



BY

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

Volume One

AL-UṢŪL — Part Three

4) THE BOOK OF DIVINE PROOF 2

(II)

W O F I S

World Organization for Islamic Services

Tehran — IRAN



AL-KULAYNI AR-RĀZĪ AL-KĀFĪ
AL-USŪL—Part Three

VOL. ONE



تأليف

الشيخ أبي جعفر محمد بن يعقوب بن إسحاق الكليني الرازي

الجزء الأول

الأصول - القسم الثالث

(٤) كتاب الحجامة

٢

المؤسسة العالمية للخدمات الإسلامية

مكتبة جامعة طهران



الإكشاف

تأليف

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ASH-SHAYKH MUḤAMMAD RIDĀ AL-JA'FARĪ

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

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

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

** * * * **

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ
مَالِكِ يَوْمِ الدِّينِ إِيَّاكَ 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 وَالرُّسُلِ

TRANSLITERATION

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

Long Vowels

ا	ā
و	ū
ي	ī

Short Vowels

َ	a
ُ	u
ِ	i

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تقدیر
FOREWORD

كانت أمنيّة تحيish بها صدورنا بأقوى ما تحيish به الصدور ونحمدالله على أن وفقنا إلى أن نخطو أولى الخطوات لتحقيقها...

إنّ من أعزّ أمانينا وأحلى آمالنا وأخلص أهدافنا وأصدقها، أن نوفق الى نقل أتمّات التراث الاسلاميّ الأصيل المرويّ عن أئمة أهل البيت (عليهم السلام)، وعن طريقهم عن النبيّ (صلى الله عليه وآله وسلّم)، إلى لغات تمكّن غير العربيّ من الاستفادة والاستزادة، وتفتح أمامه أبوابا واسعة على هذا العالم الزاخر والفيض المتدفّق، وتعيّنه على أن يواجه بنفسه ثاني المصادر الأصلية والصحيحة - بعد القرآن الكريم - لفهم الإسلام في صورته الصحيحة، عقيدة وشرعية، تاريخا وسيرا، خلقا وسلوكا، أحكام عبادات وقوانين معاش وتجارة، منهاجا فرديا وأنظمة بيت وأسرة ومجتمع... تفتح تلك الأبواب المغلقة - بكلّ أسف - على من لا يحسن اللّغة العربيّة ولا يفقه التصوّص في لغتها الأصليّة.

وانّ من أهمّ هذا التراث كتاب (الكافي) تأليف الشيخ أبي جعفر عمّاد بن يعقوب الكلينيّ الرازي (٣٢٨/٣٢٩ = ٩٤٠/٩٤١). وقد أغنتنا المقدّمة التي جاءت في فاتحة (كتاب العقل والجهل) عن التعريف به وبمؤلّفه العظيم، وقيّمته الدنيّة والمركز الذي يحتلّه 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 جرينا فيها شوطا لم يكن لنا، لولا أن تداركنا رحمة من ربنا، أن نبلغه، فقد تم ترجمة (كتاب العقل والجهل) و (كتاب فضل العلم) و (كتاب التوحيد) ونشر من قبل، جتدنا كل ما نملك - بحول الله وقوته - لتحقيق العمل وإنجازه، فكم من خطوة خطوناها، ثم بدالنا أن فيها نقصا ولو بعض النقص فنتدارك، وكم من صيغة وضعناها ثم وجدنا أن غيرها قد يكون هو الصحيح، والأوضح، والأكمل، فنستبد له بها، وهكذا إلى أن اتخذت شكلها الحاضر. وتأكدنا في حدود ما وسعنا من صحة الترجمة، وسلامة التعبير، واستعنا في ذلك بكل من أمكنتنا الاستعانة به، سواء أكان في سلامة لغة الترجمة، أم في عرضها على النص العربي والتأكد من صحة النقل وسلامة التعبير.

وهذا هو (كتاب الحجة) من (أصول الكافي) نبدأ اليوم بنشر اجزائه المترجمة الى الإنجليزية، والحال فيه قد تغيرت عما كانت عليه يوم أن بدأنا العمل، فإن هذه الترجمة قد أسندناها الى أحد الاختصاصيين الإنجليز في الترجمة، الذي قد جمع الى أن كانت الإنجليزية لغة الأم له، أنه أخصائي في الإنجليزية وآدابها، وكان عملنا - بادئ الأمر - يتلخص في مراجعة ما قام به المترجم السابق، الا أنه سرعان ما ارتأى وارتأينا معه أن نركز الجهد على الترجمة المباشرة من النص العربي، وعلى هذا جرى عملنا، وبهذا يصح لنا أن ندعي أن لغة الترجمة لغة كاتب انجليزي المولد خبير بلغته، وبهذا يمكننا أن نقول بأننا - والله الحمد في ذلك كله - قد خطونا خطوة أخرى الى الأمام في هذه السبيل.

ومع هذا فاننا لا ندعي الكمال في ذلك، وكل ما قلنا به، ونحمد الله على إنجازه، أننا نعد أنفسنا أن قد خطونا الخطوة الأولى، ونحن واثقون بأنها ستتبعها خطوات - متا أو من غيرنا - تصحح فيها الأخطاء، ويتكامل فيها التعبير، وتصدق الترجمة، ويسلم النقل أكثر فأكثر.

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

ولا بد لنا من التأكيد على أن كتاب (الكافي) وإن آمنا وآمن معنا، بقيمته العلمية، وقداسته المذهبية، ومركز مؤلفه العالي من الثقة والاعتماد، كل من درس الكافي ومؤلفه ومركزه من التراث الإسلامي الرفيع — ونحن مؤمنون بهذا أعظم الإيمان — أقول: لا بد 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 - ١١١٠/١٦٩٩) وهو من أبرز علماء الحديث ومن أخلصهم للكتاب ومؤلفه العظيم وأشدهم إيمانا واعتقادا، ووثوقا واعتمادا، لتكشف للدارس هذه النقطة التي لم نرد أن نستعرضها إلا بإشارة مجملة نؤكد عليها دون الدخول في التفاصيل.

ولهذا السبب وغيره احتفظنا بأسانيد الأحاديث كاملة، كما جاءت في النص الأصلي، لم نحذف منها شيئا، لأصل 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 ثانيا 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 الاحتكام إلى قواعد وأسس وضعها العلماء المختصون، والتي لا يستغنى عنها في هذا المجال بأي حال.

أذن لا بد للباحث من الرجوع إلى كتب العقيدة والكلام، أو الرجوع إلى كتب الفقه والشريعة، الكتب التي تعنى بالناحية 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 موثوقا بها، ترضى ضميره العلمي، وتلزم غيره وتضطره إلى الأخذ بها.

وهذه نقطة أغفلها — بعمد أو بغير عمد — كثير من الباحثين، ننسب عليها هنا كي لا ينزلق 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 ضروريا إلى حد نشدّ معه عن هذا المبدأ الذي اتخذناه حينما عزمنا على ترجمة الكتاب ونشره.

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

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

ب — إنَّ كثيراً من أحاديث (كتاب الحجّة) قد أُسيء 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 إجماعات مذهبية غير شيعية، بل مخاصمة للشيعة عامة وللإمامية منهم خاصة، وهذا في رأينا أهمّ هذه العوامل الثلاثة.

فلهذا كلّهُ اضطررنا إلى أن نخرج على الأصل الذي اتخذناه كمبدأ، وهو عدم إثقال الكتاب بالهوامش والشروح — كما تقدم — فعلّقنا وفسّرنا في موارد كثيرة بما يرفع كثيراً من نقاط الإبهام، ويعين على تجنّب الأخطاء، ونؤكد هنا ونصر على هذا التأكيد، أنّه لابدّ في فهم أحاديث (كتاب الحجّة) من الرجوع الى تلك الشروح والملاحظات، التي يرجع بعضها إلى أحاديث خاصة، وبعضها الآخر، وهو الأكثر، يرجع إلى تفسير مجموعة من الأحاديث، بل ومجموعة من أبواب الكتاب.

وهذه الملاحظات قد جاءت كلّها بالإنجليزية، فليس لقارئ النصّ العربيّ الآن أن يرجع إليها في نصّها الإنجليزي، ولا يكتفي بمراجعة النّصّ العربي وحده.

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

و وضعنا صيغتها (البابلية) بين قوسين.

والذي دعانا الى هذا حرصنا، أشد الحرص، على الاحتفاظ بالطابع الإسلامي الأصيل حتى في الأعلام والأسماء، والظهور بظهر الأصالة، والابتعاد — كل الابتعاد — عن التبعية والذيلية ولو كانت في التطق 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 الاثني عشر (عليهم السلام)، ولكل واحد من هؤلاء رقم يخصه حسب تسلسلهم.

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

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

راجع مثلاً: (رفعه) في هذا الفهرس.

ولحقنا 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 الامام المروي عنه في الجدول الذي سبق وأن أشرنا إليه، يلي ذلك التعبير الوارد في الحديث، وبعده أرقام الأحاديث التي رويت عنه.

مثلاً: جاء في فهرس هذا الجزء الأول من كتاب الحجة

(٧) — ابوجعفر، ٤٣٨، ٤٣٩... الخ

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

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

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

وهذه الفهارس الثلاثة الأخيرة تأتي ملحقة بالجزء الأخير من أجزاء (كتاب الحجّة). وبعد، فهذا هو المجلد الثاني من كتاب الحجّة حسب قسمة المؤلف، نبدأ بنشره بعد ان وفقنا الله لنشر المجلد الأول منه بأجزائه السبعة. والله سبحانه هو الذي نستعين به، ونتوكل عليه ونستهديه، ونستمد منه، أن يوفقنا لاكمال ما بدأنا، ويسدّدنا لانجاز ما عزمنا، أنّه وليّ التوفيق، وهو سبحانه نعم المولى ونعم النصير.

المؤسسة العالمية للخدمات الإسلامية

١٤١٤/٩/١٥

(لجنة التأليف والترجمة والنشر)

١٩٩٤/٢/٢٦

طهران-إيران

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

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

– 2 –

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

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

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

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

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

— 3 —

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

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

Because of this — that is, the question of unequal credibility of the *aḥādīth*, narrations and narrators — and for the sake of completeness we have retained the complete chain of narration of the *aḥādīth* as in the original Arabic text. We have neither omitted any chain for any *ḥadīth*, nor neglected the links in the chain of narration. In order to reveal the credibility, or otherwise, of the chain of narration for a particular *ḥadīth*, one must refer to (special) books dealing with the biography and the religious and moral status of the narrator/s; such books also carry an appraisal of what the narrator transmits and relates. We would like to re-emphasize that the inference of any religious or ritual doctrine or any law pertaining to jurisprudence from these *aḥādīth* is a long process. To start with, the researcher must refer the narrations along with their supporting chain of narration to the special biographical books referred to above. The narrations must be cross-checked against one another. Later on the researcher must consider all other declarations and citations on the same topic from other references and then use the holy Qurʾān 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 (*ʿilmu ʿl-kalām*) books or to the books of jurisprudence and legislation, that is, those books which cover the ways of demonstration and evaluation of the various proofs and evidence used to substantiate any principle of belief or jurisprudence. This is the approach to be adopted if one wants his research to be systematic and if one wants the results to be sound, accurate and reliable, thus satisfying his scientific conscience and persuading others to honour and follow such methods.

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

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

— 4 —

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

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

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

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

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

– 5 –

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

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

– 6 –

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

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

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

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

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

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

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

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

After that, the serial number/s of *aḥādīth* related to the originator is/are listed. For example, in the first index of volume one of *The Book of Divine Proof*: (7) – Abū Ja‘far: 438, 439, etc.

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

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

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

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

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

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

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

15/9/1414
26/2/1994
Tehran – Iran.

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

CAUTION

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

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

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

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

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

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

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

* * * * *

A CHRONOLOGICAL LIST OF THE FOURTEEN INFALLIBLES
THE HOLY PROPHET, HIS DAUGHTER AND THE TWELVE HOLY IMĀMS
NOTE: Where there are differences of opinion on the dates of birth or death, the most popular view has been quoted.

Sl. No.	Designation	Agnomen (Kunya)	Name	Father's Name	Title (Laqab)	Date of Birth	Date of Death	Martyred by means of	Place of Burial
1.	The Last Prophet of Allāh	Abu 'l-Qāsim	Muhammad (Aḥmad) (al-Muṣṭafā)	'Abdullāh	Rasūlullāh, Nabīyullāh, an-Nabīyy, Khātamun-Nabīyyīn	17th Rabi' I, in the Year of the Elephant. (25. 8. 570 AD)	28th Šafar, 11 AH (25. 5. 632 AD)	Natural	Holy Medina, al-Munawwarah, Saudi Arabia.
2.	One of the Fourteen Infallibles	Umm Abihā	Fāṭimah	Muhammad	az-Zahrā', as-Šiddiqah, al-Batūl, Sayyidatu 'n-Nisā'	20th Jumādā II, in the fifth Year after the declaration of the Prophethood. (2. 1. 615 AD)	3rd Jumādā II, 11 AH (26. 8. 632)	Injured	Holy Medina, Saudi Arabia.
3.	1st Imām	Abu 'l-Ḥasan, Abu 'l-Ḥasanayn, Abū Turāb.	'Alī	Abū Tālib	Amīr al-Mu'minīn, al-Wasīyy, al-Murtaḍā, (Ḥaydar).	13th Rajab, 10 Years before the declaration of the Prophethood. (25. 5. 600 AD)	Struck on 19th Ramaḍān (25th January); Died on 21st Ramaḍān 40 AH (27.1.661 AD)	Sword – while he was engaged in prayers.	Holy an-Najaf al-Ashraf, Iraq. (al-Ghanyy)
4.	2nd Imām	Abū Muḥammad	al-Ḥasan	'Alī	al-Mujtabā, as-Sibt (al-Akbar)	15th Ramaḍān, 3 AH (1. 3. 625 AD)	7th Šafar, 50 AH (6. 3. 670 AD)	Poison	Holy Medina, Saudi Arabia.
5.	3rd Imām	Abū 'Abdullāh	al-Ḥusayn	'Alī	Sayyidu 'sh-Shuhadā', as-Sibt (al-Aṣghar)	3rd Ša'bān, 4 AH (8. 1. 626 AH)	10th Muḥarram, 61 AH (10. 10. 680 AD)	Sword – in the Battle of 'Ashūrā	Holy Karbalā' (at-Taff), Iraq.
6.	4th Imām	Abū Muḥammad	'Alī	al-Ḥusayn	Zaynu 'l-'Ābidīn, Sayyidu 's-Sajjīd, as-Sajjīd.	5th Ša'bān, 38 AH (6. 1. 659 AD)	25th Muḥarram, 94/95 AH (31.10.712/20.10.713 AD)	Poison	Holy Medina, Saudi Arabia.

7.	5th Imām	Abū Ja'far	Muhammad	'Alī	al-Baqir	3rd Šafar, 57 AH (16. 12. 676 AD)	7th Dhū 'l-ḥijjah, 114 AH (28. 1. 733 AD)	Poison	Holy Medina, Saudi Arabia.
8.	6th Imām	Abū 'Abdillāh, Abū Mūsā.	Ja'far	Muhammad	aṣ-Šādiq	17th Rabi' I, 83 AH (20. 4. 702 AD)	25th ʿawwal, 148 AH (14. 12. 765 AD)	Poison	Holy Medina, Saudi Arabia.
9.	7th Imām	Abu 'l-Ḥasan (<i>al-Awwal</i> = The First), Abū Ibrāhīm	Mūsā	Ja'far	al-Kāzim, al-'Abd aṣ-Šālih, al-'Ālim.	7th Šafar, 129 AH (28. 10. 746 AD)	25th Rajab, 183 AH (1. 9. 799 AD)	Poison	Holy al-Kāzimi- yyah, Iraq.
10.	8th Imām	Abu 'l-Ḥasan (<i>arh-Thānī</i> = The Second)	'Alī	Mūsā	ar-Riḍā	11th Dhū 'l-qī'dah, 148 AH – (29. 12. 765 AD)	17th Šafar, 203 AH (24. 8. 818 AD)	Poison	Holy Mashhad, (Tūs - Khurāsān), Iran.
11.	9th Imām	Abū Ja'far (<i>arh-Thānī</i> = The Second)	Muhammad	'Alī	at-Taḳī, al-Jawād.	10th Rajab, 195 AH (8. 4. 811 AD)	30th Dhū 'l-qī'dah, 220 AH (25. 11. 835 AD)	Poison	Holy al-Kāzimi- yyah, Iraq.
12.	10th Imām	Abu 'l-Ḥasan (<i>arh-Thāliṯ</i> = The Third)	'Alī	Muhammad	an-Naḳī, al-Hādī.	2nd Rajab, 212 AH (27. 9. 827 AD)	3rd Rajab, 254 AH (28. 6. 868 AD)	Poison	Holy Sāmarrā' (Surra-man-ra'ā), Iraq.
13.	11th Imām	Abū Muḥammad	al-Ḥasan	'Alī	al-'Askarī	8th Rabi' II, 232 AH (3. 12. 846 AD)	8th Rabi' I, 260 AH (1. 1. 874 AD)	Poison	Holy Sāmarrā', Iraq.
14.	12th Imām	Abu 'l-Qāsim	Muhammad	al-Ḥasan	al-Mahdi, al-Qā'im, al-Hujjah, al-Ghā'ib, Sāhibu 'z-Zamān, Sāhibu 'l-Amr, al-Muntaṭṭar.	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 - (*akhbbaranā/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.

صلى 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 ﴾

﴿ في الائمة عليهم السلام انهم اذا ظهر أمرهم حكموا بحكم داود وآل داود ﴾
 ﴿ ولا يسألون البينة ، عليهم السلام [و الرحمة و الرضوان] ﴾

١٠٣٨-١/علي بن إبراهيم ، عن أبيه ، عن ابن أبي عمير ، عن منصور ، عن فضل الأعور ، عن أبي عبيدة الحداد ، قال : كنا زمان أبي جعفر عليه السلام حين قبض نتردد كالغنم لاراعي لها ، فلقينا سالم بن أبي حفصة ، فقال لي : يا أبا عبيدة من إمامك؟ فقلت أئمتي آل محمد فقال : هلكت وأهلك ما سمعت أنا وأنت أبا جعفر عليه السلام يقول :

* * * * *

CHAPTER 99

WHENEVER THE AFFAIR [IMĀMATE] OF THE IMĀMS, PEACE BE UPON THEM, BECOMES MANIFEST, THEY JUDGE IN THE WAY OF DĀWŪD AND HIS DESCENDANTS [REFERRING TO SULAY-MĀN] NOT ASKING FOR EVIDENCE [WHEN JUDGING (BUT RATHER RELYING ON THEIR OWN KNOWLEDGE)] – PEACE, MERCY AND DIVINE FAVOUR BE UPON THEM.

1038-1. ‘Alī ibn Ibrāhīm (–) his father (–) Ibn Abī ‘Umayr (–) Manṣūr (–) Faḍl al-A‘war, that Abū ‘Ubaydah al-Ḥadhhdhā’ said:

“In the time of Abū Ja‘far, peace be upon him, after he had died, we were wavering like sheep without their shepherd. Then we met Sālim ibn Abī Ḥaṣṣah and he said to me: ‘O Abū ‘Ubaydah! who is your Imām?’ I said: ‘My Imāms are the Family of Muḥammad.’ He said: ‘You have met with disaster, and you have brought disaster upon others. Did not you and I hear Abū Ja‘far, peace be upon him, say: “He who

من مات وليس عليه إمام مات ميتة جاهلية؟ فقلت: بلى لعمرى، ولقد كان قبل ذلك ثلاثاً أو نحوها دخلت على أبي عبد الله عليه السلام فرزق الله المعرفة، فقلت لأبي عبد الله عليه السلام: إن سألماً قال لي كذا وكذا، قال: فقال: يا أبا عبيدة إنه لا يموت منّا ميت حتى يخلف من بعده من يعمل بمثل عمله ويسير بسيرته ويدعو إلى ما دعا إليه، يا أبا عبيدة إنه لم يمنع ما أعطى داود أن أعطي سليمان، ثم قال: يا أبا عبيدة إذا قام قائم آل محمد عليه السلام حكم بحكم داود وسليمان لا يسأل بيّنة.

٢/١٠٣٩- محمد بن يحيى، عن أحمد بن محمد، عن محمد بن سنان، عن أبان قال سمعت أبا عبد الله عليه السلام يقول: لا تنهب الدنيا حتى يخرج رجل مني يحكم بحكومة آل داود ولا يسأل بيّنة، يعطي كل نفس حقها.

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dies without having an Imām dies the death of the *jāhiliyyah*”? I said: ‘Indeed, upon my life!’ Then three or so days after that, I went in to Abū ‘Abdillāh, peace be upon him, and Allāh endowed me with the knowledge [of his Imāmate]. Then I said to Abū ‘Abdillāh, peace be upon him: ‘Sālim said such-and-such to me.’”

He said: “He said: ‘O Abū ‘Ubaydah! none of us dies without leaving in his place after him someone who will act as he used to, conduct himself as he used to, and call [the people] to what he used to. O Abū ‘Ubaydah! He [Allāh] did not withhold what was bestowed on Dāwūd from being bestowed on Sulaymān.’ Then he said: ‘O Abū ‘Ubaydah! when the Qā’im from the Family of Muḥammad, may Allāh bless him and his progeny and preserve them, rises up, he will judge in the way of Dāwūd and Sulaymān, not asking for evidence.’”

1039-2. Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad (—) Muḥammad ibn Sinān, that Abān said:

“I heard Abū ‘Abdillāh, peace be upon him, say: ‘The world will not be brought to an end until a man from me has come forth to judge in the way of the family of Dāwūd, and he will not ask for evidence [when he judges]: he will give each person his right.’”

١٠٤٠/٣-عنه، عن أحمد بن محمد، عن ابن محبوب، عن هشام بن سالم، عن عمار الساباطي قال: قلت لأبي عبد الله عليه السلام: بما تحكمون إذا حكمتم؟ قال: بحكم الله وحكم داود فإذا ورد علينا شيء الذي ليس عندنا، تلقانا به روح القدس.

١٠٤١/٤-عنه بن أحمد، عن محمد بن خالد، عن النضر بن سويد، عن يحيى الحلبي، عن عمران بن أعين، عن جعيد الهمداني، عن علي بن الحسين عليه السلام، قال: سأله بأي حكم تحكمون؟ قال: حكم آل داود، فإن أعيانا شيء تلقانا به روح القدس.

١٠٤٢/٥-أحمد بن مهران رحمه الله، عن محمد بن علي، عن ابن محبوب، عن هشام بن سالم، عن عمار الساباطي قال: قلت لأبي عبد الله عليه السلام: ما منزلة الأئمة؟ قال:

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1040-3. Muḥammad (—) Aḥmad ibn Muḥammad (—) Ibn Maḥbūb (—) Hishām ibn Sālim, that ‘Ammār aṣ-Ṣābātī said:

“I said to Abū ‘Abdillāh, peace be upon him: ‘On what ground do you pass judgement when you judge?’ He said: ‘On the ground of Allāh’s judgement and Dāwūd’s judgement; and when a matter comes before us about which we have no knowledge, the Holy Spirit [*Rūhu ’l-Qudus*] informs us of it.’”

1041-4. Muḥammad ibn Aḥmad (—) Muḥammad ibn Khālīd (—) an-Naḍr ibn Suwayd (—) Yaḥyā al-Ḥalabī (—) ‘Imrān ibn A‘yan, that Ju‘ayd al-Hamadānī said:

“I asked ‘Alī ibn al-Ḥusayn, peace be upon him: ‘According to what [kind of] judgement do you judge?’ He said: ‘The judgement of the family of Dāwūd; and if something thwarts all our efforts, the Holy Spirit informs us.’”

1042-5. Aḥmad ibn Mihrān, may Allāh grant him mercy (—) Muḥammad ibn ‘Alī (—) Ibn Maḥbūb (—) Hishām ibn Sālim, that ‘Ammār aṣ-Ṣābātī said:

“I said to Abū ‘Abdillāh, peace be upon him: ‘What is the station of the Imāms?’ He said: ‘(It is) like the station of Dhū ’l-

كمنزلة ذي القرنين و كمنزلة يوشع و كمنزلة آصف صاحب سليمان ، قال : فيما
تحكمون ؟ قال : بحكم الله وحكم آل داود وحكم محمد ﷺ ويتلقا نابه روح القدس .

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Qarnayn,¹ like the station of Yūsha' (Joshua), like the station of
Āṣaf, the companion of Sulaymān.² , ”

He said: “ [I said:] ‘And on what ground do you pass judgement?’
He said: ‘On the ground of Allāh’s judgement and the judgement of
the family of Dāwūd, and the judgement of Muḥammad, may Allāh
bless him and his progeny and preserve them; and the Holy Spirit
informs us of it.’ ”

1. Concerning Dhū 'l-Qarnayn, see Qur'ān, al-Kahf, 18:73–99.

2. Concerning Asaf, see Qur'ān, an-Naml, 27:40.

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﴿ باب ﴾

﴿ أن مستقى العلم من بيت آل محمد عليهم السلام ﴾

١٠٤٣-١- عدة من أصحابنا ، عن أحمد بن محمد ، عن ابن محبوب قال : حدَّثنا يحيى بن عبد الله أبي الحسن صاحب الديلم قال : سمعت جعفر بن محمد عليه السلام يقول - وعنده أناس من أهل الكوفة - : عجباً للناس إنهم أخذوا علمهم كله عن رسول الله صلى الله عليه وآله ، فعملوا به واهتدوا ويرون أن أهل بيته لم يأخذوا علمه ، ونحن أهل بيته وذريته في منازلنا نزل الوحي ، ومن عندنا خرج العلم إليهم ، أفیرون أنهم علموا واهتدوا وجعلنا نحن وضللنا ، إن هذا لمحال .

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CHAPTER 100

THE SOURCE OF KNOWLEDGE IS THE FAMILY OF
MUHAMMAD, PEACE BE UPON THEM

1043-1. A group of our co-sectarians (—) Aḥmad ibn Muhammad, that Ibn Maḥbūb said:

“Yaḥyā ibn ‘Abdillāh [ibn al-Ḥasan ibn al-Ḥasan ibn ‘Alī, peace be upon him] Abī ‘l-Ḥasan, Ṣāḥibū ‘d-Daylam [so called because he took refuge with the Daylamites from the ‘Abbāsids] said:

“ ‘I heard Ja‘far ibn Muḥammad, peace be upon him, say, when there were some people from Kūfah with him: “How amazing are those who took all their knowledge from the Messenger of Allāh, may Allāh bless him and his progeny and preserve them, and acted according to it and were rightly-guided, but who consider that his *Ahlu ‘l-Bayt* have not taken his knowledge. We are his *Ahlu ‘l-Bayt* and his descendants. It is in our house that Revelation (*wahy*) descended and from us that knowledge reached them. Do they believe that they know and are rightly-guided while it is we who are ignorant and have gone astray? Indeed, such a thing is impossible!””

٢/١٠٤٤ - علي بن محمد بن عبدالله، عن إبراهيم بن إسحاق الأحمري، عن عبدالله بن حماد، عن صباح المزني، عن الحارث بن حصيرة، عن الحكم بن عتيبة قال: لقي رجل الحسين بن علي عليه السلام بالتعلبية وهو يريد كربلا، فدخل عليه فسلم عليه، فقال له الحسين عليه السلام: من أي البلاد أنت؟ قال: من أهل الكوفة، قال: أما والله يا أخا أهل الكوفة لو لقيتك بالمدينة لأريتك أثر جبريل عليه السلام من دارنا ونزوله بالوحي على جدتي، يا أخا أهل الكوفة أفمستقى الناس العلم من عندنا فعلموا وجهلنا؟! هذا مالا يكون.

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1044-2. 'Ali ibn Muḥammad ibn 'Abdillāh (-) Ibrāhīm ibn Ishāq al-Aḥmar (-) 'Abdullāh ibn Ḥammād (-) Ṣabbāḥ al-Muzanī (-) al-Ḥārith ibn Ḥaṣīrah, that al-Ḥakam ibn 'Uṭaybah said:

"A man met al-Ḥusayn ibn 'Alī, peace be upon him, at ath-Tha'labiyyah, when he was on his way to Karbalā'. He entered his presence and greeted him. al-Ḥusayn, peace be upon him, said to him: 'From what place are you?' '[I am] one of the people of Kūfah.' He said: 'Now surely, by Allāh, O brother from the people of Kūfah, if I had met you in Medina I should have shown you the mark [left by] Jibrīl, peace be upon him, [when he came into] our house and brought the Revelation down to my grandfather. O brother from the people of Kūfah, the source of knowledge for the people is from us: do they know while we are ignorant? This is something which cannot be.'"

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﴿ باب ﴾

❖ (انه ليس شيء من الحق في يد الناس الا ما خرج من عند الائمة) ❖
 ❖ (عليهم السلام و ان كل شيء لم يخرج من عندهم فهو باطل) ❖

١٠٤٥-١- علي بن إبراهيم بن هاشم ، عن محمد بن عيسى ، عن يونس ، عن ابن مسكان ، عن محمد بن مسلم قال : سمعت أبا جعفر عليه السلام يقول : ليس عند أحد من الناس حق ولا صواب ولا أحد من الناس يقضي بقضاء حق إلا ما خرج منا أهل البيت وإذا تشعبت بهم الأمور كان الخطأ منهم والصواب من علي عليه السلام .

١٠٤٦-٢- عدة من أصحابنا ، عن أحمد بن محمد ، عن ابن أبي نصر ، عن مثنى ، عن زرارة قال : كنت عند أبي جعفر عليه السلام فقال : له رجل من أهل الكوفة يسأله عن قول

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CHAPTER 101

EVERY TRUTH IN THE POSSESSION OF THE PEOPLE ISSUED
FROM THE IMĀMS, PEACE BE UPON THEM; AND EVERY-
THING WHICH DID NOT ISSUE FROM THEM IS FALSE

1045-1. 'Alī ibn Ibrāhīm ibn Hāshim (—) Muḥammad ibn 'Īsā (—) Yūnus (—) Ibn Muskān, that Muḥammad ibn Muslim said:

"I heard Abū Ja'far, peace be upon him, say: 'There is no truth with the people, nor anything which is correct, nor anyone of the people who judges with truth, except [through] what has come from us, the *Ahlu 'l-Bayt*. And when matters become disorganized through them [the people], error [comes] from them, while what is correct [comes] from 'Alī, peace be upon him.' "

1046-2. A group of our co-sectarians (—) Aḥmad ibn Muḥammad (—) Ibn Abī Naṣr (—) Muthannā, that Zurārah said:

"I was in the presence of Abū Ja'far, peace be upon him, when a man from the people of Kūfah spoke to him, asking him about the

أمير المؤمنين عليه السلام : «سلوني عما شئتم فلا تسألوني عن شيء، إلا أنبأتكم به» قال: إنه ليس أحد عنده علم شيء، إلا خرج من عند أمير المؤمنين عليه السلام ، فليذهب الناس حيث شاؤوا ، فوالله ليس الأمر إلا من ههنا ، وأشار بيده إلى بيته .

١٠٤٧/٣- عدة من أصحابنا . عن أحمد بن محمد ، عن الوشاء ، عن ثعلبة بن ميمون ، عن أبي مريم قال قال : أبو جعفر عليه السلام لسلمة بن كهيل و الحكم بن عتيبة : شرّ قافلاً وغرّ باً فلا تجدان علماً صحيحاً إلا شيئاً خرج من عندنا أهل البيت .

١٠٤٨/٤- محمد بن يحيى ، عن أحمد بن محمد ، عن الحسين بن سعيد ، عن النضر بن سويد، عن يحيى الحلبي ، عن معلى بن عثمان ، عن أبي بصير قال : قال لي: إن الحكم بن عتيبة ممن قال الله : «ومن الناس من يقول آمناً بالله وباليوم الآخر وما هم بمؤمنين»^٣»

٤٣ - البقرة ، ٨/٢

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words of Amir al-Mu'minin, peace be upon him: 'Ask me whatever you wish. You shall not ask me anything except that I shall inform you concerning it.' He said: 'There is no-one who has knowledge of anything except that it comes from Amir al-Mu'minin, peace be upon him. Let the people go where they wish, but by Allāh, the matter [i.e., everything concerning religion] is not anywhere but here;' – and here he pointed to his house."

1047-3. A group of our co-sectarians (–) Aḥmad ibn Muḥammad (–) al-Washshā' (–) Tha'labah ibn Maymūn, that Abū Maryam said:

"Abū Ja'far, peace be upon him, said to Salamah ibn Kuhayl and al-Ḥakam ibn 'Uṭaybah: 'Travel to the east and travel to the west; you shall not find any true knowledge except that which has come from us, the *Ahlu 'l-Bayt*.'"

1048-4. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad (–) al-Ḥusayn ibn Sa'īd (–) an-Naḍr ibn Suwayd (–) Yaḥyā al-Ḥalabī (–) Mu'allā ibn 'Uthmān, that Abū Baṣīr said:

"He [Abū Ja'far] said to me: 'al-Ḥakam ibn 'Uṭaybah is one of those concerning whom Allāh has said: *And some people there are who say, "We believe in Allāh and the Last Day", but they are not believers*

فليشرق الحكم وليغرب ، أما والله لا يصيب العلم إلا من أهل بيت نزل عليهم جبريل .
 ٥/١٠٤٩ - علي بن إبراهيم ، عن صالح بن السندي ، عن جعفر بن بشير ، عن أبان
 ابن عثمان ، عن أبي بصير قال : سألت أبا جعفر عليه السلام عن شهادة ولد الزنا تجوز ؟
 فقال : لا فقلت : إن الحكم بن عتيبة يزعم أنها تجوز . فقال : اللهم لا تغفر ذنبه
 ما قال الله للحكم « إنه لذكر لك ولقومك » ، فليذهب الحكم يمينا و شمالا ،
 فوالله لا يؤخذ العلم إلا من أهل بيت نزل عليهم جبريل عليه السلام .

٦/١٠٥٠ - عدة من أصحابنا ، عن الحسين بن الحسن بن يزيد ، عن بدر عن أبيه
 قال : حدثني سلام أبو علي الخراساني ، عن سلام بن سعيد المخزومي قال : بينا
 أنا جالس عند أبي عبد الله عليه السلام إذ دخل عليه عباد بن كثير عابد أهل البصرة وابن

٤٤ - الزخرف ، ٤٤/٤٣

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(al-Baqarah, 2:8). al-Ḥakam may travel to the east or travel to the west, but, by Allāh, he will not come across any knowledge except from the *Ahlu 'l-Bayt* to whom Jibril, peace be upon him, came down.”

1049-5. ‘Alī ibn Ibrāhīm (—) Ṣāliḥ ibn as-Sindī (—) Ja‘far ibn Bashīr (—) Abān ibn ‘Uthmān, that Abū Baṣīr said:

“I asked Abū Ja‘far, peace be upon him, about whether the testimony of an illegitimate child was admissible. He said: ‘No.’ I said: ‘al-Ḥakam ibn ‘Uṭaybah claims that it is.’ He said: ‘O God, do not forgive his sin. Allāh did not say: *Surely it* (the Revelation) *is a reminder to thee and to thy people* (as-Zukhruf, 43:44) to al-Ḥakam. So no matter if al-Ḥakam goes to the right or to the left, by Allāh, he will not obtain any knowledge except from [that] *Ahlu 'l-Bayt* to which Jibril, peace be upon him, came down.’”

1050-6. A group of our co-sectarians (—) al-Ḥusayn ibn al-Ḥasan ibn Yazīd (—) Badr that his father said:

“Salām Abū ‘Alī al-Khurāsānī narrated to me that Salām ibn Sa‘īd al-Makhzūmī said:

“‘[Once] while I was sitting in the presence of Abū ‘Abdillāh, peace be upon him, ‘Abbād ibn Kathīr, a pious man from the people of

شريح فقيه أهل مكة وعند أبي عبد الله عليه السلام ميمون القداح مولى أبي جعفر عليه السلام، فسأله عباد بن كثير فقال: يا أبا عبد الله في كم ثوب كفّن رسول الله صلى الله عليه وآله قال: في ثلاثة أثواب: ثوبين صحاريّين وثوب حبرة، وكان في البردقة، فكأنما أزور عباد بن كثير من ذلك، فقال: أبو عبد الله عليه السلام إن نخلة مريم عليها السلام إنما كانت عجوة ونزلت من السماء، فما نبت من أصلها كان عجوة وما كان من لقاط فهو لون، فلمّا

٤٥-الصحح: ابن جرّيج، وهو عبد الملك بن عبدالعزيز بن جرّيج، الفقيه، والمحدث، والقارئ المكي، (٦٩٩/٨٠-٧٦٧/١٥٠) كان فقيه مكة في عصره، مكثراً من رواية الحديث.

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Başrah, and Ibn Shurayḥ,¹ a jurist from among the people of Mecca, came in; Maymūn al-Qiddāh, the client of Abū Ja'far, peace be upon him, was also present. 'Abbād ibn Kathir asked him a [a question], saying: "O Abū 'Abdillāh, in how many pieces of cloth was the Messenger of Allāh, may Allāh bless him and his progeny and preserve them, shrouded?" He said: "In three pieces of cloth: two pieces of Ṣuḥārī cloth [from Ṣuḥār in the Yemen] and one piece of the [striped] cloth [from the Yemen known as] Ḥibarah; there was a shortage of the [striped cloth known as] *burd* [otherwise he would have been wrapped solely in three pieces of this type of cloth]." It was as if 'Abbād ibn Kathir was not happy with this [explanation]. Thus Abū 'Abdillāh, peace be upon him, said: "Indeed, the date-palm of Maryam,² peace be upon her, was [of the best variety of dates known as] '*ajwah*', it had come down from Heaven. Whatever grew from seedings grown out of its roots was [also] '*ajwah*', while whatever came from date-palms only planted from the seeds of dates which fell from it, was [of the very inferior kind of date known as *lawn*.³"]

1. This is a distortion of "Ibn Jurayj". Ibn Jurayj's full name is 'Abdu 'l-Malik ibn 'Abdi 'l-'Aziz [80/699–150/767].

2. See Qur'ān, Maryam, 19:33–36.

3. Propagation of the date-palm is either from seeds or from offshoots which arise near the base of the stem. Offshoots reproduce the character of the parent palm, which seeds cannot do.

خرجوا من عنده قال عباد بن كثير لابن شريح : و الله ما أدري ما هذا المثل الذي
ضربه لي أبو عبد الله ، فقال ابن شريح : هذا الغلام يخبرك فإنه منهم - يعني
ميمون - فسأله فقال ميمون : أما تعلم ما قال لك ؟ قال : لا والله ، قال : إنه ضرب
لك مثل نفسه فأخبرك أنه ولد من ولد رسول الله ﷺ وعلم رسول الله عندهم ، فما
جاء من عندهم فهو صواب وما جاء من عند غيرهم فهو لقاط .

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“When they had left his presence, ‘Abbād ibn Kathīr said to Ibn Shurayḥ: “By Allāh, I do not understand this parable which Abū Abdillāh gave to me.” So Ibn Shurayḥ said: “This client will tell you, for he” – he meant Maymūn – “is one of them [i.e., of the *shī‘ah*].” Then Maymūn said: “Did you not understand what he said to you?” “No, by Allāh,” he answered. He said: “He gave you a parable concerning himself. He let you know that he was one of the descendants of the Messenger of Allāh, may Allāh bless him and his progeny and preserve them, with whom is the knowledge of the Messenger of Allāh. Whatever comes from them is correct, and whatever comes from others is merely as date-palms planted from the scattered seeds of the parent palm.””

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﴿ باب ﴾

﴿ فيما جاء ان حديثهم صعب مستصعب ﴾

١/١٠٥١- محمد بن يحيى ، عن محمد بن الحسين ، عن محمد بن سنان ، عن عمار بن مروان عن جابر قال قال أبو جعفر عليه السلام : قال رسول الله ﷺ : إن حديث آل محمد صعب مستصعب لا يؤمن به إلا ملك مقرب أو نبي مرسل أو عبد امتحن الله قلبه للإيمان ، فما ورد عليكم من حديث آل محمد عليهم السلام فلانتم له قلوبكم وعرفتموه فاقبلوه ، وما اشمأزت منه قلوبكم وأنكرتموه فردوه إلى الله وإلى الرسول وإلى العالم من آل محمد وإنما

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CHAPTER 102

CONCERNING WHAT HAS BEEN SAID ABOUT THEIR
ḤADĪTH BEING DIFFICULT AND NOT EASILY
ACCEPTED [ṢA'B MUSTAṢ'AB]

1051-1. Muḥammad ibn Yaḥyā (—) Muḥammad ibn al-Ḥusayn (—) Muḥammad ibn Sinān (—) 'Ammār ibn Marwān, that Jābir said:

"Abū Ja'far, peace be upon him, said: 'The Messenger of Allāh, may Allāh bless him and his progeny and preserve them, said: "The ḥadīth of the Family of Muḥammad are difficult and not easily accepted. None believe in them except the angels near [to Allāh], or prophet sent [by Allāh], or the servant [of Allāh] whose heart He has tested for faith." Accept whichever ḥadīth of the Family of Muḥammad reaches you, to which your hearts yield and which you recognize [to be correct]. [As for ḥadīth] from which your hearts recoil, and which you cannot accept, refer it to Allāh and to the Messenger, and to the man of knowledge from the Family of Muḥammad, may Allāh bless

الهالك أن يحدث أحدكم بشيء منه لا يحتمله ، فيقول : والله ما كان هذا والله ما كان هذا ، والا نكار هو الكفر .

١٠٥٢/٢- أحمد بن إدريس ، عن عمران بن موسى ، عن هارون بن مسلم ، عن مسعدة ابن صدقة ، عن أبي عبد الله عليه السلام قال : ذكرت التقيّة يوماً عند علي بن الحسين عليه السلام فقال : والله لو علم أبوذر ما في قلب سلمان لقتله ولقد آخا رسول الله ﷺ بينهما ، فما ظنكم بسائر الخلق ، إن علم العلماء صعب مستصعب ، لا يحتمله إلا نبي مرسل

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him and his progeny and preserve them. Whoever of you narrates something to [whose truth] he cannot acquiesce, and says: "By Allāh, this is not so! By Allāh, this is not so!", will perish. For denial is tantamount to unbelief.' "

1052-2. Aḥmad ibn Idrīs (—) 'Imrān ibn Mūsā (—) Hārūn ibn Muslim (—) Mas'adah ibn Ṣadaqah, that Abū 'Abdillāh, peace be upon him, said:

"One day [the subject of] *taqiyyah* [cautionary dissimulation] was mentioned in the presence of 'Alī ibn al-Ḥusayn, peace be upon them, and he said: 'By Allāh, if Abū Dharr had known what was in the heart of Salmān, it would have killed him, even though the Messenger of Allāh, may Allāh bless him and his progeny and preserve them, had set them in relation to each other as if they were brothers¹. So what do you suppose is the situation with the rest of mankind? Indeed the knowledge of the men of knowledge [i.e., the prophets and Imāms] is difficult and not easily accepted. Only a prophet sent [by Allāh], or an

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1. Salmān was known for his forbearance, while Abū Dharr was known for his quick temper. Thus, Salmān was able to bear the knowledge of certain truths which would have caused Abū Dharr, had he known them, to enter into conflicts in order to defend them, thus eventually be killed. A marked difference in the ability to practise cautionary dissimulation was present even though the two were so close that the Prophet had set them in relation to each other as if they were brothers. This difference, even in two persons of such high character and so closely related, is cited by 'Alī ibn al-Ḥusayn only in order to point out the differences between much more widely differing classes of people in the at least equally difficult case of accepting the knowledge given by Allāh to the Imāms and prophets.

أو ملك مقرَّب أو عبد مؤمن امتحن الله قلبه للإيمان ، فقال : وإنما صار سلمان من العلماء لأنه أمره منا أهل البيت ، فلذلك نسبته إلى العلماء .

٣/١٠٥٣- علي بن إبراهيم ، عن أبيه ، عن البرقي ، عن ابن سنان أو غيره رفعه إلى أبي عبد الله عليه السلام قال : إن حديثنا صعب مستصعب ، لا يحتمله إلا صدور منيرة أو قلوب سليمة أو أخلاق حسنة ، إن الله أخذ من شيعتنا الميثاق كما أخذ على بني آدم وألست بربكم ، فمن وفى لنا وفى الله له بالجنة ومن أبغضنا ولم يؤد إلينا حقنا ففي النار خالدًا مخلدًا .

٤/١٠٥٤- محمد بن يحيى وغيره ، عن محمد بن أحمد ، عن بعض أصحابنا قال : كتبت إلى أبي الحسن صاحب العسكر عليه السلام جعلت فداك مامعنى قول الصادق عليه السلام : حديثنا

٤٦- الاعراف ، ١٧٢/٧

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angel néar [to Allāh] , or a believing servant [of Allāh] whose heart He has tested for faith, can acquiesce [to the truth] of it [i.e., all of it].’

“Then he said: ‘Salmān became one of the men of knowledge because he was one of us, the *Ahlu 'l-Bayt*; and because of this he is connected to the men of knowledge.’”

1053-3. ‘Alī ibn Ibrāhīm (—) his father (—) al-Barqī (—) Ibn Sinān or someone else (*rafa'ahu*), that Abū ‘Abdillāh, peace be upon him, said:

“Our *ḥadīth* are indeed difficult and are not easily accepted. Only radiant breasts, unblemished hearts and excellent nature can acquiesce to [the truth of] them. Allāh took an agreement from our *shi‘ah* [concerning our Mastership], just like [the agreement] He took from the children of Ādam [when He asked them]: ‘*Am I not your Lord?*’ (al-A‘rāf, 7:172). Thus Allāh shall fully compensate whoever remains faithful to us through [the rewards of] Paradise, but whoever hates us and does not give us what is due to us shall remain eternally and perpetually in the Fire.”

1054-4. Muḥammad ibn Yaḥyā and other/s (—) Muḥammad ibn Aḥmad, that one of our co-sectarians said:

“I wrote to Abu ‘l-Ḥasan, Ṣāḥibu ‘l-‘Askar, peace be upon him: ‘May I be made your ransom, what did aṣ-Ṣādiq, peace be upon him,

لا يحتمله ملك مقرب ولا نبي مرسل ولا مؤمن امتحن الله قلبه للإيمان، فجاء الجواب إنما معنى قول الصادق عليه السلام: أي: لا يحتمله ملك ولا نبي ولا مؤمن—أن الملك لا يحتمله حتى يخرج به إلى ملك غيره والنبي لا يحتمله حتى يخرج به إلى نبي غيره والمؤمن لا يحتمله حتى يخرج به إلى مؤمن غيره فهذا معنى قول جدّي عليه السلام.

٥/١٠٥٥ - أحمد بن محمد ، عن محمد بن الحسين ، عن منصور بن العباس ، عن صفوان بن يحيى ، عن عبد الله بن مسكان ، عن محمد بن عبد الخالق وأبي بصير قال: قال أبو عبد الله عليه السلام: يا أبا محمد إن عندنا والله سرّاً من سرّ الله ، وعلماً من علم الله، والله ما يحتمله ملك مقرب ولا نبي مرسل ولا مؤمن امتحن الله قلبه للإيمان والله ما كلف الله ذلك أحداً غيرنا ولا استعبد بذلك أحداً غيرنا وإن عندنا سرّاً من سرّ الله وعلماً من علم

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mean when he said: “Neither any angel near [to Allāh], nor any prophet sent [by Allāh], nor any believer whose heart Allāh has tested for faith acquiesces to [the truth of] our *ḥadīth*”? The reply came that: ‘The meaning of what aṣ-Ṣādiq, peace be upon him, said – that is, that no angel near [to Allāh] and no prophet sent [by Allāh], acquiesces to them – is that an angel does not acquiesce to them until he declares them to another angel, and a prophet does not acquiesce to them until he declares them to another prophet, and a believer does not acquiesce to them until he declares them to another believer. This is the meaning of what my grandfather said, peace be upon him.’ ”

1055–5. Aḥmad ibn Muḥammad (–) Muḥammad ibn al-Ḥusayn (–) Maṣṣūr ibn al-‘Abbās (–) Ṣafwān ibn Yahyā (–) ‘Abdullāh ibn Muskān, that Muḥammad ibn ‘Abdi ‘l-Khāliq and Abū Baṣīr said:

“Abū ‘Abdillāh, peace be upon him, said: ‘O Abū Muḥammad, we are, by Allāh, in possession of one of Allāh’s secrets and a part of His Knowledge, to [the truth of] which, by Allāh, no angel near to Allāh, no prophet sent [by Allāh] and no believer whose heart Allāh has tested for faith can acquiesce. By Allāh, Allāh has not charged anyone but us with this, nor has He demanded the loyalty of [acting in accordance with] this from anyone but us. We are also in possession of one of Allāh’s secrets and a part of His Knowledge which Allāh has commanded

الله ، أمرنا الله بتبليغه ، فبلغنا عن الله عز وجل ما أمرنا بتبليغه ، فلم نجد لموضوعاً ولا أهلاً ولا حمالة يحتملونه حتى خلق الله لذلك أقواماً ، خلقوا من طينة خلق منها محمد وآله وذريته عليهم السلام ومن نور خلق الله منه محمد وذريته وصنعهم بفضل صنع رحمته التي صنع منها محمد وذريته ، فبلغنا عن الله ما أمرنا بتبليغه ، فقبلوه واحتملوا ذلك [فبلغهم ذلك عنا فقبلوه واحتملوه] وبلغهم ذكرنا فمالت قلوبهم إلى معرفتنا وحديثنا ، فلولا أنهم خلقوا من هذا لما كانوا كذلك ، لا والله ما احتملوه ، ثم قال : إن الله خلق أقواماً لجهنم والنار ، فأمرنا أن نبلغهم كما بلغناهم واشمازوا من ذلك ونفرت قلوبهم وردوه علينا ولم يحتملوه وكذبوا به وقالوا ساحر كذاب ، فطبع الله على قلوبهم وأنساهم ذلك ، ثم أطلق الله لسانهم ببعض

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us to disseminate; and we have disseminated from Allāh, to Whom belong Might and Majesty, what he has commanded us to disseminate. But we found no place, no worthy person, no bearer to bear it until Allāh created for it a people who were created from the substance [*lit.*, 'clay'] from which Muḥammad, his family and his progeny were created, and from the light from which Allāh created Muḥammad and his progeny; He fashioned them with the remainder of His Mercy [*rahmah*] from which He had fashioned Muḥammad and his progeny. We disseminated from Allāh what He commanded us to disseminate, and they received it and acquiesced to [the truth of] it (or: and it reached them from us, and they received it and acquiesced to [the truth of] it). Good report of us reached them and their hearts turned to knowledge of us and of our *ḥadīth*. Had they not been created from this [substance, light and Mercy], they would not have been thus [predisposed]. No, by Allāh, they would not have acquiesced to it.'

"Then he said: 'Allāh has created a people for Hell and the Fire, and He ordered us to disseminate [our knowledge] to them, just as we did. But they recoiled from it and their hearts were averse, and they threw it back at us and did not acquiesce to [the truth of] it; they called it lies and said: "He is a soothsayer! He is a liar!" And Allāh set a seal on their hearts and caused them to forget [what we had disseminated]. Then Allāh set their tongues free [to utter] some of the Truth,

الحقّ ، فهم ينطقون به و قلوبهم منكّرة ، ليكون ذلك دفعاً عن أوليائه وأهل طاعته ولولا ذلك ما عبد الله في أرضه ، فأمرنا بالكفّ عنهم والستر والكتمان فاکتموا عمن أمر الله بالكفّ عنه واستروا عمن أمر الله بالستر والكتمان عنه ، قال : ثمّ رفع يده وبكى وقال : اللهمّ إنّ هؤلاء لشردمة قليلون فاجعل محيانا محياهم ومماتنا مماتهم ولا تسلّط عليهم عدوّاً لك فتفجعنا بهم ، فانّك إنّ أفجعتنا بهم لم تعبداً في أرضك وصلى الله على محمّد وآله وسلّم تسليمًا .

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but even while they uttered it, their hearts denied it. [Allāh did this] as a defence for those whose Master He is and those who obey Him. If this had not been [done], Allāh would not have been worshipped upon the Earth.¹ We were thus commanded to leave them alone, to conceal [the Truth] and maintain secrecy. So conceal [the Truth] from those whom Allāh has commanded to be left alone, and maintain [secrecy] with those whom Allāh has commanded [it] to be maintained and [the truth kept] concealed.’”

He said: “Then he lifted up his hands [in supplication] and wept, and said: ‘O my God! these [our *shī‘ah*] are [only] a very small band; make our life their life and our death their death. Do not give Your enemies power over them so that You afflict us with grief for them, for if You afflict us with grief for them, You will never be worshipped upon the Earth. May Allāh bless Muḥammad and his progeny, and preserve them indeed from harm!’”

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1. That is, Allāh causes even the unbelievers to profess the truth outwardly, so that the enemies of the true believers will not be able to distinguish them from others, and thus exterminate them.

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﴿ باب ﴾

﴿ ما امر النبي صلى الله عليه وآله بالنصيحة لأئمة المسلمين ﴾
 ﴿ و اللزوم لجماعتهم ومن هم ؟ ﴾

١/١٠٥٦ - عدّة من أصحابنا ، عن أحمد بن محمد بن عيسى ، عن أحمد بن محمد بن أبي نصر
 عن أبان بن عثمان ، عن ابن أبي يعفور ، عن أبي عبد الله عليه السلام أن رسول الله ﷺ خطب
 الناس في مسجد الخيف فقال : نضر الله عبداً سمع مقالتي فوعاها وحفظها وبلغها
 من لم يسمعها ، فرب حامل فقه غير فقيه ورب حامل فقه إلى من هو أفقه منه ،
 ثلاث لا يغل عليهن قلب امرئ مسلم : إخلاص العمل لله ، والنصيحة لأئمة

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CHAPTER 103

THE COMMAND OF THE PROPHET, MAY ALLĀH BLESS HIM
 AND HIS PROGENY AND PRESERVE THEM, CONCERNING
 ACTING IN GOOD FAITH TOWARDS THE IMĀMS OF THE
 MUSLIMS AND [MAINTAINING] SOLIDARITY WITH
 THEIR GROUP, AND WHO THEY ARE.

1056-1. A group of our co-sectarians (—) Aḥmad ibn Muḥammad ibn ‘Isā (—) Aḥmad ibn Muḥammad ibn Abī Naṣr (—) Abān ibn ‘Uthmān (—) Ibn Abī Ya‘fūr (—) Abū ‘Abdillāh, peace be upon him, that the Messenger of Allāh, may Allāh bless him and his progeny and preserve them, addressed the people in the Mosque of al-Khayf, saying:

“Allāh will cause the servant who hears what I say, heeds it, memorizes it, and transmits it to those who have not heard it, to flourish. There is many a carrier of knowledge who does not [himself] perceive [the meaning of what he carries, who carries it] to another more perceptive than he. There are three things towards which the heart of a [true] Muslim feels no rancour: sincerity in acts done for Allāh, acting in good faith towards the Imāms of the Muslims, and solidarity with

المسلمين ، و اللزوم لجماعتهم ، فإن دعوتهم محيطه من وراءهم ، المسلمون إخوة تتكافأ دماؤهم ويسعى بذمتهم أدناهم .

ورواه أيضاً عن حماد بن عثمان ، عن أبان ، عن ابن أبي يعفور مثله وزاد فيه : وهم يد على من سواهم وذكر في حديثه أنه خطب في حجة الوداع بمنى في مسجد الخيف . ٢/١٠٥٧ - محمد بن الحسن ، عن بعض أصحابنا ، عن علي بن الحكم ، عن الحكم ابن مسكين ، عن رجل من قريش من أهل مكة قال : قال سفيان الثوري : اذهب بنا إلى جعفر بن محمد ، قال : فذهبت معه إليه فوجدناه قد كبدابته ، فقال له سفيان : يا أبا عبد الله حدثنا بحديث خطبة رسول الله ﷺ في مسجد الخيف ، قال : دعني حتى أذهب

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their group – for their call [*da'wah*] includes those who follow them [i.e., all who follow the Muslims must be included with them, as belonging to their 'call' on faith]. The Muslims are brothers; the blood [of each one] of them is equal; and [even] the lowest of them strives to [fulfil] the obligation [contracted by any of them].”

He [Aḥmad ibn Muḥammad ibn 'Īsā] narrated (—) Ḥammād ibn 'Uthmān (—) Abān (—) Ibn Abī Ya'fūr, the same *ḥadīth*, but adding: “... they act as a [single] hand against everyone else.”

He also stated in his narration that he [the Messenger of Allāh] delivered the sermon on the farewell pilgrimage at Minā in the Mosque of Khayf.

1057–2. Muḥammad ibn al-Ḥasan (—) one of our co-sectarians (—) 'Alī ibn al-Ḥakam (—) al-Ḥakam ibn Miskin, that a Meccan from the Quraysh said:

“Sufyān ath-Thawrī said [to me]: ‘Take me to Ja'far ibn Muḥammad’ ”

He said: “I took him to him, and we found him astride his mount. Sufyān said to him: ‘O Abū 'Abdillāh, narrate to us the report of the sermon of the Messenger of Allāh, may Allāh bless him and his progeny and preserve them, in the Mosque of al-Khayf.’ He said: ‘Let me go

في حاجتي فأني قد ركبته فإذا جئت حدثك ، فقال : أسألك بقرابتك من رسول الله ﷺ لمّا حدثتني ، قال : فنزل ، فقال له سفيان : مر لي بدواة و قرطاس حتى اثبت به فدعا به ثم قال : اكتب : بسم الله الرحمن الرحيم خطبة رسول الله ﷺ في مسجد الخيف : « نصر الله عبداً سمع مقالتي فوعاها و بلغها من لم يبلغه يأيها الناس ليبلغ الشاهد الغائب ، فرب حامل فقه ليس بفقيه و رب حامل فقه إلى من هو أفقه منه ، ثلاث لا يغل عليهن قلب امرئ مسلم : إخلاص العمل لله والنصيحة لأئمة المسلمين والزموم لجماعتهم ، فإن دعوتهم محيطه من ورائهم ، المؤمنون إخوة تتكافأ دماؤهم و هم يد على من سواهم يسعى بذمتهم أدناهم » فكتبه سفيان ثم عرضه عليه و ركب أبو عبد الله

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about my business, now that I am on my mount. When I come back I will narrate [it] to you.’ [Sufyān] said: ‘I implore you, by your close kinship to the Messenger of Allāh, may Allāh bless him and his progeny and preserve them, to narrate [it] to me [now].’ ”

He said: “He dismounted, and Sufyān said to him: ‘Bid [someone] bring me an inkwell and paper so that I might write it down.’ So he sent for them, and said: ‘Write: In the name of Allāh, the Merciful, the Compassionate. The sermon of the Messenger of Allāh, may Allāh bless him and his progeny and preserve them, in the Mosque of al-Khayf:

“ “Allāh will cause the servant who hears what I say, hears it, and transmits it to those it has not reached, to flourish. O people, let those present transmit to those who are absent. There is many a carrier of knowledge who does not [himself] perceive [the meaning of what he carries, who carries it] to another more perceptive than he. There are three things towards which the heart of a Muslim feels no rancour: sincerity in acts done for Allāh, acting in good faith towards the Imāms of the Muslims, and solidarity with their group — for their call includes those who follow them. The believers are brothers; the blood [of each one] of them is equal; they act as a [single] hand against everyone else, and [even] the lowliest of them strives [to fulfil] the obligation [contracted by any of them] ” ”

“Sufyān wrote it down and showed it to him. Then Abū ‘Abdillāh, peace be upon him, rode away, and Sufyān and I came away. After we

عَلَيْهِ السَّلَامُ وَجِئْتُ أَنَا وَسَفِيَانُ فَلَمَّا كُنَا فِي بَعْضِ الطَّرِيقِ قَالَ لِي كَمَا أَنْتَ حَتَّى
 أَنْظُرَ فِي هَذَا الْحَدِيثِ ، فَقُلْتُ لَهُ : قَدْ وَ اللَّهِ أَلْزَمَ أَبُو عَبْدِ اللَّهِ رَقَبَتَكَ شَيْئًا لَا يَنْهَبُ
 مِنْ رَقَبَتِكَ أَبَدًا فَقَالَ : وَ أَيُّ شَيْءٍ ذَلِكَ ؟ فَقُلْتُ لَهُ : ثَلَاثٌ لَا يَغْلُظُ عَلَيْهِنَّ قَلْبُ امْرِئٍ
 مُسْلِمٍ : إِخْلَاصُ الْعَمَلِ لِلَّهِ قَدْ عَرَفْنَاهُ وَ النُّصِيحَةُ لِأُمَّةِ الْمُسْلِمِينَ ، مَنْ هَؤُلَاءِ الْأُمَّةُ
 الَّذِينَ يَجِبُ عَلَيْنَا نَصِيحَتُهُمْ ؟ مُعَاوِيَةُ بْنُ أَبِي سَفْيَانَ وَ يَزِيدُ بْنُ مُعَاوِيَةَ وَ مُرْوَانَ بْنِ
 الْحَكَمِ ؟ وَ كُلٌّ مِنْ لَا تَجُوزُ شَهَادَتُهُ عِنْدَنَا وَلَا تَجُوزُ الصَّلَاةُ خَلْفَهُمْ ؟ وَ قَوْلُهُ : وَاللَّزُومُ
 لْجَمَاعَتِهِمْ فَأَيُّ الْجَمَاعَةِ ؟ مُرْجِيٌّ يَقُولُ : مَنْ لَمْ يَصَلِّ وَلَمْ يَصُمْ وَلَمْ يَغْتَسِلْ مِنْ جَنَابَةِ
 وَ هَدْمِ الْكَعْبَةِ وَ نَكْحِ أُمِّهِ فَهُوَ عَلَى إِيْمَانٍ جَبْرِيلُ وَ مِيكَائِيلُ ، أَوْ قَدَرِيٌّ يَقُولُ :
 لَا يَكُونُ مَا شَاءَ اللَّهُ عَزَّ وَجَلَّ وَ يَكُونُ مَا شَاءَ إِبْلِيسَ ، أَوْ حُرُورِيٌّ يَتَّبِعُ مَنْ عَلِيٌّ بْنُ
 أَبِي طَالِبٍ وَ شَهِدَ عَلَيْهِ بِالْكَفْرِ أَوْ جَهْمِيٌّ يَقُولُ : إِنَّمَا هِيَ مَعْرِفَةُ اللَّهِ وَحْدَهُ لَيْسَ

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had gone some distance, he said to me: 'Stop where you are, so that I may look over this report.' I said to him: 'By Allāh, Abū 'Abdillāh, peace be upon him, has obliged you to accept something which will always be with you [*lit.*, has forced something on your neck which will never leave it, i.e., something which will now always preoccupy your mind].' He said: 'What is that?'

"I said: 'There are three things towards which the heart of a Muslim feels no rancour. Sincerity in acts done for Allāh: this we know. But acting in good faith towards the Imāms of the Muslims: who are these Imāms towards whom we must act in good faith? Mu'āwiyah ibn Abī Sufyān, Yazid ibn Mu'āwiyah and Marwān ibn al-Ḥakam? And all those whose testimony is invalid according to us, and behind whom we must not pray? And what about his saying: "And solidarity with their group?" Which group? The Murji'ites, who say that whoever does not pray, or fast, or purify himself with *ghusl* [after intercourse], whoever razes the Ka'bah or marries his mother, is [nevertheless] a follower of the faith of Jibril and Mikā'il? Or the Qadarites, who say: Whatever Allāh, to Whom belong Might and Majesty, wishes does not come about, and whatever Iblis wishes does? Or the Harurites [the Khārijites], who dissociate themselves from 'Alī ibn Abī Ṭālib and accuse him of unbelief [*kuf*r]? Or the Jahmites, who say: The only thing [which counts] is

الإيمان شيء غيرهما؟! قال: ويحك وأي شيء يقولون؟ فقلت: يقولون: إن علي بن أبي طالب عليه السلام والله الإمام الذي يجب علينا نصيحتته، ولزوم جماعتهم: أهل بيته، قال: فأخذ الكتاب فخرقه ثم قال: لا تجربها أحداً.

١٠٥٨/٣- علي بن إبراهيم، عن أبيه*، و محمد بن يحيى، عن أحمد بن محمد جميعاً، عن حماد بن عيسى، عن حريز، عن بريد بن معاوية، عن أبي جعفر عليه السلام قال: قال رسول الله صلى الله عليه وآله: ما نظر الله عز وجل إلى ولي له يجهد نفسه بالطاعة لأمامه و النصيحة إلا كان معنا في الرفيق الأعلى.

١٠٥٩/٤- عدة من أصحابنا، عن أحمد بن محمد، عن ابن فضال، عن أبي جميلة، عن محمد

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knowledge of Allāh, He alone, and faith [īmān] is nothing but that?"

"He said: 'Woe to you! What then do they [i.e., the *shī'ah*] say?' I said: 'They say: 'Alī ibn Abī Ṭālib, peace be upon him, by Allāh, is the Imām towards whom we must act in good faith, and the group with which there must be solidarity is his *Ahlu 'l-Bayt*.' "

He said: "He took what he had written and tore it up [out of rancour]. Then he said: 'Do not tell anyone about this!'"

1058-3. 'Alī ibn Ibrāhīm (-) his father; *and Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad, together (-) Ḥammād ibn 'Isā (-) Ḥariz (-) Burayd ibn Mu'āwiyah, that Abū Ja'far, peace be upon him, said:

"The Messenger of Allāh, may Allāh bless him and his progeny and preserve them, said: 'Allāh, to Whom belong Might and Majesty, does not see one who accepts his Mastership, and who urges his soul to obey his Imām and to act in good faith [towards him], [except that he would] be with us among the highest companions [in Paradise].'"

1059-4. A group of our co-sectarians (-) Aḥmad ibn Muḥammad (-) Ibn Faḍḍāl (-) Abū Jamīlah (-) Muḥammad al-Ḥalabī, that Abū

الحلبى ، عن أبي عبد الله عليه السلام قال : من فارق جماعة المسلمين قيد شبر فقد خلع ربة الإسلام من عنقه .

٥/١٠٦ - وبهذا الإسناد ، عن أبي عبد الله عليه السلام قال : من فارق جماعة المسلمين و نكث صفقة الإمام جاء إلى الله عز وجل أجنم .

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‘Abdillāh, peace be upon him, said:

“He who distances himself from the community [*jamā‘ah*] of Muslims by [even] the span of a hand, thereby casts off the tie of Islam from his neck.”

1060–5. By the same chain of transmitters, that Abū ‘Abdillāh, peace be upon him, said:

“He who distances himself from the community of Muslims and breaks the handclasp of allegiance to the Imām come to Allāh mutilated [handless].”

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﴿ باب ﴾

﴿ ما يجب من حق الامام على الرعية و حق الرعية على الامام ﴾

١/١٠٦١- الحسين بن محمد ، عن معلّى بن محمد ، عن محمد بن جمهور ، عن حماد بن عثمان عن أبي حمزة قال : سألت أبا جعفر عليه السلام ما حق الإمام على الناس ؟ قال حقهم عليهم أن يسمعوا له و يطيعوا : قلت : فما حقهم عليهم ؟ قال : يقسم بينهم بالسوية و يعدل في الرعية ، فاذا كان ذلك في الناس فلا يبالي من أخذ ههنا و ههنا .

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CHAPTER 104

THE RIGHTS [ḤAQQ] OF THE IMĀM THAT MUST
BE OBSERVED BY THOSE UNDER HIS PROTEC-
TION, AND THEIR RIGHTS THAT HE, PEACE
BE UPON HIM, MUST OBSERVE.

1061-1. al-Ḥusayn ibn Muḥammad (—) Mu‘allā ibn Muḥammad (—) Muḥammad ibn Jumhūr (—) Ḥammād ibn ‘Uthmān, that Abū Ḥamzah said:

“I asked Abū Ja‘far, peace be upon him: ‘What is the right of the Imām [that] the people [must observe]?’ He said: ‘The right due him from them is that they must listen to him and obey him.’ I said: ‘What is their right [that] he [must observe]?’ He said: ‘He [must] distribute [wealth] among them with equality, and treat [his] subjects with justice. Once this is established among the people, he need not fear [their] going off here and there [since he will have fulfilled his own duty according to the rights of his subjects].’ ”

٢/١٠٦٢- محمد بن يحيى ، عن محمد بن الحسين ، عن محمد بن إسماعيل بن بزيع ، عن منصور بن يونس ، عن أبي حمزة ، عن أبي جعفر عليه السلام مثله إلا أنه قال : هكذا وهكذا وهكذا يعني [من] بين يديه وخلفه وعن يمينه وعن شماله .

٣/١٠٦٣- محمد بن يحيى العطار ، عن بعض أصحابنا ، عن هارون بن مسلم ، عن مسعدة ابن صدقة ، عن أبي عبد الله عليه السلام قال : قال أمير المؤمنين عليه السلام لا تختانوا ولا تكتم ، ولا تغشوا هدايتكم ، ولا تجهلوا أئمتكم ، ولا تصدعوا عن حبلكم فتفشلوا و تذهب ريحكم ، وعلى هذا فليكن تأسيس أموركم ، والزموا هذه الطريقة ، فانكم لو عاينتم ما عاين من قدمات منكم ممن خالف ما قد تدعون إليه ، لبددتم وخرجتم ولسمعتم ولكن محجوب عنكم ما قد عاينوا ، وقريباً ما طرح الحجاب .

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1062-2. Muḥammad ibn Yaḥyā (—) Muḥammad ibn al-Ḥusayn (—) Muḥammad ibn Ismā'il ibn Bazī' (—) Maṣṣūr ibn Yūnus (—) Abū Ḥamzah, that Abū Ja'far, peace be upon him, said the same, except that he [also] said:

“... and so on and so forth, that is, from before him and behind him, and to his right and his left.”

1063-3. Muḥammad ibn Yaḥyā al-ʿAṭṭār (—) one of our co-sectarians (—) Hārūn ibn Muslim (—) Maṣ'adah ibn Ṣadaqah, that Abū ʿAbdillāh, peace be upon him, said:

“Amīr al-Mu'minīn, peace be upon him, said: ‘Do not betray your rulers, do not behave dishonestly with those who rightly guide you, do not attribute ignorance to your Imāms and do not become detached from your lifeline so that you lose heart and lose your power. Let the basis for your affairs be this, and persevere along this path, for, if you had seen that which those of you who are now dead, and who were against what you have made your cause, have seen, [i.e., the punishment of the world to come] then you would have hastened and come out [to struggle], and heeded. But what they have seen has become hidden from you, though the veil will soon be lifted [i.e., you too will soon die].’ ”

١٠٦٤/٤- عدة من أصحابنا ، عن أحمد بن محمد ، عن عبد الرحمن بن حماد وغيره ، عن حنان بن سدير الصيرفي قال : سمعت أبا عبد الله عليه السلام يقول : نعت إلى النبي صلى الله عليه وآله نفسه وهو صحيح ليس به وجع ، قال : نزل به الروح الأمين ، قال : فنادى صلى الله عليه وآله الصلاة جامعة وأمر المهاجرين والأنصار بالسلاح واجتمع الناس ، فصعد النبي صلى الله عليه وآله المنبر فنعى إليهم نفسه ثم قال : «أذكر الله الوالي من بعدي على أمتي ، ألا يرحم على جماعة المسلمين فأجل كبيرهم ، ورحم ضعيفهم ، ووقر عالمهم ، ولم يضر بهم فيذلهم ، ولم يفرهم فيكفرهم ، ولم يغلق بابهم دونهم فيأكل قوتهم ضعيفهم ولم يخبزههم في بعوثرهم فيقطع

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1064-4. A group of our co-sectarians (—) Aḥmad ibn Muḥammad (—) ‘Abdu ’r-Raḥmān ibn Ḥammād and others, that Ḥannān ibn Sadir aṣ-Ṣayrafi said:

“I heard Abū ‘Abdillāh, peace be upon him, say: ‘The Prophet, may Allāh bless him and his progeny and preserve them, was forewarned of his own death when he was still in good health and not suffering any pain.’ — He said: ‘The Faithful Spirit [*ar-Rūḥu ’l-Amīn*] descended to him [and told him].’ — He said: ‘The prayer was announced to everyone, and he commanded the Muhājirūn and the Anṣār to [carry their] arms [with them]. The people gathered, and the Prophet, may Allāh bless him and his progeny and preserve them, went up on the pulpit. He announced his [impending] death to them, and then said: “I would recall Allāh to the mind of the ruler over my community after me, lest he should not be merciful to all Muslims. He should honour the venerable among them, be merciful to the weak among them, and respect the learned among them. [He should] do no violence towards them lest they become humiliated, nor reduce them to poverty lest they deny their faith. Neither should he bar his doors against them, lest the strong among them devour the weak, nor keep them at the military frontiers without leave to visit their homes¹, lest new generations of my com-

1. There are at this point variations in different copies of *al-Kāfī*. The correct reading is: “*wa-lam yujāmir-hum*”. See *Qurbu ’l-isnād*, p.48; *al-Biḥār*, vol.22, p.496, and vol.27, p.247; *Mir’ātu ’l-‘uqūl*, vol.4, p.339. The translation here is according to this emended reading.

نسل أمتي . ثم قال : [قد] بلغت و نصحت فاشهدوا . و قال أبو عبدالله عليه السلام :
هذا آخر كلام تكلم به رسول الله ﷺ على منبره .

٥/١٠٦٥ - محمد بن علي وغيره ، عن أحمد بن محمد بن عيسى ، عن علي بن الحكم ،
عن رجل ، عن حبيب بن أبي ثابت قال : جاء إلى أمير المؤمنين عليه السلام غسل وتين من
همدان وحلوان فأمر العرفاء أن يأتوا باليتامى ، فأمكنهم من رؤوس الأزقاق
يلعقونها وهو يقسمها للناس قدحاً ، قدحاً ، ف قيل له : يا أمير المؤمنين مالهم يلعقونها ؟
فقال : إن الإمام أبو اليتامى وإنما ألعتهم هذا برعاية الآباء .

٦/١٠٦٦ - عدة من أصحابنا ، عن أحمد بن محمد البرقي * و علي بن إبراهيم ، عن
أبيه جميعاً ، عن القاسم بن محمد الاصبغاني ، عن سليمان بن داود المنقري ، عن سفيان
ابن عيينة ، عن أبي عبدالله عليه السلام أن النبي ﷺ قال : أنا أولى بكل مؤمن من نفسه

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munity be extinguished.” Then he said: “I have informed [you] and given you sincere advice. Bear witness [to this].” And Abū ‘Abdillāh, peace be upon him, said: ‘These were the last words which the Messenger of Allāh, may Allāh bless him and his progeny and preserve them, spoke on his pulpit.’ ”

1065—5. Muḥammad ibn ‘Alī and another (—) Aḥmad ibn Muḥammad ibn ‘Īsā (—) ‘Alī ibn al-Ḥakam (—) a man, that Ḥabīb ibn Abī Thābit said:

“Some honey and dry figs came from Hamadān and Ḥulwān for Amīr al-Mu’minīn, peace be upon him, and he ordered [his] inspectors [‘arīf] to bring the orphans. Then he allowed them to lick at the neck of the skins [in which the honey was brought], while he distributed [the honey and figs] to the people bowl by bowl. Someone said to him: ‘O Amīr al-Mu’minīn, why should the orphans lick [the necks of the skins]?’ ‘Because the Imām is the father of orphans,’ he said, ‘and I have let them lick them as one whose duty is that of a father.’ ”

1066—6. A group of our co-sectarians (—) Aḥmad ibn Muḥammad al-Barqī; *and ‘Alī ibn Ibrāhīm (—) his father, together (—) al-Qāsim ibn Muḥammad al-Iṣbahānī (—) Sulaymān ibn Dāwūd al-Minqarī, that Sufyān ibn ‘Uyaynah said:

“Abū ‘Abdillāh, peace be upon him, said: ‘The Prophet, may Allāh

وعليّ أولى به من بعدي ، فقليل له : ما معنى ذلك ؟ فقال : قول النبي ﷺ من ترك ديناً أو ضياعاً فعليّ ، ومن ترك ماله فلورثته ، فالرجل ليست له على نفسه ولاية إذا لم يكن له مال ، وليس له على عياله أمر ولا نهي إذا لم يجز عليهم النفقة والنبيّ وأمير المؤمنين عليهما السلام ومن بعدهما ألزمهم هذا ، فمن هناك صاروا أولى بهم من أنفسهم وما كان سبب إسلام عامة اليهود إلّا من بعد هذا القول من رسول الله ﷺ وأنهم آمنوا على أنفسهم وعلى عيالاتهم .

٧/١٠٦٧ - عدة من أصحابنا ، عن أحمد بن محمد ، عن عليّ بن الحكم ، عن أبان بن عثمان ، عن صباح بن سيابة ، عن أبي عبد الله عليه السلام قال : قال رسول الله ﷺ : أيما مؤمن أو مسلم مات وترك ديناً لم يكن في فساد ولا إسراف فعلى الإمام أن يقضيه

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bless him and his progeny and preserve them, said: "I am a greater master over every believer than he is himself; and 'Ali is the greatest master after me.'"

"Then someone said to him: 'What does this mean?' And he said: 'The Prophet said: "I take the responsibility for someone who [dies] leaving no provision for debts [he has incurred] or surviving members of his family; and when someone [dies] leaving property, it [devolves] upon his heirs." A man has no right of disposal [over his affairs] when he has no property, nor does he have [the right] to command and forbid his dependants when he cannot provide for their maintenance; but the Prophet and Amīr al-Mu'minin, and those after them, have the duty to do this. This is the reason they are greater masters over them than themselves. Most of the Jews who accepted Islam would not have done so except for this utterance of the Messenger of Allāh, may Allāh bless him and his progeny and preserve them. For they became reassured about their own [affairs] and [those of] their dependants.'"

1067-7. A group of our co-sectarians (—) Aḥmad ibn Muḥammad (—) 'Alī ibn al-Ḥakam (—) Abān ibn 'Uthmān (—) Ṣabbāḥ ibn Sayyābah, that Abū 'Abdillāh, peace be upon him, said:

"The Messenger of Allāh, may Allāh bless him and his progeny and preserve them, said: 'When a believer or a Muslim dies leaving a debt, not through corruption or extravagance, it is the duty of the

فإن لم يقضه فعليه إثم ذلك ، إنَّ الله تبارك وتعالى يقول : «إنَّما الصدقات للفقراء والمساكين» الآية^٧ فهو من الغارمين ، وله سهم عند الامام ، فإن حبسه فإثمه عليه .
 ٨/١٠٦٨ - علي بن إبراهيم ، عن صالح بن السندي ، عن جعفر بن بشير ، عن حنان ، عن أبيه ، عن أبي جعفر عليه السلام قال : قال رسول الله صلى الله عليه وآله : لا تصلح الإمامة إلا للرجل فيه ثلاث خصال : ورع يحجزه عن معاصي الله ، وحلم يملك به غضبه ، وحسن .
 الولاية على من يلي حتى يكون لهم كالوالد الرحيم .
 ٩/١٠٦٩ - وفي رواية أخرى حتى يكون للرعية كالأب الرحيم ،

٤٧ - التوبة ، ٦٠/٩

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Imām to discharge it. If he does not discharge it, the guilt for it lies with him.' Allāh, the Blessed, the Sublime, has said: *The freewill offerings (ṣadaqāt) are for the poor and needy* [, those who work to collect them, those hearts are won over, the ransoming of slaves, debtors (al-ghārimīn), in Allāh's way, and the traveller; so Allāh ordains; Allāh is All-knowing, All-wise] (at-Tawbah, 9:60). [The kind of person we are talking about] is one of the *ghārimūn*, and a share of what the Imām has belongs to him, and if [the Imām] withholds it the guilt of [not discharging the debt] lies with him."

1068—8. 'Alī ibn Ibrāhīm (—) Ṣāliḥ ibn as-Sindī (—) Ja'far ibn Bashīr (—) Ḥannān (—) his father, that Abū Ja'far, peace be upon him, said:

"The Messenger of Allāh, may Allāh bless him and his progeny and preserve them, said: 'The Imāmate rightly belongs only to a man in whom are three qualities: fear of Allāh, which restrains him from disobeying Allāh; wise forbearance, which controls his anger; and good governance over those he is in charge of, so that he is like a merciful father to them.'"

1069—9. In another Tradition:

"... so that he is like a kind father to those under his protection."

١٠٧٠/١٠ - علي بن محمد ، عن سهل بن زياد ، عن معاوية بن حكيم ، عن محمد بن أسلم ، عن رجل من طبرستان يقال له : محمد قال : قال معاوية : ولقيت الطبريَّ محمدًا بعد ذلك فأخبرني قال : سمعت علي بن موسى عليه السلام يقول المغرم إذا تدين أو استدان في حق - الوهم من معاوية - أجل سنة ، فإن اتسع و إلا قضى عنه الإمام من بيت المال .

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1070-10. 'Ali ibn Muḥammad (—) Sahl ibn Ziyād (—) Mu'āwiyah ibn Ḥakīm (—) Muḥammad ibn Aslam, that a man from Ṭabaristān called Muḥammad, said:

"Mu'āwiyah said: 'I myself met the man Muḥammad from Ṭabaristān after [the *ḥadīth* coming through him had been related to me] and he narrated to me, saying:

" " " "I heard 'Alī ibn Mūsā, peace be upon him, say: 'Whenever a debtor rightly owes something' — Mu'āwiyah was not sure whether [he said] *tadayyana* or *istadāna* [they mean the same in Arabic] — 'he may defer payment for one year. If he becomes wealthy [then he pays], but if not, the Imām [must settle it] for him from the *Baytu 'l-Māl*.' " " " "

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﴿ باب ﴾

﴿ أن الأرض كلها للإمام عليه السلام ﴾

١/١٠٧١- محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن ابن محبوب ، عن هشام بن سالم ، عن أبي خالد الكابلي ، عن أبي جعفر عليه السلام قال : وجدنا في كتاب علي عليه السلام « أن الأرض لله يورثها من يشاء من عباده والعاقبة للمتقين » أنا وأهل بيتي الذين أورثنا الله الأرض ونحن المتقون والأرض كلها لنا ، فمن أحيا أرضاً من المسلمين فليعمرها وليؤدّ خراجها إلى الإمام من أهل بيتي وله ما أكل منها فإن تركها أو أخرجها وأخذها رجلٌ من المسلمين من بعده فعمرها وأحياها فهو أحقُّ بها من

٤٨ - الاعراف ، ١٢٨/٧

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CHAPTER 105

THE WHOLE EARTH BELONGS TO THE IMAM,
PEACE BE UPON HIM

1071-1. Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad ibn 'Īsā (—) Ibn Maḥbūb (—) Hishām ibn Sālim (—) Abū Khālid al-Kābulī, that Abū Ja'far, peace be upon him, said:

“We found, in the book of 'Alī, peace be upon him: ‘Surely the earth is Allāh’s and He bequeathes it to whom He will among His servants. The outcome (shall benefit) the God-fearing (al-A'rāf, 7:128), I and my Ahlu 'l-Bayt are those to whom Allāh has bequeathed the earth; we are the God-fearing, and the whole earth belongs to us. Whenever a Muslim brings the earth to life, he should make it productive and pay the land tax [kharāj] due on it to the Imām from my Ahlu 'l-Bayt. Then whatever he derives from it belongs to him, and if he abandons it, or lays waste to it, and a Muslim takes it over after him, makes it productive and brings it to life, then he has more right to it than him who

الذي تركها ، يؤدّي خراجها إلى الإمام من أهل بيتي وله ما أكل منها حتى يظهر القائم من أهل بيتي بالسيف ، فيحويها و يمنعها و يخرجهم منها ، كما حواها رسول الله ﷺ و منعها إلا ما كان في أيدي شيعةنا فإنه يقطعهم على ما في أيديهم و يترك الأرض في أيديهم .

٢/١٠٧٢ - الحسين بن محمد ، عن معلى بن محمد قال : أخبرني أحمد بن محمد بن عبد الله عن روه قال : الدنيا وما فيها لله تبارك و تعالى و لرسوله و لنا ، فمن غلب على شيء منها فليتنق الله ، وليؤدّ حق الله تبارك و تعالى ، و ليرث إخوانه ، فإن لم يفعل ذلك فالله و رسوله و نحن برآء منه .

٣/١٠٧٣ - محمد بن يحيى ، عن أحمد بن محمد ، عن ابن محبوب ، عن عمر بن يزيد قال :

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abandoned it, and he should pay the land tax due on it to the Imām from my *Ahlu 'l-Bayt*. Then whatever he derives from it belongs to him, until the Qā'im from my *Ahlu 'l-Bayt* comes forth with the sword. [The Qā'im] will take possession of it, bar [its occupiers] and remove them from it, just as the Messenger of Allāh, may Allāh bless him and his progeny and preserve them, took possession of the land and barred [its occupiers] from it. [All the land, that is,] except that which is in the hands of our *shī'ah*, the land tax of which he will fix among them according to what they possess; and he will leave the land in their hands.' ”

1072—2. al-Ḥusayn ibn Muḥammad, that Mu'allā ibn Muḥammad said:

“Aḥmad ibn Muḥammad ibn 'Abdillāh informed me from whoever told him, that he [the Imām, although not specified which one] said:

“‘The world and what is in it belongs to Allāh, the Blessed, the Sublime, and to His Messenger, and to us. Whoever conquers any part of it should fear Allāh and pay what is due to Allāh, the Blessed, the Sublime. He should behave charitably toward his brothers, and, if he does not, we, Allāh, and His Messenger shall degrade him.’ ”

1073—3. Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad (—) Ibn Maḥbūb, that 'Umar ibn Yazid said:

رأيت مسمعاً بالمدينة وقد كان حمل إلى أبي عبد الله عليه السلام تلك السنة مالاً فردّه أبو عبد الله عليه السلام فقلت له : لِمَ ردّ عليك أبو عبد الله المال الذي حملته إليه ؟ قال : فقال لي : إنّي قلت له حين حملت إليه المال : إنّي كنت وليت البحرين الغوص فأصبت أربعمئة ألف درهم وقد جئتكَ بخمسة بثمانين ألف درهم وكرهت أن أحبسها عنك وأن أعرض لها وهي حقك الذي جعله الله تبارك وتعالى في أموالنا ، فقال : أوألمنا من الأرض وما أخرج الله منها إلّا الخمس يا أبا سيار ؟ إنّ الأرض كلّها لنا فما أخرج الله منها من شيء فهو لنا ، فقلت له : وأنا أحمل إليك المال كلّهُ ؟ فقال : يا أبا سيار قد طيّبناه لك وأحللناك منه فضمّ إليك مالك ، وكلّ ما في أيدي شيعتنا من الأرض فهم فيه محللون حتّى يقوم قائمنا فيجيبهم طسق ما كان

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“I saw Misma‘ in Medina, and that year he had brought a sum of money to Abū ‘Abdillāh, peace be upon him, but Abū ‘Abdillāh, peace be upon him, [took it and] gave it back. I said to him: ‘Why did Abū ‘Abdillāh, peace be upon him, [take and then] give back the money you brought him?’ ”

He said: “He said to me: ‘I said to him, when I gave the money to him: “I was given the rights for diving [in the sea for pearls] off Bah-rayn, and I made four hundred thousand dirhams. So I have brought you the *khums* [fifth-tax] of eighty thousand dirhams due on it. I did not want to withhold it from you and to give instead other money in its place; it is your due which Allāh, the Blessed, the Sublime, has placed in our wealth.” He said: “Does not all of the earth and what Allāh brings forth from it belong to us, O Abū Sayyār, except the *khums*? The whole earth belongs to us; and whatever Allāh brings forth from it also belongs to us!” So I said: “Then I shall bring you all the revenue?” He said: “O Abū Sayyār, we have made it good for you and made it licit for you; your money is restored to you. Indeed, all the land that is in the hands of our *shī‘ah* is legally theirs until the Qā‘im rises up. Then he will levy the rate of land tax [*tasq*] on whatever they possess, and

في أيديهم و يترك الأرض في أيديهم وأما ما كان في أيدي غيرهم فإن كسبهم من الأرض حرامٌ عليهم حتى يقوم قائمنا ، فيأخذ الأرض من أيديهم و يخرجهم صغرة .
قال عمر بن يزيد : فقال لي أبو سيار : ما أرى أحداً من أصحاب الضياع ولا ممن يلي الأعمال يأكل حلالاً غيري إلا من طيَّبوا له ذلك .

٤/١٠٧٤ - محمد بن يحيى ، عن محمد بن أحمد ، عن أبي عبد الله الرأزي ، عن الحسن ابن علي بن أبي حمزة ، عن أبيه ، عن أبي بصير ، عن أبي عبد الله عليه السلام قال : قلت له : أما على الإمام زكاة ؟ فقال : أحلت يا أبا محمد أما علمت أن الدنيا والآخرة للإمام يضعها حيث يشاء ، ويدفعها إلى من يشاء ، جائزٌ له ذلك من الله ، إن الإمام يا أبا محمد لا يبيت ليلة أبداً والله في عنقه حقٌ يسأله عنه .
٥/١٠٧٥ - محمد بن يحيى ، عن محمد بن أحمد ، عن محمد بن عبد الله بن أحمد ، عن علي

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will leave the land in their hands. However, the profit on land which is in the hands of others is illicit for them until our Qā'im rises up, when he will seize the land from them and eject them disdainfully.”

‘Umar ibn Yazid said: “Then Abū Sayyār said to me: ‘I do not consider any property owners or labourers but myself to be making money legally, except those whose revenue [the Imām] has made good.’”

1074-4. Muḥammad ibn Yaḥyā (—) Muḥammad ibn Aḥmad (—) Abū ‘Abdillāh ar-Rāzī (—) al-Ḥasan ibn ‘Alī ibn Ḥamzah (—) his father, that Abū Baṣīr said:

“I said to Abū ‘Abdillāh, peace be upon him: ‘Does *zakāt* not belong to the Imām?’ He said: ‘You have phrased the question incorrectly, O Abū Muḥammad! Do you not know that this world and the next [all] belong to the Imām, to use in whatever way he wishes, or to give to whomever he wishes? He has permission for this from Allāh. O Abū Muḥammad, the Imām never passes a night with a right due to Allāh concerning which He will ask him, still pressing upon him [*lit.* around his neck].’”

1075-5. Muḥammad ibn Yaḥyā (—) Muḥammad ibn Aḥmad (—) Muḥammad ibn ‘Abdillāh ibn Aḥmad (—) ‘Alī ibn an-Nu‘mān (—) Ṣāliḥ

ابن النعمان ، عن صالح بن حمزة ، عن أبان بن مصعب ، عن يونس بن ظبيان أو المعلى ابن خنيس قال : قلت لأبي عبد الله عليه السلام : مالكم من هذه الأرض ؟ فتبسم ثم قال : إن الله تبارك و تعالى بعث جبريل عليه السلام وأمره أن يخرق بابهامه ثمانية أنهار في

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ibn Ḥamzah (—) Abān ibn Muṣ‘ab, that Yūnus ibn Zabyān or al-Mu‘allā ibn Khunays said:

“I said to Abū ‘Abdillāh, peace be upon him: ‘What of this earth belongs to you?’ He smiled, and said: ‘Allāh, the Blessed, the Sublime, sent forth Jibrīl, peace be upon him, commanding him to mark out the courses of eight rivers on the earth with his thumb¹. Among them was:

1. This *ḥadīth*, like most others in this chapter, is considered *ḍa‘if* [unreliable].

There is some confusion and contradiction in it. For instance, ‘eight’ rivers are said to be marked out by Jibrīl, whereas the names of only seven are mentioned. The identification of some of the rivers is also distorted.

The correct situation of the rivers mentioned is:

i) The River Sayḥān [Sarus]. It flows from present day Turkey, into the Mediterranean; (see *The Lands of the Eastern Caliphate*, p.31, and map no.iv)

ii) The River Jayḥān [in some copies of *al-Kāfī*, this appears as Jayḥūn, the popular pronunciation], is correctly identified as the ‘River of Balkh’. It is the Oxus, called the ‘River of Balkh’ by the Arabs because of its proximity to that city; (see *ibid.*, pp.434–45, and map no.ix).

iii) The third river, the one missing in the *ḥadīth*, is the Sayḥūn [Jaxartes]. Its upper course is in the area of Fargḥānā, and its lower course in the area of Shāsh [or Chāch] — the present day area of Tashkent. It is this river which is the River of Shāsh — since the early Muslims were mostly settled in its lower course, they knew it as such (see *ibid.*, pp.434, 476–7, and map no.ix).

iv) al-Khashū: this name is not to be found in any books of geography, neither ancient nor modern, Eastern nor Western. It is possible that it represents a distortion of the name of one of two rivers: the Wakhsh-āb, one of the upper affluents of the Jayḥūn (see *ibid.*, pp.434–6), or the Akhshawā [or Akhsh], equalling the main stream of the Oxus (see *ibid.*, pp.435 & 438). Neither of these has anything to do with the ‘River of Shāsh’, this identification belongs to the missing name ‘Sayḥūn’ [Jaxartes].

Thus the original text of the *ḥadīth* until this point probably read: the Sayḥān, the Jayḥān [= Jayḥūn]: the River of Balkh, [the Sayḥūn]: the River of Shāsh, and then either ‘Wakhsh-āb’ or ‘Akhshawā’. That is, some of the transmitters of the tradition must have seen ‘Sayḥān’ and ‘Sayḥūn’, imagined that this was a repetition, and dropped out ‘Sayḥūn’, then distorted the name

الأرض ، منها سيحان وجيحان وهونهر بلخ والخشوع وهو نهر الشاش ومهران
وهونهر الهند ونيل مصر ودجلة والفرات ، فماستت أو استقت فهو لنا وما كان لنا فهو
لشيعتنا وليس لعدونا منه شيء. إلا ما غصب عليه وإن وليتنا لفي أوسع فيما بين
ذه إلى ذه - يعني بين السماء والأرض - ثم تلا هذه الآية: « قل هي للذين آمنوا في
الحياة الدنيا (المغصوبين عليها) خالصة (لهم) يوم القيامة » ، بلا غصب .

١٠٧٦/٦- علي بن محمد ، عن سهل بن زياد ، عن محمد بن عيسى ، عن محمد بن الريان قال:
كنبت إلى العسكري عليه السلام جملة فذكرروي لنا أن ليس لرسول الله صلى الله عليه وآله من الدنيا

٤٩ - الاعراف ، ٣٢/٧

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the Sayhān; the Jayhān, the River of Balkh; the Khashū', the River of Shāsh; the Mahrān, the River of India; the Nile in Egypt; and the Dijlah [Tigris] and the Furāt [Euphrates]. Thus whatever supplies water or takes it up, belongs to us, and what belongs to us belongs to our *shī'ah*. But what belongs to our enemies, they have seized illegally. The person who accepts our Mastership [moves in a space] more extensive [than even the space] between here and here' – that is, between the heaven and the earth. Then he recited this verse: '[Say: "Who has forbidden the ornament of Allāh which He brought forth for His servants, and the good things of his providing?"] Say: "These (things) in the present life belong to those who believed ([and] they were taken from them by force), (but they shall belong) exclusively (to them) on the Day of Resurrection (al-A'raf, 7:32)" without any usurpation.'

1076-6. 'Alī ibn Muḥammad (—) Sahl ibn Ziyād (—) Muḥammad ibn 'Isā, that Muḥammad ibn ar-Rayyān said:

"I wrote to al-'Askari, peace be upon him: 'May I be made your ransom! it has been reported to us that the only thing of this world which belongs to the Messenger of Allāh, may Allāh bless him and his

of either Wakhsh-āb or Akhshawā, and mistakenly attached to it the phrase 'River of Shāsh'; and

v) The Mahrān is the Indus (*ibid.*, p.331). The last three rivers are, of course, well-known.

إلا الخمس ، فجاء الجواب أن الدنيا وما عليها لرسول الله ﷺ .

١٠٧٧/٧- محمد بن يحيى ، عن أحمد بن محمد رفعه ، عن عمرو بن شمر ، عن جابر ، عن أبي جعفر عليه السلام قال : قال رسول الله ﷺ : خلق الله آدم وأقطعته الدنيا قطيعة ، فما كان لآدم عليه السلام فلرسول الله ﷺ وما كان لرسول الله فهو للأئمة من آل محمد عليه السلام .

١٠٧٨/٨- محمد بن إسماعيل ، عن الفضل بن شاذان ؛ وعلي بن إبراهيم ، عن أبيه جميعاً عن ابن أبي عمير ، عن حفص بن البختري ، عن أبي عبد الله عليه السلام قال : إن جبريل عليه السلام كرى برجله خمسة أنهار و لسان الماء يتبعه : الفرات و دجلة و نيل مصر و

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progeny and preserve them, is the *khums*.' The reply came: 'This world and what is in it belong [entirely] to the Messenger of Allāh, may Allāh bless him and his progeny and preserve them.'

1077-7. Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad (rafa'ahu) (—) 'Amr ibn Shimr. (—) Jābir, that Abū Ja'far, peace be upon him, said:

"The Messenger of Allāh, may Allāh bless him and his progeny and preserve them, said: 'Allāh created Ādam, and He gave him the use of the world.' Thus whatever belonged to Ādam, peace be upon him, belongs to the Messenger of Allāh, may Allāh bless him and his progeny and preserve them; and whatever belonged to the Messenger of Allāh, may Allāh bless him and his progeny and preserve them, belongs to the Imāms from the Family of Muḥammad, peace be upon them."

1078-8. Muḥammad ibn Ismā'il (—) al-Faḍl ibn Shādhān; *and 'Alī ibn Ibrāhīm (—) his father, together (—) Ibn Abī 'Umayr (—) Ḥafṣ ibn al-Bakhtari, that Abū 'Abdillāh, peace be upon him, said:

"Jibrīl, peace be upon him, dug out with his foot [the beds of] five rivers along which the flow [*lit.*: the tongue] of water courses: the Furāt [Euphrates], the Dijlah [Tigris], the Nile in Egypt, the Mahrān

مهران و نهر بلخ فماسقت أوسقي منها فللاإمام و البحر المطيف بالدنيا [للامام] .
 ١٠٧٩-٩ علي بن إبراهيم ، عن السري بن الربيع قال : لم يكن ابن أبي عمير
 يعدل بهشام بن الحكم شيئاً و كان لا يغيب إتيانه ، ثم أنقطع عنه و خالفه و كان سبب
 ذلك أن أبا مالك الحضرمي كان أحد رجال هشام و وقع بينه و بين ابن أبي عمير
 ملاحاة في شيء من الإمامة ، قال ابن أبي عمير : الدنيا كلها للإمام عليه السلام على جهة
 الملك و أنه أولى بها من الذين هي في أيديهم ؛ وقال أبو مالك : [ليس] كذلك

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[Indus] and the River of Balkh [Oxus]. Whatever flows into or out of them belongs to the Imām, and the sea which encircles the world [belongs to the Imām (too)] .”¹

1079-9. ‘Ali ibn Ibrāhīm, that as-Sariyy ibn ar-Rabi‘ said:

“Ibn Abi ‘Umayr considered no-one equal to Hishām ibn al-Ḥakam, and there was not a day when he was not with him [as a student]. Then he cut relations with him [following] a disagreement with him. And the cause of this was that he and Abū Mālik al-Ḥaḍramī, who was one of Hishām’s men [students], had a violent dispute with Ibn Abi ‘Umayr over something to do with the Imāmate. Ibn Abi ‘Umayr said: ‘The whole world belongs to the Imām, peace be upon him, as a property [milk], and he is a greater master over it than anyone who has it in his hands [i.e., has the *de facto* possession of it].’ But Abū Mālik said: ‘[It

1. In ash-Shaykh aṣ-Ṣadūq’s version of this *ḥadīth*, he adds: [and the sea which encircles the world], “. . . and this is the sea of Abaskūn (see *al-Faqīh*, [Najaf ed.], vol.2, p.24 = 91/20).” Abaskūn was the name of an island in the Caspian, in the bay of Nim Murdān (see *The Lands of the Eastern Caliphate*, p.376). The Caspian is thus sometimes called the Abaskūn (see Ya‘qūt, *Mu‘jamu ‘l-buldān*, vol.1, p.342). The sea referred to is the Caspian, not some mythologized body of water. What belongs to the Imām, furthermore, is not the sea itself which would have been of little use to him and a part of which was in foreign territory, but the fertile lands around its southern shore, settled early by the Muslims.

أَمْلَأك النَّاسَ لَهُم إِلَّا مَا حَكَمَ اللَّهُ بِهِ لِلْإِمَامِ مِنَ الْفَيْي، وِ الْخُمْسُ وِ الْمَغْنَمُ فَذَلِكَ لَهُ وَ ذَلِكَ أَيْضاً قَدْ بَيَّنَّ اللَّهُ لِلْإِمَامِ أَيْنَ يَضَعُهُ وَ كَيْفَ يَصْنَعُ بِهِ ؛ فَتَرَضِيَا بِهَشَامِ بْنِ الْحَكَمِ وَ صَارَا إِلَيْهِ، فَحَكَمَ هَشَامٌ لِأَبِي مَالِكٍ عَلَى ابْنِ أَبِي عَمِيرٍ فَغَضِبَ ابْنُ أَبِي عَمِيرٍ وَ هَجَرَ هَشَاماً بَعْدَ ذَلِكَ.

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is not] like this. The lands of the people belong to them, except that which Allāh has fixed as belonging to the Imām, such as *fay* ‘ [property taken from non-Muslims without fighting], *khums* and *maghnam* [= *ghanimah*, property taken in war, boot] – this belongs to him. And Allāh has also made clear to the Imām for what purpose he should use it, and what he should do with it.’ They agreed to seek a satisfactory conclusion [to their dispute] through Hishām ibn al-Ḥakam, and went to see him. Hishām ruled in favour of Abū Mālīk against Ibn Abī ‘Umayr, whereupon Ibn Abī ‘Umayr became angry. After that he parted company with Hishām.”

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﴿ باب ﴾

﴿ سيرة الامام في نفسه وفي المطعم والملبس اذا ولي الامر ﴾

١/١٠٨٠ - محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن ابن محبوب ، عن حماد ، عن حميد و جابر العبدى قال : قال أمير المؤمنين عليه السلام : إن الله جعلني إماماً لخلقه ، ففرض عليّ التقدير في نفسي ومطعمي ومشربي وملبسي كضعفاء الناس ، كي يقتدي الفقير بفقري ولا يطغى الغني غناه .

٢/١٠٨١ - علي بن إبراهيم ، عن أبيه ، عن ابن أبي عمير ، عن حماد بن عثمان ، عن المعلّى ابن خنيس قال : قلت لأبي عبد الله عليه السلام يوماً : جعلت فداك ذكرت آل فلان

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CHAPTER 106

THE CONDUCT OF THE IMĀM, AS REGARDS HIS
SELF, HIS FOOD AND HIS CLOTHING, WHEN HE
BECOMES THE MASTER OVER THE AFFAIR

1080-1. Muḥammad ibn Yahyā (—) Aḥmad ibn Muḥammad ibn ʿĪsā (—) Ibn Maḥbūb (—) Ḥammād, that Ḥumayd and Jābir al-ʿAbdī said:

“Amīr al-Muʾminīn, peace be upon him, said: ‘Allāh has placed me as an Imām over His creation. He made incumbent upon me constraint in my self [conduct], my food, my drink and my clothes, so that the poor man will see a likeness [to himself] in my poverty and the rich man will not be led to cultivate excess in his riches.’”

1081-2. ʿAlī ibn Ibrāhīm (—) his father (—) Ibn Abī ʿUmayr (—) Ḥammād ibn ʿUthmān, that Muʿallā ibn Khunays said:

“One day, I said to Abū ʿAbdillāh, peace be upon him: ‘May I be made your ransom! the family of so-and-so [i.e., the ʿAbbāsids, whom

وما هم فيه من النعيم فقلت : لو كان هذا إليكم لعشنا معكم ، فقال : هيهات يا معلى أما والله أن لو كان ذاك ما كان إلا سياسة الليل و سياحة النهار و لبس الخشن و أكل الجشب ، فزوي ذلك عنا فهل رأيت ظلامه قط؟ صيرها الله تعالى نعمة لإهذه .
 ١٠٨٢/٣- علي بن محمد ، عن صالح بن أبي حماد ؛ وعدة من أصحابنا ، عن أحمد بن محمد وغيرهما بأسانيد مختلفة في احتجاج أمير المؤمنين عليه السلام على عاصم بن زياد حين لبس العباء و ترك الملا ، و شكاه أخوه الربيع بن زياد إلى أمير المؤمنين عليه السلام أنه قد غم أهلوا حزن ولده بذلك ، فقال أمير المؤمنين عليه السلام : علي بعاصم بن زياد ، فجئني به فلم أره

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he does not dare to mention by name] came to my mind, and how well-off they were, and I said [to myself]: "If you were as well-off, we would [also] lead the good life with you." Then he said: 'How absurd, O Mu'allā! By Allāh, if it were so, there would be nothing but the affairs of government at night, travelling around during the day, the clothes of the rough and the food of starvelings [i.e., their life as rulers would be even more difficult]. But this has been kept away from us. Have you ever seen an injustice which Allāh, the Sublime, has turned into a blessing apart from this?'"

1082-3. 'Alī ibn Muḥammad (—) Ṣāliḥ ibn Abi Ḥammād; *and a group of our co-sectarians (—) Aḥmad ibn Muḥammad and others — by various chains of transmission, concerning the remonstrance of Amīr al-Mu'minīn, peace be upon him, against 'Āṣim ibn Ziyād when he started wearing an 'abā' [a cloak of course wool, which he would have wrapped next to his skin without under-clothes] and caste aside his *mulā'* [a garment of soft material which stays next to the skin and covers the whole body]. His brother, ar-Rabī' ibn Ziyād, complained about him to Amīr al-Mu'minīn, peace be upon him, [saying] that he was causing his family distress and his son grief by [behaving in] this way. Amīr al-Mu'minīn, peace be upon him, said:

"Bring 'Āṣim ibn Ziyād to me!"

They brought him to him. When he saw him, he gave him an angry look and said to him:

عبس في وجهه ، فقال له : أما استحييت من أهلِكَ ؟ أما رحمت ولدك ؟ أتري الله أحلَّ لك الطيبات وهو يكره أخذك منها ، أنت أهون على الله من ذلك ، أوليس الله يقول : « والأرض وضعها للأنام » فيها فاكهة والنخل ذات الأكمام ° ، أوليس [الله] يقول : « مرج البحرين يلتقيان » بينهما برزخ لا يبغيان - إلى قوله - يخرج منهما اللؤلؤ والمرجان ° ، فبالله لا يتذال نعم الله بالفعال أحبُّ إليه من ابتذاله لها بالمقال ، وقد قال الله عزَّ وجلَّ : « وأما بنعمة ربِّك فحدث » ° فقال : عاصم يا أمير المؤمنين فعلى ما اقتصرت في مطعمك على الجشوبة و في ملبسك على الخشونة ؟ فقال : ويحك إنَّ الله عزَّ وجلَّ فرض على أئمة العدل أن يقدِّروا أنفسهم بضعة الناس ، كيلا يتبىخ

٥١ - الرحمن ، ١٩/٥٥ - ٢٠

٥٠ - الرحمن ، ١٠/٥٥ - ١١

٥٢ - الضحى ، ١١/٩٣

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“Do you not feel ashamed before your family? Will you not have mercy on your sons? Do you think that Allāh has made the good things of this life licit for you but does not wish you to enjoy them? You are too insignificant to Allāh [that He should take notice of such an action on your part]. Has Allāh not said: *And earth — He set it down for all beings, therein fruits, and palm-trees with sheathes . . .* (ar-Raḥmān, 55:10–11)? Has He not said: *He let forth the two seas that meet together, between them a barrier they do not overpass . . . From them come forth the pearl and the coral* (ar-Raḥmān, 55:19–22)? By Allāh, that His blessings should be effectively employed is better loved by Allāh than that they should be used [just] to speak about. Allāh, to Whom belong Might and Majesty, has said: *And as for thy Lord’s blessing, declare it* (ad-Ḍuḥā, 93:11).”

Then ‘Āṣim said: “O Amīr al-Mu’minīn, then why do you restrict yourself to a starvation diet in your food, and to roughness in your clothes?”

He said: “Woe upon you! Allāh, to Whom belong Might and Majesty, has required the Imāms of justice to measure themselves by [the standard of] the weak in society, so that the poor man should not be

بالفقر فقره ، فالتقى عاصم بن زياد العباء و لبس الملا .
 ٤/١٠٨٣ - عدة من أصحابنا ، عن أحمد بن محمد البرقي ، عن أبيه ، عن محمد بن يحيى
 الخزاز ، عن حماد بن عثمان قال : حضرت أبا عبد الله عليه السلام وقال له رجل : أصلحك
 الله ذكرت أن علي بن أبي طالب عليه السلام كان يلبس الخشن ، يلبس القميص بأربعة
 دراهم وما أشبه ذلك و نرى عليك اللباس الجديد ، فقال له : إن علي بن أبي طالب
 عليه السلام كان يلبس ذلك في زمان لا ينكر [عليه] ولو لبس مثل ذلك اليوم شهره ، فخير
 لباس كل زمان لباس أهله ، غير أن قاتمنا أهل البيت عليه السلام إذا قام لبس ثياب علي
 عليه السلام و سار بسيرة علي عليه السلام .

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embittered by his poverty.”

Thus ‘Aṣim ibn Ziyād discarded his ‘abā’ and took up his *mulā*’ [once more].

1083—4. A group of our co-sectarians (—) Aḥmad ibn Muḥammad al-Barqī (—) his father (—) Muḥammad ibn Yaḥyā al-Khazzāz, that Ḥammād ibn ‘Uthmān said:

“I was in the presence of Abū ‘Abdillāh, peace be upon him, when a man said to him: ‘May Allāh cause you to prosper! You mentioned that ‘Alī ibn Abī Ṭālib, peace be upon him, used to dress in rough garments, that he wore a four-dirham shirt and other [clothes] like that, while we see you wearing [comfortable] new clothes.’ He said to him: ‘‘Alī ibn Abī Ṭālib, peace be upon him, dressed like that at time when he would not have been reproached for it. If he dressed that way today he would become notorious for it [because his clothes would be conspicuous]. The best clothes at any time are the clothes or the people of [that time], except that when our Qā’im from the *Ahlu ’l-Bayt*, peace be upon them, rises up, he will clothe himself like ‘Alī, peace be upon him, used to; and will conduct himself as he used to.’ ”

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﴿ باب نادر ﴾

١٠٨٤/١- الحسين بن محمد ، عن معلى بن محمد ، عن أحمد بن محمد بن عبد الله ، عن أيوب ابن نوح قال : عطس يوماً وأنا عنده ، فقلت : جعلت فداك ما يقال للإمام إذا عطس ؟ قال : يقولون : صلى الله عليك

١٠٨٥/٢- محمد بن يحيى ، عن جعفر بن محمد قال : حدثني إسحاق بن إبراهيم الدينوري عن عمر بن زاهر ، عن أبي عبد الله عليه السلام قال : سأله رجل عن القائم يسلم عليه بامرة المؤمنين ؟ قال : لا ذاك اسم سمى الله به أمير المؤمنين عليه السلام ، لم يسم به أحد قبله

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CHAPTER 107

EXTRAORDINARY ḤADĪTH

1084-1. al-Ḥusayn ibn Muḥammad (—) Mu‘allā ibn Muḥammad (—) Aḥmad ibn Muḥammad ibn ‘Abdillāh, that Ayyūb ibn Nūḥ said:

“He [one of the Imāms, not specified which one], peace be upon him, sneezed one day when I was in his presence. I said to him: ‘May I be made your ransom! What should one say to the Imām when he sneezes?’ He said: ‘You should say: “May Allāh bless you [*ṣalla ‘llāhu ‘alayk*].”’¹

1085-2. Muḥammad ibn Yaḥyā, that Ja‘far ibn Muḥammad said:

“Ishāq ibn Ibrāhīm ad-Dinawarī reported to me that ‘Umar ibn Zāhir said:

“A man asked Abū ‘Abdillāh, peace be upon him, whether the Qā’im would be greeted as Amīr al-Mu‘minīn. He said: “No. That is the name by which Allāh called Amīr al-Mu‘minīn, peace be upon him.

1. The normal comment when a person sneezes is: “May Allāh have mercy upon you [*yarḥamuka ‘llāh*].” The Imāms, however, are above such an invocation. This is why Ayyūb ibn Nūḥ poses his question.

ولا يتسمى به بعده إلا كافر، قلت : جعلت فداك كيف يسلم عليه ؟ قال : يقولون :
 السلام عليك يا بقية الله ، ثم قرأ « بقية الله خير لكم إن كنتم مؤمنين »^{٥٣} .
 ٣/١٠٨٦- الحسين بن محمد ، عن معلى بن محمد ، عن الوشاء ، عن أحمد بن عمر قال :
 سألت أبا الحسن عليه السلام لم سمي أمير المؤمنين عليه السلام ؟ قال : لأنه يميزهم العلم ، أما
 سمعت في كتاب الله « ونمير أهلنا »^{٥٤} .
 ٤/١٠٨٧- وفي رواية أخرى قال : لأن ميرة المؤمنين من عنده ، يميزهم العلم .

٥٤- يوسف ، ٦٥/١٢

٥٣- هود ، ٨٦/١١

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No-one was called that before him, and no-one but an unbeliever will be called that after him.”

“ ‘I said: “May I be made your ransom! How will he be greeted?” He said: “They will say: ‘Peace be upon you, O Remnant of Allāh [as-salāmu ‘alaykum, yā baqiyyata ‘llāh]!’ ”¹ Then he recited: *Allāh’s Remnant is better for you, if you are believers* (Hūd, 11:86).’ ”

1086—3. al-Ḥusayn ibn Muḥammad (—) Mu‘allā ibn Muḥammad (—) al-Washshā’, that Aḥmad ibn ‘Umar said:

“I asked Abu ‘l-Ḥasan, peace be upon him: ‘Why was he called Amīr al-Mu‘minīn, peace be upon him?’ He said: ‘Because he provided [yamīru] them with knowledge. Have you not heard from the Book of Allāh: *We shall get provision (namīru) for our family* (Yūsuf, 12:64).’ ”²

1087—4. In another report, he said:

“Because the provision for the believers is with him; he gives them provision of knowledge.”

1. The Mahdī is called ‘The Remnant’ of God because he is the Imām who remains, while the rest have passed away.
2. It is not the intention of the Imām here to make an etymological connexion between ‘amīr’ and ‘yamīru’. ‘Amīr’ is an epithet from the verb *a-m-r*,

١٠٨٨/٥ - علي بن إبراهيم ، عن يعقوب بن يزيد ، عن ابن أبي عمير ، عن أبي
 الربيع القزّاز ، عن جابر ، عن أبي جعفر (عليه السلام) قال : قلت له : لِمَ سَمِيَ أمير المؤمنين ؟
 قال : الله سمّاه وهكذا أنزل في كتابه « و إذ أخذ ربك من بني آدم من ظهورهم
 ذرّيتهم وأشهدهم على أنفسهم ألست بربكم » °° وأنّ محمد أرسولي وأنّ علياً أمير المؤمنين .

٥٥ - الاعراف ، ١٧٢/٧

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1088-5. 'Alī ibn Ibrāhīm (-) Ya'qūb ibn Yazīd (-) Ibn Abi
 'Umayr (-) Abu 'r-Rabī' al-Qazzāz, that Jābir said:

"I said to Abū Ja'far, peace be upon him: 'Why was he called
 Amīr al-Mu'minīn?' He said: 'Allāh called him this, and it was thus that
 He sent down in His Book: *And when the Lord took from the Children
 of Adam, from their loins, their seed, and made them testify concerning
 themselves: "Am I not your Lord, (al-A'rāf, 7: 172), and Muhammad
 is My Messenger, and 'Alī is Amīr al-Mu'minīn?"* ° ° ° ° °"



meaning 'to command'; 'yamīru' is the imperfect verb, third person singular,
 from *m-ā-r*, meaning 'to provide'. The point of the *ḥadīth* is that 'Alī is not
 called, exclusive of any other person, 'Amīr al-Mu'minīn' because of his tem-
 poral power. Rather his authority derived, and continues to derive from his
 'provision' of the religious knowledge which was granted him by the Prophet
 himself to pass on to the rest of the line of the Imāms.

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CHAPTER 108

SMALL POINTS AND ANALECTA RELATING TO THE REVELATION CONCERNING MASTERSHIP [AL-WILĀYAH]

NOTE: This is one of the chapters in *al-Kāfī* which requires some explanation. The following notes are given here, so that these can first be read and then the Traditions studied. They will also explain some perplexing features of Traditions in previous chapters as well as later ones.

1. Of the 92 Traditions in this chapter 66 are weak, 13 of them are *majhūl*, i.e., they contain an unknown narrator in the *isnād*, among which 2 Traditions — 91 and 92 — are *mursal*, i.e., without *isnād*, and 1 tradition is *marfūʿ*. None of these 82 are therefore reliable, and 10 are left. Of these 10, 6 are *ṣaḥīḥ*, 2 are, according to al-Majlisī, *majhūlun ka ʿṣ-ṣaḥīḥ*, i.e., they contain unknown narrators in the *isnad*, but al-Majlisī gave them the status of being like *ṣaḥīḥ* Traditions, 2 are *muwaththaq*, i.e., although the Traditions are not *ṣaḥīḥ* they are recognized as being reliable. (See *Mirʾātu ʿl-ʿuqūl*, vol.5, pp.1—160.) It is also well known that al-Majlisī was more ready to give the status of *ṣaḥīḥ* to a Tradition than most other *ḥadīth* scholars. The Traditions in this chapter cannot therefore be taken as a basis for discovering the belief of the Imāms on account of their weak nature; even if they were to be so taken, the *isnād* evidence is alone not enough and the meaning which the Imāmis give to the texts must also be taken into account.

2. In order to interpret these Traditions, they will be divided up into several groups, each of which has a particular aspect which needs to be explained. In all of these categories only the first examples that occur in this chapter are mentioned. Otherwise, the length of this footnote would reach the size of a major commentary. The numbers of the other

Traditions of each category are then given, and these can be compared with the explained examples.

a) The first category contains those Traditions which interpret a verse of the Qur'ān by giving it a specific meaning (*ta'yīnu 'l-murād*: specifying the intention), such as Tradition 7 which interprets *al-qurbā* (kinsfolk) as meaning specifically the Imāms, not everyone related to the Prophet; or Tradition 13 which interprets *ummatun* (a nation) are also meaning specifically the Imāms. Other examples are nos. 15, 22, 23, 28, 44, 57, 68, 69, 70–72, 77, 81. It also includes those Traditions indicating the specific occasion of the revelation (*sha'nu 'n-nuzūl*, i.e., although the verse has a general meaning it was revealed in connection with a specific occasion or person(s), see Traditions 69, 71), and verses which were revealed on more than one occasion, when the subsequent occasion(s) related to a different matter but to which the same revealed utterance pertained, as, for example, in Tradition 73.

b) The second category contains examples of *dhikru 'l-miṣdaqī 'l-khafī*, mentioning a referent for a term which may not immediately come to mind. For example, Tradition no.1 explains that that which is “brought down by the Faithful Spirit, upon thy heart” includes not only the revealed Book, but also the Mastership of Amīr al-Mu'minīn, which being a Divine ordinance is to be included, with other Divine ordinances, whether concerning belief or concerning practice, as part of the revelation in its wider sense which is intended here. Also in this category is Tradition 6, where the Imām explains that, although what first comes to mind as being “sent down” is the verses of the Qur'ān, the meaning also includes the Mastership. Other Traditions in this category are 11, 18, 19, 30, 42, 43, 48–53, 55, 56, 78, 84, 85, 88.

c) This category of Traditions contains interpretations of the kind known as *dhikr ahammī 'l-maṣādīq*, mentioning the most important referent of a term. For example, in Tradition no.2 the term *amānah* (trust) is explained. Several interpretations are given in the exegetical literature for this term: the responsibility of accepting *tawhīd*, and the responsibility of accepting the Prophethood. The Imām explains the term as meaning the Mastership of Amīr al-Mu'minīn, because the acceptance of *tawhīd* is easier than the acceptance of the Prophethood, and the acceptance of the Prophethood is easier than the acceptance of the Mastership. The acceptance of the Mastership is thus the most difficult, and therefore the most important (*ahamm*) to specify, of the re-

sponsibilities which man accepted in the world of infinitesimal spirits (*'alamu 'dh-dharr* [see Tradition no.4, and in the following chapter]). Similarly in Tradition no.3, the Imām explains the term 'belief' (*īmān*) to mean the Mastership, because this is the easiest (and hence the most important and the most in need of mentioning) component of belief about which the believer may be confused. The other Traditions of this category are 5, 9, 10, 16, 20, 29, 33–36, 39, 40, 66, 77, 82, 83, 85.

d) The Traditions in this category include interpretations of utterances which witness to a general meaning as including a particular referent, as in Traditions 4, where the verse refers to "some of you" being believers and "some of you" unbelievers, which the Imām interprets as including as a condition of faith belief in the Mastership (see also Tradition 74). This category also includes the interpretation of verses which were revealed on a specific occasion and from which a general intention can be inferred, that general intention also including what the Imām indicates, for example, Tradition 87, which is a Makkan verse referring to the polytheists asking the Prophet about the genuineness of the revelation, but which supplies a general answer to questions of the divine origination of some matter which the Imām interprets as including the Mastership of 'Alī.

e) This category includes Traditions pertaining to *ta'wīl* of the Qur'ān, or its inner meaning (*bāṭin*). *Ta'wīl* (lit. taking something back to its original meaning) can be of two kinds: the first has to do with the linguistic origins of a word or phrase, the second has to do with the original or basic meaning of a word or phrase. It is here specifically the second kind of *ta'wīl* that is meant. The Qur'ān itself divides its verses into *muḥkam* and *mutashābih*: *muḥkam* verses are those which permit of only one interpretation, while *mutashābih* verses are those which have an ostensive meaning (*ẓāhir*) but which permit of other *bāṭin* meanings. However, as in Tradition 1 of chapter 22 of "The Book of Divine Proof", the question here concerns who has the knowledge required to give a correct interpretation of the *bāṭin* meanings, the Qur'ān saying "those firmly rooted in knowledge". The Imāms interpret this to mean the Prophet and the Imāms. This in contradistinction to *tanzīl* (revelation), which came exclusively to the Prophet. A further point is best exemplified in Tradition 91, throughout the course of which a clear distinction is made among the explanatory episodes over and above the text of the Qur'ān between *tanzīl* and *ta'wīl*. *Tanzīl*

(revelation)' is thus a broader category than 'Qur'ān', and refers to both the Qur'ān and those explanatory episodes revealed to the Prophet by Jibril, while *ta'wīl* refers to explanations given by those "firmly rooted in knowledge" which did not come through revelation. At the end of this same Tradition the explanatory phrase 'He means Amir al-Mu'minin' is explicitly said to be *tanzīl*. However it cannot be part of the Qur'ān, since the speaker would say 'I mean' rather than 'He means'. Thus there is clear reference here to explanatory episodes which came through Jibril and thus form part of the *tanzīl* but are not part of the Qur'ān. In tradition 14 of the present chapter, the matter is more clearly explained. Those not "firmly rooted in knowledge" will take advantage of polysemic nature of a verse to give interpretations suiting their own aims, but to know the correct *bāṭin* meaning recourse must be had after the Prophet to the Imāms, who know the basic meaning and can therefore explain to what the word or phrase refers. The same Tradition further makes a parallel between the *muḥkam* /*mutashābih* division of Qur'ānic verses, and reliable and unreliable guidance. Reliable guidance is by those who do not err (the *ma'sūms*), who the "essence" of guidance like the *umm*, or essence, of the Book, its *muḥkam* verses, while others claiming to guide can only be unreliable, like the *mutashābih* verses when their *ta'wīl* is given by those not "firmly rooted in knowledge". However, it must be observed that while it is *mutashābih* verses which require *ta'wīl*, *ta'wīl* may also be given for non-*mutashābih* verses. In Tradition 31, a verse from the *sūrah* 'al-Baqarah' is interpreted, the same verse also occurring in *sūrah* 'al-Mā'idah' (5:70), from which it is clear that it was revealed concerning the Banū Isrā'il. The Imām gives a *ta'wīl* interpretation on the basis of his firm rooting in knowledge to the effect that the same content of the verse applies to Muḥammad (peace be upon him and his progeny) and the question of taking 'Alī (peace be upon him) as a friend or Master, and the consequences of this among the Muslims. From this it can be understood that the *bāṭin* meaning of this verse is that just as the Banū Isrā'il refused to accept from their prophets what was not in agreement with their desires, so also some of the Muslims refused to accept the Divine instructions about the Mastership because it did not conform with their desires, and chose others, the same result occurring as with the Banū Isrā'il, that they killed some of those who were Divinely appointed. (See also in this category Traditions 41, 46, 54, 61, 65, 67, 75, 76, 79,

80, 88).

f) In this category are Traditions which give *ta'wīl* interpretations according to the first kind of *ta'wīl* mentioned in (e) above, linguistic *ta'wīl*. One kind of linguistic *ta'wīl* is given in Tradition 38 concerning the word *muṣallīn*, which has two meanings: one who prays, and the horse that comes in second. The first is the most obvious meaning, and it is only correct to take the second meaning on the basis of correct *ta'wīl*, i.e., through the interpretation of the Imām.

3. The question of *tahṛīf* in the text of the Qur'ān.

In this section the views of the Shī'ah concerning the nature of the text of the Qur'ān as the Muslims have it, and whether this contains the whole text as revealed to the Prophet with no additions or deletions, will be discussed. Under this heading those Traditions which relate to this question will also be discussed.

a) *Tahṛīf* comes from the root *ḥ-r-f* whose first and second form, *ḥarafa* and *ḥarrafa*, share the meaning of "turning a thing from its proper way, or manner" or "altering words from their proper meanings". (see Lane, part 2, p.549). The word *tahṛīf* was used for the discussion about the content of the Qur'ān, because it appears in three places in the Qur'ān itself: *Some of the Jews alter (yuḥarrifūna) words from their places . . .* (an-Nisā', 4:46); *So for their breaking their compact We cursed them and made their hearts hard, they altering words from their places* (al-Mā'idah, 5:13); *and the Jews who listen to falsehood, listen to other folk, who have not come to thee, altering words after they were put in their places, . . .* (ibid.:41).

b) From the two meanings of *tahṛīf* given at the beginning of (a) above, two discussions follow. In the first the subject is the altering of the place of a word so that the intention of the speaker is altered (*tahṛīf ma'nawī*) to which the three verses of the Qur'ān quoted above relate. The second discussion concerns the addition or deletion of words (*tahṛīf lafẓī*). It is with regard to the second of these disputes that different Muslim sects have clashed. The views of Imāmi Shī'ah scholars concerning *tahṛīf lafẓī* have been quoted and discussed extensively by as-Sayyid Abu 'l-Qāsim al-Khū'i in *al-Bayān fī tafsīri 'l-Qur'ān* in the chapter on *ṣiyānatu 'l-Qur'ān minā 't-tahṛīf* (the protection of the Qur'ān from *tahṛīf*) (pp.215 *et seq.*). In this connection, it is necessary to take into account the following verses in the *sūrah* 'al-Baqarah': *Are you then so eager that they should believe you, seeing there is a party*

of them that heard Allāh's word, and then tampered with it (thumma yuḥarrifūna-hu), and that after they had comprehended it, wittingly? . . . And some there are of them that are common folk not knowing the Book, but only fancies and mere conjectures. So woe to those who write the Book with their hands, then say, "This is from Allāh", that they may sell it for a little price; so woe to them for what their hands have written, and woe to them for their earnings (2:75–79). The ostensive meaning of these verses is thus *tahrīf lafẓī*, although these verses and the others quoted above concern the texts of the Torah and the Evangel, and have nothing to do with the discussion here, which concerns the text of the Qur'ān alone.

c) By way of illustrating the views of the early Shī'i Traditionists (*muḥaddithūn*), the following quotation from the Shaykh aṣ-Ṣadūq can be cited. "Our belief is that the Qur'ān, which Allāh revealed to His Prophet Muḥammad, is [the same as] the one between the two boards (*daffatayn*). And it is that which is in the hands of the people, and is not greater in extent than that" (*A Shī'ite Creed*, transl. of *I'tiqādātu 'l-Imāmiyyah*, p.77). It may be supposed that if the Traditions which are quoted from the Imāms were actually instances of claims being made about *tahrīf* in the Qur'ān, the *muḥaddithūn* of the early period would have taken these into account, and a figure such as aṣ-Ṣadūq, one of the foremost of this early school, would not then have made the claim that it was the view of the school as a whole that there was no *tahrīf*.

d) If there are examples of Shī'i scholars claiming that *tahrīf* of the Qur'ān took place, perpetrated by the first three caliphs and others, it must therefore be questioned if this pertains to *tahrīf ma'nawī* or *tahrīf lafẓī*, and the most probable conclusion is that in most of these cases it is *tahrīf ma'nawī* that is in question. This is borne out by the fact that there are among the Traditions examples where both *tahrīf* and the emphasis on the completeness and soundness of the text of the Qur'ān are mentioned together. One example of this is the letter which the fifth Imām, al-Bāqir, peace be upon him, sent to Sa'd al-Khayr,¹ which

1. In historical texts this person is named Sa'id al-Khayr, son of 'Abdu 'l-Malik ibn Marwān, the second Marwānid caliph (26/646 – cal.65/685 – 86/705) (Ibn Sa'd, *aṭ-Ṭabaqāt*, vol.5, p.166; aṭ-Ṭabarī, vol.2, p.1174; *al-'Iqdu 'l-farīd*, vol.4, p.420; Ibnu 'l-Athir, vol.4, p.519; *Nihāyatu 'l-'irab*, vol.21, p.279), Ibnu 'l-Asākir says of him: "Sa'id ibn 'Abdu 'l-Malik ibn Marwān ibn al-Ḥakam ibn Abi 'l-Āṣ ibn

is narrated by al-Kulayni through two *isnāds*. "One of the ways they rejected the Book (see 2:101) was by confirming its letters but changing (*ḥarrafū*) its limits (or ordinances); thus they narrate it correctly but do not observe [what it commands]. The ignorant are amazed at them for the way they have memorized the narration [of the Qur'ān], while the scholars are saddened by their abandoning its observance." (*al-Kāfi*, vol.8, p.53; *al-Wāfi*, vol.5, p.274, vol.14, p.24; *al-Biḥār*, vol.78, p.359).

e) As for those Traditions which quote the Qur'ān in a form other than that given in the text of the Qur'ān (Traditions 8, 23, 25–27, 32, 45, 47, 58–60, 64), it is not only the Imāmis who narrate such Traditions. Non-Imāmis also narrate large number of Traditions of this kind. These can be divided up into the following groups.

i) Where what does not appear in the received text of the Qur'ān is narrated as being from the Qur'ān:

→ Umayyah, Abū 'Uthmān, was known as Sa'id al-Khayr (Sa'id, the Good). He was a *muta'allih* (one who devoted himself to Allāh, i.e., was assiduous in his religious observances). When night fell he would take off his clothes and put on two garments of goat's hair, and stand up to pray. He kept company with the ascetics of Kūfah" (Dr. Ṣalāḥu 'd-Dīn al-Munajjid, *Mu'jam Banī Umayyah*, pp.59–60, quoting from *Tārīkh Dimashq*). His position among the Banū Umayyah and the general populace was such that in 126/744, when the Umayyid power was waning and people began to bring complaints against them, Marwān ibn Muḥammad, the last Umayyid, wrote to him "because Sa'id was a *muta'allih*: 'Allāh has made pillars for every family on which they are firmly based and through which the things they fear are repelled, and you, praise be to Allāh, are one of the pillars of our family'", and commanded him to stop the people from defaming the caliphate of al-Walid ibn Yazid ibn 'Abdi'l-Malik, the cousin of Sa'id al-Khayr (88/707 – cal. 125/743 – 126/744), who was killed in an uprising against him. (See aṭ-Ṭabarī, vol.2, pp.1785–6; Ibn al-Athīr, vol.5, p.284; *al-Uyūn wa'l-ḥadā'iq*, vol.4, pp.134–5; *Nihāyatu'l-irab*, vol.21, p.477; *Jamharat rasā'ili'l-'Arab*, vol.2, pp.460–1).

In Imāmi sources, however, his name is given as Sa'd, as it is also given in Ibn Kathīr (vol.9, p.68). The following Tradition is narrated by al-Mufid through Abū Ḥamzah concerning Sa'd al-Khayr. "Sa'd ibn 'Abdi'l-Malik . . . went into the presence of Abū Ja'far, peace be upon him – and Abū Ja'far, peace be upon him, called him Sa'd al-Khayr – crying like a woman . . . Abū Ja'far, peace be upon him, said: 'Why are you crying, O Sa'd?' He said: 'Why should I not, when I am of the cursed tree in the Qur'ān (see 17:60, here interpreted as being the Banū Umayyah)?' He said to him: 'You are not one of them, you are an Umayyid, but one of us, the Household. Have you not heard the words of Allāh, to Whom belongs Might and Majesty, quoting Ibrāhīm: *Then whoso follows me belongs to me*. (14:36)' " (*al-Ikhtisās*, p.85; *al-Biḥār*, vol.45, p.337–8).

- 1.— *Ayatu 'r-rajm* (the stoning verse)
 - 2.— *lā targhabū 'an abā'i-kum . . .*
 - 3.— *law anna li-bni Ādam . . .*
 - 4.— the *sūrah* like “al-Barā'ah”
 - 5.— the *sūrah* like those which begin “*Sabbāḥa li 'llāh*” (i.e., 57, 59, 61)
 - 6.— *Ayatu 'r-Riḍā'*
 - 7.— the *sūrahs* “al-Khal'” and “al-Ḥafd”
 - 8.— the verse *an jahidu ka-mā . . .*
 - 9.— *ballighū 'an-na qawma-nā . . .*
 - 10.— two verses not written in the codex,
- ii] Verses which differ from those in the received text:
- 1.— *lam yakun . . .* (*sūrah* 98)
 - 2.— *wa-'ala 'l-ladhīna yuṣalluna fī 'ṣ-ṣaff . . .*
 - 3.— *wa ṣalāti 'l-'aṣr . . .*
 - 4.— *wa law ḥamaytum ka-mā ḥamaw*
 - 5.— *illā man tāb . . .*
 - 6.— *wa huwa ab . . .*
 - 7.— *an lā yaṭūfa bi-himā . . .*
 - 8.— *innī ana 'r-razzāq . . .*
 - 9.— *wa nawā'ibi 'd-dahr . . .*
 - 10.— *wa yasta'inūn . . .*
 - 11.— *mā salakaka yā fulān*
 - 12.— *fī mawāsimi 'l-ḥajj*
 - 13.— *mutatābi'āt*
 - 14.— *wa lā muḥaddath*
 - 15.— *wa 'dh-dhakari wa 'l-unthā . . .*
 - 16.— *ilā ajalīn musammā . . .*
- ii] where the received text has deletions in the narrated text:
- 1.— the *sūrah* “al-Aḥzāb”
 - 2.— “of the text of Qur'ān much has gone” (*qad dhahaba min-hu qur'ānun kathirun*)
 - 3.— what was lost as a result of the deaths in the battle of Yamāmah of many of those who had memorized the Qur'ān (the immediate cause of 'Uthmān calling for a codex).
 - 4.— that which has been lost of the *sūrah* “at-Tawbah” (al-Barā'ah:9)
 - 5.— that which concerns the number of *sūrahs* and letters in the Qur'ān;

iv] where the narrated text has additions to the received text: *al-mu'awidhdhatān* (sūrahs 113, 114) according to Ibn Maṣ'ūd.

All these Traditions are given in *ṣiḥāḥ* and the *musnads* which are accepted by all non-Imāmī Muslims.

f) The non-Imāmīs divide abrogation of the text of the Qur'ān (*naskh*) into three kinds: abrogation of a ruling, abrogation of a part of the text, abrogation of both, a part of the text and the ruling. The above Traditions relate to the second and third kinds of *naskh*. All the above Traditions concern events after the death of the Prophet, while the question of *naskh* concerns only what the Prophet himself related in his own lifetime. If this post-Prophetic *naskh* is permitted by the non-Imāmīs, they are hardly in a position to attack the Imāmīs for narrating the same kinds of Traditions.

4. The whole of this discussion, for the Imāmiyyah, revolves around the question of the *muṣṣḥaf* of Amīr al-Mu'minīn, peace be upon him, which was explained in detail in the footnote to the translation of Chapter 35 of 'The Book of Divine Proof' (4/ii/175–8). This was arranged according to the order in which the Qur'ān was revealed, and contained, in addition to the text of the Qur'ān, explanatory episodes either sent down with the revelation or coming from the Prophet. These explanatory episodes were rejected when the codex was gathered together, but contained to form part of the teachings of the Imāms. Thus the 'revelation' (*tanzīl*) referred to in this chapter is the larger revelation including the revealed explanatory episodes written down by Amīr al-Mu'minīn in his *muṣṣḥaf*. Evidence of this *muṣṣḥaf* can be found in Tradition 32, where the reference to what is "written in the Book" must refer to a written text containing the explanations given. Since the Prophet did not have a written text, the explanation must be of that it is written copy of the Holy Book with the included explanations, i.e., the *muṣṣḥaf* of Amīr al-Mu'minīn.

In addition, reference must be made to the objections of the non-Imāmīs that the Imāmīs believe in other texts of the Qur'ān belonging to Fāṭimah, peace be upon her, which they call the *ṣaḥīfah* of Fāṭimah and the *Jāmi'ah*. In the footnote to Chapter 40 of 'The Book of Divine Proof' (4/iii/198–202) the nature of these two texts was explained in detail, and it was shown that these were not text of the Qur'ān at all, the *muṣṣḥaf* of Fāṭimah, peace be upon her, being a text of matters told her by the angel concerning events and occurrences transcribed by Amīr

al-Mu'minin, and the *jāmi'ah* being a collection of rulings dictated to Amīr al-Mu'minin by the Prophet.

5. The *qirā'ah* (recitation) of the Qur'ān and the *qirā'ah* of the *Ahlu 'l-Bayt*. One of the subjects pertaining to the text of the Qur'ān is the question of the different recitations of the text. This is not the place to go into an explanation of the variant readings and their authenticity. It suffices to say that there is a special recitation associated with the Imāms which the Shi'ah take to be the authentic reading if its chain of narration is authentic. A perfect example of the introduction of this reading into the Imāmi Traditions occurs in nos. 1193–4 in Chapter 110 of 'The Book of Divine Proof'. In the present chapter, examples of Traditions incorporating the *qirā'ah* of the *Ahlu 'l-Bayt* are 21 and 61. If in 6:19 the codex reading "*man balagha*" is retained in these Traditions, the meaning must be "whosoever reaches", the object of the verb being omitted, and the commentary supplying it, i.e., the Imāmate. This would not therefore be a difference in *qirā'ah*, but a difference in meaning, where the usual exegesis here takes the subject, the Qur'ān, to be omitted, and interprets the phrase as *man balagha-hu* – whomsoever it reaches. However, if we understand there to be a variant reading here – *man bulligha* –, we get the more satisfactory interpretation "whomsoever is informed [of it]" i.e., informed that he has the position of the Imāmate, *bulligha* here having the passive meaning of "being informed", "being told". It should also be noted here that in the usual exegesis of the codex reading the *man* in this phrase refers back to "*-kum*" ("you") in "*li-undhira-kum bi-hi*" ("that I may warn you thereby") giving the meaning "that I may warn you . . . and [warn] whoever . . .", whereas the exegesis of the Tradition requires that the "*man*" refer back to the subject of the verb "warn", giving the meaning "that I and whoever . . . may warn you thereby". Traditions 62 and 63 are likewise examples where the *qirā'ah* of the *Ahlu 'l-Bayt* differs from that of the codex (see also note to Tradition 62).

6. Traditions in which several verses of the Qur'ān are explained. Tradition 83 is one of four lengthy Traditions in each of which a number of verses of the Qur'ān are explained, and each verse quoted is treated in one of the ways mentioned above (parts 1–5). The other three Traditions of this kind are 90, 91, 92. The varieties of exegesis mentioned in this note should also be kept in mind when other Traditions, whether in *al-Kāfi* or in other Shi'i books of Traditions, are being read.

١/١٠٨٩ - عدةٌ من أصحابنا ، عن أحمد بن محمد ، عن الحسين بن سعيد ، عن بعض أصحابنا ، عن حنان بن سدير ، عن سالم الحنّاط قال : قلت لأبي جعفر (عليه السلام) : أخبرني عن قول الله تبارك وتعالى : « نزل به الروح الأمين على قلبك لتكون من المنذرين بلسان عربي مبين »^{٥٦} قال : هي الولاية لأمر المؤمنين (عليه السلام).

٢/١٠٩٠ - محمد بن يحيى ، عن محمد بن الحسين ، عن الحكم بن مسكين ، عن إسحاق بن عمار ، عن رجل ، عن أبي عبد الله (عليه السلام) في قول الله عز وجل : « إنا عرضنا الأمانة على السموات والأرض والجبال فأبين أن يحملنها وأشفقن منها وحملها الإنسان إنه كان ظلوماً جهولاً »^{٥٧} قال : هي ولاية أمير المؤمنين (عليه السلام).

٣/١٠٩١ - محمد بن يحيى ، عن أحمد بن أبي زاهر ، عن الحسن بن موسى الخشاب ، عن

٥٧ - الاحزاب ، ٧٢/٣٣

٥٦ - الشعراء ، ١٩٣/٢٦ - ١٩٥

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1089-1. A group of our co-sectarians (-) Ahmad ibn Muhammad (-) al-Husayn ibn Sa'id (-) one of our co-sectarians (-) Hannan ibn Sadir, that Salim ibn al-Hannat said:

"I said to Abū Ja'far, peace be upon him: 'Tell me about the words of Allāh, the Blessed, the Sublime: ... (the revelation) ... brought down by the Faithful Spirit [ar-Rūḥu 'l-Amin], upon thy heart, that thou mayest be one of the warners, in a clear, Arabic tongue (ash-Shu'arā', 26:193-5).' He said: 'This is the Mastership of Amīr al-Mu'minīn, peace be upon him.' "

1090-2. Muḥammad ibn Yaḥyā (-) Muḥammad ibn al-Husayn (-) al-Ḥakam ibn Miskīn (-) Ishāq ibn 'Ammār (-) a man, that Abū 'Abdillāh, peace be upon him, said, concerning the words of Allāh, to Whom belong Might and Majesty: *We offered the trust [al-amānah] to the heavens and the earth and the mountains, but they refused to carry it and were afraid of it; and man carried it. Surely he is sinful, very foolish* (al-Aḥzāb, 33:72):

"This is the Mastership of Amīr al-Mu'minīn, peace be upon him."

1091-3. Muḥammad ibn Yaḥyā (-) Ahmad ibn Abī Zāhir (-) al-Hasan ibn Mūsā al-Khashshāb (-) 'Alī ibn Hassān (-) 'Abdu'r-Raḥmān

عليّ بن حسان ، عن عبد الرحمن بن كثير ، عن أبي عبد الله عليه السلام في قول الله عزّ وجلّ : « الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ ^{٥٨} » قال : بما جاء به محمد صلى الله عليه وآله من الولاية ولم يخلطوها بولاية فلان وفلان ، فهو الملبس بالظلم .

٤/١٠٩٢ - محمد بن يحيى ، عن أحمد بن محمد ، عن ابن محبوب ، عن الحسين بن نعيم الصحاف قال : سألت أبا عبد الله عليه السلام عن قول الله عزّ وجلّ : « فَمِنْكُمْ مُّؤْمِنٌ وَمِنْكُمْ كَافِرٌ ^{٥٩} » فقال : عرف الله إيمانهم بولايتنا وكفرهم بها ، يوم أخذ عليهم الميثاق في صلب آدم عليه السلام وهم ذرّ .

٥/١٠٩٣ - أحمد بن إدريس ، عن محمد بن أحمد ، عن يعقوب بن يزيد ، عن ابن محبوب عن محمد بن الفضيل ، عن أبي الحسن عليه السلام في قول الله عزّ وجلّ : « يَوْمَ يَفُونَ بِاللَّحْنَدِ ^{٦٠} »

٥٩ - التّغابن ، ٢/٦٤

٥٨ - الانعام ، ٨٢/٦

٦٠ - الانسان (الدّهر) ٧/٧٦

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ibn Kathīr', that Abū 'Abdillāh, peace be upon him, said, concerning the words of Allāh, to Whom belong Might and Majesty: *Those who believe, and have not confounded their belief with evildoing* (al-An'ām, 6:81):

"[This refers to those who believe in] the Mastership which Muḥammad, may Allāh bless him and his progeny and preserve them, brought, and [who] have not confused it with the governance [*wilāyah*] of so-and-so and so-and-so, which is that which is envelopped in tyranny."

1092-4. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Ibn Maḥbūb, that al-Ḥusayn ibn Nu'aym aṣ-Ṣaḥḥāf said:

"I asked Abū 'Abdillāh, peace be upon him, about the words of Allāh, to Whom belong Might and Majesty: *Some of you are believers and some of you are unbelievers* (at-Taghābun, 64:2). He said: 'Allāh knew their faith and unbelief in our Mastership the day He made the Covenant with them in the loins of Ādam, peace be upon him, while they were [as yet] infinitesimal spirits (*dharr*).'"

1093-5. Aḥmad ibn Idris (-) Muḥammad ibn Aḥmad (-) Ya'qūb ibn Yazid (-) Ibn Maḥbūb (-) Muḥammad ibn al-Fuḍayl, that Abu 'l-Ḥasan, peace be upon him, said, concerning the words of Allāh, to Whom belong Might and Majesty: *They fulfil their vow* (al-Insān [ad-Dahr], 76:7):

الذي أخذ عليهم من ولايتنا .

٦١/١٠٩٤- محمد بن إسماعيل ، عن الفضل بن شاذان ، عن حماد بن عيسى ، عن ربعي بن عبد الله ، عن أبي جعفر (عليه السلام) في قول الله عز وجل : « ولو أنهم أقاموا التوراة و الإنجيل وما أنزل إليهم من ربهم »^{٦١} ، قال : الولاية .

٧/١٠٩٥- الحسين بن محمد الأشعري ، عن معلى بن محمد ، عن الوشاء ، عن مثنى ، عن زرارة ، عن عبد الله بن عجلان ، عن أبي جعفر (عليه السلام) في قوله تعالى : « قل لا أسألكم عليه أجراً إلا المودة في القربى »^{٦٢} ، قال : هم الأئمة (عليهم السلام) .

٨/١٠٩٦- الحسين بن محمد ، عن معلى بن محمد ، عن علي بن أسباط ، عن علي بن أبي حمزة ، عن أبي بصير ، عن أبي عبد الله (عليه السلام) في قول الله عز وجل : « ومن يطع الله ورسوله (في

٦٢- الشورى ، ٤٢/٢٣

٦١- المائدة ، ٥/٦٦

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“They fulfil the vow which was taken from them concerning our Mastership.”

1094-6. Muḥammad ibn Ismā'il (—) al-Faḍl ibn Shādhān (—) Ḥammād ibn 'Īsā (—) Rib'i ibn 'Abdillāh, that Abū Ja'far, peace be upon him, said, concerning the words of Allāh, to Whom belong Might and Majesty: *Had they performed the Torah and the Gospel, and what was sent down to them from the Lord* (al-Mā'idah, 5:66)

“[What was sent down was] the Mastership.”

1095-7. al-Ḥusayn ibn Muḥammad al-Ash'arī (—) Mu'allā ibn Muḥammad (—) al-Washshā' (—) al-Muthannā (—) Zurārah (—) 'Abdullāh ibn 'Ajlān, that Abū Ja'far, peace be upon him, said, concerning the words of Allāh, to Whom belong Might and Majesty: *Say, “I do not ask of you a wage for this, except love for the kinsfolk”* (ash-Shūrā, 42:23):

“[The kinsfolk] are the Imāms, peace be upon them.”

1096-8. al-Ḥusayn ibn Muḥammad (—) Mu'allā ibn Muḥammad (—) 'Alī ibn Asbāṭ (—) 'Alī ibn Abī Ḥamzah (—) Abū Baṣīr, that Abū 'Abdillāh, peace be upon him, said, concerning the words of Allāh, to Whom belong Might and Majesty:

“*Whosoever obeys Allāh and His Messenger* (in the matter of 'Alī's

ولاية عليّ [وولاية] الأئمة من بعده (فقد فاز فوزاً عظيماً ^{٦٣} » هكذا نزلت .
 ٩/١٠٩٧ - الحسين بن محمد ، عن معلى بن محمد ، عن أحمد بن النضر ، عن محمد بن مروان
 رفعه إليهم في قول الله عز وجل : « وما كان لكم أن تؤذوا رسول الله ^{٦٤} » في عليّ و
 الأئمة كالذين آذوا موسى فبرأه الله مما قالوا ^{٦٥} » .
 ١٠/١٠٩٨ - الحسين بن محمد ، عن معلى بن محمد ، عن السياري ، عن عليّ بن عبدالله
 قال : سأله رجل عن قوله تعالى : « فمن اتبع هداي فلا يضل ولا يشقى ^{٦٦} » ،
 قال : من قال بالأئمة و اتبع أمرهم ولم يجز طاعتهم .
 ١١/١٠٩٩ - الحسين بن محمد ، عن عليّ بن محمد ، عن أحمد بن محمد بن عبدالله رفعه

٦٤ - الاحزاب ، ٥٣/٣٣

٦٣ - الاحزاب ، ٧١/٣٣

٦٦ - طه ، ١٢٣/٢٠

٦٥ - الاحزاب ، ٦٩/٣٣

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Mastership and that of the Imāms after him) *has won a mighty triumph* (al-Aḥzāb, 33:71). Thus was it revealed.”

1097—9. al-Ḥusayn ibn Muḥammad (—) Mu‘allā ibn Muḥammad (—) Aḥmad ibn an-Naḍr (—) Muḥammad ibn Marwān (*rafa‘ahu ilayhim*), that he [one of the Imāms — the narrator having forgotten which one] said, concerning the words of Allāh, to Whom belong Might and Majesty:

“*It is not for you to hurt the Messenger of Allāh* (al-Aḥzāb, 33:53), about ‘Alī and the Imāms, like those who hurt Mūsā, but Allāh declared him quit of what they said (ibid. 33:69).”

1098—10. al-Ḥusayn ibn Muḥammad (—) Mu‘allā ibn Muḥammad (—) as-Sayyārī, that ‘Alī ibn ‘Abdillāh said:

“A man asked him [one of the Imāms, not specified] about His, the Sublime’s, words: *Then whosoever follows My guidance shall not go astray, neither shall he be unprosperous* (Tā Hā, 20:123). He said: ‘Whoever expresses his belief in the Imāms, obeys their command, and does not abandon obedience to them [going to another].’”

1099—11. al-Ḥusayn ibn Muḥammad (—) ‘Alī ibn Muḥammad (—) Aḥmad ibn Muḥammad ibn ‘Abdillāh (*rafa‘ahu*), [that one of the

في قوله تعالى : « لا أقسم بهذا البلد » وأنت حل بهذا البلد » ووالد وما ولد^{٦٧} ،
قال : أمير المؤمنين و ما ولد من الأئمة عليهم السلام .

١٢/١١٠٠ - الحسين بن محمد ، عن معلى بن محمد ، عن محمد بن أورمة و محمد بن عبدالله ،
عن علي بن حستان ، عن عبدالرحمن بن كثير ، عن أبي عبدالله عليه السلام في قول الله
تعالى : « واعلموا أنما غنمتم من شيء فأن لله خمسه وللرسول ولذي القربى »^{٦٨} ،
قال : أمير المؤمنين و الأئمة عليهم السلام .

١٣/١١٠١ - الحسين بن محمد ، عن معلى بن محمد ، عن الوشاء ، عن عبدالله بن سنان قال :
سألت أبا عبدالله عليه السلام عن قول الله عز وجل : « و تمن خلقنا أمة يهدون بالحق و
به يعدلون »^{٦٩} ، قال : هم الأئمة .

٦٨ - الانفال ، ١/٨

٦٧ - البلد ، ١/٩٠ - ٣

٦٩ - الاعراف ، ٧/٨١

* * * * *

Imāms] said, concerning His, the Sublime's, words: *No! I swear by this land, and thou art a lodger in this land; by the begetter, and that which he begot* (al-Balad, 90:1-3):

“[This refers to] Amīr al-Mu'minin, and the Imāms, peace be upon them, whom he begot.”

1100-12. al-Ḥusayn ibn Muḥammad (—) Mu'allā ibn Muḥammad (—) Muḥammad ibn Ḫurayrah and Muḥammad ibn 'Abdillāh (—) 'Alī ibn Ḥassān (—) 'Abdu'r-Raḥmān ibn Kathīr, that Abū 'Abdillāh, peace be upon him, said, concerning the words of Allāh, the Sublime: *Know that, whatever booty you take, the fifth of it is Allāh's, and the Messenger's, and the near kinsman's* . . . (al-Anfāl, 8:41):

“[The near kinsmen are] Amīr al-Mu'minin and the Imāms, peace be upon them.”

1101-13. al-Ḥusayn ibn Muḥammad (—) Mu'allā ibn Muḥammad (—) al-Washshā', that 'Abdullāh ibn Sinān said:

“I asked Abū 'Abdillāh, peace be upon him, about the words of Allāh, to Whom belong Might and Majesty: *Of those We created are a nation [ummah] who guide by the truth, and by it act with justice* (al-A'rāf, 7:180). He said: ‘They are the Imāms.’”

١١٠٢/١٤- 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 في قوله تعالى: «هو الذي أنزل عليك الكتاب منه آيات محكمات هن أم الكتاب» قال: أمير المؤمنين عليه السلام والأئمة «وأخر متشابهات» قال: فلان وفلان «فأما الذين في قلوبهم زيغ» أصحابهم وأهل ولايتهم «فيتبعون ما تشابه منه ابتغاء الفتنة وابتغاء تأويله وما يعلم تأويله إلا الله والراسخون في العلم»^٧ ، أمير المؤمنين عليه السلام والأئمة عليهم السلام .

١١٠٣/١٥- الحسين بن محمد ، عن معلى بن محمد ، عن الوشاء ، عن منتهى ، عن عبد الله ابن عجلان ، عن أبي جعفر عليه السلام في قوله تعالى: «أم حسبكم أن تتركوا ولما يعلم

٧٠- آل عمران ، ٣/٧

1102-14. al-Husayn ibn Muḥammad (—) Mu‘allā ibn Muḥammad (—) Muḥammad ibn Ūramah (—) ‘Alī ibn Ḥassān (—) ‘Abdu ‘r-Raḥmān ibn Kathīr, that Abū ‘Abdillāh, peace be upon him, said, concerning His, the Sublime’s, words: *It is He Who sent down upon thee the Book, wherein are verses made secure [muḥkamāt] that are the Essence [umm] of the Book . . .*

“[These are] Amīr al-Mu‘minīn, peace be upon him, and the Imāms.”

. . . and others mutashābihāt [something which resembles something else so that the two seem the same, but are in fact different]:

“[These are] so-and-so and so-and-so . . .”

. . . As for those in whose hearts is swerving . . .

“[These are] their companions, and those who follow their wilāyah . . .”

. . . they follow the ambiguous part, desiring dissension, and desiring its ta’wīl; and none knows its ta’wīl, save only Allāh and those firmly rooted in knowledge (Āl ‘Imrān, 3:7):

“[Those firmly rooted in knowledge are] Amīr al-Mu‘minīn and the Imāms. peace be upon them.”

1103-15. al-Husayn ibn Muḥammad (—) Mu‘allā ibn Muḥammad (—) al-Washshā’ (—) al-Muthannā (—) ‘Abdullāh ibn ‘Ajlān, that Abū Ja‘far, peace be upon him, said, concerning His, the Sublime’s, words: *Or did you suppose you would be left in peace, and Allāh knows not as*

الله الذين جاهدوا منكم ولم يتخذوا من دون الله ولا رسوله ولا المؤمنين وليجة^{٧١} ،
يعني بالمؤمنين الأئمة عليهم السلام ، لم يتخذوا اللوائج من دونهم .

١٦/١١٠٤ - الحسين بن محمد ، عن معلى بن محمد ، عن محمد بن جمهور ، عن صفوان ، عن
ابن مسكان ، عن الحلبي ، عن أبي عبد الله عليه السلام في قوله تعالى : « وإن جنحوا للسلم
فاجنح لها^{٧٢} » ، [قال] قلت : ما السلم ؟ قال : الدخول في أمرنا .

١٧/١١٠٥ - محمد بن يحيى ، عن أحمد بن محمد ، عن ابن محبوب ، عن جميل بن صالح ،
عن زرارة ، عن أبي جعفر عليه السلام في قوله تعالى : « لتركن طبقاً عن طبق^{٧٣} » قال :
يازرارة أولم تتركب هذه الأمة بعد نبيها طبقاً عن طبق في أمر فلان وفلان .

٧٢ - الانفال ، ٨/٦١

٧١ - التوبة ، ٩/١٦

٧٣ - الانشقاق ، ٨٤/١٩

* * * * *

yet those of you who have struggled, and taken not – apart from Allāh and His Messenger and the believers – any intimate [walijah] ? (at-Tawbah, 9:16):

“By the believers He means the Imāms, peace be upon them. They [the Muslims] have not taken any intimates¹ apart from them.”

1104–16. al-Ḥusayn ibn Muḥammad (–) Mu‘allā ibn Muḥammad (–) Muḥammad ibn Jumhūr (–) Ṣafwān (–) Ibn Muskān, that al-Ḥalabī said:

“I asked Abū ‘Abdillāh, peace be upon him, about His, the Sublime’s, words: *And if they incline towards peace, do thou incline to it* (al-Anfāl, 8:61). ‘What is peace?’ He said: ‘Entering into our Affair [i.e., Mastership].’ ”

1105–17. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad (–) Ibn Maḥbūb (–) Jamīl ibn Ṣāliḥ (–) Zurārah, that Abū Ja‘far, peace be upon him, said, concerning His, the Sublime’s, words: *You shall surely ride stage after stage* (al-Inshiqāq, 84:19):

“O Zurārah, has this community not ridden, after [the time of] its Prophet, stage after stage in the matter of so-and-so and so-and-so and so-and-so?”²

1. For the meaning of ‘walijah’ [intimate], see note to ḥadīth no.949 above.

2. That is, the community has been through one difficulty after another, due to the affairs of the rulers who came after the Prophet.

١١٠٦/١٨- الحسين بن محمد ، عن معلى بن محمد ، عن محمد بن جمهور ، عن حماد بن عيسى
 عن عبدالله بن جنذب قال : سألت أبا الحسن عليه السلام عن قول الله عز وجل : « و لقد
 وصلنا لهم القول لعلهم يتذكرون »^{٧٤} ، قال : إمام إلى إمام .
 ١١٠٧/١٩- محمد بن يحيى ، عن أحمد بن محمد ، عن الحسن بن محبوب ، عن محمد بن النعمان
 عن سلام ، عن أبي جعفر عليه السلام في قوله تعالى : « قولوا آمنا بالله وما أنزل إلينا »^{٧٥} ،
 قال : إنما عنى بذلك علياً عليه السلام وفاطمة والحسن والحسين و جرت بعدهم في الأئمة
عليهم السلام ، ثم يرجع القول من الله في الناس فقال : « فإن آمنوا (يعني الناس) بمثل
 ما آمنتم به (يعني علياً وفاطمة والحسن والحسين والأئمة عليهم السلام) فقد اهتدوا وإن
 تولوا فإنما هم في شقاق »^{٧٦} .

٧٥ - البقرة ، ٢ / ١٣٦

٧٤ - القصص ، ٢٨ / ٥١

٧٦ - البقرة ، ٢ / ١٣٧

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1106-18. al-Ḥusayn ibn Muhammad (—) Mu‘allā ibn Muḥammad
 (—) Muḥammad ibn Jumhūr (—) Ḥammād ibn ‘Īsā, that ‘Abdullāh ibn
 Jundab said:

“I asked Abu ‘l-Ḥasan, peace be upon him, about the words of
 Allāh, to Whom belong Might and Majesty: *We have linked together
 Our Word [al-qawl] for their sake, that they may remember* (al-Qaṣaṣ,
 28:51). He said: ‘[It means that Allāh has linked] Imām to Imām.’”

1107-19. Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad
 (—) al-Ḥasan ibn Maḥbūb (—) Muḥammad ibn an-Nu‘mān (—) Salām,
 that Abū Ja‘far, peace be upon him, said, concerning His, the Sublime’s,
 words: Say you: “*We believe in Allāh, and in that which has been sent
 down on us*”:

“By those [i.e., those who are here addressed: Say you: ‘...’] He
 means ‘Alī, peace be upon him, Fāṭimah, al-Ḥasan and al-Ḥusayn, and
 after them it [the verse] continues concerning the Imāms, peace be
 upon them. Then the words of Allāh return to the [subject of the]
 people, and He says: *And if they believe in the like of that you believe
 in* [that is, ‘Alī, Fāṭimah, al-Ḥasan, al-Ḥusayn and the Imāms] *then they
 are rightly guided; but if they turn away, then they are clearly in schism*
 (al-Baqarah, 2:136-7).”

٢٠/١١٠٨- الحسين بن محمد ، عن معلى بن محمد ، عن الوشاء ، عن مثنى ، عن عبدالله
ابن عجلان ، عن أبي جعفر عليه السلام في قوله تعالى : إن أولى الناس بإبراهيم للذين
اتبعوه وهذا النبي والذين آمنوا ^{٧٧} قال : هم الأئمة عليهم السلام ومن اتبعهم .

٢١/١١٠٩- الحسين بن محمد ، عن معلى بن محمد ، عن الوشاء ، عن أحمد بن عائذ ، عن
ابن أذينة ، عن مالك الجهني قال : قلت لأبي عبدالله عليه السلام : قوله عز وجل : « و
أوحى إلي هذا القرآن لأنذركم به ومن بلغ » ^{٧٨} قال : من بلغ أن يكون إماماً
من آل محمد فهو ينذر بالقرآن كما أنذر به رسول الله صلى الله عليه وآله .

٧٨ - الانعام ، ١٩/٦

٧٧ - آل عمران ، ٦٨/٣

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1108-20. al-Husayn ibn Muḥammad (—) Mu'allā ibn Muḥammad (—) al-Washshā' (—) Muthannā (—) 'Abdullāh ibn 'Ajlān, that Abū Ja'far, peace be upon him, said, concerning His, the Sublime's, words: *Surely the people closest to Ibrāhīm are those who followed him, and this Prophet, and those who believe* (Āl 'Imrān, 3:68):

“They are the Imāms, peace be upon them, and those who follow them.”

1109-21. al-Husayn ibn Muḥammad (—) Mu'allā ibn Muḥammad (—) al-Washshā' (—) Aḥmad ibn 'Ā'idh (—) Ibn Udhaynah, that Mālik al-Juhānī said:

“I asked Abū 'Abdillāh, peace be upon him, concerning His words, to Whom belong Might and Majesty: *and this Qur'ān has been revealed to me that I may warn you thereby, and whosoever may reach [it]* (al-An'ām, 6:19). He said: “[It means] that whosoever reaches the point of being* an Imām from the Family of Muḥammad warns by the Qur'ān just as the Messenger of Allāh did, may Allāh bless him and his progeny and preserve them.”

* See 'Note' at the beginning of this chapter.

١١١٠/٢٢- عدة من أصحابنا، عن أحمد بن محمد، عن علي بن الحكم، عن مفضل بن صالح عن جابر، عن أبي جعفر عليه السلام في قول الله عز وجل: «ولقد عهدنا إلى آدم من قبل فنسي ولم نجد له عزماً»^١ قال عهدنا إليه في محمد والأئمة من بعده، فترك ولم يكن له عزم أنهم هكذا وإنما سمى أولوا العزم لأنهم عهد إليهم في محمد والأوصياء من بعده والمهدي وسيرته وأجمع عزمهم على أن ذلك كذلك والإقرار به.

١١١١/٢٣- الحسين بن محمد، عن معلى بن محمد، عن جعفر بن محمد بن عبيد الله عن محمد بن عيسى القمي، عن محمد بن سليمان، عن عبد الله بن سنان، عن أبي عبد الله عليه السلام في قوله: «ولقد عهدنا إلى آدم من قبل» كلمات في محمد وعلي وفاطمة والحسن

٧٩- طه، ١١٥/٢٠

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1110-22. A group of our co-sectarians (—) Aḥmad ibn Muḥammad (—) ‘Alī ibn al-Ḥakam (—) Mufaddal ibn Ṣāliḥ (—) Jābir, that Abū Ja‘far, peace be upon him, said, concerning the words of Allāh, to Whom belong Might and Majesty: *And We made covenant with Ādam before, but he forgot, and We found in him no firm resolution* [al-‘azm] (Ṭā Hā, 20:115):

“Our covenant with Ādam concerns Muḥammad and the Imāms after him. Then he abandoned [it], and he did not possess firm resolution that they were thus [i.e., that Muḥammad and the Imāms are who they are]. Those who are firmly resolved are called the *ulu’l-‘azm* because He made covenant with them concerning Muḥammad and the Successors after him, and [especially] the Mahdī and the course of his life, and they firmly resolved that it was so and to acknowledge it.”

1111-23. al-Ḥusayn ibn Muḥammad (—) Mu‘allā ibn Muḥammad (—) Ja‘far ibn Muḥammad ibn ‘Ubaydillāh (—) Muḥammad ibn ‘Isā al-Qummi (—) Muḥammad ibn Sulaymān (—) ‘Abdullah ibn Sinān, that Abū ‘Abdillāh, peace be upon him, said, concerning His words:

“*And We made covenant with Ādam before* — with certain words concerning Muḥammad, ‘Alī, Fāṭimah, al-Ḥasan, al-Ḥusayn and the

و الحسين و الأئمة عليهم السلام من ذريتهم «فنسي» هكذا و الله نزلت على محمد عليه السلام .
 ٢٤/١١١٢ - محمد بن يحيى ، عن محمد بن الحسين ، عن النضر بن شعيب ، عن خالد بن ماذ ،
 عن محمد بن الفضل ، عن الثمالي ، عن أبي جعفر عليه السلام قال : أوحى الله إلى نبيه عليه السلام :
 « فاستمسك بالذي أوحى إليك إنك على صراط مستقيم »^{٨٠} قال : إنك على ولاية
 علي و علي هو الصراط المستقيم .
 ٢٥/١١١٣ - علي بن إبراهيم ، عن أحمد بن محمد البرقي ، عن أبيه ، عن محمد بن سنان
 عن عمار بن مروان ، عن منخل ، عن جابر ، عن أبي جعفر عليه السلام قال : نزل جبريل عليه السلام
 بهذه الآية على محمد عليه السلام هكذا : « بئسما اشتروا به أنفسهم أن يكفروا بما أنزل الله
 (في علي) بغياً »^{٨١} .

٨١ - البقرة ، ٢/٩٠

٨٠ - الزخرف ، ٤٣/٤٣

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Imāms, peace be upon them, from their seed — *but he forgot*. By Allāh, it was sent down to Muḥammad, may Allāh bless him and his progeny and preserve them, like this.”

1112–24. Muḥammad ibn Yaḥyā (–) Muḥammad ibn al-Ḥusayn (–) an-Naḍr ibn Shu‘ayb (–) Khālīd ibn Mādd (–) Muḥammad ibn Fuḍayl (–) ath-Thumālī, that Abū Ja‘far, peace be upon him, said:

“Allāh revealed to His Prophet, may Allāh bless him and his progeny and preserve them: *So hold thou fast unto that which has been revealed unto thee; surely thou art upon a straight path* (az-Zukhruf, 43:43).” He was saying: “You are with the Mastership of ‘Alī [in order to enable you to hold fast to that which has been revealed], and ‘Alī is the straight path.”

1113–25. ‘Alī ibn Ibrāhīm (–) Aḥmad ibn Muḥammad al-Barqī (–) his father (–) Muḥammad ibn Sinān (–) ‘Ammār ibn Marwān (–) Munakhkhal (–) Jābir, that Abū Ja‘far, peace be upon him, said:

“Jibrīl, peace be upon him, brought down this verse to Muḥammad, may Allāh bless him and his progeny and preserve them, like this: *Evil is the thing they have sold themselves for, disbelieving unjustly in that which Allāh sent down* (concerning ‘Alī) (al-Baqarah, 2:90).”

٢٦/١١١٤- وبهذا الإسناد ، عن محمد بن سنان ، عن عمار بن مروان ، عن منخل ، عن جابر ، قال : نزل جبريل عليه السلام بهذه الآية على محمد هكذا : «وإن كنتم في ريب مما نزلنا على عبدنا (في علي) فأتوا بسورة من مثله ^{٨٢} » .

٢٧/١١١٥- وبهذا الإسناد ، عن محمد بن سنان ، عن عمار بن مروان ، عن منخل ، عن أبي عبد الله عليه السلام قال : نزل جبريل عليه السلام على محمد عليه السلام بهذه الآية هكذا : «يا أيها الذين آمنوا أوتوا الكتاب آمنوا بما نزلنا (في علي) نوراً مبيناً ^{٨٣} » .

٨٢- البقرة، ٢/٢٣

٨٣- النساء، ٤/٤٧، ١٧٤، والاية الكريمة الاولى ورد صدرها في هذا الحديث الى قوله تعالى : (بما نزلنا) والثانية وردت خاتمتها ، وتماهما : (يا أيها الناس قد جاءكم برهان من ربكم وأنزلنا اليكم نوراً مبيناً). وقد جاءت الايتان كاملتين في حديثين مستقلين ، راجع تفسير العياشي ، ١/٢٤٥ = ١/١٤٨ ، ولعل رواية الكافي التي جمعت بينهما سقط منها شيء .

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1114-26. By the same chain of transmission (—) Muḥammad ibn Sinān (—) ‘Ammār ibn Marwān (—) Munakhkhal, that Jābir said:

“Jibrīl, peace be upon him, came down to Muḥammad with this verse thus: *And if you are in doubt concerning what We have sent down on Our servant (concerning ‘Alī), then bring a sūrah like it* (al-Baqarah, 2:22).”

1115-27. By the same chain of transmission (—) Muḥammad ibn Sinān (—) ‘Ammār ibn Marwān (—) Munakhkhal, that Abū ‘Abdillāh, peace be upon him, said:

“Jibrīl, peace be upon him, came down to Muḥammad, may Allāh bless him and his progeny and preserve them, with this verse thus: *You who have been given the Book, believe in what We have sent down (concerning ‘Alī) confirming what is with you (an-Nisā’, 4:47), a manifest light* (ibid., 4:174).” ¹

1. This *ḥadīth*, apart from having a weak [*ḍa‘īf*] chain of transmission, is missing a part, as evident by the mixing of two different Qur’ānic passages. There were probably two different *ḥadīths* attached to these two verses. (See al-Ayyāshī, *at-Tafsīr*, vol. 1, pp.245, 285.)

٢٨/١١١٦- علي بن محمد ، عن أحمد بن محمد بن خالد ، عن أبيه ، عن أبي طالب ، عن
يونس بن بكّار ، عن أبيه ، عن جابر ، عن أبي جعفر عليه السلام «لو أنهم فعلوا ما يوعظون
به (في علي) لكان خيراً لهم ^{٨٤}» .

٢٩/١١١٧- الحسين بن محمد ، عن معلى بن محمد ، عن الحسن بن عليّ الوشاء ، عن
منثى الحنّاط ، عن عبدالله بن عجلان ، عن أبي جعفر عليه السلام : في قول الله عز وجل
«يا أيّها الذين آمنوا ادخلوا في السلم كافة ولا تتبعوا خطوات الشيطان إنّ له لكم
عدوّين ^{٨٥}» قال : في ولايتنا .

٣٠/١١١٨- الحسين بن محمد ، عن معلى بن محمد ، عن عبدالله بن إدريس ، عن محمد بن
سنان ، عن المفضل بن عمر قال : قلت لأبي عبدالله عليه السلام : قوله جلّ وعزّ : «بل
تؤثرون الحياة الدّنيا» قال : ولايتهم «والآخرة خير وأبقى» قال : ولاية أمير المؤمنين

٨٥- البقرة ، ٢/٢٠٨

٨٤- النساء ، ٤٤/٦٦

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1116-28. 'Alī ibn Muḥammad (—) Aḥmad ibn Muḥammad ibn
Khālid (—) his father (—) Abū Ṭālib (—) Yūnus ibn Bakkār (—) his
father (—) Jābir, that Abū Ja'far, peace be upon him, said:

*"If they had done as they were admonished (concerning 'Alī), it
would have been better for them (an-Nisā', 4:66)."*

1117-29. al-Ḥusayn ibn Muḥammad (—) Mu'allā ibn Muḥammad
(—) al-Ḥasan ibn 'Alī al-Washshā' (—) Muthannā al-Ḥannāṭ (—) 'Abdullāh
ibn 'Ajlān, that Abū Ja'far, peace be upon him, said, concerning the
words of Allāh, to Whom belong Might and Majesty: *O believers, enter
the peace, all of you, and follow not the steps of Satan; he is a manifest
foe to you (al-Baqarah, 2:207):*

[This means "enter"] into our Mastership."

1118-30. al-Ḥusayn ibn Muḥammad (—) Mu'allā ibn Muḥammad
(—) 'Abdullāh ibn Idrīs (—) Muḥammad ibn Sinān, that al-Mufaḍḍal ibn
'Umar said:

*"I said to Abū 'Abdillāh, peace be upon him: '[What is the mean-
ing of] His words, He to Whom belong Might and Majesty: Nay, but
you prefer the present life . . . ?' He said: '[It refers to] their wilāyah.'
[And what about:] . . . and the world to come is better, and more
enduring?' He said: '[This refers to] the Mastership of Amīr al-Mu'mi-*

عَلَيْهِ السَّلَامُ « إِنَّ هَذَا لَفِي الصَّحَفِ الْأُولَى صَحْفِ إِبْرَاهِيمَ وَمُوسَى »^{٨٦} .

٣١/١١١٩- أحمد بن إدريس ، عن محمد بن حسان ، عن محمد بن علي ، عن عمار بن مروان ، عن منخل ، عن جابر ، عن أبي جعفر عليه السلام قال : « أفكلما جاءكم (محمد) بمالاتهوى أنفسكم (بموالاته علي) استكبرتم ففريقاً (من آل محمد) كذبتم وفريقاً تقتلون^{٨٧} » .
٣٢/١١٢٠- الحسين بن محمد ، عن معلى بن محمد ، عن عبد الله بن إدريس ، عن محمد بن سنان ، عن الرضا عليه السلام في قول الله عز وجل : « كبر على المشركين (بولاية علي) » ما تدعوهم إليه^{٨٨} » يا محمد من ولاية علي هكذا في الكتاب مخطوطة .
٣٣/١١٢١- الحسين بن محمد ، عن معلى بن محمد ، عن أحمد بن محمد ، عن ابن هلال ، عن

٨٧- البقرة ، ٨٧/٢

٨٦- الأعلى ، ٨٧/١٦-١٩

٨٨- الشورى ، ٤٢/١٣

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nin, peace be upon him. Surely this is in the ancient scrolls, the scrolls of Ibrāhīm and Mūsā (al-A'lā, 87:16-19).”

1119-31. Aḥmad ibn Idrīs (—) Muḥammad ibn Ḥassān (—) Muḥammad ibn ‘Alī (—) ‘Ammār ibn Marwān (—) Munakhkhal (—) Jābir, that Abū Ja‘far, peace be upon him, said:

“And whensoever [a Messenger] (Muḥammad) came to you with that (concerning friendship to ‘Alī which) your souls had not desire for, did you become arrogant, and cry lies to a party (of the family of Muḥammad), and slay some?¹ (al-Baqarah, 2:87).”

1120-32. al-Ḥusayn ibn Muḥammad (—) Mu‘allā ibn Muḥammad (—) ‘Abdullāh ibn Idrīs (—) Muḥammad ibn Sinān, that ar-Riḍā, peace be upon him, said, concerning the words of Allāh, to Whom belong Might and Majesty:

“Very hateful it is for those who make partners (in the Mastership of ‘Alī), that which thou callest them to (ash-Shūrā, 42:13), (O Muḥammad, concerning the Mastership of ‘Alī). Thus is it written in the Book.”

1121-33. al-Ḥusayn ibn Muḥammad (—) Mu‘allā ibn Muḥammad (—) Aḥmad ibn Muḥammad (—) Ibn Hilāl (—) his father (—) Abu ‘s-Safā-

1. The text of the Qur’ān has: And whensoever a Messenger came to you . . .

أبيه ، عن أبي السّفاتج ، عن أبي بصير ، عن أبي عبد الله عليه السلام في قول الله جلّ وعزّ : « الحمد لله الذي هدانا لهذا وما كنا لنهتدي لولا أن هدانا الله »^{٨٩} فقال : إذا كان يوم القيامة دعي بالنبي عليه السلام و بأمر المؤمنين و بالأئمة من ولده عليه السلام فينصبون للناس فإذا رأتهم شيعتهم قالوا : الحمد لله الذي هدانا لهذا وما كنا لنهتدي لولا أن هدانا الله ، يعني هدانا الله في ولاية أمير المؤمنين والأئمة من ولده عليه السلام .

٣٤/١١٢٢ - الحسين بن محمد ، عن معلى بن محمد ، عن محمد بن أورمة ؛ ومحمد بن عبد الله ، عن علي بن حسان ، عن عبد الله بن كثير ، عن أبي عبد الله عليه السلام في قوله تعالى : « عمّ يتساءلون عن النبأ العظيم »^{٩٠} قال : النبأ العظيم الولاية ، وسأله عن قوله « هنالك

٩٠ - النبأ ، ١/٧٨ - ٢

٨٩ - الأعراف ، ٤٣/٧

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tij (—) Abū Baṣīr, that Abū ‘Abdillāh, peace be upon him, said, concerning the words of Allāh, to Whom belong Might and Majesty: *Praise belongs to Allāh, Who guided us unto this; had Allāh not guided us, we had surely never been guided* (al-A‘rāf, 7:43):

“When the Day of Resurrection comes, the Prophet, may Allāh bless him and his progeny and preserve them, Amīr al-Mu‘minin and the Imāms from his descendants, peace be upon them, will be called and set up before the people; and when their partisans [shī‘ah] see them, they will say: ‘Praise belongs to Allāh, Who guided us unto this; had Allāh not guided us, we had surely never been guided’, (by which they will mean:) ‘Allāh guided us to the Mastership of Amīr al-Mu‘minin and the Imāms from his descendants, peace be upon them’.”

1122—34. al-Ḥusayn ibn Muḥammad (—) Mu‘allā ibn Muḥammad (—) Muḥammad ibn Ūramah and Muḥammad ibn ‘Abdillāh (—) ‘Alī ibn Ḥassān (—) ‘Abdullāh ibn Kathīr, that Abū ‘Abdillāh, peace be upon him, said, concerning His, the Sublime’s, words: *Of what do they question one another? Of the mighty tidings* (an-Naba’, 78:1—2):

“The mighty tidings is the Mastership.”

[‘Abdullāh ibn Kathīr said:]

“I asked him about His words: *Thereover Mastership belongs only*

الولاية لله الحق^{١١} » قال : ولاية أمير المؤمنين عليه السلام .

٣٥/١١٢٣- علي بن إبراهيم ، عن صالح بن السندي ، عن جعفر بن بشير ، عن علي بن أبي حمزة ، عن أبي بصير ، عن أبي جعفر عليه السلام في قوله تعالى : « فاقم وجهك للدين حنيفاً »^{١٢} قال : هي الولاية .

٣٦/١١٢٤- عدة من أصحابنا ، عن أحمد بن محمد ، عن إبراهيم الهمداني يرفعه إلى أبي عبد الله عليه السلام في قوله تعالى : « ونضع الموازين القسط ليوم القيامة »^{١٣} قال : الأنبياء و الأوصياء عليهم السلام .

٣٧/١١٢٥- علي بن محمد ، عن سهل بن زياد ، عن أحمد بن الحسين بن عمر بن يزيد ، عن محمد بن جمهور ، عن محمد بن سنان ، عن المفضل بن عمر قال : سألت أبا عبد الله عليه السلام عن قول الله تعالى : « آت بقرآن غير هذا أو بدل له »^{١٤} قال : قالوا : أو بدل علياً عليه السلام عن قول الله تعالى :

٩٢- الزوم ، ٣٠/٣٠

٩١- الكهف ، ١٨/٤٤

٩٤- يونس ، ١٠/١٥

٩٣- الأنبياء ، ٢١/٤٧

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to Allāh, the True (al-Kahf, 18:44). He said: 'The Mastership of Amīr al-Mu'minīn, peace be upon him.' ”

1123-35. 'Alī ibn Ibrāhīm (—) Ṣāliḥ ibn as-Sindī (—) Ja'far ibn Bashīr (—) 'Alī ibn Abī Ḥamzah (—) Abū Baṣīr, that Abū Ja'far, peace be upon him, said, concerning His, the Sublime's, words: *So set thy face to the religion, being of pure faith* [ḥanīf] (ar-Rūm, 30:30):

“This is the Mastership.”

1124-36. A group of our co-sectarians (—) Aḥmad ibn Muḥammad (—) Ibrāhīm al-Hamadānī (*yarfa'ahu*), that Abū 'Abdillāh, peace be upon him, said, concerning His, the Sublime's, words: *And We shall set up the just balances for the Resurrection Day* (al-Anbiyā', 21:47):

“[They are] the Prophets and the Successors, peace be upon them.”

1125-37. 'Alī ibn Ibrāhīm (—) Sahl ibn Ziyād (—) Aḥmad ibn al-Ḥusayn ibn 'Umar ibn Yazid (—) Muḥammad ibn Jumhūr (—) Muḥammad ibn Sinān, that al-Mufaḍḍal ibn 'Umar said:

“I asked Abū 'Abdillāh, peace be upon him, about the words of Allāh, the Sublime: '[The people say,] *Bring a Qur'ān other than this, or change it/him* (Yūnus, 10:15).' He said: 'They [meant, when they] said [this]: “Or change 'Alī,” peace be upon him.' ”

٣٨/١١٢٦- علي بن محمد ، عن سهل بن زياد ، عن إسماعيل بن مهران ، عن الحسن القمي ، عن إدريس بن عبد الله ، عن أبي عبد الله عليه السلام قال : سألته عن تفسير هذه الآية «ما سلككم في سقر» قالوا لم نك من المصلين^{١٥} ، قال : «عنى بهالم نك من أتباع الأئمة الذين قال الله تبارك وتعالى فيهم : «و السابقون السابقون أولئك المقربون»^{١٦}» أما ترى الناس يسمون الذي يلي السابق في الحلبة «مصلي» ، فذلك الذي عنى حيث قال : «لم نك من المصلين» : لم نك من أتباع السابقين

٣٩/١١٢٧- أحمد بن مهران ، عن عبد العظيم بن عبد الله الحسني ، عن موسى بن محمد عن يونس بن يعقوب ، عن ذكره ، عن أبي جعفر عليه السلام في قول الله عز وجل : «و أن لو استقاموا على الطريقة لأسقيناهم ماء غدقاً»^{١٧} يقول : لأشربنا قلوبهم الإيمان

٩٦- الواقعة ، ١٠/٥٦-١١

٩٥- المذثر ، ٤٢/٧٤-٤٣

٩٧- الجن ، ١٦/٧٢

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1126-38. 'Alī ibn Muḥammad (-) Saḥl ibn Ziyād (-) Ismā'il ibn Mihrān (-) al-Ḥasan al-Qummi, that Idris ibn 'Abdillāh said:

"I asked Abū 'Abdillāh, peace be upon him, about the exegesis of this verse: *'What thrust you into Saqar?'* They shall say, *'We were not of the muṣallin . . .* (al-Mudaththir, 74:42-43). He said: 'It means: "We did not follow the Imāms concerning whom Allāh, the Blessed, the Sublime, said: . . . and the sābiqūn: the sābiqūn, those are they brought nigh . . . (al-Wāqī'ah, 56:10-11)." Have you not observed that people call [the horse] that comes in immediately after the winner [sābiq] in a race, *muṣallīn*? This is what is meant when it says: *"We were not of the muṣallīn"*, that is to say, "We were not of those who followed the sābiqūn".'¹

1127-39. Aḥmad ibn Mihrān (-) 'Abdu'l-'Azīm ibn 'Abdillāh al-Ḥasanī (-) Mūsā ibn Muḥammad (-) Yūnus ibn Ya'qūb (-) the one who mentioned his name, that Abū Ja'far, peace be upon him, said, concerning the words of Allāh, to Whom belong Might and Majesty: *Would they but go straight on the way, We would give them to drink of water copious* (al-Jinn, 72:16):

"[Allāh] is saying: 'We would give their hearts faith to drink.'

1. See E.W. Lane, *An Arabic-English Lexicon*, Librairie du Liban, Beirut, 1968, part 4, p.1720 (s.v., 's-l-w')

والطريقة هي ولاية علي بن أبي طالب و الأوصياء، عَلَيْهِ السَّلَام

٤٠/١١٢٨- 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 عَلَيْهِ السَّلَام عن قول الله عز وجل : «إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا» فقال : أبو عبد الله عَلَيْهِ السَّلَام : استقاموا على الأئمة واحداً بعد واحد « تنزل عليهم الملائكة ألا تخافوا ولا تحزنوا وأبشروا بالجنة التي كنتم توعدون »^{٩٨} .

٤١/١١٢٩- الحسين بن محمد ، عن معلى بن محمد ، عن الوشاء ، عن محمد بن الفضيل ، عن أبي حمزة قال : سألت أبا جعفر عَلَيْهِ السَّلَام عن قول الله تعالى : «قل إنما أعظكم بواحدة»^{٩٩} فقال : إنما أعظكم بولاية علي عَلَيْهِ السَّلَام هي الواحدة التي قال الله تبارك وتعالى : «إنما أعظكم بواحدة» .

٩٩- سبأ، ٤٦/٣٤

٩٨- فصلت، ٣٠/٤١

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The way is the Mastership of 'Alī ibn Abi Ṭālib and the Successors, peace be upon them."

1128-40. 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, peace be upon him, 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, peace be upon him, said: '[It refers to those who,] one after the other, have believed unswervingly in the Imāms. *Upon them the angels descend, saying, "Fear not, neither sorrow; rejoice in Paradise that you were promised."*' (Fuṣṣilat, 41:30)."

1129-41. al-Ḥusayn ibn Muḥammad (—) Mu'allā ibn Muḥammad (—) al-Washshā' (—) Muḥammad ibn Fuḍayl, that Abū Ḥamzah said:

"I asked Abū Ja'far, peace be upon him, about the words of Allāh, the Sublime: Say: *'I give you but one admonition . . .'* (Sabā', 34:46). He said: '[It means]: "I give you an admonition towards the Mastership of 'Alī," peace be upon him, which is the sole [admonition] which Allāh, the Blessed, the Sublime, mentions [in]: *I give you but one admonition.*'"

٤٢/١١٣٠- الحسين بن محمد، عن معلى بن محمد، عن محمد بن أورمة وعلي بن عبدالله، عن علي بن حسان، عن عبدالرحمن بن كثير، عن أبي عبدالله عليه السلام في قول الله عز وجل: «إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ أزدادوا كفراً» «لن تقبل توبتهم» ١٠٠ قال: نزلت في فلان و فلان و فلان، آمنوا بالنبي عليه السلام في أول الأمر وكفروا حيث عرضت عليهم الولاية، حين قال النبي عليه السلام: من كنت مولاه فهذا علي مولاه، ثم آمنوا بالبيعة لأمر المؤمنين عليه السلام ثم كفروا حيث مضى

١٠٠ - هما آيتان كريمتان، الأولى قوله تعالى: (إِنَّ الَّذِينَ آمَنُوا) الى قوله: (ثم أزدادوا كفر) الم يكن الله ليغفر لهم ولا يهديهم سبيلاً) (النساء، ١٣٧/٤) والثانية: (إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أزدادوا كفرًا) (النساء، ١٣٧/٤) (آل عمران، ٩٠/٣). ولعل السائل عن الامام عليه السلام سأل عن الازدياد في الكفر وتلا الآيتين معا - واذكر فيهما فحسب - ثم حصل بعض الخلط فيما بعد من الرواة عنه او التسخ.

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1130-42. al-Husayn ibn Muḥammad (-) Mu‘allā ibn Muḥammad (-) Muḥammad ibn Ūramah and ‘Alī ibn ‘Abdillāh (-) ‘Alī ibn Ḥassān (-) ‘Abdu ‘r-Raḥmān ibn Kathīr, that Abū ‘Abdillāh, peace be upon him, said, concerning the words of Allāh, to Whom belong Might and Majesty: *Those who believe, and then disbelieve, and then believe, and then disbelieve, and then increase in unbelief, (an-Nisā’, 4:137), ... their repentance shall not be accepted (Āl ‘Imrān, 3:90)* ¹:

“This [verse] was sent down concerning so-and-so and so-and-so and so-and-so. They believed in the Prophet, may Allāh bless him and his progeny and preserve them, at first, but disbelieved when the Master-ship [of ‘Alī] was laid before them at the time when the Prophet, may Allāh bless him and his progeny and preserve them, said: ‘Whoever I am Master [mawlā] of, ‘Alī is Master of.’ Then they believed in giving [their] allegiance to Amīr al-Mu‘minin, peace be upon him; but they subsequently disbelieved when the Messenger of Allāh, may Allāh bless him and his progeny and preserve them, passed away; they did not

1. The quote from Āl ‘Imrān is preceded by the phrase: *Surely those who disbelieve after they have believed and then increased in unbelief...* The Imām here precedes his discussion with various Qur’ānic verses appropriate to the question of disbelief after belief.

رسول الله ﷺ، فلم يقرّوا بالبيعة، ثم ازدادوا كفراً بأخذهم من بايعه بالبيعة لهم
فهؤلاء لم يبق فيهم من الإيمان شيء.

٤٣/١١٣١- وبهذا الإسناد، عن أبي عبد الله ع في قول الله تعالى: «إِنَّ الَّذِينَ ارْتَدُّوا
عَلَى أَدْبَارِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ» ١١ «فَلَانُ وَفَلَانُ وَفَلَانُ»، ارْتَدُّوا عَنِ الْإِيمَانِ
فِي تَرْكِ وَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ ع قُلْتُ: قَوْلُهُ تَعَالَى: «ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا
نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ» ١٢ «قَالَ: نَزَلَتْ وَاللَّهُ فِيهِمَا وَفِي أَتْبَاعِهِمَا وَهُوَ قَوْلُ اللَّهِ
عَزَّ وَجَلَّ الَّذِي نَزَلَ بِهِ جِبْرِيلُ ع عَلَى مُحَمَّدٍ ﷺ: «ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا
مَا نَزَّلَ اللَّهُ (فِي عَلِيٍّ ع) سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ» قَالَ: دَعَا بَنِي أُمَيَّةَ إِلَىٰ

١٠٢ - مُحَمَّد، ٤٧/٢٦

١٠١ - مُحَمَّد، ٤٧/٢٥

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affirm their allegiance [to him]. Then they increased in unbelief by taking allegiance from those who had sworn allegiance to [‘Alī]. They are those with whom nothing of their faith remained.”

1131-43. By the same chain of transmission, that Abū ‘Abdillāh, peace be upon him, said, concerning the words of Allāh, the Sublime: *Those who have turned back in their traces after the guidance has become clear to them* (Muḥammad, 47:25):

“[These are] so-and-so and so-and-so and so-and-so. They turned back in their belief by abandoning the Mastership of Amīr al-Mu’minin, peace be upon him.”

[‘Abdu ’r-Raḥmān ibn Kathīr said:]

“I said: ‘The Sublime has said: *That is because they said to those who were averse to what Allāh sent down: “We will obey you in some of the affair.”*’ (ibid., 47:26).’ He said: ‘By Allāh, [this verse] was sent down concerning the two of them and their followers. These are the words of Allāh, to Whom belong Might and Majesty, which Jibrīl, peace be upon him, brought down to Muḥammad, may Allāh bless him and his progeny and preserve them: *That is because they said to those who were averse to what Allāh sent down* (concerning ‘Alī, peace be upon him): *“We will obey you in some of the affair.”*’

“He said: ‘They called the Banū Umayyah to make a pact with

مناقبهم ألا يصيروا الأمر فينا بعد النبي ﷺ ولا يعطونا من الخمس شيئاً وقالوا : إن أعطيناهم إياه لم يحتاجوا إلى شيء ، ولم يبالوا أن يكون الأمر فيهم ، فقالوا : سنطيعكم في بعض الأمر الذي دعوتونا إليه وهو الخمس ألا نعطيهم منه شيئاً وقوله « كرهوا ما نزل الله » ، والذي نزل الله ما افترض على خلقه من ولاية أمير المؤمنين ﷺ وكان معهم أبو عبيدة و كان كاتبهم ، فأنزل الله « أم أبرموا أمراً فاننا مبرمون » أم يحسبون أننا لانسمع سرهم ونجواهم - الآية - ١٠٣

٤٤/١١٣٢ - وبهذا الإسناد ، عن أبي عبد الله ﷺ في قول الله عز وجل : « ومن يرد فيه بإلحاد بظلم » قال : نزلت فيهم حيث دخلوا الكعبة فتعاهدوا وتعاهدوا على كفرهم

١٠٤ - الحج ، ٢٢/٢٥

١٠٣ - الزخرف ، ٤٣/٧٩ - ٨٠

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them that they would not [permit] the Affair [of *wilāyah*] to be among us after the Prophet, may Allāh bless him and his progeny and preserve them, and they would not give us *khums*. They said: "If we give them [*khums*], they will not be in need of anything and they will not be grieved at not having the Affair among them." Thus [the Banū Umayyah] said: "We will obey you in some of the affair to which you call us, that is [the part concerning] *khums*, none of which we will give to them." And He said: . . . (who) *were averse to what Allāh sent down . . .*, and what Allāh sent down was the Mastership of Amir al-Mu'minin, peace be upon him, which He prescribed for His creatures. Abū 'Ubaydah was with them, and he was their scribe. This is why Allāh sent down: *Or have they contrived some matter? We too are contriving. Or do they think We hear not their secret and what they conspire together? (Yes indeed, and Our messengers are present with them writing it down.)* (az-Zukhruf, 43:79-80).''

1132-44. By the same chain of transmission, that Abū 'Aḥdillāh, peace be upon him, said, concerning the words of Allāh, to Whom belong Might and Majesty: . . . *and whosoever purposes to violate it by injustice . . .* (al-Hajj, 22:25):

"It came down concerning them when they entered the Ka'bah and covenanted and contracted with one another in their unbelief and

وجحودهم بما نزل في أمير المؤمنين عليه السلام ، فالحدوا في البيت بظلمهم الرسول ووليّه
فبعداً للقوم الظالمين .

٤٥/١١٣٣ - الحسين بن محمد ، عن معلى بن محمد ، عن علي بن أسباط ، عن علي بن أبي
حمزة ، عن أبي بصير ، عن أبي عبد الله عليه السلام في قول الله عزّ وجلّ : « فستعلمون من
هو في ضلال مبين »^{١٠٥} « يامعشر المكذّبين حيث أنبأتكم رسالة ربّي في ولاية علي عليه السلام و
الأئمة عليهم السلام من بعده ، من هو في ضلال مبين ؟ كذا أنزلت وفي قوله تعالى : « إن
تلووا أو تعرضوا »^{١٠٦} ، فقال : إن تلووا الأمر وتعرضوا عما أمرتم به « فإن الله كان
بما تعملون خبيراً » وفي قوله : « فلنديننّ الذين كفروا (بتركهم ولاية أمير المؤمنين

١٠٦ - النساء ، ٤/١٣٥

١٠٥ - الملك ، ٦٧/٢٩

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denial of what was sent down concerning Amir al-Mu'minin, peace be upon him. They abandoned faith in the House [the Ka'bah] by their injustice against the Messenger and his *waliyy*. Far from Allāh's mercy are the people of injustice!"

1133-45. al-Ḥusayn ibn Muḥammad (—) Mu'allā ibn Muḥammad (—) 'Alī ibn Asbāt (—) 'Alī ibn Abī Ḥamzah (—) Abū Baṣīr, that Abū 'Abdillāh, peace be upon him, said, concerning the words of Allāh, to Whom belong Might and Majesty:

"(Say:) '... Assuredly, you will soon know (, O band of liars, since I have imparted to you the message of my Lord concerning the Mastership of 'Alī, peace be upon him, and the Imāms, peace be upon them, after him,) who is in manifest error.' (al-Mulk, 67:29). Thus was it sent down."

[He also said] concerning His, the Sublime's, words: ... if you twist or turn ... :

"[It means:] '... if you twist the Affair [of the Mastership] and turn away from what you were commanded', Allāh is aware of the things you do (an-Nisā', 4:135)."

[He also said] concerning His words:

"So We shall let the unbelievers ([who are unbelievers] because they have renounced the Mastership of Amir al-Mu'minin, peace be

عَذَاباً شَدِيداً (فِي الدُّنْيَا) وَلَنَجْزِيَنَّهُمْ أَشْوَأَ الَّذِي كَانُوا يَعْمَلُونَ^{١٧} .
 ٤٦/١١٣٤- الحسين بن محمد ، عن معلى بن محمد ، عن علي بن أسباط ، عن علي بن منصور ، عن إبراهيم بن عبد الحميد ، عن الوليد بن صبيح ، عن أبي عبد الله عليه السلام :
 « ذَلِكُمْ بَأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ (وَأَهْلُ الْوَلَايَةِ) كَفَرْتُمْ^{١٨} .
 ٤٧/١١٣٥- علي بن إبراهيم ، عن أحمد بن محمد ، عن محمد بن خالد ، عن محمد بن سليمان عن أبيه ، عن أبي بصير ، عن أبي عبد الله عليه السلام في قول الله تعالى : «سَأَلْ سَائِلٌ بِعَذَابٍ وَاقِعٍ لِلْكَافِرِينَ (بِوَلَايَةِ عَلِيٍّ)» لَيْسَ لَهُ دَافِعٌ^{١٩} » ثُمَّ قَالَ : هَكَذَا وَاللَّهِ نَزَلَ بِهَاجِرِ بْنِ

١٠٨ - غافر (المؤمن) ١٢/٤٠

١٠٧ - فصلت ٢٧/٤١

١٠٩ - المعارج ٢١/٧٠

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upon him,) taste a terrible chastisement (in this world), and shall recompense them with the worst of what they were working (Fuṣṣilat, 41:27).”

1134-46. al-Ḥusayn ibn Muḥammad (—) Mu‘allā ibn Muḥammad (—) ‘Alī ibn Asbāṭ (—) ‘Alī ibn Maṣṣūr (—) Ibrāhīm ibn ‘Abdī l-Ḥamid (—) al-Walīd ibn Ṣābiḥ, that Abū ‘Abdillāh, peace be upon him, [said concerning His words]:

“That is because, when Allāh was called to alone (and the people of Mastership), you disbelieved (al-Mu‘minīn, 40:12).”¹

1135-47. ‘Alī ibn Ibrāhīm (—) Aḥmad ibn Muḥammad (—) Muḥammad ibn Khālīd (—) Muḥammad ibn Sulaymān (—) his father (—) Abū Baṣīr that Abū ‘Abdillāh, peace be upon him, said, concerning the words of Allāh, the Sublime:

“A questioner asked of a chastisement about to fall, for the unbelievers (in ‘Alī’s Mastership), which none may avert, . . . (al-Ma‘ārij, 70:1-2).”

Then he said: “By Allāh, thus did Jibrīl, peace be upon him, came

1. This ḥadīth is considered *mubham* [ambiguous], as it has been abbreviated. The meaning is thought to be that Allāh alone has the power to appoint holders of *wilāyah*. There is no reflexion meant, of course, on the Unity of Allāh, as might appear from the abbreviated ḥadīth. Another ḥadīth concerning the rest of the same verse: ‘but if others are associated with Him, then you believe’, also relates ‘association’ to associating others in Allāh’s power to appoint holders of *wilāyah*: see ‘Alī ibn Ibrāhīm, *at-Tafsīr*, vol.2, p.256.

عَلَيْهِ السَّلَامُ عَلَى مُحَمَّدٍ عَلَيْهِ السَّلَامُ .

٤٨/١١٣٦- محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن الحسن بن سيف ، عن أخيه
عن أبيه ، عن أبي حمزة ، عن أبي جعفر عليه السلام في قوله تعالى : « إنكم لفي قول مختلف »
(في أمر الولاية) يؤفك عنه من أفك^{١١} قال : من أفك عن الولاية أفك عن الجنة .
٤٩/١١٣٧- الحسين بن محمد ، عن معلى بن محمد ، عن محمد بن جمهور ، عن يونس قال :
أخبرني من رفعه إلى أبي عبد الله عليه السلام في قوله عز وجل : « فلا اقتحم العقبة » وما
أدراك ما العقبة ؟ فأك رغبة^{١١} يعني بقوله : « فأك رغبة » ولاية أمير المؤمنين عليه السلام .
فإن ذلك فأك رغبة .

٥٠/١١٣٨- وبهذا الإسناد ، عن أبي عبد الله عليه السلام في قوله تعالى : « وبشر الذين

١١١ - البلد ، ٩٠/١١-١٣

١١٠ - الذاريات ٨/٩

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down with it to Muḥammad, may Allāh bless him and his progeny and preserve them.”

1136-48. Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad ibn ‘Īsā (—) al-Ḥasan ibn Sayf (—) his brother (—) his father (—) Abū Ḥamzah, that Abū Ja‘far, peace be upon him, said, concerning His, the Sublime’s, words:

“(By heaven with all its tracks,) surely you speak at variance (concerning the Affair of the Mastership), and turned therefrom are some who are turned (adh-Dhāriyāt, 51:7-9). He who is turned away from the Mastership is turned away from Paradise.”

1137-49. al-Ḥusayn ibn Muḥammad (—) Mu‘allā ibn Muḥammad (—) Muḥammad ibn Jumhūr, that Yūnus said:

“It was reported to me (rafa‘ahu ilā) Abū ‘Abdillāh, peace be upon him, that he said, concerning the words of Allāh, to Whom belong Might and Majesty: Yet he has not assaulted the steep; and what shall teach thee what is the steep? The freeing of a neck (al-Balad, 90:11-12):

“He means, when He says “the freeing of a neck”, [obedience to] the Mastership of Amīr al-Mu‘minīn, peace be upon him; for this is the freeing of a neck.”

1138-50. By the same chain of transmission, that Abū Abdillāh, peace be upon him, said, concerning His, the Sublime’s, words: . . . and

آمنوا أن لهم قدم صدق عند ربهم^{١١٢} قال : ولاية أمير المؤمنين عليه السلام .
 ٥١/١١٣٩ - علي بن إبراهيم ، عن أحمد بن محمد البرقي ، عن أبيه ، عن محمد بن الفضيل
 عن أبي حمزة ، عن أبي جعفر عليه السلام في قوله تعالى : « هذان خصمان اختصموا في
 ربهم فالذين كفروا (بولاية علي) قطع لهم ثياب من نار^{١١٣} .
 ٥٢/١١٤٠ - 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 تعالى :
 « هنالك الولاية لله الحق^{١١٤} » قال : ولاية أمير المؤمنين عليه السلام .
 ٥٣/١١٤١ - محمد بن يحيى ، عن سلمة بن الخطاب ، عن علي بن حسان ، عن عبد الرحمن

١١٣ - الحج ، ١٩/٢٢

١١٢ - يونس ، ٢/١٠

١١٤ - الكهف ، ٤٤/١٨

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give thou good tidings to the believers that they have a good footing with their Lord. (Yûnus, 10:2):

“[This is] the Mastership of Amîr al-Mu'minîn, peace be upon him.”

1139-51. 'Alî ibn Ibrâhîm (—) Aḥmad ibn Muḥammad al-Barqî (—) his father (—) Muḥammad ibn Fuḍayl (—) Abû Ḥamzah, that Abû Ja'far, peace be upon him, said, concerning His, the Sublime's words:

“These two disputants who have disputed concerning their Lord. As for the unbelievers (in 'Alî's Mastership), for them garments of fire shall be cut (al-Ḥajj, 22:19).”

1140-52. al-Ḥusayn ibn Muḥammad (—) Mu'allâ ibn Muḥammad (—) Muḥammad ibn Ūramah (—) 'Alî ibn Ḥassân, that 'Abdu'r-Rahmân ibn Kathîr said:

“I asked Abû 'Abdillâh, peace be upon him, about the words of Allâh, the Sublime: *Thereover Mastership belongs only to Allâh, the True* (al-Kahf, 18:45). He said: ‘[This is] the Mastership of Amîr al-Mu'minîn, peace be upon him.’ ”

1141-53. Muḥammad ibn Yaḥyâ (—) Salamah ibn al-Khaṭṭâb (—) 'Alî ibn Ḥassân (—) 'Abdu'r-Rahmân ibn Kathîr, that Abû 'Abdillâh,

ابن كثير، عن أبي عبد الله عليه السلام في قوله عز وجل «صبغة الله ومن أحسن من الله صبغة»^{١١٥}، قال: صبغ المؤمنين بالولاية في الميثاق.

٥٤/١١٤٢ - عدة من أصحابنا، عن أحمد بن محمد بن عيسى، عن ابن فضال، عن المفضل ابن صالح، عن محمد بن علي الحلبي، عن أبي عبد الله عليه السلام في قوله عز وجل: «رب اغفر لي ولوالدي ولمن دخل بيتي مؤمناً»^{١١٦}، يعني الولاية، من دخل في الولاية دخل في بيت الأنبياء عليهم السلام، وقوله: «إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيراً»^{١١٧}، يعني الأئمة عليهم السلام وولايتهم، من دخل فيها دخل في بيت النبي عليه السلام.

٥٥/١١٤٣ - وهذا الإسناد، عن أحمد بن محمد، عن عمر بن عبد العزيز، عن محمد بن

١١٦ - نوح، ٢٨/٧١

١١٥ - البقرة، ١٣٨/٢

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١١٧ - الأحزاب، ٣٣/٣٣

peace be upon him, said, concerning the words of Him, to Whom belong Might and Majesty: *The purifying of Allāh, and who purifies fairer than Allāh?* (al-Baqarah, 2:138):

“He purified the believers with the Mastership at [the time of] the Covenant [*al-mithāq*].”

1142-54. A group of our co-sectarians (—) Aḥmad ibn Muḥammad ibn ‘Īsā (—) Ibn Faḍḍāl (—) al-Mufaḍḍal ibn Ṣāliḥ (—) Muḥammad ibn ‘Alī al-Ḥalabī, that Abū ‘Abdillāh, peace be upon him, said, concerning the words of Allāh, to Whom belong Might and Majesty: *My Lord, forgive me and my parents and whosoever enters my house as a believer* (Nūḥ, 71:28):

“He means ‘the Mastership’: whoever enters the Mastership, enters the house of the Prophets.”

And [he, peace be upon him, said,] concerning His words: *Household of the Prophet, Allāh only desires to put away from you abomination and to cleanse you* (al-Aḥzāb, 33:33):

“He is referring to the Imāms and their Mastership: whoever enters this, enters the House of the Prophet, may Allāh bless him and his progeny and preserve them.”

1143-55. By the same chain of transmission (—) Aḥmad ibn Muḥammad (—) ‘Umar ibn ‘Abdī ‘l-‘Azīz, that Muḥammad ibn Fuḍayl said:

الفضيل ، عن الرضا عليه السلام قال : قلت : « قل بفضل الله وبرحمته فبذلك فليفرحوا هو خيراً مما يجمعون »^{١٨} قال : بولاية محمد ؛ وآل محمد عليهم السلام خير مما يجمع هؤلاء من دنياهم .
 ٥٦/١١٤٤ - أحمد بن مهران ، عن عبد العظيم بن عبد الله الحسني ، عن علي بن أسباط عن إبراهيم بن عبد الحميد ، عن زيد الشحام قال : قال لي أبو عبد الله عليه السلام - ونحن في الطريق في ليلة الجمعة - : إقرأ فإنها ليلة الجمعة قرآناً ، فقرأت : « إن يوم الفصل (كان) ميقاتهم أجمعين » يوم لا يغني مولى عن مولى شيئاً ولا هم ينصرون ☆ إلا من رحم

١١٨ - يونس ، ٥٨/١٠

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“I said: ‘[What about His words:] Say: “In the bounty of Allāh, and His mercy – in that let them rejoice; it is better than that they amass.” (Yūnus, 10:58)?’ ar-Riḍā, peace be upon him, said: ‘[It means that to rejoice in] the Mastership of Muḥammad and the Family of Muḥammad is better than what these people amass of this world of theirs.’ ”

1144–56. Aḥmad ibn Mihrān (–) ‘Abdu’l-‘Azīm ibn ‘Abdillāh al-Ḥasanī (–) ‘Alī ibn Asbāṭ (–) Ibrāhīm ibn ‘Abdi’l-Ḥamid, that Zayd ash-Shahḥām said:

“Abū ‘Abdillāh, peace be upon him, said to me while we were walking along on the eve of Friday: ‘Recite some Qur’ān, since it is the eve of Friday.’ So I recited: *Surely the Day of Decision (was)¹ their appointed time, all together, the Day a master shall avail nothing a client, and they shall not be helped, save him upon whom Allāh has mercy* (ad-Dukhān, 44:40–42). Then Abū ‘Abdillāh, peace be upon

1. ‘Was’ [kāna] is here inserted in our text. It does not appear in all copies of *al-Kāfī*. In *al-Wāfī*, vol.2, p.28; *al-Burhān*, vol.4, p.163 and *Nūru ’th-Thaqalayn*, vol.4, p.629, ‘kāna’ does not appear. al-Majlisī states that most manuscripts of *al-Kāfī* he had seen did not have ‘kāna’; see *Mir’ātu ’l-‘uqūl*, vol.5, pp.71–72. Certainly, Zayd did not add to the Qur’ān, as it appears here.

الله^{١١٩} فقال أبو عبد الله عليه السلام: نحن والله الذي رحم الله ونحن والله الذي استثنى الله
لكننا نغني عنهم

٥٧/١١٤٥ - أحمد بن مهران، عن عبد العظيم بن عبد الله، عن يحيى بن سالم، عن
أبي عبد الله عليه السلام قال: لما نزلت: «وتعيها أذن» واية^{١٢٠} قال رسول الله صلى الله عليه وآله: هي
أذنك يا علي.

٥٨/١١٤٦ - أحمد بن مهران، عن عبد العظيم بن عبد الله، عن محمد بن الفضيل، عن
أبي حمزة، عن أبي جعفر عليه السلام قال: نزل جبريل عليه السلام بهذه الآية على محمد صلى الله عليه وآله هكذا
«فبدل الذين ظلموا (آل محمد حقهم) قولاً غير الذي قيل لهم فأنزلنا على الذين ظلموا

١١٩ - الدخان، ٤٤/٤٠-٤٢. وردت الآية الكريمة فيما حكى عن الكافي في البرهان،
١٦٣/٤، والوافي، ٢٠٨/٢، ونور الثقلين، ٤/٦٢٩ بلا (كان): (أن يوم الفصل ميقاتهم اجمعين)
- كما جاء في المصحف ويقول العلامة المجلسي في مرآة العقول، ٥/٧١-٧٢: إن أكثر نسخ
الكافي خالية منها.

١٢٠ - الحاقة، ٦٩/١٢.

* * * * *

him, said: 'By Allāh, we are those on whom Allāh has mercy; by Allāh, we are those whom Allāh has excepted! But we shall avail them.'

1145-57. Aḥmad ibn Mihrān (-) 'Abdu 'l-'Azīm ibn 'Abdillāh (-) Yaḥyā ibn Sālim, that Abū 'Abdillāh, peace be upon him, said:

"When, . . . *but discerning ears understand it* [the 'Remembrance'] . . . (al-Ḥāqqah, 69:12), was sent down, the Messenger of Allāh, may Allāh bless him and his progeny and preserve them, said: 'These are your ears, O 'Alī.'

1146-58. Aḥmad ibn Mihrān (-) 'Abdu 'l-'Azīm ibn 'Abdillāh (-) Muḥammad ibn al-Fuḍayl (-) Abū Ḥamzah, that Abū Ja'far, peace be upon him, said:

"Jibrīl, peace be upon him, came down with this verse to Muḥammad, may Allāh bless him and his progeny and preserve them, thus: *Then those who perpetrated injustice* (against the rights of the Family of Muḥammad) *substituted a saying other than that which had been said to them; so We sent down upon those who perpetrated injustice*

(آل محمد حقهم) رجزاً من السماء بما كانوا يفسقون ^{١١} .

٥٩/١١٤٧ - وبهذا الإسناد ، عن عبد العظيم بن عبد الله الحسيني ، عن محمد بن الفضيل عن أبي حمزة ، عن أبي جعفر عليه السلام قال : نزل جبريل عليه السلام بهذه الآية هكذا : «إن الذين [كفروا] ظلموا (آل محمد حقهم) لم يكن الله ليغفر لهم ولا ليهديهم طريقاً إلا طريق جهنم خالدين فيها أبداً وكان ذلك على الله يسيراً » ثم قال : «يا أيها الناس قد جاءكم الرسول بالحق من ربكم (في ولاية علي) فآمنوا خيراً لكم وإن تكفروا (بولاية علي) فإن الله ما في السماوات وما في الأرض» ^{١٢}

٦٠/١١٤٨ - أحمد بن مهران - رحمه الله - عن عبد العظيم ، عن بكار ، عن جابر ، عن

١٢١ - البقرة ، ٥٩/٢

١٢٢ - النساء ، ١٦٨/٤ - ١٧٠ . وقد سقط في الحديث من الآية الكريمة الأولى : (كفروا)

وهو وارد في رواية العياشي عن أبي حمزة نفسه (تفسير العياشي ، ٢٨٥/١ = ٣٠٧)

وفيما يحكيه علي بن إبراهيم في تفسيره ، ١٥٩/١ من قراءة الامام الصادق عليه السلام . وراجع

البرهان ، ٤٢٨/١

* * * * *

(against the rights of the Family of Muḥammad) *wrath out of heaven for their ungodliness* (al-Baqarah, 2:59).”

1147-59. By the same chain of transmission (—) ‘Abdu ‘l-‘Azīm ibn ‘Abdillāh al-Ḥasanī (—) Muḥammad ibn Fuḍayl (—) Abū Ḥamzah, that Abū Ja‘far, peace be upon him, said:

“Jibrīl, peace be upon him, came down with this verse thus: *Surely (the unbelievers), who have perpetrated injustice (against the rights of the Family of Muḥammad), Allāh will not forgive them, neither guide them on any road, but the road to Gehenna, therein dwelling forever and ever; and that for Allāh is an easy matter.* Then He said: *O men, the Messenger has now come to you with the truth from your Lord (concerning the Mastership of ‘Alī); so believe; better is it for you. And if you disbelieve (in the Mastership of ‘Alī), to Allāh belongs all that is in the heavens and in the earth . . .* (an-Nisā’, 4:168-70).”

1148-60. Aḥmad ibn Mihrān, may Allāh have mercy on him, (—) ‘Abdu ‘l-‘Azīm (—) Bakkār (—) Jābir, that Abū Ja‘far, peace be upon him, said:

أبي جعفر عليه السلام قال هكذا نزلت هذه الآية «ولو أنهم فعلوا ما يوعظون به (في عليّ) لكان خيراً لهم^{١٢٣}» .

٦١/١١٤٩- أحمد، عن عبد العظيم، عن ابن أذينة، عن مالك الجهنني قال: قلت لأبي عبد الله عليه السلام: «وأوحى إليّ هذا القرآن لأنذركم به ومن بلغ^{١٢٤}» قال: من بلغ أن يكون إماماً من آل محمد ينذر بالقرآن كما ينذر به رسول الله عليه السلام.
٦٢/١١٥٠- أحمد، عن عبد العظيم، عن الحسين بن ميثاق، عن أخبره قال: قرأ رجل عند أبي عبد الله عليه السلام: «وقل اعملوا فسيرى الله عملكم ورسوله والمؤمنون^{١٢٥}» فقال: ليس هكذا هي، إنمائي والمؤمنون، فنحن المأمونون.

١٢٤- الأنعام، ١٩/٦

١٢٣- النساء، ٦٦/٤

١٢٥- التوبة، ١٠٥/٩

“This verse was sent down thus: *Yet if they had done as they were admonished (concerning ‘Alī) it would have been better for them . . . (an-Nisā’, 4:66).*”

1149-61. Aḥmad (—) ‘Abdu ’l-‘Azīm (—) Ibn Udhaynah, that Mālik al-Juhānī said:

“I said to Abū ‘Abdillāh, peace be upon him: ‘[What is the meaning of:] . . . and this Qur’ān has been revealed to me that I may warn you thereby, and whosoever may reach [it]¹ (al-An‘ām, 6:19)?’ He said: ‘Whoever reaches the point of being an Imām from the Family of Muḥammad warns by the Qur’ān just as the Messenger of Allāh, may Allāh bless him and his progeny and preserve them, warned by it.’”

1150-62. Aḥmad (—) ‘Abdu ’l-‘Azīm (—) al-Ḥusayn ibn Mayyāḥ (—) whoever informed him:

“A man recited before Abū ‘Abdillāh, peace be upon him: Say: ‘Work; and Allāh will surely see your work, and His Messenger, and the believers [wa ’l-mu’minūn], . . .’ (at-Tawbah, 9:105). He said: ‘It is not like that, it is really wa ’l-ma’mūnūn [ma’mūnūn = those who are reliable, safe from error], and we are the ma’mūnūn.’”²

1. See ‘Note’ at the beginning of this chapter.

2. The Imām does not mean that *mu’minūn* was actually substituted in the Qur’ān for the *ma’mūnūn*. However, those to whom the verse is addressed

are themselves the believers — and at the same time ‘the believers’ are one of the groups who ‘shall see the work’ of those whom the verse addresses. This is not logical. Moreover, all ‘believers’ would not be able to ‘see the work’ in the same way as Allāh and his Messenger. The meaning must then be a special class of believers — the ‘*ma’munūn*’. See also the ‘Note’ at the beginning of this chapter.