibn Ghālib (-) Jābir that Abū Ja‘far (p.b.u.h.) said:

“When this verse was sent down: *On the day when We shall call every man through his Imām* (al-Isrā’, 17:71), the Muslims said: ‘O Messenger of Allāh! Are you not the Imām of the people, all of them together?’” He said: “The Messenger of Allāh (p.b.u.h.a.h.p.) said: ‘I am the Messenger of Allāh for the people, all of them as a whole; but after me there will be Imāms over the people from Allāh from

الكفر والضلال وأشياهم ، فمن والاهم ، واتبعهم وصدّ قههم فو منّي ومعني وسيلقاني ،
ألا ومن ظلمهم وكذّبهم فليس منّي ولا معني وأنا منه بري .

٢/٥٦٧ - محمد بن يحيى ، عن أحمد بن محمد ؛ و محمد بن الحسين ، عن محمد بن يحيى
عن طلحة بن زيد ، عن أبي عبد الله عليه السلام قال : قال : إن الأئمة في كتاب الله عز وجل
إمامان قال الله تبارك وتعالى : « وجعلناهم أئمة يهدون بأمرنا »^{٩٣} ، لا بأمر الناس
يقدمون أمر الله قبل أمرهم ، وحكم الله قبل حكمهم ، قال : « وجعلناهم أئمة يدعون
إلى النار »^{٩٤} ، يقدمون أمرهم قبل أمر الله ، وحكمهم قبل حكم الله ، ويأخذون بأهوائهم
خلاف ما في كتاب الله عز وجل .

٩٤ - القصص ، ٤١/٢٨

٩٣ - الأنبياء ، ٧٣/٢١

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among my Household. They will stand up among the people, but they will be called false, and the Imāms of unbelief and misguidance and their followers will oppress them. So everyone who accepts them as (his) master, follows them and ascribes truth to them is from me and with me and he will meet me. But alas, everyone who has oppressed them and called them false is not from me and not with me and I am quit of him.' ”

567 - 2. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad and Muḥammad ibn al-Ḥusayn (-) Muḥammad ibn Yaḥyā (-) Ṭalḥah ibn Zayd that Abū 'Abdillāh (p.b.u.h.) said:

“The Imāms in the Book of Allāh, to Whom belong Might and Majesty, are two (kinds of) Imāms. Allāh, the Blessed, the Sublime, has said: *And We appointed them to be Imāms guiding by Our command* (al-Anbiyā', 21:73) not by the command of the people. They (the Imāms) give priority to the command of Allāh over their command, and to the ruling of Allāh over their ruling. He has said: *And We appointed them to be Imāms, calling to the Fire* (al-Qaṣaṣ, 28:41). They gave priority to their command over the command of Allāh, and to their ruling over the ruling of Allāh. They grasp onto their own desires as opposed to what is in the Book of Allāh, to Whom belong Might and Majesty.”

﴿ باب ﴾

﴿ ان القرآن يهdy للامام ﴾

١/٥٦٨ - محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن الحسن بن محبوب قال :
 سألت أبا الحسن الرضا (عليه السلام) عن قوله عز وجل : « و لكل جعلنا موالى مما ترك
 الوالدان والأقربون والذين عقدت أيمانكم ^{٩٥} » ، قال : إنما عنى بذلك الأئمة (عليهم السلام)
 بهم عقد الله عز وجل أيمانكم .

٩٥ - النساء ، ٣٣/٤

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CHAPTER 26

CONCERNING THE FACT THAT THE QUR'ĀN
GUIDES TOWARDS THE IMĀM

568 - 1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā that al-Ḥasan ibn Maḥbūb said:

“I asked Abu 'l-Ḥasan ar-Riḍā (p.b.u.h.) about the words of He, to Whom belong Might and Majesty: *To everyone We have appointed heirs over that which they leave - parents, kinsmen and those with whom you have sworn compact* (an-Nisā', 4:33).¹ He said: 'By this He intended the Imāms. To them Allāh, to Whom belong Might and Majesty, has made (you) swear your compacts.' ”

1. There have been a variety of interpretations of who are the last group of heirs mentioned in this verse, i.e., *those with whom you have sworn compact*, and, as a result of this, and so as to reconcile these various interpretations with the law, it has at different times been asserted that this verse was abrogated or that it was not. For example, see aṭ-Ṭabarī, *at-Tafsīr*, vol.5,

٢/٥٦٩ - علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن إبراهيم بن عبد الحميد عن موسى بن أكيل النميري، عن العلاء بن سبابة، عن أبي عبد الله عليه السلام في قوله تعالى «إن هذا القرآن يهدي للتي هي أقوم»^{٩٦}، قال: يهدي إلى الإمام.

٩٦ - الاسراء، ٩/١٧

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569 - 2. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Ibrāhīm ibn 'Abd al-Ḥamīd (-) Mūsā ibn Akīl an-Numayrī (-) al-'Alā' ibn Sayābah that Abū 'Abdillāh (p.b.u.h.) said, concerning the words of He Who is Sublime: *Surely this Qur'ān guides to the way that is straightest: (al-Isrā', 17:9) " (This means) it guides to the Imām."*

pp.33 - 37, and Ibn Kathir, *at-Tafsīr*, vol.2, pp.251 - 255. However, the true meaning is the heirs whose right of inheritance follows from their having sworn a legal compact or made a legal contract with the dead person before his death, a category which includes, for example, those who are connected to the dead person by a marriage contract. (For further reference see as-Sayyid Abu 'l-Qāsim al-Khū'i, *al-Bayān fī tafsīri 'l-Qur'ān* [an-Najaf al-Ashraf, 1385/1966], pp.351 - 354). Among these are those with whom a contract or compact is incumbent according to the obligation imposed by Allāh, as, for example, the Prophet, to whom allegiance is made and obedience is due. And since the Prophet said, in a *ḥadīth* which is also narrated by our Sunni brothers: "I am a greater master over every believer than his self, and I am the heir of every one who has no heir." (Abū Dāwūd, *as-Sunan*, vol.3, p.163; and see its commentary in *'Awn al-ma'būd*, vol.8, pp.106 - 111; Ibn Mājah, *as-Sunan*, vol.2, pp.879 - 880, 914 - 915; Aḥmad ibn Ḥanbal, *al-Musnad*, vol.4, p.131; al-Bayhaqī, *as-Sunanu 'l-kubrā*, vol.6, p.214; Ibn Ḥibbān, *aṣ-Ṣaḥīḥ* - See *Mawāridu'ṣ-ṣam'ān*, pp.300 - 301), and the Imāms are the successors to the Prophet, this heirship also belongs to them. On this topic there are many Shi'ite *ḥadīth* concerning the meaning of which there is no dispute (see *Wasā'ilu 'sh-Shi'ah*, vol.17, pp.547 - 554). Now, since the inheritance of the husband and wife has been clearly stated in a verse preceding this one in the very same *sūrah* (an-Nisā', 4:12), it is clear that in this verse special reference is being made to the heirship of the Prophet and the Imāms, and for this reason, in the above *ḥadīth*, the Imām points out that the meaning is the Imāms.

﴿ باب ﴾

﴿ أن النعمة التي ذكرها الله عز وجل في كتابه الأئمة عليهم السلام ﴾

١/٥٧٠ - الحسين بن محمد ، عن معلى بن محمد ، عن بسطام بن مرة ، عن إسحاق بن حسان ، عن الهيثم بن واقد ، عن علي بن الحسين العبدى ، عن سعد الأسكاف ، عن الأصمغ بن نباتة قال : قال أمير المؤمنين عليه السلام : ما بال أقوام غيروا سنة رسول الله صلى الله عليه وآله وعدلوا عن وصيته ؟ لا يتخوفون أن ينزل بهم العذاب ، ثم تلا هذه الآية :

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CHAPTER 27

CONCERNING THE FACT THAT THE BOUNTY
WHICH ALLĀH, TO WHOM BELONG MIGHT AND
MAJESTY, HAS MENTIONED IN HIS BOOK ARE
THE IMĀMS, PEACE BE UPON THEM

570 - 1. al-Ḥusayn ibn Muḥammad (—) Mu'allā ibn Muḥammad (—) Bisṭām ibn Murrah (—) Ishāq ibn Ḥassān (—) al-Haytham ibn Wāqid (—) 'Alī ibn al-Ḥusayn al-'Abdī (—) Sa'd al-Iskāf that al-Aṣbagh ibn Nubātah said:

"Amīr al-mu'minīn (p.b.u.h.) said: 'What is the situation of the groups who have changed the *sunnah* of the Messenger of Allāh (p.b.u.h.a.h.p.) and have turned away from his successor? Do they not fear that the punishment will come down on them?' Then he

« ألم تر إلى الذين بدلوا نعمة الله كفراً وأحلّوا قومهم دار البوار جهنم ٩٧ » ،
ثم قال : نحن النعمة التي أنعم الله بها على عباده ، و بنا يفوز من فاز يوم القيامة .
٢/٥٧١ - الحسين بن محمد ، عن معلى بن محمد رفعه في قول الله عز وجل : « فبأي آلاء
ربكما تكذبان ٩٨ » : أ بالنبي أم بالوصي تكذبان ؟ نزلت في « الرحمن » .
٣/٥٧٢ - الحسين بن محمد ، عن معلى بن محمد ، عن محمد بن جمهور ، عن عبد الله بن
عبد الرحمن ، عن الهيثم بن واقد ، عن أبي يوسف البزّاز قال : تلا أبو عبد الله عليه السلام
هذه الآية : « واذكروا آلاء الله ٩٩ » قال : أتندي ما آلاء الله ؟ قلت : لا ، قال :

٩٧ - إبراهيم ، ٢٨/١٤ - ٢٩ الرحمن ، ٥٥ / كررت ٣١ مرة

٩٩ - الاعراف ، ٧/٦٩ ، ٧٤ ، وفي القرآن الكريم : (فاذكروا)

recited this verse: *Hast thou not seen those who exchanged the bounty of Allāh with unthankfulness and caused their people to dwell in the abode of ruin? — Gehenna (wherein they are roasted; an evil establishment!) (Ibrāhīm, 14:28,29).* Then he said: 'We are the bounty which Allāh has bestowed on His creatures, and whoever triumphs on the Day of Resurrection, will triumph through us.' "

571 – 2. al-Ḥusayn ibn Muḥammad (–) Mu‘allā ibn Muḥammad (*rafa‘ahu*) concerning the words of Allāh, to Whom belong Might and Majesty: *O which of your Lord's bounties will you and you deny?* (ar-Raḥmān, 55:13 et al). One of the Imāms (who, it is not mentioned) said: "Will you deny the Prophet or the successor? (This verse) was brought down in 'ar-Raḥmān'."

572 – 3. al-Ḥusayn ibn Muḥammad (–) Mu‘allā ibn Muḥammad (–) Muḥammad ibn Jumhūr (–) ‘Abdullāh ibn ‘Abd ar-Raḥmān (–) al-Haytham ibn Wāqid that Abū Yūsuf al-Bazzāz said:

"Abū ‘Abdillāh (p.b.u.h.) recited this verse: *Remember Allāh's bounties* (al-A‘rāf, 7:69,74). Then he said: 'Do you know what are the bounties of Allāh?' I said: 'No.' He said: 'It is the greatest of

هي أعظم نعم الله على خلقه وهي ولايتنا .

٥٧٣/٤ - الحسين بن محمد ، عن معلى بن محمد ، عن محمد بن أورمة ، عن علي بن حسان
عن عبد الرحمن بن كثير قال : سألت أبا عبد الله عليه السلام ، عن قول الله عزّ و
جلّ : « ألم تر إلى الذين بدلوا نعمة الله كفراً ، الآية ، قال : عنى بها قريشاً قاطبة
الذين عادوا رسول الله ﷺ و نصبوا له الحرب وجحدوا وصية وصيه .

١٠٠ - ابراهيم ، ٢٨/١٤

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Allāh's bounties for His creatures; it is our mastership (*wilāyah*). ' ”

573 - 4. al-Ḥusayn ibn Muḥammad (—) Mu'allā ibn Muḥammad
(—) Muḥammad ibn Uramah (—) 'Alī ibn Ḥassān that 'Abd ar-Raḥmān
ibn Kathīr said:

“I asked Abū 'Abdillāh (p.b.u.h.) about the words of Allāh,
to Whom belong Might and Majesty: *Hast thou not seen those who
exchanged the bounty of Allāh for unthankfulness...* (to the end
of the verse) (Ibrāhīm, 14:28,29). He said: 'He (Allāh) means by
this the Quraysh, all of them, who committed hostile acts against the
Messengers of Allāh (p.b.u.h.a.h.p.), established warfare with him,
and denied the successorship of his successors.' ”

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﴿ باب ﴾

﴿ أن المتوسمين الذين ذكرهم الله تعالى في كتابه هم الائمة ﴾
عليهم السلام و الحبل فيهم مقيم

١/٥٧٤ - أحمد بن مهران ، عن عبد العظيم بن عبد الله الحسني ، عن ابن أبي عمير قال :
أخبرني أسباط بن عيسى قال : كنت عند أبي عبد الله عليه السلام فسأله رجل عن قول
الله عز وجل : ﴿ إِنَّ فِي ذَلِكَ لآيَاتٍ لِّلْمُتَوَسِّمِينَ ﴾ وإِنَّهَا لَبَسِيلٌ مَّقِيمٌ ، قال : فقال :
نحن المتوسمون و السبيل فينا مقيم .

١٠١ - الحجر ، ٧٥/١٥ - ٧٦

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CHAPTER 28

CONCERNING THE FACT THAT THOSE WHO MARK THE
SIGNS WHOM ALLĀH, THE SUBLIME, MENTIONS IN HIS
BOOK ARE THE IMĀMS, PEACE BE UPON THEM, AND THE
WAY THROUGH THEM IS STILL UNEFFACED

574 - 1. Aḥmad ibn Mihrān (—) ‘Abd al-‘Azīm ibn ‘Abdillāh al-Ḥasanī that Ibn Abī ‘Umayr said:

“Asbāt Bayyā’ az-Zuṭṭī informed me, and said: ‘I was in the presence of Abū ‘Abdillāh (p.b.u.h.) when a man asked him about the words of Allāh, to Whom belong Might and Majesty: *Surely in that are signs for such as mark; surely they are on a way still uneffaced* (al-Hijr, 15:75,76). He said: “We are those who mark the signs and the way through us is still uneffaced.”’”

٢/٥٧٥ - محمد بن يحيى ، عن سلمة بن الخطاب ، عن يحيى بن إبراهيم قال : حدثني أسباط بن سالم قال : كنت عند أبي عبد الله عليه السلام فدخل عليه رجل من أهل هيت فقال له : أصلحك الله ما تقول في قول الله عز وجل : «إن في ذلك لآيات للمتوسمين» ؟ قال : نحن المتوسمون و السبيل فينا مقيم .

٣/٥٧٦ - محمد بن إسماعيل ، عن الفضل بن شاذان ، عن حماد بن عيسى ، عن ربعي ابن عبد الله ، عن محمد بن مسلم ، عن أبي جعفر عليه السلام في قول الله عز وجل : «إن في ذلك لآيات للمتوسمين» قال : هم الأئمة عليهم السلام : قال رسول الله صلى الله عليه وآله : اتقوا فراسة المؤمن فإنه ينظر بنور الله عز وجل في قول الله تعالى : «إن في ذلك لآيات للمتوسمين» .

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575 - 2. Muḥammad ibn Yaḥyā (—) Salamah ibn al-Khaṭṭāb that Yaḥyā ibn Ibrāhīm said:

“Asbāt ibn Sālīm related to me, and said: ‘I was in the presence of Abū ‘Abdillāh (p.b.u.h.) when a man from Hit (a city in Iraq) came into him and said to him: “May Allāh make things right for you! What do you say about the words of Allāh: *Surely in that are signs for such as mark?*” He said: “We are those who mark the signs and the way through us is still uneffaced.”’”

576 - 3. Muḥammad ibn Ismā‘il (—) al-Faḍl ibn Shādhān (—) Ḥammād ibn ‘Isā (—) Rib‘ī ibn ‘Abdillāh (—) Muḥammad ibn Muslim that Abū Ja‘far (p.b.u.h.) said, concerning the words of Allāh, to Whom belong Might and Majesty: *Surely in that are signs for such as mark*: “They are the Imāms (p.b.u.t.). The Messenger of Allāh (p.b. u.h.a.h.p.) said, concerning the words of Allāh, the Sublime: *Surely in that are signs for such as mark*: ‘Guard yourself against the keen eye of the believer, for he sees by the Light of Allāh, to Whom belong Might and Majesty.’”

٥٧٧/٤ - محمد بن يحيى ، عن الحسن بن علي الكوفي ، عن عيسى بن هشام ، عن
عبدالله بن سليمان ، عن أبي عبدالله عليه السلام في قول الله عز وجل : « إن في ذلك لآيات
للمتوسمين » فقال : هم الأئمة عليهم السلام وإنها البسبيل مقيم ، قال : لا يخرج منها أبداً .
٥٧٨/٥ - محمد بن يحيى ، عن محمد بن الحسين ، عن محمد بن أسلم ، عن إبراهيم بن أيوب
عن عمرو بن شمر ، عن جابر ، عن أبي جعفر عليه السلام قال : قال أمير المؤمنين عليه السلام في قوله :
تعالى « إن في ذلك لآيات للمتوسمين » قال : كان رسول الله صلى الله عليه وآله : المتوسم ، وأنا من
بعده والأئمة من ذريتي المتوسمون .
وفي نسخة أخرى عن أحمد بن مهران ، عن محمد بن علي ، عن محمد بن أسلم
عن إبراهيم بن أيوب بإسناده مثله .

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577 - 4. Muḥammad ibn Yaḥyā (—) al-Ḥasan ibn ‘Alī al-Kūfi (—) ‘Ubays ibn Hishām (—) ‘Abdullāh ibn Sulaymān that Abū ‘Abdillāh (p.b.u.h.) said, concerning the words of Allāh, to Whom belong Might and Majesty: *Surely in that are signs for such as mark*: “They are the Imāms.” (And concerning): *Surely they are on a way still uneffaced*, he said: “It will never depart from us.”

578 - 5. Muḥammad ibn Yaḥyā (—) Muḥammad ibn al-Ḥusayn (—) Muḥammad ibn Aslam (—) Ibrāhīm ibn Ayyūb (—) ‘Amr ibn Shamir (—) Jābir that Abū Ja‘far (p.b.u.h.) said:

“Amīr al-mu‘minin (p.b.u.h.) said, concerning the words of He Who is Sublime: *Surely in that are signs for such as mark*: ‘The Messenger of Allāh (p.b.u.h.a.h.p.) was the one who marked the signs, and I, after him, and the Imāms from among my seed are those who mark the signs.’”

* In another manuscript: (—) Aḥmad ibn Mihrān (—) Muḥammad ibn ‘Alī (—) Muḥammad ibn Aslam (—) Ibrāhīm ibn Ayyūb, through his chain of narration, as above.

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﴿ باب ﴾

﴿ عرض الأعمال على النبي صلى الله عليه وآله وسلم و الأئمة عليهم السلام ﴾
 ١/٥٧٩ - محمد بن يحيى ، عن أحمد بن محمد ، عن الحسين بن سعيد ، عن القاسم بن
 محمد ، عن علي بن أبي حمزة ، عن أبي بصير ، عن أبي عبد الله عليه السلام قال : تعرض الأعمال على
 رسول الله صلى الله عليه وآله أعمال العباد كل صباح أبراها وفجارها فاحذروها ، وهو قول الله
 تعالى : « اعملوا فسيرى الله عملكم ورسوله ^{١٠٢} » وسكت .

١٠٢ - التوبة ، ١٠٥/٩

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CHAPTER 29

THE SETTING OF ALL DEEDS BEFORE THE PROPHET, MAY
 THE BLESSING AND PEACE OF ALLĀH BE UPON HIM AND
 HIS PROGENY, AND THE IMĀMS, PEACE BE UPON THEM

579 - 1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-)
 al-Ḥusayn ibn Sa'īd (-) al-Qāsim ibn Muḥammad (-) 'Alī ibn Abi
 Ḥamzah (-) Abū Baṣīr that Abū 'Abdillāh (p.b.u.h.) said:

"All deeds are set before the Messenger of Allāh (p.b.u.h.a.h.p.);
 all the deeds of the creatures, the pious among them (the creatures)
 and the immoral among them, every morning; so pay attention to
 them (the deeds). This is the meaning of the words of Allāh, the
 Sublime: *Work; and Allāh will surely see your work, and His Messenger*
 (at-Tawbah, 9:105)." And here he stopped.

٢/٥٨٠ - عدة من أصحابنا ، عن أحمد بن محمد ، عن الحسين بن سعيد ، عن النضر بن سويد ، عن يحيى الحلبي ، عن عبد الحميد الطائي ، عن يعقوب بن شعيب قال : سألت أبا عبد الله عليه السلام عن قول الله عز وجل : « اعملوا فسيرى الله عملكم ورسوله والمؤمنون » قال : هم الأئمة .

٣/٥٨١ - علي بن إبراهيم ، عن أبيه ، عن عثمان بن عيسى ، عن سماعة ، عن أبي عبد الله عليه السلام قال : سمعته يقول : ما لكم تسوؤن رسول الله ﷺ ؟! فقال رجل : كيف نسوؤه ؟ فقال : أما تعلمون أن أعمالكم تعرض عليه ، فاذا رأى فيها معصية ساء ذلك ، فلا تسوؤوا رسول الله وسرّه .

٤/٥٨٢ - علي ، عن أبيه ، عن القاسم بن محمد ، عن الزيات ، عن عبد الله بن أبان الزيات

١٠٢ - التوبة ، ١٠٥/٩

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580 - 2. A group of our associates (—) Aḥmad ibn Muḥammad (—) al-Ḥusayn ibn Sa'id (—) an-Naḍr ibn Suwayd (—) Yaḥyā al-Ḥalabī (—) 'Abd al-Ḥamid aṭ-Ṭā'i that Ya'qūb ibn Shu'ayb said:

"I asked Abū 'Abdillāh (p.b.u.h.) about the words of Allāh, to Whom belong Might and Majesty: *Work; and Allāh will surely see your work, and His Messenger, and the believers* (at-Tawbah, 9:105). He said: 'They (the believers) are the Imāms.'"

581 - 3. 'Alī ibn Ibrāhīm (—) his father (—) 'Uthmān ibn 'Īsā that Samā'ah said:

"I heard Abū 'Abdillāh (p.b.u.h.) say: 'What is up with you that you displease the Messenger of Allāh (p.b.u.h.a.h.p.)?' A man said: 'How do we displease him?' He said: 'Do you not know that your deeds are set before him; so when he sees sin, it displeases him. So do not displease the Messenger of Allāh, but seek to please him.'"

582 - 4. 'Alī (—) his father (—) al-Qāsim ibn Muḥammad (—) az-Zayyāt that 'Abdullāh ibn Abān az-Zayyāt, who found favour before ar-Riḍā (p.b.u.h.), said:

وكان مكيناً عند الرضا عليه السلام قال : قلت للرضا عليه السلام : ادع الله لي ولأهل بيتي فقال : أولست أفعل ؟ والله إن أعمالكم لتعرض عليّ في كلّ يوم و ليلة ؛ قال : فاستعظمت ذلك ، فقال لي : أما تقرّ كتاب الله عزّ وجلّ : « وقلّ اعملوا فسيرى الله عملكم ورسوله والمؤمنون » ؟ قال : هو والله عليّ بن أبي طالب عليه السلام .

٥٨٣/٥ - أحمد بن مهران ، عن محمد بن عليّ ، عن أبي عبد الله الصامت ، عن يحيى بن مساور ، عن أبي جعفر عليه السلام أنه ذكر هذه الآية : « فسيرى الله عملكم ورسوله والمؤمنون » قال : هو والله عليّ بن أبي طالب عليه السلام .

٥٨٤/٦ - عدة من أصحابنا ، عن أحمد بن محمد ، عن الوشاء : قال : سمعت الرضا

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“I said to ar-Riḍā (p.b.u.h.): ‘Pray before Allāh for me and my household!’ He said: ‘Do I not do this? By Allāh, surely your deeds are set before me every day and night.’” He said: “This seemed to me of great moment. Then he said to me: ‘Have you not read the Book of Allāh, to Whom belong Might and Majesty: *Work, and Allāh will surely see your work, and His Messenger, and the believers* (at-Tawbah, 9:105)?’ He (the Imām) said: ‘By Allāh, this is ‘Ali ibn Abi Ṭālib (p.b.u.h.) (and the other Imams.¹)’”

583 - 5. Aḥmad ibn Mihrān (-) Muḥammad ibn ‘Alī (-) Abū ‘Abdillāh aṣ-Ṣāmit (-) Yaḥyā ibn Musāwir that Abū Ja‘far (p.b.u.h.) mentioned this verse: *and Allāh will surely see your work, and His Messenger, and the believers* (at-Tawbah, 9:105), and said:

“By Allāh, this is ‘Ali ibn Abi Ṭālib (p.b.u.h.) (and the other Imāms).”

584 - 6. A group of our associates (-) Aḥmad ibn Muḥammad that al-Washshā’ said:

1. Only ‘Ali (p.b.u.h.) is mentioned in this and the following *ḥadīth*, since at the time of the revelation of this verse ‘the believers’ referred only to ‘Ali (p.b.u.h.). Subsequently, since the meaning was the Imāms, it refers to all of them.

عليه السلام يقول : إن الأعمال تعرض على رسول الله ﷺ أبرارها وفجارها .

٣٠

﴿ باب ﴾

﴿ [أن الطريقة التي حث على الاستقامة عليها ولاية] ﴾

﴿ (على عليه السلام) ﴾

١/٥٨٥ - أحمد بن مهران ، عن عبد العظيم بن عبد الله الحسني ، عن موسى بن محمد عن يونس بن يعقوب ، عمن ذكره ، عن أبي جعفر عليه السلام في قوله تعالى : « و أن لو استقاموا على الطريقة لأسقيناهم ماء غدقا »^{١٠٣} قال : يعني لو استقاموا على ولاية

١٠٣ - الجن ، ١٦/٧٢

“I heard ar-Riḍā (p.b.u.h.) say: ‘Surely all deeds are set before the Messenger of Allāh (p.b.u.h.a.h.p.); the pious among them and the immoral among them.’”

CHAPTER 30

CONCERNING THE FACT THAT WAY, THE GOING STRAIGHT
ALONG WHICH HAS BEEN URGED, IS (THE ACCEPTANCE OF)
THE MASTERSHIP (WILĀYAH) OF ‘ALĪ, PEACE BE UPON HIM

585 - 1. Aḥmad ibn Mihrān (-) ‘Abd al-‘Azīm ibn ‘Abdillāh al-Ḥasanī (-) Mūsā ibn Muḥammad (-) Yūnus ibn Ya‘qūb (-) the person whom he mentioned, that Abū Ja‘far (p.b.u.h.) said, concerning the words of He Who is Sublime: *Would they but go straight on the way, We would give them to drink of water copious* (al-Jinn, 72:16):

عليّ بن أبي طالب أمير المؤمنين و الأوصياء من ولده ﷺ وقبلوا طاعتهم في أمرهم
ونهيهم لأسقيناهم ماء غداً ، يقول : لأشربنا قلوبهم الايمان، والطريقة هي الايمان
بولاية عليّ والأوصياء .

٢/٥٨٦ - الحسين بن محمد ، عن معلى بن محمد ، عن محمد بن جمهور ، عن فضالة بن أيوب
عن الحسين بن عثمان ، عن أبي أيوب ، عن محمد بن مسلم قال : سألت أبا عبد الله ﷺ
عن قول الله عز وجل : « إن الذين قالوا ربنا الله ثم استقاموا » فقال أبو عبد الله ﷺ :
استقاموا على الأئمة واحد بعد واحد « تنزل عليهم الملائكة أن لاتخافوا ولا تحزنوا
وأبشروا بالجنة التي كنتم توعدون »^{١٠٤} .

١٠٤ - فصلت ، ٣٠/٤١

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“He (Allāh) means: would they but go straight in (the acceptance of) the mastership of ‘Alī ibn Abi Ṭālib, Amir al-mu’minīn, and the successors from among his descendants (p.b.u.t.), and submit to obedience to them in their commands and forbiddings, *We would give them to drink of water copious*; He says: We would give their hearts to drink of faith. And the way is faith in the mastership of ‘Alī and the successors.”

586 - 2. al-Ḥusayn ibn Muḥammad (-) Mu‘allā ibn Muḥammad (-) Muḥammad ibn Jumhūr (-) Faḍālah ibn Ayyūb (-) al-Ḥusayn ibn ‘Uthmān (-) Abū Ayyūb that Muḥammad ibn Muslim said:

“I asked Abū ‘Abdillāh (p.b.u.h.) about the words of Allāh, to Whom belong Might and Majesty: *Those who have said, ‘Our Lord is Allāh,’ then have gone straight.* Abū ‘Abdillāh (p.b.u.h.) said: ‘They have gone straight on (the acceptance of) the Imāms, one after another. Upon them the angels descend, saying, “Fear not, neither sorrow, rejoice in the Paradise that you were promised (Fuṣṣilat, 41:30).” ’ ”

﴿ باب ﴾

﴿ أن الائمة معدن العلم و شجرة النبوة ومختلف الملائكة ﴾

١/٥٨٧- أحمد بن مهران ، عن محمد بن علي ، عن غير واحد ، عن حماد بن عيسى ، عن ربيعة بن عبد الله ، عن أبي الجارود قال : قال علي بن الحسين عليه السلام : ما ينقم الناس منا ، فنحن والله شجرة النبوة ، و بيت الرحمة ، ومعدن العلم ، ومختلف الملائكة .

٢/٥٨٨- محمد بن يحيى ، عن عبد الله بن محمد بن عيسى ، عن أبيه ، عن عبد الله بن المغيرة ، عن إسماعيل بن أبي زياد ، عن جعفر بن محمد ، عن أبيه عليه السلام قال : قال أمير المؤمنين عليه السلام :

CHAPTER 31

CONCERNING THE FACT THAT THE IMĀMS ARE THE MINE
OF KNOWLEDGE AND THE TREE OF THE PROPHETHOOD
AND THE PLACE FREQUENTED BY THE ANGELS

587-1. Aḥmad ibn Mihrān (—) Muḥammad ibn ‘Alī (—) more than one (—) Ḥammād ibn ‘Isā (—) Rib‘ī ibn ‘Abdillāh that Abu ‘l-Jārūd said:

“ ‘Alī ibn al-Ḥusayn (p.b.u.h.) said: ‘Why are the people hostile towards us? By Allāh, we are the tree of the Prophethood, the house of Mercy, the mine of Knowledge and the place frequented by the angels.’ ”

588-2. Muḥammad ibn Yaḥyā (—) ‘Abdullāh ibn Muḥammad ibn ‘Isā (—) his father (—) ‘Abdullāh ibn al-Mughīrah (—) Ismā‘īl ibn Abī Ziyād (—) Ja‘far ibn Muḥammad (p.b.u.h.) that his father (p.b.u.h.) said:

إنّا - أهل البيت - شجرة النبوة ، و موضع الرسالة ، و مختلف الملائكة ، و بيت الرحمة ، و معدن العلم .

٣/٥٨٩ - أحمد بن محمد ، عن محمد بن الحسين ، عن عبد الله بن محمد ، عن الخشاب قال : حدّثنا بعض أصحابنا ، عن خيثمة قال : قال لي أبو عبد الله عليه السلام : يا خيثمة نحن شجرة النبوة ، و بيت الرحمة ، و مفاتيح الحكمة ، و معدن العلم ، و موضع الرسالة ، و مختلف الملائكة ، و موضع سرّ الله ؛ و نحن وديعة الله في عباده ، و نحن حرم الله الأكبر ، و نحن ذمّة الله ، و نحن عهد الله ؛ فمن وفى بعهدا فقد وفى بعهداً ، و من خفّرها فقد خفّ ذمّة الله و عهده .

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“Amīr al-mu’minin (p.b.u.h.) said: ‘We, the Household, are the tree of Prophethood, the place where the Message has been deposited, the place frequented by the angels, the house of Mercy and the mine of Knowledge.’ ”

589 - 3. Aḥmad ibn Muḥammad (—) Muḥammad ibn al-Ḥusayn (—) ‘Abdullāh ibn Muḥammad that al-Kashshāb said:

“Some of our associates narrated to us that Khaythamah said: ‘Abū ‘Abdillāh (p.b.u.h.) said to me: “O Khaythamah! We are the tree of the Prophethood, the house of Mercy, the keys of Wisdom, the mine of Knowledge, the place where the Message has been deposited, the place frequented by the angels and the place where the secret of Allāh has been entrusted. We are the people who have been entrusted by Allāh to the custody of His creatures, we are Allāh’s greatest sanctuary, we are Allāh’s pledge (*dhimmah*) and the promise taken by Allāh. Thus, whoever has fulfilled his promise to us has fulfilled his promise to Allāh, and whoever has broken it (his promise to us) has broken the pledge with Allāh and (his) promise to Him.” ’ ”

﴿ باب ﴾

✽ (أن الأئمة عليهم السلام ورثة العلم ، يرث بعضهم بعضاً العلم) ✽
 ١/٥٩٠ - عدةٌ من أصحابنا ، عن أحمد بن محمد ، عن الحسين بن سعيد ، عن النضر بن
 سويد ، عن يحيى الحلبي ، عن بريد بن معاوية ، عن محمد بن مسلم ، عن أبي عبد الله عليه السلام
 قال : إنَّ علياً عليه السلام كان عالماً و العلم يتوارث ، و لن يهلك عالمٌ إلّا بقي من بعده
 من يعلم علمه ، أو ما شاء الله .

٢/٥٩١ - علي بن إبراهيم ، عن أبيه ، عن حماد بن عيسى ، عن حريز ، عن زرارة
 والفضيل ، عن أبي جعفر عليه السلام قال : إنَّ العلم الذي نزل مع آدم عليه السلام لم يرفع ،

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CHAPTER 32

CONCERNING THE FACT THAT THE IMĀMS, PEACE BE UPON
 THEM, ARE THE HEIRS OF KNOWLEDGE, INHERITING
 KNOWLEDGE EACH ONE FROM THE OTHER

590 - 1. A group of our associates (-) Aḥmad ibn Muḥammad
 (-) al-Ḥusayn ibn Sa'id (-) an-Naḍr ibn Suwayd (-) Yaḥyā al-Ḥalabī
 (-) Burayd ibn Mu'āwiyah (-) Muḥammad ibn Muslim that Abū
 'Abdillāh (p.b.u.h.) said:

“ 'Alī (p.b.u.h.) was a man of Knowledge, and Knowledge is in-
 herited. And a man of Knowledge never dies unless another one remains
 after him who knows his knowledge, or what Allāh wills (he should
 know). ”

591 - 2. 'Alī ibn Ibrāhīm (-) his father (-) Ḥammād ibn 'Isā (-)
 Ḥariz (-) Zurārah and al-Fuḍayl that Abū Ja'far (p.b.u.h.) said:

و العلم يتوارث ، و كان عليٌّ عليه السلام عالم هذه الأمة ، و إنه لم يهلك منا عالم قط إلا خلفه من أهله من علم مثل علمه ، أو ماشاء الله .

٣/٥٩٢ - محمد بن يحيى ، عن أحمد بن محمد ، عن البرقي ، عن النضر بن سويد ، عن يحيى الحلبي ، عن عبد الحميد الطائي ، عن محمد بن مسلم قال : قال أبو جعفر عليه السلام إن العلم يتوارث ، ولا يموت عالم إلا و ترك من يعلم مثل علمه ، أو ماشاء الله .

٤/٥٩٣ - أبو علي الأشعري ، عن محمد بن عبد الجبار ، عن صفوان ، عن موسى بن بكر ، عن الفضيل بن يسار قال : سمعت أبا عبد الله عليه السلام يقول : إن في علي عليه السلام سنة ألف نبي من الأنبياء ، و إن العلم الذي نزل مع آدم عليه السلام لم يرفع ، وممات عالم فذهب علمه ، و العلم يتوارث .

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“Verily, the Knowledge that was brought down with Ādam (p.b. u.h.) was not taken back. Knowledge is inherited, and ‘Ali (p.b.u.h.) was the man of Knowledge in the community. Surely no man of knowledge from among us ever dies unless someone of his household takes his place who knows the like of his knowledge, or what Allāh wills (of it).”

592 – 3. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad (–) al-Barqī (–) an-Naḍr ibn Suwayd (–) Yaḥyā al-Ḥalabī (–) ‘Abd al-Ḥamīd aṭ-Ṭā’i that Muḥammad ibn Muslim said:

“Abū Ja‘far (p.b.u.h.) said: ‘Surely Knowledge is inherited. A man of knowledge never dies unless he leaves (after him) a man who knows the like of his knowledge, or what Allāh wills (of it).’”

593 – 4. Abū ‘Alī al-Ash‘arī (–) Muḥammad ibn ‘Abd al-Jabbār (–) Ṣafwān (–) Mūsā ibn Bakr that al-Fuḍayl ibn Yasār said:

“I heard Abū ‘Abdillāh (p.b.u.h.) say: ‘Surely, in (the person of) ‘Ali (p.b.u.h.) is contained the *sunnah* (i.e., the characteristics) of a thousand of the prophets. Verily, the knowledge that was brought down with Ādam (p.b.u.h.) was not taken back, and no man of knowledge has ever died whose knowledge has become extinguished; Knowledge is inherited.’”

٥٠٩٤ - محمد بن يحيى ، عن أحمد بن محمد ، عن الحسين بن سعيد ، عن فضالة بن أيوب ، عن عمر بن أبان قال : سمعت أبا جعفر عليه السلام يقول : إن العلم الذي نزل مع آدم عليه السلام لم يرفع ، ومامات عالم فذهب علمه .

٦٠٩٥ - محمد ، عن أحمد ، عن علي بن النعمان رفعه ، عن أبي جعفر عليه السلام قال : قال أبو جعفر عليه السلام يمشون النجاد ويدعون النهر العظيم ، قيل له : وما النهر العظيم ؟ قال : رسول الله صلى الله عليه وآله والعلم الذي أعطاه الله ، إن الله عز وجل جمع لمحمد صلى الله عليه وآله سنن النبيين من آدم وهلم جرا إلى محمد صلى الله عليه وآله قيل له : وما تلك السنن ؟ قال : علم النبيين بأسره ، وإن رسول الله صلى الله عليه وآله صبر ذلك كله عند أمير المؤمنين عليه السلام فقال له رجل : يا ابن رسول الله فأمير المؤمنين أعلم أم بعض النبيين ؟ فقال أبو جعفر

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594 - 5. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) al-Ḥusayn ibn Sa'id (-) Faḍālah ibn Ayyūb that 'Umar ibn Abān said:

"I heard Abū Ja'far (p.b.u.h.) say: 'Surely, the Knowledge which was brought down with Ādam (p.b.u.h.) was not taken back, and no man of knowledge has ever died whose knowledge has become extinguished.' "

595 - 6. Muḥammad (-) Aḥmad (-) 'Alī ibn Nu'mān (*rafa'ahu*) that Abū Ja'far (p.b.u.h.) said:

"They suck at moisture while they leave aside the great river." It was said to him: "What is (this) great river?" He said: "The Messenger of Allāh (p.b.u.h.a.h.p.) and the Knowledge which Allāh gave to him. Verily, Allāh, to Whom belong Might and Majesty, gathered together in Muḥammad (p.b.u.h.a.h.p.) the *sunnah* of the prophets from Ādam right down to Muḥammad (p.b.u.h.a.h.p.)." It was said to him: "What are these *sunnah*?" He said: "The knowledge of the prophets, all of it. And the Messenger of Allāh (p.b.u.h.a.h.p.) transmitted this, all of it, to Amir al-mu'minīn (p.b.u.h.)." A man said to him: "O son of the Messenger of Allāh! Was Amir al-mu'minīn more knowledgeable, or some of the prophets?" Abū Ja'far (p.b.u.h.) said:

عَلَيْهِ السَّلَامُ : اسمعوا ما يقول ؟ إن الله يفتح مسامع من يشاء ، إني حدثته أن الله جمع لمحمد ﷺ علم النبيين وأنه جمع ذلك كله عند أمير المؤمنين ﷺ ، وهو سألني أهو أعلم أم بعض النبيين .

٧/٥٩٦ - محمد بن يحيى ، عن أحمد بن محمد ، عن البرقي ، عن النضر بن سويد ، عن يحيى الحلبي ، عن عبد الحميد الطائي ، عن محمد بن مسلم قال : قال أبو جعفر ﷺ : إن العلم يتوارث ، فلا يموت عالم إلا ترك من يعلم مثل علمه ، أو ما شاء الله .

٨/٥٩٧ - علي بن إبراهيم ، عن محمد بن عيسى ، عن يونس ، عن الحارث بن المغيرة قال : سمعت أبا عبد الله ﷺ يقول : إن العلم الذي نزل مع آدم ﷺ لم يرفع ، وما مات عالم إلا وقد ورث علمه ، إن الأرض لا تبقى بغير عالم .

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“O listen to what he says. Surely, Allāh opens the ears of everyone whom He wishes to. I told him that Allāh has gathered together in Muḥammad (p.b.u.h.a.h.p.) the knowledge of the prophets and that He has brought together this, all of it, in Amīr al-mu'minīn (p.b.u.h.). And he (this man) asks me if he is more knowledgeable or some of the prophets!”

596 – 7. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad (–) al-Barqī (–) an-Naḍr ibn Suwayd (–) Yaḥyā al-Ḥalabī (–) ‘Abd al-Ḥamīd at-Ṭā’i that Muḥammad ibn Muslim said:

“Abū Ja‘far (p.b.u.h.) said: ‘Surely Knowledge is inherited; so a man of knowledge never dies unless he leaves (after him) a man who knows the like of his knowledge, or what Allāh wills (of it).’ ”

597 – 8. ‘Alī ibn Ibrāhīm (–) Muḥammad ibn ‘Isā (–) Yūnus that al-Ḥārith ibn al-Mughīrah said:

“I heard Abū ‘Abdillāh (p.b.u.h.) say: ‘Verily, the Knowledge that was brought down with Ādam (p.b.u.h.) has not been taken back. And no man of knowledge dies unless he bequeaths his knowledge. Verily, the earth will not remain without a man of Knowledge.’ ”

﴿ باب ﴾

﴿ ان الائمة ورثوا علم النبي وجميع الانبياء والاصياء ﴾

﴿ (١) للذين من قبلهم ﴾

١/٥٩٨ - علي بن إبراهيم ، عن أبيه ، عن عبدالعزيز بن المهدي ، عن عبد الله بن جندب أنه كتب إليه الرضا عليه السلام : أما بعد ، فإن محمداً صلى الله عليه وآله كان أميناً لله في خلقه فلما قبض صلى الله عليه وآله كتبنا أهل البيت ورثته ، فنحن أمناء الله في أرضه ، عندنا علم البلياء والمنايا ، وأنساب العرب ، ومولد الاسلام ، وإنا لنعرف الرجل إذا رأيناه بحقيقة الايمان ، وحقيقة التقاق ، وإن شيعتنا لمكتوبون بأسمائهم وأسماء آبائهم ، أخذ الله

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CHAPTER 33

CONCERNING THE FACT THAT THE IMĀMS INHERIT THE
KNOWLEDGE OF THE PROPHET AND ALL THE PROPHETS
AND SUCCESSORS WHO WERE BEFORE THEM

598 - 1. 'Alī ibn Ibrāhīm (-) his father (-) 'Abd al-'Azīz ibn al-Muhtadī (-) 'Abdullāh ibn Jundab to whom ar-Riḍā (p.b.u.h.) wrote:

"To continue (*ammā ba'd*), verily Muḥammad (p.b.u.h.a.h.p.) was Allāh's custodian over His creatures. When he (p.b.u.h.a.h.p.) was taken (by Allāh), we, the Household, were his inheritors. So we are Allāh's cutodians on His earth. With us is the Knowledge of deaths and what happens to people and the genealogies of the Arabs (this concerns the periods before Islam) and those born in Islam; surely we know a man, when we see him, whether he is a real (man) of faith, or really (a man) of hypocrisy. Our followers (Shi'ahs) have been recorded with their names and the names of their fathers; Allāh has taken a pledge

علينا وعليهم الميثاق ، يردون موردنا ويدخلون مدخلنا ، ليس على ملة الاسلام غيرنا وغيرهم ، نحن النجباء النجاة، ونحن أفراد الأنبياء . ونحن أبناء الأوصياء ، ونحن المخصوصون في كتاب الله عز وجل ، ونحن أولى الناس بكتاب الله ، ونحن أولى الناس برسول الله ﷺ ، ونحن الذين شرع الله لنا دينه فقال في كتابه : «شرع لكم (يا آل محمد) من الدين ما وصى به نوحاً (قد وصانا بما وصى به نوحاً) والذي أوحينا إليك (يا محمد) وما وصينا به إبراهيم وموسى وعيسى (فقد علمنا وبلغنا علم ما علمنا واستودعنا علمهم نحن ورثة أولي العزم من الرسل) أن أقيموا الدين (يا آل محمد) ولا تتفرقوا فيه (وكونوا على جماعة) كبر على المشركين (من أشرك بولاية عليّ) ما تدعوهم إليه

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from us and them (that we should guide them, and they should follow us). They arrive at the place of our arrival, and they enter where we enter; there is no-one on the right way (*millah*) of Islam except us and them. We are the saved noble ones, we are the first ones (in acceptance) of the prophets, we are the descendants of the successors (the forefathers of the Prophet were all believers in Allāh and thus successors in the religion of Ibrāhīm – p.b.u.h.). We are the ones distinguished in the Book of Allāh, to Whom belong Might and Majesty; we are the worthiest ones of the Book of Allāh, we are the closest to the Messenger of Allāh (p.b.u.h.a.h.p.) and we are those for whom Allāh has laid down His religion. Thus He has said in His Book: *He has laid down for you – O Āl Muḥammad (i.e., the progeny of Muḥammad – p.b.u.h.a.h.p.) – as religion that He charged Nūḥ (Noah) with – He has charged us with what He charged Nūḥ – and that We have revealed to thee – O Muḥammad – and that We charged Ibrāhīm with, and Mūsā and Īsā – so He has taught us and we transmit what He has taught us and He has entrusted us with their knowledge; we are the heirs of the ulu 'l-'azm (see note to 435 – 1) among the messengers. "Perform you the religion – O Āl Muḥammad – and scatter not regarding it – be you as one unit." – Very hateful is that for those who associate – those who associate (others) in the mastership of 'Alī – that to which*

(من ولاية عليٍّ إنَّ) الله (يا عَبدُ) يجتبي اليه من يشاء ويهدي إليه من ينيب^{١٠٥}،
من يجيبك إلى ولاية عليٍّ ع.

٢/٥٩٩ - عَبدُ بن يحيى، عن أحمد بن محمد، عن علي بن الحكم، عن عبد الرحمن بن كثير، عن أبي جعفر ع قال: قال رسول الله ﷺ إنَّ أول وصي كان على وجه الأرض هبة الله بن آدم وما من نبي مضى إلا وله وصي وكان جميع الأنبياء مائة ألف نبي وعشرين ألف نبي، منهم خمسة أولو العزم: نوح وإبراهيم وموسى وعيسى وعَبدُ ع. وإنَّ علي بن أبي طالب كان هبة الله لمحمد، وورث علم الأوصياء، وعلم من كان قبله، أما إنَّ عَبدًا ورث علم من كان قبله من الأنبياء والمرسلين.

١٠٥ - الشورى، ١٢/٤٢

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thou callest them – which is the mastership of ‘Ali. Verily – *Allāh* – O Muḥammad (*chooses unto Himself whomsoever He will, and*) *He guides to Himself* – *whosoever turns, penitent* (ash-Shūrā, 42:12) – he who accedes to thee in (the matter of) the mastership of ‘Ali (p.b.u.h.).”

599 – 2. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad (–) ‘Ali ibn al-Ḥakam (–) ‘Abd ar-Raḥmān ibn Kathir that Abū Ja‘far (p.b. u.h.) said:

“The Messenger of Allāh (p.b.u.h.a.h.p.) said: ‘Verily, the first successor on the face of the earth was the son of Ādam who was the gift of Allāh (to him), and not one of the prophets passes away unless he has a successor, and the prophets, all together, are one hundred and twenty thousand, and from them five are *ulu’l-‘azm*: Nūḥ, Ibrāhim, Mūsā, ‘Īsā and Muḥammad (p.b.u.t.). Truly, ‘Ali ibn Abi Ṭālib was the gift of Allāh to Muḥammad, and he inherited the knowledge of the successors and the knowledge of those who were before him. However, Muḥammad inherited the knowledge of the prophets and messengers who were before him.

على قائمة العرش مكتوب: «حمزة أسد الله وأسد رسوله وسيد الشهداء، وفي ذؤابة العرش علي أمير المؤمنين» فهذه حجتنا على من أنكر حقنا، وجحد ميراثنا، وما منعنا من الكلام و أماننا اليقين، فأبى حجة تكون أبلغ من هذا.

٣/٦٠٠ - محمد بن يحيى، عن سلمة بن الخطاب، عن عبد الله بن محمد، عن عبد الله بن القاسم، عن زرعة بن محمد، عن المفضل بن عمر قال: قال أبو عبد الله عليه السلام: إن سليمان ورث داود، وإن محمد ورث سليمان، وإنا ورثنا محمدًا، وإن عندنا علم التوراة والإنجيل والزبور، وتبين ما في الألواح، قال: قلت: إن هذا لهو العلم. قال: ليس هذا هو العلم، إن العلم الذي يحدث يوماً بعد يوم وساعة بعد ساعة.

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“‘It is inscribed on the pillar of the Throne: “Ḥamzah is the Lion of Allāh and the Lion of His Messenger and the Chief of the martyrs.” And on the canopy of the Throne: “‘Ali is the Leader of the Believers (Amīr al-mu’minīn).”’ This is our proof against him who denies our rights, and him who does not acknowledge our inheritance, and (against that) which prevents us from speaking when certainty is before us; and what proof reach further than this.”

600 – 3. Muḥammad ibn Yaḥyā (–) Salamah ibn al-Khaṭṭāb (–) ‘Abdullāh ibn Muḥammad (–) ‘Abdullāh ibn al-Qāsim (–) Zur‘ah ibn Muḥammad that al-Mufaḍḍal ibn ‘Umar said:

“Abū ‘Abdillāh (p.b.u.h.) said: ‘Verily, Sulaymān inherited from Dāwūd, and Muḥammad inherited from Sulaymān, and we inherited from Muḥammad. Truly with us is the knowledge of the Torah and the Injil and the Zabūr (the Psalms of Dāwūd), and the explanation of what is on the Tablets (of Mūsā).’” He said: “I said: ‘This is knowledge, indeed!’ He said: ‘This is not the knowledge. The knowledge is that which comes (to us) day after day and hour after hour.’”

٤/٦٠١ - أحمد بن إدريس ، عن محمد بن عبد الجبار ، عن صفوان بن يحيى ، عن شعيب الحداد ، عن ضريس الكناسي قال: كنت عند أبي عبد الله عليه السلام وعنده أبو بصير فقال أبو عبد الله عليه السلام: إن داود ورث علم الأنبياء ، وإن سليمان ورث داود ، وإن محمداً عليه السلام ورث سليمان ، وإننا ورثنا محمداً عليه السلام وإن عندنا ضحف إبراهيم والواح موسى ، فقال أبو بصير: إن هذا هو العلم ، فقال: يا أبا محمد ليس هذا هو العلم ، إنما العلم ما يحدث بالليل والنهار ، يوماً بيوم وساعة بساعة

٥/٦٠٢ - محمد بن يحيى ، عن محمد بن عبد الجبار ، عن محمد بن إسماعيل ، عن علي بن النعمان ، عن ابن مسكان ، عن أبي بصير ، عن أبي عبد الله عليه السلام قال: قال لي: يا أبا محمد إن الله عز وجل لم يعط الأنبياء شيئاً إلا وقد أعطاه محمداً عليه السلام ، قال: وقد أعطى

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601 - 4. Ahmad ibn Idris (-) Muhammad ibn 'Abd al-Jabbār (-) Ṣafwān ibn Yaḥyā (-) Shu'ayb al-Haddād that Ḍurays al-Kunāsī said:

"I was in the presence of Abū 'Abdillāh (p.b.u.h.) and Abū Baṣīr was in his presence. Abū 'Abdillāh (p.b.u.h.) said: 'Verily, Dāwūd inherited the knowledge of the prophets, and Sulaymān inherited the knowledge of Dāwūd, and Muḥammad (p.b.u.h.a.h.p.) inherited from Sulaymān, and we inherited from Muḥammad (p.b.u.h.a.h.p.). With us are the written sheets of Ibrāhim and the Tablets of Mūsā.' Abū Baṣīr said: 'This is knowledge, indeed!' He said: 'O Abū Muḥammad! This is not the knowledge. The knowledge is only that which comes (to us) night and day, day by day, hour by hour.'"

602 - 5. Muḥammad ibn Yaḥyā (-) Muḥammad ibn 'Abd al-Jabbār (-) Muḥammad ibn Ismā'il (-) 'Alī ibn an-Nu'mān (-) Ibn Muskān that Abū Baṣīr said:

"Abū 'Abdillāh (p.b.u.h.) said to me: 'O Abū Muḥammad! Surely Allāh, to Whom belong Might and Majesty, has not given anything to any prophet unless he has given it to Muḥammad (p.b.u.h.a.h.p.).' He said: 'He (Allāh) has given Muḥammad all that He has given to the

تُحَدِّثُ جَمِيعَ مَا أُعْطِيَ الْأَنْبِيَاءَ ، وَعِنْدَنَا الصُّحُفُ الَّتِي قَالَ اللَّهُ عَزَّ وَجَلَّ : « صُحُفُ إِبْرَاهِيمَ وَمُوسَى »^{١٠٦} ، قُلْتُ : جَعَلْتَ فِدَاكَ هِيَ الْأَلْوَاحُ ؟ قَالَ : نَعَمْ .

٦/٦٠٣ - تُحَدِّثُ ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ ، عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ سَأَلَهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ : « وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ »^{١٠٧} ، مَا الزَّبُورُ وَمَا الذِّكْرُ ؟ قَالَ : الذِّكْرُ عِنْدَ اللَّهِ ، وَالزَّبُورُ الَّذِي أَنْزَلَ عَلَى دَاوُدَ ، وَكُلُّ كِتَابٍ نَزَلَ فَهُوَ عِنْدَ أَهْلِ الْعِلْمِ وَنَحْنُ هُمْ .

٧/٦٠٤ - تُحَدِّثُ بَنِي يَحْيَى ، عَنْ أَحْمَدَ بْنِ أَبِي زَاهِرٍ ، أَوْ غَيْرِهِ ، عَنْ مُحَمَّدَ بْنِ حَمَّادٍ ، عَنْ أَخِيهِ أَحْمَدَ ابْنِ حَمَّادٍ ، عَنْ إِبْرَاهِيمَ ، عَنْ أَبِيهِ ، عَنْ أَبِي الْحَسَنِ الْأَوَّلِيِّ عَلَيْهِ السَّلَامُ قَالَ : قُلْتُ لَهُ : جَعَلْتَ

١٠٧ - الْأَنْبِيَاءَ ، ١٠٥/٢١

١٠٦ - الْأَعْلَى ، ١٩/٨٧

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prophets. With us are the written sheets of which Allāh, to Whom belong Might and Majesty, has said: *the written sheets of Ibrāhīm and Mūsā* (al-A'lā, 87:19). I said: 'May I be made your ransom! Are these the Tablets?' He said: 'Yes.'"

603 - 6. Muḥammad (-) Aḥmad ibn Muḥammad (-) al-Ḥusayn ibn Sa'id (-) an-Naḍr ibn Suwayd (-) 'Abdullāh ibn Sinān, that he asked Abū 'Abdillāh (p.b.u.h.) concerning the words of Allāh, to Whom belong Might and Majesty: *For We have written in the Zabūr* (Psalms), *after the Remembrance* (al-Anbiyā', 21:105):

"What is the Zabūr, and what is the Remembrance?" He said: "The Remembrance is with Allāh, and the Zabūr is what was brought down to Dāwūd, and all the Books which were brought down are with the People of Knowledge and we are they."

604 - 7. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Abi Zāhir or other than him (-) Muḥammad ibn Ḥammād (-) his brother Aḥmad ibn Ḥammād (-) Ibrāhīm that his father said:

"I said to Abu 'l-Ḥasan al-Awwāl (p.b.u.h.): 'May I be made

فذاك أخبرني عن النبي ﷺ ورث النبيين كلهم؟ قال: نعم، قلت: من لدن آدم حتى انتهى إلى نفسه؟ قال: ما بعث الله نبياً إلا وعده ﷺ أعلم منه، قال: قلت: إن عيسى ابن مريم كان يحيي الموتى بإذن الله، قال: صدقت وسليمان بن داود كان يفهم منطق الطير وكان رسول الله ﷺ يقدر على هذه المنازل، قال: فقال: إن سليمان بن داود قال للهدد حين فقده وشك في أمره فقال مالي لا أرى الهدد أم كان من الغائبين، حين فقده، فغضب عليه فقال: «لأعذبنّه عذاباً شديداً أو لأذبحنّه أولياتيني بسلطان مبین^{١٠٨}»، وإنما غضب لأنه كان يدله على الماء، فهذا - وهو طائر - قد أعطي ما لم يعط سليمان وقد كانت الريح والنمل والإنس والجن والشياطين [و] المردة طائعين، ولم يكن يعرف الماء تحت الهواء، وكان الطير يعرفه وإن

١٠٨ - النمل، ٢٧/٢٠-٢١

your ransom! Inform me whether the Prophet (p.b.u.h.a.h.p.) was the inheritor of all the prophets?' He said: 'Yes.' I said: 'From Adam till it came down to himself?' He said: 'There is no prophet whom Allāh has sent than whom Muḥammad (p.b.u.h.a.h.p.) is not more knowledgeable.' He said: "I said: 'Īsā, the son of Maryam, used to bring the dead to life by leave of Allāh.' He said: 'You are right; and Sulaymān, the son of Dāwūd, could understand the speech of the birds, and the Messenger of Allāh (p.b.u.h.a.h.p.) had the power of all these degrees.' " He said: "Then he said: 'Sulaymān ibn Dāwūd said about the hoopoe when he failed to find him and suspected his behaviour: *"How is it with me, that I do not see the Hoopoe? Or is he among the absent?"* When he failed to find him, he became angry with him, and said: *"Assuredly I will chastise him with a terrible chastisement, or I will slaughter him, or he bring me a clear authority* (an-Naml, 27:20 - 21)." He became angry, for it was he (the hoopoe) who guided him to water. And he it was, even though he was bird, who had been given what Sulaymān had not been given. The wind, the ant, the human, the jinn, the Shayāṭīn (the devils) and the rebellions ones (or the rebel Shayāṭīn) were obedient to him, but could not recognize the water

الله يقول في كتابه : « ولو أن قرآناً سيرت به الجبال أو قطعت به الأرض أو كلم به الموتى ^{١٠٩} » وقد ورثنا نحن هذا القرآن الذي فيه ما تسيّر به الجبال وتقطع به البلدان ، وتحیی به الموتى ، ونحن نعرف الماء تحت الهواء ، وإن في كتاب الله آيات ما يراد بها أمرٌ إلا أن يأذن الله به مع ما قد يأذن الله مما كتبه الماضون ، جعله الله لنا في أم الكتاب، إن الله يقول: « وما من غائبة في السماء والأرض إلا في كتاب مبين ^{١١٠} » ثم قال : « ثم أورثنا الكتاب الذين اصطفينا من عبادنا ^{١١١} » فنحن الذين اصطفانا الله عز وجل وأورثنا هذا الذي فيه تبيان كل شيء .

١١٠- النمل، ٢٧/٧٥

١٠٩- الرعد، ١٣/٣١

١١١- فاطر، ٣٥/٣٢

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beneath the air, although the bird could recognize it.¹ Verily, Allāh says in his Book: *If only it were a Qur'ān whereby the mountains were set in motion, or the earth were cleft, or the dead were spoken to* (ar-Ra'd, 13:31). And surely we have inherited this Qur'ān in which is that which causes the mountains to be set in motion and the inhabited lands to be cleft and the dead to be brought to life; we know (the place of) the water beneath the air. Indeed, in the Book of Allāh there are verses by which matters cannot be wished unless Allāh permits them, just as with what Allāh has permitted in what the previous ones have written (i.e., the previous revealed Books). Allāh has put this for us in the Essence of the Books (*Ummu 'l-kitāb*). Verily Allāh has said: *and not a thing is there hidden in the heaven and earth, but it is in a Manifest Book* (an-Naml, 27:75). Then He said: *Then We bequeathed the Book on those of our servants We chose* (Fāṭir, 35:32). Thus we are those whom Allāh, to Whom belong Might and Majesty, has chosen, and to Whom He has bequeathed this, in which is the clarification of every thing.' ”

1. It is mentioned in the Qur'ān that all these things were at the command of Sulaymān. He used the wind to travel from place to place, but when he wanted to alight, since he himself was not keen-sighted enough to spot water, he used the hoopoe to inform him of where the water and the watered places were.

﴿ باب ﴾

﴿ ان الائمة عليهم السلام عندهم جميع الكتب التي نزلت من ﴾

﴿ عند الله عز وجل وانهم يعرفونها على اختلاف ألسنتها ﴾

١/٦٠٥ - علي بن إبراهيم ، عن أبيه ، عن الحسن بن إبراهيم ، عن يونس ، عن هشام ابن الحكم في حديث بريه أنه لما جاء معه إلى أبي عبدالله عليه السلام فلقي أبا الحسن موسى بن جعفر عليه السلام فحكى له هشام الحكاية ، فلما فرغ قال أبو الحسن عليه السلام

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CHAPTER 34

CONCERNING THE FACT THAT THE IMĀMS, PEACE BE UPON THEM, POSSESS ALL THE BOOKS WHICH WERE SENT DOWN FROM ALLĀH, TO WHOM BELONG MIGHT AND MAJESTY, AND THAT THEY KNOW THEM DESPITE THE DIFFERENCES IN THEIR LANGUAGES

605 - 1. 'Alī ibn Ibrāhīm (—) his father (—) al-Ḥasan ibn Ibrāhīm (—) Yūnus that Hishām ibn al-Ḥakam said, in the narration about Burayh,¹ that when he came with him to Abū 'Abdillāh (p.b.u.h.) He (first) met Mūsā ibn Ja'far (p.b.u.h.). Hishām told him (al-Imām Mūsā) the story (of him and Burayh). When he had finished Abu 'l-Ḥasan (p.b.u.h.) said to Burayh:

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1. Burayh was the *jāthālīq* (the Primate of the Christians in the lands of Islam) of that time who visited Hishām ibn al-Ḥakam and after a religious discussion with him requested him to take him to al-Imām aṣ-Ṣādiq (p.b.u.h.). For details refer to *at-Tawḥīd*, aṣ-Ṣadūq, pp. 270 - 275; *al-Biḥār*, vol. 10, pp. 234 - 239.

لبريه : يا بريه كيف علمك بكتابك ؟ قال : أنا به عالم ، ثم قال : كيف ثقتك بتأويله ؟ قال : ما أوثقتني بعلمي فيه ، قال : فابتدأ أبو الحسن عليه السلام يقرء الانجيل ؟ فقال بريه : إيتاك كنت أطلب منذ خمسين سنة أو مثلك ، قال : فأمن بريه وحسن إيمانه ، وآمنت المرأة التي كانت معه .

فدخل هشام وبريه والمرأة على أبي عبدالله عليه السلام فحكى له هشام الكلام الذي جرى بين أبي الحسن موسى عليه السلام وبين بريه ، فقال أبو عبدالله عليه السلام : وذرية بعضها من بعض والله سميع عليم ، فقال بريه : أننى لكم التوراة والانجيل وكتب الأنبياء ؟ قال : هي عندنا وراثه من عندهم نقرؤها كما قرؤوها وتقولها كما قالوا ، إن الله لا يجعل حجة في أرضه يسأل عن شيء فيقول لا أدري .

١١٢-آل عمران ، ٣٤/٣

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“O Burayh! To what extent do you understand your own Book?” He said: “I am well acquainted with it.” Then he said: “To what extent do you trust (your) interpretation of it?” He said: “I am entirely sure of my knowledge of it!” He (Hishām) said: “Abu ’l-Ḥasan (p.b.u.h.) began to recite the Injil. Then Burayh said: ‘I have been searching for you for fifty years; or for someone like you.’” He said: “Then Burayh became a believer, and his faith was pure, and the woman who was with him became a believer (too).”

Then Hishām, Burayh and the woman entered into the presence of Abū ‘Abdillāh (p.b.u.h.), and Hishām narrated to him what had been said between Abu ’l-Ḥasan Mūsā (p.b.u.h.) and Burayh. Then Abū ‘Abdillāh (p.b.u.h.) said:

“They are the seed one from the other, Allāh is the All-hearing, the All-knowing (Āl ‘Imrān, 3:34).” Burayh said: “From where has the Torah, the Injil and the Books of the prophets come to you?” He said: “They are with us as an inheritance from them (the prophets). We recite them as they recited them, and we accept them as they accepted them. Verily, Allāh could not provide a Proof in His earth who, when he was asked about something, would say: ‘I do not know.’”

٢/٦٠٦ - علي بن محمد ومحمد بن الحسن ، عن سهل بن زياد ، عن بكر بن صالح ، عن محمد بن سنان ، عن مفضل بن عمر قال : أتينا باب أبي عبد الله عليه السلام ونحن نريد الإذن عليه فسمعناه يتكلم بكلام ليس بالعربية فتوهمنا أنه بالسريانية ثم بكى فبكينا لبكائه ، ثم خرج إلينا الغلام فأذن لنا فدخلنا عليه فقلت : أصلحك الله أتيناك نريد الإذن عليك فسمعناك تتكلم بكلام ليس بالعربية فتوهمنا أنه بالسريانية ثم بكيت فبكينا لبكائك ، فقال : نعم ذكرت إلياس النبي وكان من عباد أنبياء بني إسرائيل فقلت كما كان يقول في سجوده ، ثم أندفع فيه بالسريانية فلا والله ما رأينا قسماً ولا جاثليقاً أفصح لهجة منه به ثم فسرّه لنا بالعربية ، فقال : كان يقول في سجوده :

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606 - 2. 'Alī ibn Muḥammad and Muḥammad ibn al-Ḥasan (—) Sahl ibn Ziyād (—) Bakr ibn Ṣāliḥ (—) Muḥammad ibn Sinān that Mufaḍḍal ibn 'Umar said:

"We came to the door of Abū 'Abdillāh (p.b.u.h.) and we wished to obtain his permission (to enter). We heard him speaking in a language which was not Arabic. We guessed that it was Syriac. Then he began to weep, and we wept because of his weeping. Then the slave came out to us and permitted us (to go in); whereupon we went in, and I said: 'May Allāh make things right for you! We came to you wishing permission (to enter) into your presence when we heard you speaking in a language which was not Arabic, and we guessed it was Syriac. Then you began to weep and we wept too because of your weeping.' He said: 'Yes, I was remembering Ilyās (Elias), the prophet, who was one of the truly worshipping prophets of Banū Isrā'il. I was saying what he used to say in his prostrations.' He then said this fluently in Syriac, and by Allāh, we have not seen any priest or *jāthiliq* (see the preceding *ḥadīth*) with a more correct speech than him in it (i.e., this language). Then he explained it in Arabic, and said: 'He

«أترك معذّبي وقد أظلمات لك هواجري ، أترك معذّبي وقد عفّرت لك في التراب
 وجهي ، أترك معذّبي وقد اجتنبت لك المعاصي ، أترك معذّبي وقد أسهرت لك ليلي»
 قال : فأوحى الله إليه أن ارفع رأسك فأنّني غير معذّبك ، قال : فقال : إن قلت :
 لا أعذّبك ثمّ عدّ بطني ماذا ؟ أأست عبدك وأنت ربّي؟ [قال] : فأوحى الله إليه أن ارفع
 رأسك ، فأنّني غير معذّبك ، إنني إذا وعدت وعداً وفيت به .

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used to say in his prostrations: "Is it believable (lit. sea-able) that Thou couldst torture me while I am thirsting for Thee on days which are parched and hot for me? Is it believable that Thou couldst torture me while I rub my face in the dust for Thee? Is it believable that Thou couldst torture me while I withhold myself from sins for Thee? Is it believable that Thou couldst torture me while I keep vigil for Thee during my nights." He said: 'Allāh revealed to him: "Raise your head, for I shall not torture you." He said: "If Thou sayest, 'I shall not torture you' and then Thou torturest me, what will happen? Am I not Thy slave and Thou my Lord?" He said: 'Allāh revealed to him: "Raise your head; I shall not torture you. If I make a promise, I shall fulfil it. " " " "

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﴿ باب ﴾

﴿ انه لم يجمع القرآن كله الا الائمة عليهم السلام وانهم ﴾
﴿ يعلمون علمه كله ﴾

١/٦٠٧ - محمد بن يحيى ، عن أحمد بن محمد ، عن ابن محبوب ، عن عمرو بن أبي المقدام عن جابر قال : سمعت أبا جعفر عليه السلام يقول : ما ادعى أحد من الناس أنه جمع القرآن كله كما أنزل إلا كذاب ، وما جمعه وحفظه كما نزل له الله تعالى إلا علي بن أبي طالب عليه السلام والأئمة من بعده عليهم السلام .

٢/٦٠٨ - محمد بن الحسين ، عن محمد بن الحسن ، عن محمد بن سنان ، عن عمار بن مروان

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CHAPTER 35

CONCERNING THE FACT THAT NO-ONE EXCEPT THE IMAMS,
PEACE BE UPON THEM, HAVE COLLECTED TOGETHER THE
WHOLE OF THE QUR'ĀN, AND THAT THEY ARE ACQUAINTED
WITH ALL KNOWLEDGE CONCERNING IT

607 - 1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Ibn Maḥbūb (-) 'Amr ibn Abi 'l-Miqdām, that Jābir said:

"I heard Abū Ja'far (p.b.u.h.) say: 'Not a single person claims that he has collected the whole of the Qur'ān as it was sent down except he be a liar; and no-one has collected it and memorized it as Allāh, the Sublime, sent it down except 'Alī ibn Abi Ṭālib (p.b.u.h.) and the Imāms (p.b.u.t.) after him.'" (For explanation of this and the following *aḥādīth* see the note at the end of the chapter).

608 - 2. Muḥammad ibn al-Ḥusayn (-) Muḥammad ibn al-Ḥasan (-) Muḥammad ibn Sinān (-) 'Ammār ibn Marwān (-) al-Munakhkhal

عن المنخل ، عن جابر ، عن أبي جعفر عليه السلام أنه قال : ما يستطيع أحد أن يدعي أن عنده جميع القرآن كله ظاهره وباطنه غير الأوصياء .

٣/٦٠٩ - علي بن محمد ومحمد بن الحسن ، عن سهل بن زياد ، عن القاسم بن الربيع عن عبيد بن عبد الله بن أبي هاشم الصيرفي ، عن عمرو بن مصعب ، عن سلمة بن عحرز قال : سمعت أبا جعفر عليه السلام يقول : إن من علم ما أوتينا تفسير القرآن وأحكمه ، وعلم تغيير الزمان وحدثانه ، إذا أراد الله بقوم خيراً أسمعهم ولو أسمع من لم يسمع لو لم يرضأ كان لم يسمع ، ثم أمسك هنيئة ، ثم قال : ولو وجدنا أوعية أومستراحاً لقلنا والله المستعان .

٤/٦١٠ - محمد بن يحيى ، عن محمد بن الحسين ، عن محمد بن عيسى ، عن أبي عبد الله المؤمن عن عبد الأعلى مولى آل سام قال : سمعت أبا عبد الله عليه السلام يقول : والله إننى لأعلم

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(-) Jābir that Abū Ja'far (p.b.u.h.) said:

"No-one can claim that he has the whole of the Qur'an, all of it, its exoteric and esoteric (meanings) except the Successors."

609 - 3. 'Alī ibn Muḥammad and Muḥammad ibn al-Ḥasan (-) Sahl ibn Ziyād (-) al-Qāsim ibn ar-Rabī' (-) 'Ubayd ibn 'Abdillāh ibn Abī Hāshim aṣ-Ṣayrafī (-) 'Amr ibn Mus'ab that Salamah ibn Muḥriz said:

"I heard Abū Ja'far (p.b.u.h.) say: 'Among the knowledge that we have been given is the explanation of the Qur'an and its rulings and the knowledge of what changes with time and of what comes into existence with it (i.e., time). When Allāh wishes a good thing for a people He causes them to hear, and if He causes someone to hear who does not wish to hear, he will turn away, swerving aside, as if he had not heard.' He was silent for a while, and then said: 'If we find a receptive person or a convenient place, then we speak, and Allāh's succour is ever there!'"

610 - 4. Muḥammad ibn Yaḥyā (-) Muḥammad ibn al-Ḥusayn (-) Muḥammad ibn 'Isā (-) Abū 'Abdillāh al-Mu'min that 'Abd al-A'lā Mawlā Āl Sām said:

كتاب الله من أوله إلى آخره كأنه في كفتي فيه خبر السماء، وخبر الأرض، وخبر ما كان، وخبر ما هو كائن، قال الله عز وجل: «فيه تبيان كل شيء»^{١١٣}.

٥/٦١١ - محمد بن يحيى، عن أحمد بن أبي زاهر، عن الخشاب، عن علي بن حسان عن عبد الرحمن بن كثير، عن أبي عبد الله عليه السلام قال: «قال الذي عنده علم من الكتاب أنا آتيك به قبل أن يرتد إليك طرفك»^{١١٤}، قال: ففرج أبو عبد الله عليه السلام بين أصابعه فوضعها في صدره، ثم قال: وعندنا والله علم الكتاب كله.

٦/٦١٢ - علي بن إبراهيم، عن أبيه؛ ومحمد بن يحيى، عن محمد بن الحسن، عن

١١٣- هكذا حكيت الآية الكريمة هنا وفي الحديث = ٧٩٦، وفي

القرآن الكريم: (ونزلنا عليك الكتاب تبياناً لكل شيء)

١١٤ - النمل، ٤٠/٢٧

النحل، ٨٩/١٦

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“I heard Abū ‘Abdillāh (p.b.u.h.) say: ‘By Allāh, surely I know the Book of Allāh from the first of it to the last of it, as if it were in the palm of my hand. In it is what can be understood of the heaven, what can be understood of the earth, what can be understood of what has happened, and what can be understood of what will happen. Allāh, to Whom belong Might and Majesty, has said: In it is the clarification of all things (this appears in the Qur’ān as: *And We have sent down on thee a Book making clear everything* (an-Nahl, 16:89).’”

611 - 5. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Abi Zāhir (-) al-Khashshāb (-) ‘Alī ibn Ḥassān (-) ‘Abd ar-Raḥmān ibn Kathīr said that Abū ‘Abdillāh (p.b.u.h.) recited the verse: *Said he who possessed knowledge from the Book, ‘I will bring it to thee, before ever thy glance returns to thee’* (an-Naml, 27:40), and then spread out the fingers of his hand and placed them on his chest, and said: “With us, by Allāh, is the knowledge of the Book, all of it.”

612 - 6. ‘Alī ibn Ibrāhīm (-) his father* Muḥammad ibn Yaḥyā

ذكره جميعاً عن ابن أبي عمير، عن ابن أذينة، عن بريد بن معاوية قال: قلت لأبي جعفر عليه السلام: «قل كفى بالله شهيداً بيني وبينكم ومن عنده علم الكتاب»^{١٥} قال: إيانا عني، وعلي^{١٦} أولنا وأفضلنا وخيرنا بعد النبي صلى الله عليه وآله.

١١٥ - الرد، ٤٣/١٣

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(-) Muḥammad ibn al-Ḥasan (-) Whoever mentioned it, both of them
(-) Ibn Abī 'Umayr (-) Ibn Udhaynah that Burayd ibn Mu'āwiyah said:

"I said to Abū Ja'far (p.b.u.h.): 'What about: Say: *Allāh suffices as a witness between me and you, and whosoever possesses knowledge of the Book* (ar-Ra'd, 13:43)?' He said: 'It is us He means, and 'Alī is the first of us, the most excellent of us, and the best of us after the Prophet (p.b.u.h.a.h.p.).'"¹

1. There are several matters which need to be taken into account for an understanding of this chapter, and they are also relevant to several other chapters.
 - i. There is no dispute between scholars, whether they be Sunni or Shi'ah, concerning the fact that Amīr al-mu'minin (p.b.u.h.) possessed a special transcription (*muṣḥaf*) of the text of the Qur'ān which he had collected himself. There are also a great number of traditions from Sunni and Shi'ah narrators alike that, after the death of the Holy Prophet (p.b.u.h.a.h.p.), Amīr al-mu'minin sat down in his house and said that he had sworn an oath that he would not put on his outdoor clothes or leave his house until he had collected together the Qur'ān. (For reference to Shi'ite traditions see the chapter on "The Manner in which the Qur'ān was collected" in *al-Biḥār*, vol.92, pp.40 - 77. For other traditions see (Ibn) an-Nadīm, *al-Fihrist*, p.30; Ibn Abī Dāwūd, *al-Maṣāḥif*, p.10; Abū Nu'aym, *Ḥilyatu 'l-awliyā'*, vol.1, p.67; Ibn Fāris, *al-Ṣaḥīḥ*, p.79; Ibn Ḥajar al-Asqalānī, *Fatḥu 'l-bārī*, vol.10, p.386; al-'Aynī, *Umdatu 'l-qārī*, vol.20, p.16; as-Suyutī, *al-Itqān*, vol.1, p.165; adh-Dhahabī, *Ma'rifatu 'l-qurrā'i 'l-kibār*, vol.1, p.31; al-Muttaqī, *Kanzu 'l-ummāl*, vol.15, pp.112 - 113). There are also traditions from the Imāms of *Ahlu 'l-bayt* (p.b.u.t.) which tell us that this was done by Amīr al-mu'minin by order of the Holy Prophet (*al-Biḥār*, vol.92, pp.40 - 41, 48, 51 - 52).
 - ii. This transcription (*muṣḥaf*) of Amīr al-mu'minin had the following particularities and special points:

a) It was collected together according to its revelation, i.e., in the order in which it had been sent down. This is the reason that Muḥammad ibn Sirin (33/653 – 110/729), the famous scholar and *tābi'ī* (one who has met the companions of the Holy Prophet), regretted that this *muṣḥaf* had not passed into the hands of the Muslims, and said: “If this *muṣḥaf* were in our hands, there is in it a great knowledge.” (Ibn Sa‘id, *at-Tabaqāt*, vol.2, pt.2, p.101; al-Balādhuri, *Anṣabu ‘l-ashrāf*, vol.1, p.587; Ibn ‘Abdi ‘l-Barr, *al-Isti‘āb*, vol.3, pp.973–974; Ibn Abi ‘l-Ḥadid, *Sharḥ Nahju ‘l-balāghah*, vol.6, pp.40–41; Ibn Juzjī al-Kalbi, *at-Tas’hīl*, vol.1, p.4; *al-Itqān*, vol.1, p.166; *Ma‘rifatu ‘l-qurrā’i ‘l-kibār*, vol.1, p.32). It is according to this *muṣḥaf* that scholars relate that the first *sūrah* to be sent down was *al-Iqra’* (*al-‘Alaq*, 96). (az-Zarkashī, *al-Burhān*, vol.1, p.259; *al-Itqān*, vol.1, p.202; *Faṭḥu ‘l-bārī*, vol.10, p.417; al-Qaṣṭalānī, *Irshādu ‘s-sārī*, vol.7, p.454).

It was for this reason that Amīr al-mu‘minīn repeated in his sermons: “Ask me, for, by Allāh, you will not be able to ask me a question about anything without my informing you. Ask me about the Book of Allāh. By Allāh, there are no verses about which I do not know whether they were sent down at night or during the day, on the plain or in the mountains.” (*at-Tabaqāt*, vol.2, pt.2, p.101; Ibn Ḥajar, *al-Iṣābah*, vol.4, p.568; *Tahdhibu ‘t-tahdhīb*, vol.7, p.337; Ibn ‘Abdi ‘l-Barr, *al-Isti‘āb*, vol.3, p.1107; al-Muḥib aṭ-Ṭabari, *ar-Riyādu ‘n-naḍirah*, vol.2, p.198).

b) This *muṣḥaf* contained commentary and hermeneutic interpretation (*tafsīr* and *ta’wīl*) from the Holy Prophet some of which had been sent down as revelation but not as part of the text. An example of this has occurred in the *aḥādīth* in chapter 3 of this book, and many other example will occur in subsequent *aḥādīth*. In addition, it contained indications from the Holy Prophet about which verses were abrogated and which abrogating, which verses clear and which ambiguous (*mustashābihāt*), which ones general and which specific, one mention of which occurs in *ḥadīth* no.191.

c) This *muṣḥaf* also contained reference to the persons, places etc., about which the verses were revealed, what are called *asbābu ‘n-nuzūl*. Since Amīr al-mu‘minīn was aware of these facts, he frequently said: “By Allāh, no verse has been sent down without my knowing about whom or what it was sent down and where it was sent down. My Lord has gifted me with a heart which has a quick and retaining understanding and a tongue which asks many questions.” (*Ḥilyatu ‘l-awliyā’*, vol.1, pp.67–68; *at-Tabaqāt*, vol.2, pt.2, p.101; *Kanzu ‘l-‘ummāl*, vol.15, p.113).

iii. After he had collected this *muṣḥaf* together, Amīr al-mu‘minīn took it and presented it to the rulers who followed the Holy Prophet, but they did not accept it. Thereupon, Amīr al-mu‘minīn took the *muṣḥaf* and concealed it, and after him it passed to the Imāms who also kept it concealed. It remains concealed with the Imāms to this day because they wished there to be only

one Qur'ān among the Muslims. If the *muḥḥaf* of Amir al-mu'minin had been accepted, that would have been the one Qur'ān, but it turned out otherwise. (For more details, refer to the chapter in *al-Bihār* mentioned at the beginning of this note.) This gives the meaning of the *aḥādīth* in this chapter which say that no-one but Amir al-mu'minin and the Imāms have the Qur'ān as it was revealed, and that the Qur'ān which they have contains "what can be understood of the heaven, etc." and "the knowledge of the Book, all of it," for these are the commentaries and interpretations noted in the *muḥḥaf* of Amir al-mu'minin from the Holy Prophet.

iv. It is necessary to emphasize here that all the scholars of the Imāmite Shi'ahs are in agreement that the Qur'ān which is at present among the Muslims is the very same Qur'ān that was sent down to the Holy Prophet, and that it has not been altered, either by the addition of anything or the taking away of anything. This fact is so indisputable that Abū Ja'far Muḥammad ibn 'Alī ibn al-Ḥusayn ibn Bābaway, ash-Shaykh aṣ-Ṣadūq (309/919 – 381/991), in *I'tiqādātu 'l-Imāmiyah* (the Beliefs of the Imāmite Shi'ahs, p. 93 of the Arabic text) could say: "Our belief is that the Qur'ān which Allāh revealed to His Prophet Muḥammad (p.b.u.h.a.h.p.) is (the same as) the one between the two covers (*daffatayn*). And it is that which is in the hands of the people, and is not greater in extent than that. The number of *sūrahs* as generally accepted is one hundred and fourteen . . . And he who asserts that we say that it is greater in extent than this is a liar." It should be noted that ash-Shaykh aṣ-Ṣadūq was one of the greatest scholars of *ḥadīth* among the Imāmite Shi'ahs and was given the name of Shaykhu 'l-Muḥaddithin (the most eminent of the scholars of *ḥadīth*), and that since he wrote the above in a book with the name of "The Beliefs of the Imāmite Shi'ahs, it is quite impossible that there could be any *ḥadīth* or scholar of *ḥadīth* who could have disagreed with what he stated; for, if there had been, some scholar would surely have pointed this discrepancy out. (For a detailed discussion of this question, refer to as-Sayyid Abū 'l-Qāsim al-Khū'i, *al-Bayān*, pp. 214 – 278).

v. Sometimes the word "*taḥrīf*" is used in *aḥādīth*, and it must be made clear that the meaning of this word is the changing of something from its proper place to another place, or the giving it a meaning other than its true or intended meaning of something. It, therefore, has absolutely nothing to do with addition or subtraction from a thing. It is thus with this meaning that the Qur'ān says: *Some of the Jews pervert (yuḥarrifūna) words from their meanings* (an-Nisā', 4:46). This meaning of "*taḥrīf*", i.e., a changing of meaning, as it appears in the Qur'ān, has not only been applied in the Muslim community to the verses of the Qur'ān but also to the *aḥādīth* of the Holy Prophet, even by rulers who have been prepared to use Islam to their own personal advantage. It is this "*taḥrīf*", with this meaning, that

﴿باب﴾

﴿ما أعطى الأئمة عليهم السلام من اسم الله الأعظم﴾

١/٦١٣ - محمد بن يحيى وغيره ، عن أحمد بن محمد ، عن علي بن الحكم ، عن محمد بن الفضيل قال: أخبرني شريس الوابشي ، عن جابر ، عن أبي جعفر عليه السلام قال: إن اسم الله

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CHAPTER 36

CONCERNING WHICH OF THE GREATEST NAMES OF
ALLĀH (ISMU'LLĀH AL-A'ẒAM) THE IMĀMS, PEACE
BE UPON THEM, HAVE BEEN GIVEN

613 - 1. Muḥammad ibn Yaḥyā and other than him (-) Aḥmad ibn Muḥammad (-) 'Alī ibn al-Ḥakam that Muḥammad ibn al-Fuḍayl said: "Shurays al-Wābishi (-) Jābir that Abū Ja'far (p.b.u.h.) said:

" 'Verily, the Greatest Names of Allāh are (contained) in seventy-

the Imāms have constantly sought to oppose. As one example, al-Imām al-Bāqir (p.b.u.h.) complained of the situation of the Muslims and the corrupt rule that was exercised over them, and said: "One of the manifestations of their rejecting the Book (of Allāh behind their backs) (see *al-Baqarah*, 2:101) is that they have fixed its words, but they have altered the limits (of its command) (*ḥarrafu ḥudūdah*). They have (correctly) narrated it, but they do not observe (what) it (says). The ignorant delight in their preservation of its narration, but the knowledgeable deplore their ignoring to observe (what) it (says)." (*al-Kāfī*, vol.8, p.53; *al-Wāfī*, vol.5, p.274, and vol.14, p.214). This use of "*tahrīf*" may be taken as a definition for the word wherever it appears in the *aḥādīth* of the Imāms.

الأعظم على ثلاثة وسبعين حرفاً وإنما كان عند آصف منها حرف واحد فتكلم به فخسف بالأرض ما بينه وبين سرير بلقيس حتى تناول السرير بيده ثم عادت الأرض كما كانت أسرع من طرفة عين ونحن عندنا من الاسم الأعظم اثنان وسبعون حرفاً، وحرف واحد عند الله تعالى استأثر به في علم الغيب عنده ، ولا حول ولا قوة إلا بالله العلي العظيم .

٢/٦١٤ - محمد بن يحيى ، عن أحمد بن محمد ، عن الحسين بن سعيد ومحمد بن خالد ، عن زكريا بن عمران القمي ، عن هارون بن الجهم ، عن رجل من أصحاب أبي عبد الله عليه السلام لم أحفظ اسمه قال : سمعت أبا عبد الله عليه السلام يقول : إن عيسى ابن مريم عليه السلام أعطى حرفين كان يعمل بهما وأعطى موسى أربعة أحرف ، وأعطى إبراهيم ثمانية

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three *ḥarf* (words or categories), of which one *ḥarf* was in the possession of Āṣaf (the minister of Sulaymān [p.b.u.h.] who is the man referred to in the verse of the Qur'ān quoted in *ḥadīth* no.611), and when he spoke it the ground between him and the throne of Bilqis (the Queen of Sheba) subsided so that he could take the throne with his hands, and then the ground returned to what it was originally in the glance of an eye. We have seventy-two *ḥarf* of the Greatest Names, and one *ḥarf* is possessed by Allāh, the Sublime, which He has kept exclusively in the Knowledge of what is unknown (to anyone else: 'ilmu 'l-ghayb) which is with Him, and there is no efficacy or power except by Allāh, the High, the Great.' ”

614 – 2. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad (–) al-Ḥusayn ibn Sa'īd and Muḥammad ibn Khālīd (–) Zakariyyā ibn 'Imrān al-Qummi (–) Hārūn ibn al-Jahm that a man from among the companions of Abū 'Abdillāh (p.b.u.h.), whose name I (Hārūn ibn al-Jahm) have forgotten, said:

“I heard Abū 'Abdillāh (p.b.u.h.) say: ‘Īsā, the son of Maryam (p.b.u.t.), was given two *ḥarf* by which he did (what he did), Mūsā was given four *ḥarf*, Ibrāhīm was given eight *ḥarf*, Nūḥ was given fif-

أحرف ، وأُعطى نوح خمسة عشر حرفاً ، وأُعطى آدم خمسة وعشرين حرفاً ، وإنَّ الله تعالى جمع ذلك كله لمحمد ﷺ وإنَّ اسم الله الأعظم ثلاثة وسبعون حرفاً ، أُعطى محمداً ﷺ اثنين وسبعين حرفاً وحجب عنه حرف واحد .

٣/٦١٥ - الحسين بن محمد الأشعري ، عن معلى بن محمد ، عن أحمد بن محمد بن عبد الله ، عن علي بن محمد النوفلي ، عن أبي الحسن صاحب العسكر عليه السلام قال : سمعته يقول : اسم الله الأعظم ثلاثة وسبعون حرفاً ، كان عند آصف حرف فتكلم به فانخرقت له الأرض فيما بينه وبين سبأ فتناول عرش بلقيس حتى صيره إلى سليمان ، ثم انبسطت الأرض في أقل من طرفه عين ، وعندنا منه اثنان وسبعون حرفاً ، وحرف عند الله مستأثر به في علم الغيب

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teen *ḥarf*, Ādam was given twenty-five *ḥarf*, and Allāh, the Sublime, gathered all these together in Muḥammad (p.b.u.h.a.h.p.), and the Greatest Names of Allāh are seventy-three *ḥarf*. He gave Muḥammad (p.b.u.h.a.h.p.) seventy-two *ḥarf*, and veiled one *ḥarf* from him.' ”

615 – 3. al-Ḥusayn ibn Muḥammad al-Ash‘arī (–) Mu‘allā ibn Muḥammad (–) Aḥmad ibn Muḥammad ibn ‘Abdillāh that ‘Alī ibn Muḥammad an-Nawfalī said:

“I heard Abu ‘l-Ḥasan Ṣāhib al-‘Askar (“the Dweller in al-‘Askar,” the latter being the army camp also called Sāmarrā’, and hence Abu ‘l-Ḥasan and his son’s *laqab*, al-‘Askarī – p.b.u.h.) say: ‘The Greatest Names of Allāh are seventy-three *ḥarf*. Āṣaf possessed one *ḥarf*, and when he spoke it the ground between him and Sabā (Sheba) folded up for him, and he took the throne of Bilqis, and brought it to Sulaymān. Then the ground opened out in less than the glance of an eye. We possess seventy-two *ḥarf* from them, and one *ḥarf* is with Allāh, which is kept exclusively in (His) Knowledge of the unknown.’ ”

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