



BY

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

Volume One

AL-UṢŪL — Part Two

4) THE BOOK OF DIVINE PROOF

(II)

W O F I S

World Organization for Islamic Services

Tehran — IRAN



AL-KULAYNI AR-RANJ AL-KAFI

AL-USAUL - Part Two

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تأليف

الشيخ أبي جعفر محمد بن يعقوب بن إسحاق الكليني الرازي

الجزء الأول

الأصول - القسم الثاني

(٤) كتاب الحجامة

المؤسسة العالمية للخدمات الإسلامية



الإكشاف

تأليف

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(٤) كتاب الحجج

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World Organization for Islamic Services
Tehran — IRAN

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ASH-SHAYKH MUḤAMMAD RIḌĀ AL-JA'FARĪ

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

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

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

* * * * *

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ
مَلِكِ 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>
ا	'	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	i

Short Vowels

—	a
—	u
—	i

CONTENTS

	Page
FOREWORD:	
In Arabic	(15)
English translation	(21)
CAUTION	(31)
A CHRONOLOGICAL LIST OF THE HOLY PROPHET, HIS DAUGHTER AND THE TWELVE HOLY IMĀMS	(32)
LIST OF TECHNICAL TERMS AND SPECIAL SIGNS USED IN THE TRADITIONS	(35)
THE BOOK OF DIVINE PROOF:	
37. CONCERNING WHICH OF THE SIGNS OF THE PROPHETS ARE WITH THE IMĀMS, PEACE BE UPON THEM	181
38. CONCERNING WHAT OF THE ARMOURY AND PERSONAL BELONGINGS OF THE MESSENGER OF ALLĀH, MAY ALLĀH BLESS HIM AND HIS PROGENY, ARE IN THE POSSESSION OF THE IMĀMS	185
39. CONCERNING THE FACT THAT THE LIKENESS OF THE ARMOURY OF THE MESSENGER OF ALLĀH IS THE LIKENESS OF THE <i>TĀBŪT</i> (ARK) AMONG BANŪ ISRĀ'ĪL	196

40.	IN THIS THERE IS MENTION OF THE <i>ṢAḤĪFAH</i> (THE SCROLL), THE <i>JAḤFR</i> , THE <i>JĀMI'AH</i> AND THE <i>MUṢḤAF</i> OF FĀṬIMAH, PEACE BE UPON HER	198
41.	CONCERNING THE DEGREE OF 'BEHOLD, WE SENT IT DOWN ON THE NIGHT OF FORE-ORDAINING' AND ITS INTERPRETATION	211
42.	CONCERNING THE FACT THAT THE IMĀMS, PEACE BE UPON THEM – BECOME INCREASED IN THEIR KNOW- LEDGE ON THE NIGHT OF (THE EVE OF) FRIDAY	242
43.	IF IT WERE NOT THAT THE IMĀMS, PEACE BE UPON THEM, WERE INCREASED (IN WHAT THEY NEED), WHAT THEY POSSESSED WOULD BE EXHAUSTED	244
44.	CONCERNING THE FACT THAT THE IMĀMS, PEACE BE UPON THEM, KNOW ALL THE KNOWLEDGE WHICH COMES TO THE ANGELS, THE PROPHETS, AND THE MESSENGERS, PEACE BE UPON THEM	247
45.	CONCERNING EXTRAORDINARY (<i>AḤĀDĪTH</i>) IN WHICH THERE IS A REFERENCE TO THE <i>GHAYB</i>	250
46.	CONCERNING THE FACT THAT WHEN THE IMĀMS, PEACE BE UPON THEM, WISH TO KNOW (SOMETHING), THEY KNOW (IT)	260
47.	CONCERNING THE FACT THAT THE IMĀMS, PEACE BE UPON THEM, KNOW WHEN THEY WILL DIE, AND THAT THEY WILL NOT DIE EXCEPT BY THEIR OWN WILL	261

قَدِير

FOREWORD

كانت أمنية تجيش بها صدورنا بأقوى ما تجيش به الصدور، ونحمد الله على أن وقفنا إلى أن نخطو أولى الخطوات لتحقيقها ...

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

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

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

وهذا هو (كتاب الحجّة) من (أصول الكافي) نبدا اليوم بنشر اجزائه المترجمة الى الانجليزية، والحال فيه قد تغيّرت عما كانت عليه يوم أن بدأنا العمل، فإن هذه الترجمة قد أسندناها الى أحد الاختصاصيين الإنجليز في الترجمة، الذي قد جمع الى أن كانت الانجليزية لغة الأم له، أنه أخصائي في الإنجليزية وآدابها، وكان عملنا - بادئ الأمر - يتلخّص في مراجعة ما قام به المترجم السابق، الا أنه سرعان ما ارتأى وارتأينا معه أن نركّز الجهد على الترجمة المباشرة من النص العربي، وعلى هذا جرى عملنا وبهذا يصحّ لنا أن ندّعي 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 فانا لا ندّعي الكمال في ذلك، وكلّ ما قمنا به، ونحمد الله على إنجازه، أننا نعدّ أنفسنا أن قد خطونا الخطوة الأولى، ونحن واثقون بأنها ستتعبها خطوات - منا أو من غيرنا - تصحّح 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 كلّ جزء من أجزاء (الكافي) ويكمل طبعه، وحينئذ ستنضمّ هذه الأجزاء بعضها مع البعض الآخر فتكوّن وحدات تمثّل كلّ وحدة ترجمة كاملة لجزء من أجزاء الكتاب. وقد أرفقنا بالترجمة الانجليزية، النص العربي للكتاب بصورة الكاملة، فوضعنا في أعلى كل صفحة قدرا ما يطابق الترجمة التي ادرجت في تلك الصفحة.

ولا بد لنا من التأكيد على أنّ كتاب (الكافي) وإن آمناً وآمن معنا، بقيمته العلمية و قداسته المذهبية ومركز مؤلفه العالي من الثقة والاعتماد كلّ من درس الكافي ومؤلفه ومركزه من التراث الإسلامي الرفيع - ونحن مؤمنون بهذا أعمق الإيمان - أقول: لا بد لنا من التأكيد على أنّ (الكافي) لا تتساوى أحاديثه، وليست أسانيد رواياته ولا رواية أحاديثه متساوية في الوثاقة والصدق، ولا يجري عليهم كلّهم حكم واحد.

ونظرة واحدة على كتاب (مرآة العقول) - الذي هو شرح للكافي - للعلامة الكبير المجلسي محمد باقر (١٠٣٧/١٦٢٨ - ١١١١/١٧٠٠) وهو من أبرز علماء الحديث ومن أخلصهم للكتاب ومؤلفه العظيم وأشدّهم إيماناً واعتقاداً، ووثوقاً واعتماداً، لتكشف للدارس هذه النقطة التي لم نرد أن نستعرضها إلا بإشارة مجملة تؤكد عليها دون الدخول في التفاصيل.

ولهذا السبب وغيره احتفظنا بأسانيد الأحاديث كاملة، كما جاءت في النصّ الأصلي، لم نحذف منها شيئاً، لا أصل السند ولا حلقة من حلقاته. فلا بدّ للكشف عن حال سند أيّ حديث من الرجوع الى كتب الرجال التي تشرح حال الراوي وتبين مركزه الديني والخلقي وتقيّمه فيما يروي ويحدّث.

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

اذن لا بدّ للباحث من الرجوع الى كتب العقيدة والكلام، أو الرجوع الى كتب الفقه والشريعة، الكتب التي تعنى بالناحية الاستدلالية وتقيم الحجّة على أي مبدأ عقديّ أو رأي فقهي، ان أراد الباحث لبحوثه ودراساته أن تكون منهجية، وللنتائج التي ينتهي اليها أن تكون سليمة صحيحة موثوقة بها، ترضى ضميره العلمي وتلزم غيره وتنضّطه الى الأخذ بها. وهذه نقطة أغفلها - بعدد أو بغير عمد - كثير من الباحثين، نثب عليها هنا كي لا ينزلق غيرهم الى المنحدر الذي انزلقوا اليه ولا يقع في الأخطاء التي وقعوا فيها.

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

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

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

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

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

وهذه الملاحظات قد جاءت كلّها بالإنجليزية، فليس لقارئ النّص العربيّ إلا أن يرجع إليها في نصّها الانجليزيّ، ولا يكتفي بمراجعة النّص العربي وحده.

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

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

—٦—

وضعنا في مفتتح كل جزء جدولين :

١- جدول يعطي معلومات عامة مجدولة عن النبيّ الأكرم (صلى الله عليه وآله وسلم)
والصّديقة الطاهرة فاطمة الزهراء (عليها السلام) والأئمة الاثنى عشر (عليهم السلام) ،
ولكل واحد من هؤلاء رقم يخصّه حسب تسلسلهم .
ونستعين بهذا الجدول على تفسير التعابير المبهمة - ولو لغير المختصين - التي ترد
ضمن رواية الحديث .

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

راجع مثلا : (رفعه) في هذا الفهرس

والحقنا بكل جزء فهرس ثلاثة :

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

مثلا : جاء في فهرس هذا الجزء :

(٧) - أبوجعفر ، ٤٣٨ ، ٤٣٩ ... الخ

فإن رقم (٧) الوارد قبل الاسم (أبوجعفر) يشير الى أنّ المرويّ عنه إنّما هو الإمام أبوجعفر
محمّد بن عليّ الباقر (عليهما السلام) الذي يحمل هذا الرقم في الجدول المذكور ، والأرقام
بعد الاسم ، انما هي ارقام أحاديث الكتاب (حسب تسلسلها) التي رويت عنه ، فقد روي
عنه الحديث ٤٣٨ ، والحديث ٤٣٩ ... وهكذا .

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

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

وهذه الفهارس الثلاثة الأخيرة تأتي ملحقة بالجزء الأخير من أجزاء (كتاب الحجّة).
وبعد، فالله سبحانه هو الذي نستعين به ونتوكل عليه ونستهديه ونستمدّ منه أن يوفّقنا
لإكمال ما بدأنا، ويسدّدنا لإنجاز ما عزمنا، أنّه وليّ التوفيق، وهو سبحانه نعم المولى و
نعم النصير.

المؤسسة العالمية للخدمات الإسلامية

١٤٠١/٨/١٥

(لجنة التأليف والترجمة والنشر)

١٩٨١/٦/١٨

طهران — إيران

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

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

(23)

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

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

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

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

— 4 —

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

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

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

(25)

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

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

— 5 —

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

(26)

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

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

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

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

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

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

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

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

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

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

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

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

15/8/1401

18/6/1981

Tehran – Iran

1) Caution

**2) A Chronological List of the Holy Prophet, his
Daughter and the Twelve Holy Imāms.**

**3) List of Technical Terms and Special Signs
used in the Traditions.**

CAUTION

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

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

III — Wherever the author (al-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-Rāzi, who is renowned with ‘Allān al-Kulayni;
2. Abu ‘l-Ḥusayn Muḥammad ibn Abī ‘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 ‘Aqil al-Kulayni.

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

* * * * *

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

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

Sl. No.	Designation	Agomen (<i>Kunya</i>)	Name	Father's Name	Title (<i>Laqab</i>)	Date of Birth	Date of Death	Martyred by means of	Place of Burial
1.	The Last Prophet of Allāh	Abu'l-Qāsim	Muhammad	'Abdulāh	Rasūlu'l-Lāh, Nabyu'l-Lāh, an-Nabī, Khātamū 'n-Nabiyyīn	17 th Rabi' I, in the Year of the Elephant. (25.5.570 AD).	28 th Šafar, 11 AH (25.5.632 AD)	Natural	Holy Medina, al-Munawwarah, Saudi Arabia.
2.	- - -	Umm Abihā	Fāṭimah	Muhammad	as-Zahrā', as-Šiddiqah, al-Batūl, Sayyidatu 'n-Nisā'	20 th Jumādā II, in the fifth Year after the declaration of the Prophethood. (2.1.615 AD)	3 rd Jumādā II, 11 AH (26.8.632 AD)	Injured	"
3.	1st Imām	Abu'l-Ḥasan, Abu'l-Ḥasanayn	'Alī	Abū Tālib	Amir al-mu'minīn, al-Waṣī, al-Murtaḍā, (Ḥaydar)	13 th Rajab, 10 Years before the declaration of the Prophethood. (25.5.600 AD)	21 st Ramaḍān, 40 AH (28.1.661 AD)	Sword - while he was engaged in prayers.	Holy an-Najaf, al-Ashraf, Iraq.
4.	2nd Imām	Abū Muḥammad	al-Ḥasan	'Alī	al-Mujtabā, as-Sibt (al-Akbar)	15 th Ramaḍān, 3 AH (1.3.625 AD)	7 th Šafar, 50 AH (6.3.670 AD)	Poison	Holy Medina, Saudi Arabia.
5.	3rd Imām	Abū 'Abdillāh.	al-Ḥusayn	'Alī	Sayyidu 'sh-Shuhadā', as-Sibt (al-Aghbar)	3 rd Sha'bān, 4 AH (8.1.626 AD)	10 th Muḥarram, 61 AH (10.10.680 AD)	Sword - in the Battle of 'Ashūrā.	Holy Karbalā' (aṭ-Ṭāif), Iraq.
6.	4th Imām	Abū Muḥammad	'Alī	al-Ḥusayn	Zaynu'l-'Ābidīn, Sayyidu 's-Sajjīd, as-Sajjād.	5 th Sha'bān, 38 AH (6.1.659 AD)	25 th Muḥarram, 94/95 AH (31.10.712/20.10.713 AD)	Poison	Holy Medina, Saudi Arabia.

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

LIST OF

Technical terms and special signs used in the Traditions

- اخبّرنا - انبأنا - (*akhbaranā/anba'anā*) i.e. informed us or told to us.
- روى - (*rawā*) i.e. narrated to us.
- حدثنا - (*ḥaddathanā*) i.e. related or reported to us.
- يرفعه - رفعه - (*rafa'ahu/yarfa'uhu*) i.e. a narrator mentions the name/s of person/s from whom he narrated, but the later narrator/s omit his/their names.
- (-) = عن - ('*an*) i.e. "quoted from", signified by the sign (-).
- مرسلا - ارسله - (*mursalan/arsalahu*) i.e. quoted from the Prophet or Imām without describing the linking sources between the narrator and the Prophet or Imām.
- * - i.e. starting of the new chain of narration.
- صلی اللہ علیہ وآلہ وسلم - (*ṣallā 'llāhu 'alayhi wa ālihi wa sallam*) i.e. peace be upon him and his progeny (p.b.u.h.a.h.p.)
- عليه السلام - (*'alayhi/'alayhā 's-salām*) i.e. peace be upon him/her (p.b.u.h.)
- عليهما السلام - (*'alayhimā/'alayhimu 's-salām*) i.e. peace be upon (both of)/them (p.b.u.t.)

UṢŪL AL-KĀFĪ



**The Book of
DIVINE PROOF**

﴿ باب ﴾

﴿ ما عند الائمة من آيات الانبياء عليهم السلام ﴾

١/٦١٦ - محمد بن يحيى ، عن سلمة بن الخطاب ، عن عبدالله بن محمد ، عن منيع بن الحجاج البصري ، عن مجاشع ، عن معلى ، عن محمد بن الفيز ، عن أبي جعفر عليه السلام قال : كانت عصا موسى لآدم عليه السلام فصارت إلى شعيب ، ثم صارت إلى موسى بن عمران ، وإنها لعندنا وإن عهدي بها آنفاً وهي خضراء كهيئتها حين انتزعت من شجرتها ، وإنها لتنطق إذا استنطقت ، أعدت لقائنا عليه السلام يصنع بها ما كان يصنع موسى وإنها

* * * * *

CHAPTER 37

CONCERNING WHICH OF THE SIGNS OF THE PROPHETS
ARE WITH THE IMĀMS, PEACE BE UPON THEM

616 - 1. Muḥammad ibn Yaḥyā (-) Salamah ibn al-Khaṭṭāb (-) 'Abdullāh ibn Muḥammad (-) Manī' ibn al-Ḥajjāj al-Baṣrī (-) Mujāshī' (-) Mu'allā (-) Muḥammad ibn al-Fayḍ that Abū Ja'far (p.b.u.h.) said:

"The staff of Mūsā belonged to Ādam (p.b.u.t.) and it passed to Shu'ayb. Then it passed to Mūsā ibn 'Imrān, and it is now with us. It is known to me that a short while ago it was green just as it was when he pulled it from its tree. It speaks when it is asked to speak. It is being kept for our Qā'im (the One who Rises Up, the twelfth Imām - p.b.u.h.). He will do with it what Mūsā did with it; it is terrifying, and it swallows up their lying invention (al-A'rāf, 7:117 and ash-Shu'arā',

لترو عود تلقف ما يأفكون^{١١٦} وتصنع ما تؤمر به ، إنها حيث أقبلت تلقف ما يأفكون
يفتح لها شعبتان : إحداهما في الأرض والأخرى في السقف ، وبينهما أربعون ذراعاً
تلقف ما يأفكون بلسانها .

٢/٦١٧ - أحمد بن إدريس ، عن عمران بن موسى ، عن موسى بن جعفر البغدادي ،
عن علي بن أسباط ، عن محمد بن الفضيل ، عن أبي حمزة الثمالي ، عن أبي عبد الله عليه السلام
قال: سمعته يقول: ألواح موسى عليه السلام عندنا ، وعصا موسى عندنا ، ونحن ورثة النبيين .
٣/٦١٨ - محمد بن يحيى ، عن محمد بن الحسين ، عن موسى بن سعدان ، عن عبد الله
ابن القاسم ، عن أبي سعيد الخراساني ، عن أبي عبد الله عليه السلام قال: قال أبو جعفر عليه السلام :

١١٦ - الاعراف ، ١١٧/٧ ، الشعر ١ ، ٤٥/٢٦

* * * * *

26:45). It does whatever it has been ordered; wherever it advances it swallows their lying invention; it splits into two prongs, one of them towards the ground and the other upwards, and between them there are forty cubits, and it swallows up their lying inventions with its tongue."

617 - 2. Ahmad ibn Idris (-) 'Imrān ibn Mūsā (-) Mūsā ibn Ja'far al-Baghdādī (-) 'Alī ibn Asbāt (-) Muḥammad ibn al-Fuḍayl that Abū Ḥamzah ath-Thumālī said:

"I heard Abū 'Abdillāh (p.b.u.h.) say: 'The tablets of Mūsā (p.b.u.h.) are with us, and the staff of Mūsā is with us, and we are the inheritors of the prophets.'"

618 - 3. Muḥammad ibn Yaḥyā (-) Muḥammad ibn al-Ḥusayn (-) Mūsā ibn Sa'dān (-) 'Abdullāh ibn al-Qāsim (-) Abū Sa'id al-Khurasānī that Abū 'Abdillāh (p.b.u.h.) said:

"Abū Ja'far (p.b.u.h.) said: 'Verily when the Qā'im rises up in Mecca and wants to set out for Kūfah, his herald will call out: "Beware,

إِنَّ الْقَائِمَ إِذَا قَامَ بِمَكَّةَ وَأَرَادَ أَنْ يَتَوَجَّهَ إِلَى الْكُوفَةِ نَادَى مُنَادِيهِ : أَلَا لَا يَحْمِلُ أَحَدٌ مِنْكُمْ طَعَاماً وَلَا شَرَاباً ، وَيَحْمِلُ حَجَرَ مُوسَى بْنِ عِمْرَانَ وَهُوَ وَقَرُّ بَعِيرٍ ، فَلَا يَنْزِلُ مَنْزَلاً إِلَّا أَنْبَعَثَ عَيْنٌ مِنْهُ ، فَمَنْ كَانَ جَائِعاً شَبِعَ وَمَنْ كَانَ ظَامِئاً رَوَّى ، فَهُوَ زَادَهُمْ حَتَّى يَنْزِلُوا النِّجْفَ مِنْ ظَهْرِ الْكُوفَةِ .

٤/٦١٩ - عَمَّادُ بْنُ يَحْيَى ، عَنْ عَمَّادِ بْنِ الْحُسَيْنِ ، عَنْ مُوسَى بْنِ سَعْدَانَ ، عَنْ أَبِي الْحَسَنِ الْأَسَدِيِّ ، عَنْ أَبِي بَصِيرٍ ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ : خَرَجَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ ذَاتَ لَيْلَةٍ بَعْدَ عَتَمَةٍ وَهُوَ يَقُولُ هَمَمَةٌ هَمَمَةٌ ، وَلَيْلَةٌ مَظْلَمَةٌ ، خَرَجَ عَلَيْكُمْ الْإِمَامُ ، عَلَيْهِ قَمِيصٌ آدَمُ ، وَفِي يَدِهِ خَاتَمُ سُلَيْمَانَ ، وَعَصَا مُوسَى عَلَيْهِ السَّلَامُ .

٥/٦٢٠ - عَمَّادُ بْنُ يَحْيَى ، عَنْ عَمَّادِ بْنِ الْحُسَيْنِ ، عَنْ عَمَّادِ بْنِ إِسْمَاعِيلَ ، عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ ، عَنْ بَشْرِ بْنِ جَعْفَرٍ ، عَنْ مِفْضَلِ بْنِ عُمَرَ ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ : سَمِعْتُهُ يَقُولُ : أَتُنْذِرُنِي

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no-one of you must take food or drink (with him)!" He will carry the rock of Mūsā ibn 'Imrān (see *al-Baqarah*, 2:60) which is (the size of) a camel's load, and wherever he makes a halt, a spring will gush forth from it, and whoever is hungry will be satisfied and whoever is thirsty will be refreshed. Thus it will be their provision till they come to halt at an-Najaf, which is above Kūfah.' "

619 - 4. Muḥammad ibn Yaḥyā (-) Muḥammad ibn al-Ḥusayn (-) Mūsā ibn Sa'dān (-) Abū 'l-Ḥasan al-Asādī (-) Abū Baṣīr that Abū Ja'far (p.b.u.h.) said:

"One night, Amīr al-mu'minīn (p.b.u.h.) came out after night-fall, and said several times: '(There will be) a grumbling and a moaning and a dark night, and then the Imām (al-Mahdī) will come out to you wearing the shirt of Ādam, and on his hand will be the ring of Sulaymān and (in it) the staff of Mūsā (p.b.u.h.).' "

620 - 5. Muḥammad (-) Muḥammad ibn al-Ḥusayn (-) Muḥammad ibn Ismā'il (-) Abū Ismā'il as-Sarrāj (-) Bishr ibn Ja'far that al-Mufaddal ibn 'Umar said:

ما كان قميص يوسف عليه السلام؟ قال : قلت : لا ، قال : إن إبراهيم عليه السلام لما أوقدت له النار أتاه جبرئيل عليه السلام بثوب من ثياب الجنة فألبسه إياه ، فلم يضره معه حر ولا برد ، فلما حضر إبراهيم الموت جعله في تميمة وعلقه على إسحاق ، وعلقه إسحاق على يعقوب ، فلما ولد يوسف عليه السلام علقه عليه ، فكان في عنقه حتى كان من أمره ما كان ، فلما أخرجه يوسف بمصر من التميمية وجد يعقوب ريحه وهو قوله : «إني لأجد ريح يوسف لولا أن تفندون»^{١١٧} ، فهو ذلك القميص الذي أنزله الله من الجنة ، قلت : جعلت فداك فإلى من صار ذلك القميص؟ قال : إلى أهله ، ثم قال : كل نبي ورث علماً أو غيره فقد انتهى إلى آل محمد عليهم السلام .

١١٧ - يوسف ، ١٢ / ٩٤

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“I heard Abū ‘Abdillāh (p.b.u.h.) say: ‘Do you know what the shirt of Yūsuf (p.b.u.h.) was?’ ” He said: “I said: ‘No.’ He said: ‘When the fire was set ablaze for Ibrāhīm (p.b.u.h.), Jibrīl (p.b.u.h.) brought to him one of the shirts of Paradise; then he clothed him in it, and no heat or cold harmed him. Then, when death came to Ibrāhīm (p.b. u.h.), he put it into an amulet and tied it to Ishāq, and Ishāq tied it to Ya‘qūb, and when Yūsuf (p.b.u.h.) was born, he (Ya‘qūb) tied it to him. Then it was (tied) to his upper arm until what happened to him happened. When Yūsuf took it out from the amulet in Egypt, Ya‘qūb perceived its scent, and this is (the meaning of) his words: “*Surely I perceive Yūsuf’s scent, unless you think me dotting*” (Yūsuf, 12:94). This is the shirt which Allāh sent down from Paradise.’ I said: ‘May I be made your ransom! To whom did that shirt pass?’ He said: ‘To its people.’ Then he said: ‘Whatever knowledge or (special) thing else each prophet bequeathed passed to the Āl Muḥammad (p.b. u.t.) (Āl means progeny, but here, and in other similar instances, it refers specifically to the Imāms among the Holy Prophet’s descendants.’ ”

﴿ باب ﴾

﴿ ما عند الائمة من سلاح رسول الله صلى الله عليه وآله ومتاعه ﴾
 ١/٦٢١ - عدة من أصحابنا ، عن أحمد بن محمد بن عيسى ، عن علي بن الحكم ، عن معاوية
 ابن وهب ، عن سعيد السمان قال : كنت عند أبي عبد الله عليه السلام إذ دخل عليه رجلان
 من الزيدية فقالا له : أفياكم إمام مفترض الطاعة ؟ قال : فقال : لا قال : فقالا له :
 قد أخبرنا عنك الثقات أنك تقني و تقر وتقول به ونسميهم لك ، فلان وفلان ،
 وهم أصحاب ورع وتشمير وهم ممن لا يكذب فغضب أبو عبد الله عليه السلام فقال :

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CHAPTER 38

CONCERNING WHAT OF THE ARMOURY AND PERSONAL
 BELONGINGS OF THE MESSENGER OF ALLĀH, MAY ALLĀH
 BLESS HIM AND HIS PROGENY, ARE IN THE POSSESSION
 OF THE IMĀMS

621 - 1. A group of our associates (-) Aḥmad ibn Muḥammad
 ibn 'Īsā (-) 'Alī ibn al-Ḥakam (-) Mu'āwiyah ibn Wahb that Sa'id
 as-Sammān said:

"I was in the presence of Abū 'Abdillāh (p.b.u.h.) when two
 men from the Zaydiyyah (a sect of Muslims who believed in the Imām-
 ate of Zayd, the son of the fourth Shi'ite Imām; see foot-note to
ḥadīth no.434) came in to him and said to him: 'Is there among you
 an Imām to whom obedience is obligatory?' He said: "He said:
 'No.'" He said: "They said: 'Some reliable persons have informed
 us from you that you declare, confirm and say this, and we can name
 them for you, they are so-and-so, etc. They are persons of piety and

ما أمرتهم بهذا فلمّا رأيا الغضب في وجهه خرّجا .
 فقال لي : أتعرف هذين ؟ قلت : نعم هما من أهل سوقنا وهما من الزيدية
 وهما يزعمان أن سيف رسول الله ﷺ عند عبد الله بن الحسن ، فقال : كذبا لعنهما
 الله والله ما رآه عبد الله بن الحسن بعينه ولا بواحدة من عينيه ولا رآه أبوه ، اللهم
 إلّا أن يكون رآه عند عليّ بن الحسين ، فإن كانا صادقين فما علامة في مقبضه ؟
 وما أثر في موضع مضربه .
 وإنّ عندي لسيف رسول الله ﷺ وإنّ عندي لراية رسول الله ﷺ ودرعه

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they gird up their garments (*ashāb tashmīr*, this shows that they were often in prayer, because this action facilitates prostrations), and they are those who do not lie.' Then Abū 'Abdillāh (p.b.u.h.) became angry, and said: 'I never ordered them to (say) this.' When they saw the anger on his face they went out. Then he said to me: 'Do you know these two?' I said: 'Yes, they are from our market, they are from the Zaydiyyah, and they allege that the sword of the Messenger of Allāh (p.b. u.h.a.h.p.) is in the possession of 'Abdullāh ibn al-Ḥasan.'¹ He said: 'They lie, may Allāh curse them; by Allāh, 'Abdullāh ibn al-Ḥasan has not seen it either with his two eyes or with one of his two eyes (i.e., either directly or out of the corner of his eye), and his father did not see it, unless he maybe saw it in the possession of 'Alī ibn al-Ḥasan. If they are telling the truth, what identification mark is on its handle, and what traces are there on the edge of its blade?

“ ‘But it is in my possession, the sword of the Messenger of Allāh (p.b.u.h.a.h.p.); and it is in my possession, the standard of the Messenger of Allāh (p.b.u.h.a.h.p.), and his *dir* ‘ (here, a light coat of mail),

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1. This person is 'Abdullāh ibn al-Ḥasan ibn al-Ḥasan ibn 'Alī ibn Abī Ṭālib (70/690 – 145/762) who endeavoured to have his son Muḥammad ibn 'Abdillāh, who was called al-Mahdī and Dhu'n-nafs az-Zakiyyah, appointed to the caliphate. As a result, this Muḥammad rose up in the time of the 'Abbāsids and was killed. A detailed discussion of all the events surrounding this affair will be given in the footnote to *ḥadīth* no.935.

ولامته ومغفره ، فإن كانا صادقين فما علامة في درع رسول الله ﷺ ؟ وإن عندي
 لراية رسول الله ﷺ المغلبة ، وإن عندي ألواح موسى وعصاه ، وإن عندي لخاتم
 سليمان بن داود ، وإن عندي الطست الذي كان موسى يقرب بها القربان ، وإن عندي
 الاسم الذي كان رسول الله ﷺ إذا وضعه بين المسلمين والمشركين لم يصل من المشركين
 إلى المسلمين نشابة وإن عندي لمثل الذي جاءت به الملائكة .

و مثل السلاح فينا كمثل التابوت في بني إسرائيل ، كانت بنو إسرائيل في أيها بيت
 وجد التابوت على أبوابهم أو توا النبوّة ومن صار إليه السلاح منّا أو تي الإمامة بولقد لبس

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his *la'mah* (a heavy coat of mail) and his helmet (*mighfar*). And if they are telling the truth, what identification mark is on the *dir'* of the Messenger of Allāh (p.b.u.h.a.h.p.)? In my possession is the standard of the Messenger of Allāh (p.b.u.h.a.h.p.), (which was called) *al-Mughallabah* ("that which surely overcomes"); in my possession are the tablets of Mūsā and his staff, in my possession is the ring of Sulaymān ibn Dāwūd; in my possession is the basin in which Mūsā used to slaughter his sacrifice; in my possession is the word which, if the Messenger of Allāh (p.b.u.h.a.h.p.) used it (in fighting) between the Muslims and those who associate with Allāh (*mushriks*), no arrow would ever reach the Muslims from the *mushriks*.

" 'In my possession is the like of what the angels brought down, the likeness of the armoury (of the Holy Prophet) with us is the likeness of the Tābūt.¹ (The Ark) among Banū Isrā'īl. At the threshold of whatever household of Banū Isrā'īl the Tābūt was placed, they

1. *And their Prophet said to them: "The sign of his rule is that the Tābūt will come to you, in it a Sakinah from your Lord, and a remnant of what the folk (āl) of Mūsā and Hārūn's folk left behind, the angels bearing it. Surely in that shall be a sign for you, if you are believers."* (al-Baqarah, 2:248). This *ḥadith* points to the parallel signification of the armoury of the Prophet among the Imāms and the Tābūt brought by the angels among Banū Isrā'īl.

أبي درع رسول الله ﷺ فخطت على الأرض خطيماً ولبستها أنا فكانت وكانت وقائماً من إذا لبسها ملأها إن شاء الله .

٢/٦٢٢ - الحسين بن محمد الأشعري ، عن معلى بن محمد ، عن الحسن بن علي الوشاء ، عن حماد بن عثمان ، عن عبد الأعلى بن أعين قال : سمعت أبا عبد الله عليه السلام يقول : عندي سلاح رسول الله ﷺ ، لا أنزع فيه ، ثم قال : إن السلاح مدفوع عنه لو وضع عند شر خلق الله لكان خيراً لهم ، ثم قال : إن هذا الأمر يصير إلى من يلوى له الحنك فإذا كانت من الله فيه المشيئة خرج فيقول الناس : ما هذا الذي كان يضع الله له يداً على رأس رعيته .

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were given the prophethood; and to whoever from among us passes the armoury, to him is given the Imāmate. My father put on the *dir* of the Messenger of Allāh (p.b.u.h.a.h.p.) it swept the ground. I have put it on, and (sometimes) it fitted (me) and (sometimes) it did not. Our Qā'im is the one whom, when he puts it on, it will fully fit, by the will of Allāh.' "

622 - 2. al-Ḥusayn ibn Muḥammad al-Ash'arī (—) Mu'allā ibn Muḥammad (—) al-Ḥasan ibn 'Alī al-Washshā' (—) Ḥammād ibn 'Uthmān that 'Abd al-A'lā ibn A'yan said:

"I heard Abū 'Abdillāh (p.b.u.h.) say: 'In our possession is the armoury of the Messenger of Allāh (p.b.u.h.a.h.p.), no-one can argue about this with me.' Then he said: 'The armoury is invulnerable. If it were (to fall into the hands) of the most evil person in Allāh's creation, he would have to be the best among them.' He said: 'This matter (of the armoury) will reach to the one to whom the people will be submissive (lit. in whose hand [people's] chins will be twisted). When the will of Allāh concerning him is realized, he will come out, and people will say: "What is this that has happened!"¹ And Allāh will place a hand from Himself over the heads of his subjects.' "

1. At the time of the appearance of al-Mahdī (may Allāh hasten his noble appearance), people will be taken by surprise since they will not have thought the conditions indicated that he would come, but, as *ḥadīth* no. 21 explains, Allāh will then raise their awareness to the degree where they will reach an understanding of what is happening.

٣/٦٢٣ - محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن الحسين بن سعيد ، عن النضر ابن سويد ، عن يحيى الحلبي ، عن ابن مسكان ، عن أبي بصير ، عن أبي عبد الله عليه السلام قال: قال : ترك رسول الله ﷺ في المتاع سيفاً ودرعاً وعنزة ورحلاً وبغلة الشهباء. فورث ذلك كله علي بن أبي طالب عليه السلام .

٤/٦٢٤ - الحسين بن محمد ، عن معلى بن محمد ، عن الوشاء ، عن أبان بن عثمان ، عن فضيل بن يسار ، عن أبي عبد الله عليه السلام قال : لبس أبي درع رسول الله ﷺ ذات الفضول فخطت ولبستها أنا ففضلت .

٥/٦٢٥ - أحمد بن محمد بن يحيى ، عن محمد بن الحسن بن محمد بن عيسى ، عن أحمد بن أبي عبد الله ، عن أبي الحسن الرضا عليه السلام قال : سأله عن ذي الفقار سيف رسول الله ﷺ

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623 - 3. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) al-Ḥusayn ibn Sa'id (-) an-Naḍr ibn Suwayd (-) Yaḥyā al-Ḥalabi (-) Ibn Muskān (-) Abū Baṣīr that Abū 'Abdillāh (p.b.u.h.) said:

"The Messenger of Allāh (p.b.u.h.a.h.p.) left among his personal belongings a sword, a *dir'* (see previous *ḥadīth*), an '*anazah* (a short stick which people used to carry with them), a saddle and ash-Shahbā' (his grey mule). 'Alī ibn Abī Ṭālib (p.b.u.h.) inherited all of this."

624 - 4. al-Ḥusayn ibn Muḥammad (-) Mu'allā ibn Muḥammad (-) al-Washshā' (-) Abān ibn 'Uthmān (-) Fuḍayl ibn Yasār that Abū 'Abdillāh (p.b.u.h.) said:

"My father put on the *dir'* of the Messenger of Allāh (p.b.u.h.a.h.p.) called *Dhātu 'l-Fuḍūl* (the Ample One) it swept (the ground), and I put it on but it was big (for me)."

625 - 5. Aḥmad ibn Muḥammad and Muḥammad ibn Yaḥyā (-) Muḥammad ibn al-Ḥasan (-) Muḥammad ibn 'Īsā that Aḥmad ibn Abī 'Abdillāh said:

"I asked Abu 'l-Ḥasan ar-Riḍā (p.b.u.h.) about *Dhu 'l-Fiqār*, the sword of the Messenger of Allāh (p.b.u.h.a.h.p.): 'From where

من أين هو؟ قال: هبط به جبرئيل عليه السلام من السماء وكانت حليته من فضة وهو عندي
 ٦/٦٢٦- علي بن إبراهيم، عن محمد بن عيسى، عن يونس بن عبد الرحمن، عن محمد
 ابن حكيم، عن أبي إبراهيم عليه السلام قال: السلاح موضوع عندنا، مدفوع عنه، لو وضع
 عند شرّ خلق الله كان خيرهم، لقد حدثني أبي أنه حيث بنى بالثقيفة وكان قد شق
 له في الجدار فنجّد البيت، فلما كانت صبيحة عرسه رمى ببصره فرأى حذوة خمسة عشر
 مسماراً فزع لذلك وقال لها: تحوّلي فإتي أريد أن أدعو موالي في حاجة فكشطه فما
 منها مسمار إلا وجده مصرفاً طرفه عن السيف، وما وصل إليه منها شيء.
 ٧/٦٢٧- محمد بن يحيى، عن محمد بن الحسين، عن صفوان بن يحيى، عن ابن مسكان
 عن حجر، عن حران، عن أبي جعفر عليه السلام قال: سألته عما يتحدث الناس أنه دفعت

did it come?' He said: 'Jibril (p.b.u.h.) brought it down from Heaven, it was ornamented with silver, and it is in my possession.' "

626 - 6. 'Ali ibn Ibrāhīm (-) Muḥammad ibn 'Isā (-) Yūnus ibn 'Abd ar-Raḥmān (-) Muḥammad ibn Ḥakīm that Abū Ibrāhīm (p.b. u.h.) said:

"The armoury is in our possession, it is invulnerable. If it were (to fall into the hands) of the most evil person in Allāh's creation, he would have to be the best among them. My father informed me that when he went in for the first time to his wife who was from Banū Thaqif (they were in the room) where it (the armoury) was hidden in a cleft in the wall. The room had been decorated (by hanging material from the walls). When the morning after the marriage night arrived, he glanced up. He saw the (part of the wall) in front of it (the armoury) fifteen nails (holding up the draperies). He became dismayed at this, and said to her: 'Shift yourself (from here), for I want to call my slaves for some job.' He stripped down (the wall), and saw that there was no nail whose point had not been deflected from the sword, and that none of them had touched it."

627 - 7. Muḥammad ibn Yaḥyā (-) Muḥammad ibn al-Ḥusayn (-) Ṣafwān ibn Yaḥyā (-) Ibn Muskān (-) Ḥujr that Ḥumrān said:

"I asked Abū Ja'far (p.b.u.h.) about what people were saying that

إلى أم سلمة صحيفة مختومة فقال : إن رسول الله ﷺ لما قبض ورث علي عليه السلام علمه وسلاحه وما هناك ثم صار إلى الحسن ثم صار إلى الحسين عليه السلام فلما خشي أن نفشى استودعها أم سلمة ثم قبضها بعد ذلك علي بن الحسين عليه السلام ، قال : فقلت : نعم ثم صار إلى أبيك ثم انتهى إليك وصار بعد ذلك إليك ، قال : نعم .
 ٨/٦٢٨ — محمد ، عن أحمد بن محمد ، عن الحسين بن سعيد ، عن فضالة ، عن عمر بن أبان قال : سألت أبا عبد الله عليه السلام عما يتحدث الناس أنه دفع إلى أم سلمة صحيفة مختومة فقال : إن رسول الله ﷺ لما قبض ورث علي عليه السلام علمه وسلاحه وما هناك ، ثم صار إلى الحسن ثم صار إلى الحسين عليه السلام ، قال : قلت : ثم صار إلى علي بن الحسين ، ثم صار إلى ابنه ، ثم انتهى إليك ، فقال : نعم .

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a sealed sheet of paper had been entrusted to Umm Salamah (Umm al-mu'minin, may Allāh be pleased with her) He said: 'When the Messenger of Allāh (p.b.u.h.a.h.p.) was taken (from us), 'Ali (p.b.u.h.) inherited his knowledge, his armoury and what was there. Then they passed to al-Ḥasan, then they passed to al-Ḥusayn (p.b.u.t.). When we feared that we would be overwhelmed (during the events of Karbalā'), he entrusted them to Umm Salamah (in Medina); and after that 'Ali ibn al-Ḥusayn (p.b.u.h.) took them.' He said: "I said: 'So they then passed to your father; then they came to you; they passed to you after that?' He said: 'Yes.'"

628 — 8. Muḥammad (—) Aḥmad ibn Muḥammad (—) al-Ḥusayn ibn Sa'īd (—) Faḍālāh that 'Umar ibn Abān said:

"I asked Abū 'Abdillāh (p.b.u.h.) about what people were saying that a sealed sheet of paper had been entrusted to Umm Salamah. He said: 'When the Messenger of Allāh (p.b.u.h.a.h.p.) was taken (from us) 'Ali (p.b.u.h.) inherited his knowledge, his armoury and what was there. Then they passed to al-Ḥasan, and then they passed to al-Ḥusayn (p.b.u.t.).' He said: "I said: 'Then they passed to 'Ali ibn al-Ḥusayn? Then they passed to his son? Then they reached to you?' He said: 'Yes.'"

٩/٦٢٩ - محمد بن الحسين وعلي بن محمد ، عن سهل بن زياد ، عن محمد بن الوليد شهاب الصيرفي ، عن أبان بن عثمان ، عن أبي عبد الله عليه السلام قال : لما حضرت رسول الله صلى الله عليه وآله الوفاة دعا العباس بن عبدالمطلب وأمير المؤمنين عليه السلام فقال للعباس : يا عم محمد تأخذ تراث محمد وتقضي دينه وتنجز عداته؟ فرد عليه فقال : يا رسول الله بأبي أنت وأُمِّي إنني شيخ كثير العيال قليل المال من يطيقك وأنت تباري الريح ، قال : فأطرق عليه السلام هنيهة ثم قال : يا عباس أتأخذ تراث محمد وتنجز عداته وتقضي دينه؟ فقال بأبي أنت وأُمِّي شيخ كثير العيال قليل المال وأنت تباري الريح .
قال : أما إنني سأعطيها من يأخذها بحقها ثم قال : يا علي يا أخا محمد أنتنجز

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629 - 9. Muḥammad ibn al-Ḥusayn and 'Ali ibn Muḥammad (-) Sahl ibn Ziyād (-) Muḥammad ibn al-Walid Shabāb aṣ-Ṣayrafi (-) Abān ibn 'Uthmān that Abū 'Abdillāh (p.b.u.h.) said:

"When death approached the Messenger of Allāh (p.b.u.h.a.h.p.), he called al-'Abbās ibn 'Abd al-Muṭṭalib and Amīr al-mu'minin (p.b.u.h.), and said to al-'Abbās: 'O uncle of Muḥammad! Will you take the bequest of Muḥammad and pay back what he has borrowed and fulfil his pledges?' He answered him and said: 'O Messenger of Allāh, with my father may you be ransomed, and with my mother, I am an old man with many dependants and little property. Who can be equal in power to you, you who vie with the wind (in bounty)?'" He said: "He (p.b.u.h.a.h.p.) lowered his head for a moment, and then said: 'O 'Abbās! Will you take the bequest of Muḥammad and fulfil his pledges and back what he has borrowed?' He said: 'With my father may you be ransomed, and with my mother! An old man with many dependants and little property, and you vie with the wind.'

"He said: 'Take care, I shall give it to he who will take it according to its real value.' Then he said: 'O 'Ali! O brother of Muḥammad!

عدات محمد وتقضي دينه وتقضى تراثه ؟ فقال : نعم بأبي أنت وأُمِّي ذاك عليُّ ولي ، قال : فنظرت إليه حتى نزع خاتمه من أصبعه فقال : تختتم بهذا في حياتي ، قال : فنظرت إلى الخاتم حين وضعته في أصبعي فتمنيت من جميع ما ترك الخاتم . ثم صاح يا بلال عليُّ بالمغفر والدرع والراية والقميص وذو الفقار والسحاب والبرد والأبرقة والفضيب قال : فواللهما رأيتهما غير ساعتني تلك - يعني الأبرقة - فجئني بشقة كادت تخطف الأبصار فإذا هي من أبرق الجنة فقال : يا عليُّ إن جبرئيل أتاني بها وقال: يا محمد اجعلها في حلقة الدرع واستدف بها مكان المنطقة ثم دعا بزوجي نعال عريتين جميعاً أحدهما مخصوف والآخر غير مخصوف والقميصين: القميص الذي

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Will you fulfil the pledges of Muḥammad, and repay what he has borrowed, and take his bequest?' He said: 'Yes, with my father may you be ransomed, and with my mother, it will be on me and for me.' He (Amīr al-mu'minin) said: 'I looked at him till he took his ring off his finger and said: "Wear this during my life."' He ('Alī) said: 'I looked at the ring when I had put it on my finger, and I wished (with all my heart) only for the ring out of all that he would leave.' Then he (the Messenger of Allāh) called: 'O Bilāl! Bring me the helmet, the *dir'*, the standard, the shirt, Dhu 'l-fiqār (his own sword), as-Saḥāb (his turban), his *burd* (shoulder-cloth), al-Abraqah (his black and white waist-band) and his *qaḍīb* (short stick).' He ('Alī) said: 'By Allāh, I never saw it before that time,' he meant al-Abraqah, and a long, narrow piece of cloth was brought which dazzled the eyes, it must have been of the Abraq (a black and white cloth) of Paradise. Then he said: 'O 'Alī! Jibrīl brought it to me and said: "O Muḥammad, thread it through the ring of your *dir'* and tie it in the place of the belt."' Then he called for two pairs of *ni'āl* (sandals with a simple cross-piece of leather in front holding the foot; sometimes a strap to hold the big toe is provided), both pairs were Arabian, one of the pairs was double-soled, the other not; and the two *qamīṣ* (long shirt), the *qamīṣ* in which he was carried up (in *isrā'*, the night journey), and

أسري به فيه ، والقميص الذي خرج فيه يوم أحد، والقلائس الثلاث : قلنسوة السفر و قلنسوة العيدين والجمع ، وقلنسوة كان يلبسها ويقعد مع أصحابه .
ثم قال : يا بلال عليّ بالبعثتين : الشهباء والدلدل ، والناقتين : العضباء والقصوى والفرسين : الجراح كانت توقف بباب المسجد لحوائج رسول الله ﷺ يبعث الرجل في حاجته فيركبه فيركضه في حاجة رسول الله ﷺ وحيزوم وهو الذي كان يقول : أقدم حيزوم والحمار عفير فقال : اقبضها في حياتي .
فذكر أمير المؤمنين عليه السلام أن أول شيء من الدواب توفي عفير ساعة قبض رسول الله ﷺ قطع خطامه ثم مرّ يركض حتى أتى بئر بني خطمة بقاء فرمى بنفسه فيها فكانت قبره .

the *qamîş* in which he came out on the day of (the battle of) Uhud; and three *qalansuwah* (a kind of cap), the *qalansuwah* for travelling, the *qalansuwah* for the two 'ids (al-Fiṭr, at the end of the month of Ramaḍān, and al-Adḥā, the 10th Dhu 'l-hijjah) and Fridays, and the *qalansuwah* which he wore when he sat with his companions.

“ Then he said: ‘O Bilāl, bring me the two mules, ash-Shahbā’ and ad-Duldul, and the two she-camels, al-‘Adḥā’ and al-Qaṣwā’, and the two horses, al-Janāḥ,’ — who was posted outside the door of the mosque for the needs of the Messenger of Allāh (p.b.u.h.a.h.p.). When he sent a man for one of his necessary works, he (the man) would mount it and ride it swiftly on the job of the Messenger of Allāh (p.b. u.h.a.h.p.) — ‘and Ḥayzūm,’ — to whom he used to say: “Go on Ḥayzūm!” — ‘and the donkey ‘Ufayr.’ Then he said: ‘Take these during my life.’

“Amir al-mu'minin (p.b.u.h.) mentioned: ‘The first of the animals to die was ‘Ufayr; at the moment when the Messenger of Allāh (p.b.u.h.a.h.p.) was taken (from us), he broke his halter and then went off at speed till he reached the well of Banū Khaṭmah (a branch of the al-Aws tribe, from the Anṣār) at Qubā’, threw himself into it, and it became his grave.’ ”

١٠/٦٣٠- وروي أن أمير المؤمنين عليه السلام قال: إن ذلك الحمار كلم رسول الله صلى الله عليه وآله فقال: بأبي أنت وأمي إن أباي حدثني، عن أبيه، عن جدّه، عن أبيه أنه كان مع نوح في السفينة فقام إليه نوح فمسح على كفله ثم قال: يخرج من صلب هذا الحمار حمار ير كبه سيد النبيين وخاتمهم، فالحمد لله الذي جعلني ذلك الحمار.

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630 – 10. It has been related that Amīr al-mu'minīn (p.b.u.h.) said:

"This donkey (i.e., 'Ufayr) spoke to the Messenger of Allāh (p.b.u.h.a.h.p.) and said: 'With my father may you be ransomed, and with my mother! My father informed me from his father from his forefather from his father that he was with Nūḥ in the Ark. Nūḥ stood beside him and stroked his back, then he said: "A donkey will come forth from the loins of this donkey whom the Chief of the Prophets and their Seal will mount." And praise to Allāh Who created me this donkey!'"¹

1. This *ḥadīth* has come down to us via our Sunni brothers in different forms, sometimes longer, sometimes shorter. One of these was al-Ḥāfiẓ Abū Nu'aym al-Iṣfahānī in *Dalā'il 'n-nubuwwah*, vol.2, p.331, and al-Ḥāfiẓ ibn Asākir, and through him al-Ḥāfiẓ as-Suyūṭī in *al-Khaṣā'is 'l-kubrā* (vol.2, p.64). ash-Shaykh as-Ṣadūq has rejected it with this same chain of narrations and text (*al-Biḥār*, vol.17, p.404). It is this version which al-Kulayni has abbreviated and quoted here without its chain. A number of the scholars of *ḥadīth* from our Sunni brothers have also said it was false, and have said that the aim of this *ḥadīth* is only to defame Islam and make fun of it. In the commentary of *al-Kāfi*, *Mir'ātu 'l-'uqūl* (vol.3, p.52) we find the following note, that this is the work of the *zindīqs*, because the form and "narration" of the *ḥadīth* have a satirical style. However, some Sunni scholars have said that only the chain of narrations is untrustworthy, not the text (Ibn Ḥibbān, *al-Majrūḥūn*, vol.2, pp.308 – 309; Ibn al-Jawzi, *al-Mawḍū'āt*, vol.1, pp.293 – 294; also see: *al-La'ālī al-maṣnū'ah*, vol.1, p.276; *Tanzīḥu 'sh-sharī'ah*, vol.1, p.326; *Mizānu 'l-i'tidāl*, vol.4, p.34; *Lisānu 'l-mizān*, vol.5, pp.376 – 377; *Usdu 'l-ghābah*, vol.6, p.304; *al-Iṣābah*, vol.7, p.389; *Sharḥ al-mawāhib*, vol.5, pp.147 – 148; Ibn Kathīr, *at-Tārikh*, vol.6, p.10). However, there is no doubt that the Holy Prophet did in fact have a donkey called 'Ufayr or Ya'fūr.

﴿ باب ﴾

﴿ أن مثل سلاح رسول الله مثل التابوت في بني إسرائيل ﴾

١/٦٣١ - عدة من أصحابنا ، عن أحمد بن محمد ، عن علي بن الحكم ، عن معاوية ابن وهب ، عن سعيد السمان قال : سمعت أبا عبد الله عليه السلام يقول : إنما مثل السلاح فينا مثل التابوت في بني إسرائيل ، كانت بنو إسرائيل أي أهل بيت وجد التابوت على بابهم أوتوا النبوة فمن صار إليه السلاح منّا أوتي الإمامة .

٢/٦٣٢ - علي بن إبراهيم ، عن أبيه ، عن ابن أبي عمير ، عن محمد بن السكين ، عن نوح بن دراج ، عن عبد الله بن أبي يعفور ، قال : سمعت أبا عبد الله عليه السلام يقول : إنما

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CHAPTER 39

CONCERNING THE FACT THAT THE LIKENESS OF THE
ARMOURY OF THE MESSENGER OF ALLĀH IS THE LIKE-
NESS OF THE TĀBŪT (ARK) AMONG BANŪ ISRĀ'IL

631-1. A group of our associates (—) Aḥmad ibn Muḥammad (—) 'Alī ibn al-Ḥakam (—) Mu'āwiyah ibn Wahab that Sa'id as-Sammān said :

"I heard Abū 'Abdillāh (p.b.u.h.) say: 'Verily, the likeness of the armoury among us is as the likeness of the Tābūt (Ark) among Banū Isrā'il. At the threshold of whatever household of Banū Isrā'il the Tābūt was placed, they were given the prophethood; and to whoever from among us passes the armoury, to him is given the Imāmate.' "

632-2. 'Alī ibn Ibrāhīm (—) his father (—) Ibn Abī 'Umayr (—) Muḥammad ibn as-Sukayn (—) Nūḥ ibn Darrāj that 'Abdullāh ibn Abi Ya'fūr said :

مثل السلاح فينا مثل التابوت في بني إسرائيل ، حيثما دار التابوت دار الملك ، فأينما دار السلاح فينا دار العلم .

٣/٦٣٣ - محمد بن يحيى ، عن محمد بن الحسين ، عن صفوان ، عن أبي الحسن الرضا عليه السلام قال : كان أبو جعفر عليه السلام يقول : إنما مثل السلاح فينا مثل التابوت في بني إسرائيل حيثما دار التابوت أتوا النبوة ، وحيثما دار السلاح فينا فثم الأمر ، قلت : فيكون السلاح مزايلاً للعلم ؟ قال : لا .

٤/٦٣٤ - عدة من أصحابنا ، عن أحمد بن محمد ، عن ابن أبي نصر ، عن أبي الحسن الرضا عليه السلام قال : قال أبو جعفر عليه السلام : إنما مثل السلاح فينا كمثل التابوت في بني إسرائيل أينما دار التابوت دار الملك ، وأينما دار السلاح فينا دار العلم .

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“I heard Abū ‘Abdillāh (p.b.u.h.) say: ‘Verily, the likeness of the armoury among us is as the likeness of the Tābūt among Banū Isrā’īl. To wherever the Tābūt came round, the rule (from Allāh) came (see footnote to *ḥadīth* no. 621); and to wherever the armoury comes round among us, the Knowledge (of the Holy Prophet) comes.’ ”

633 - 3. Muḥammad ibn Yaḥyā (-) Muḥammad ibn al-Ḥusayn (-) Ṣafwān that Abu ‘l-Ḥasan ar-Riḍā (p.b.u.h.) said:

“Abū Ja‘far (p.b.u.h.) used to say: ‘Verily, the likeness of the armoury among us is as the likeness of the Tābūt among Banū Isrā’īl. To wherever the Tābūt came round, they were given the prophethood, and to wherever the armoury comes round among us, there is the affair.’ I (Ṣafwān) said: ‘Can the armoury be separated from the Knowledge?’ He said: ‘No.’ ”

634 - 4. A group of our associates (-) Aḥmad ibn Muḥammad (-) Ibn Abī Naṣr that Abu ‘l-Ḥasan ar-Riḍā (p.b.u.h.) said:

“Abū Ja‘far (p.b.u.h.) said: ‘Verily, the likeness of the armoury among us is as the likeness of the Tābūt among the Banū Isrā’īl. To wherever the Tābūt came round, the rule came; and wherever the armoury comes round among us, the Knowledge comes.’ ”

﴿ باب ﴾

﴿ فيه ذكر الصحيفة والجفر والجامعة ومصحف فاطمة عليها السلام ﴾

١/٦٣٥ - عدةٌ من أصحابنا ، عن أحمد بن محمد ، عن عبد الله بن الحجاج ، عن أحمد بن عمر الحلبي ، عن أبي بصير قال : دخلت على أبي عبد الله عليه السلام فقلت له : جعلت فداك إنني أسألك عن مسألة ، ههنا أحدٌ يسمع كلامي ؟ قال : فرفع أبو عبد الله عليه السلام ستراً بينه وبين بيت آخر فأطلع فيه ثم قال : يا أبا محمد سل عما بدا لك ، قال : قلت : جعلت فداك إن شيعتك يتحدثون أن رسول الله صلى الله عليه وآله علم علياً عليه السلام باباً يفتح له

CHAPTER 40

IN THIS THERE IS MENTION OF THE ŞAHĪFAH (THE SCROLL), THE JAFR, THE JĀMI'AH AND THE MUŞĤAF OF FĀṬIMAH, PEACE BE UPON HER.¹

635-1. A group of our associates (—) Aḥmad ibn Muḥammad (—) 'Abdullāh ibn al-Ḥajjāl (—) Aḥmad ibn 'Umar al-Ḥalabī that Abū Baṣīr said:

"I entered into the presence of Abū 'Abdillāh (p.b.u.h.) and said to him: 'May I be made your ransom! I am going to ask you about a matter; is there anyone here who can hear what I am saying?'" He said: "Abū 'Abdillāh (p.b.u.h.) drew back a curtain that was between his room and the other room, and looked inside it. Then he said: 'O Abū Muḥammad! Ask whatever has occurred to you.'" He said: "I said: 'May I be made your ransom! Your Shi'ahs are saying that the Messenger of Allāh (p.b.u.h.a.h.p.) taught 'Alī (p.b.u.h.) a door (of

1. It is necessary to draw the attention to several points in connections with this chapter.

i) It is clear from these *aḥādīth* that a *jafr* is a container made of a hide which has no value in itself. The value of the two *jafrs* mentioned here, as of any container, lies in its contents. It is also clear that nothing was written either on the inside or on the outside of them; there were, however, pages with writing or books contained in one of them. The *aḥādīth* in *al-Kāfi* are not the only ones which speak of *jafr* and *jāmi'ah*; indeed, these are but a small proportion of the total number of such *aḥādīth* collected in other places (see *Baṣā'iru 'd-darajāt*, pp.142 – 161; *al-Biḥār*, vol.26, pp.18 – 66). The following is an example of these other *aḥādīth*. al-Imām aṣ-Ṣādiq (p.b.u.h.) said, in refutation of those who claimed there was writing on the two *jafrs*: “By Allāh, it is not as they say, that there are two *jafrs* with something written on them. No, by Allāh, they are two skins with the hair still on them, crammed full, in one of them books, and in the other the armoury of the Messenger of Allāh (p.b.u.h.a.h.p.).” (*Baṣā'iru 'd-darajāt*, p.151; *al-Biḥār*, vol.26, p.38).

If we find mentioned that an Imām says: “I looked in the *jafr*, and found . . .”, it is therefore clear that this does not mean he looked at something written on the *jafr*, but at one of the objects held within it.

It is also clear that the *jāmi'ah* is a collection of writings dictated by the Holy Prophet (p.b.u.h.a.h.p.) and written by Amir al-mu'minin (p.b.u.h.) which concern the Divine commands (*al-ḥalāl wa 'l-ḥarām*) and has nothing to do with writings concerning what happened in the past or what will happen in the future.

Moreover, the *muṣḥaf* of Fāṭimah (p.b.u.h.) is as the *aḥādīth* mention, a collection of the things which were told to her by the angel concerning events and occurrences, and was transcribed by Amir al-mu'minin (p.b.u.h.). From what is specifically said in these *aḥādīth*, there is nothing of the Qur'an in it, neither addition nor subtraction; in fact it is clear that it has absolutely no connection with the Qur'an. The name *muṣḥaf* was given to it because of the literal meaning of this word which is “a manuscript bound between two boards”.

ii) From the texts of these *aḥādīth* it is also clear that the two *jafrs* were the special property of the Imāms and that no-one else was permitted to use them, or even to see what was in them. If the Imāms let others know what was in them, it was only indirectly, by their reading aloud, for example, from the books in them.

. It may be asked what the use of the Imāms' keeping these texts to themselves was, but the answer to this is a lengthy one. Suffice it to say that the circumstances and conditions of the times were not suitable for the divulging of the whole of what was written there, so that the Imāms only revealed what was of use, as it was needed. If reference is made to the footnote to

chapter 35 some of the reasons for the hiding of the *muṣḥaf* of Amir al-mu'minin (p.b.u.h.) will be found there, and the same reasons apply here too.

iii) We have already explained in the footnote to chapter 3 that the fact of speaking with angels has nothing specifically to do with prophethood or messengership, and there will be further discussion of this point in the future when the subject of *ghayb* (the unseen) is dealt with.

iv) It is necessary to point out here that there have been a number of mistakes by scholars among our Sunni brothers concerning the meaning of *jafr* and *jāmi'ah*, which have resulted in misunderstandings of what they were, so here we must make clear a few points relevant to this matter.

a) 'Abdu 'r-Rahmān ibn Aḥmad, al-Qāḍi 'Aḍūdu 'd-Dīn al-Ījī, the Shāfi'ite (708/1308 – 756/1355), and 'Alī ibn Muḥammad ibn 'Alī al-Ḥusaynī ash-Sharīf al-Jurjānī, the Ḥanafite (740/1340 – 816/1413), who were the most notable Ash'arite scholars of *kalām* (theology), have expressed their views concerning *jafr* and *jāmi'ah* as follows: The first has mentioned in his *al-Mawāqif* (that *jafr* and *jāmi'ah*) as being a source of knowledge; and the later commenting on this subject said: "*jafr* and *jāmi'ah* are two books which belonged to Amir al-mu'minin (p.b.u.h.) concerning the science of letters ('*ilmu 'l-ḥurūf*')." (*Sharḥu 'l-mawāqif* [Istanbul ed.] vol.2, p.190; this source is referred to in *Kashfu 'ṣ-ṣunūn*, vol.1, p.591). Since the exact meaning of '*ilmu 'l-ḥurūf*' is not clear here we have kept to a literal translation; the only explanation we can give here comes from at-Tahānuwī, who says that *jafr* "is the science in which the letters of the alphabet are discussed, in which they have an independent meaning and are a particular evidence for proof. From this (science) the events of the world till the end of time can be understood." (*Kashshāf isfīlāḥātī 'l-funūn*, vol.1, pp.287 – 288).

b) Muṣṭafā Ḥājī Khalīfah (1017/1609 – 1067/1657) says: "By the science of *jafr* and *jāmi'ah* they mean a summary knowledge of the tablets of Divine decree and fore-ordaining, which contain everything that has happened or that will happen, generally or particularly. *al-Jafr* is the tablet of the Divine decree (*lawḥu 'l-qaḍā'*) which is the universal intellect; and *al-jāmi'ah* is the tablet of Divine fore-ordaining (*lawḥu 'l-qadar*) which is the universal spirit. A group claim that Imām 'Alī ibn Abī Ṭālib, may Allāh, the Sublime, be pleased with him, arranged the twenty-eight letters (of the Arabic alphabet) by way of *al-baṣṭu 'l-a'ṣam* (?) on the skin of a *jafr* (either a lamb or a kid). Special words can be extracted from it by special ways under special conditions, from which (words) what is in the tablet/s of Divine decree and fore-ordaining can be extracted. This knowledge is passed down through the *Ahlu 'l-bayt* and those among the perfect shaykhs (of the Sūfī *ṭurūq*) who are related to them, and it is obtained from them, and they hide it

from others by all means of concealment. It is said that the truth of what is in these writings will not be understood except by al-Mahdī whose appearance is awaited at the end of time" (*Kashfu 'ẓ-ẓunūn*, vol.1, p.591). This description was related and accepted by Tāshkubri-zādeh (901/1495 – 968/1561) in *Miftaḥu 's-sa'ādah*, vol.2, p.594), and ash-Shaykh 'Abdu 'n-Nabī al-Hindī in *Jāmi'u 'l-'ulūm (Dustūru 'l-'ulamā')*, vol.1, p.382.

c) 'Abdullāh ibn Muslim, Ibn Qutaybah ad-Dīnawarī (213/828 – 276/889) says: "More strange than any commentary (of the Qur'ān) is the commentary of the Rāfiḍites (the Imāmite Shi'ahs), and that which they claim about the inner meaning (*bāṭin*) of it, which is the *jafr* they have received. This refers to the skin of *jafr* (lamb or kid) about which they claim that Ja'far aṣ-Ṣādiq wrote on it for them everything which it was necessary for them to know, and that which would happen up to the Day of Resurrection" (*Ta'wīl mukhtalafi 'l-ḥadīth*, pp.70–71). This explanation has been quoted and accepted by Ibn Khaldūn in his 'Introduction to History', *al-Muqaddimah*, p.279 (see abridged Engl. transl., p.260); Ibn Khallikān, *Wafayātu 'l-a'yān*, vol.3, p.240; al-Yāfi'i, *Mir'ātu 'l-jinnān*, vol.3, p.317; and ad-Damiri, *Ḥayātu 'l-ḥaywān*, vol.1, p.197).

It is clear from what we said before that all of this has no relation to the *jafr* and *jāmi'ah* of the Imāms. We can therefore conclude that this matter has no connection at all with the beliefs of the Shi'ah as such, concerning their Imāms and their characteristics, irrespective of whether such a science really exists, as a few of the Shi'ahs claim and about which they have indeed written books (see *adh-Dhārī'ah*, vol.5, pp.118–122 and vol.21, p.323), and about which the Sunni have written (see *Kashfu 'ẓ-ẓunūn*, vol.1, p.591), or whether such a science has no real value at all. All such references, as we have seen, come from the Sunni sources, and, if these allusions are now to be found in Shi'ite books, it is from these Sunni sources that they have been taken.

v) Concerning the article on '*jafr*' in the first edition of the *Encyclopaedia of Islam* (Leiden) written by D. B. Macdonald, the author has made out a supposed discrepancy in the beliefs of the Shi'ah. Firstly, he has indicated the Sunni sources, including those which we have given above, and used them as evidence for Shi'ite beliefs. Secondly, he has correctly said that no reference to such books on such a science is to be found in the bibliographies such as Ibn Nadīm's *al-Fihrist*. But it should be observed that, in the first place, as we have pointed out, this is not an authentic Shi'ite belief, and, in the second place, that although there were indeed two containers called *jafr* belonging to the Imāms, and although there were books in one of them, they never showed their contents to anyone; so how could anyone be aware of the contents of these books except through what the

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Imāms said of them? Lastly, these containers and books did not belong to any particular Imām, so it is understandable that no reference to them is to be found in bibliographies. These things were a common heritage passed from Imām to Imām.

vi) The Imāms (p.b.u.t.) sometimes used what was in the *jafr* to understand events that were going to take place. An example came in a *ḥadīth* narrated previously (no.621) where al-Imām aṣ-Ṣādiq (p.b.u.h.) said that the doings of the descendants of al-Imām al-Ḥasan (p.b.u.h.) would come to naught. There we said that we would give historical evidence for the truth of his prediction in a further reference, which we shall do. There are also other occurrences of the Imāms looking forward to events which we cannot go into here, as, for example, the prediction of al-Imām ar-Riḍā (p.b.u.h.) to the Caliph al-Ma'mūn that his appointment of the Imām to be his successor would come to nothing. This event can be referred to in the sections of the books mentioned in part 4 (a) and (b) of this note.

It must be observed that some Muslims have not been averse to taking advantage of this misunderstanding of *jafr*. Let it suffice to mention here the origins of the Almohad dynasty which ruled in North Africa and Andalucia from 1130 – 1269. The inspirer of this dynasty, Muḥammad ibn 'Abdillāh ibn Tūmart al-Maṣmūdi (485/1092 – 524/1130) claimed to be the descendant of al-Imām al-Ḥasan (p.b.u.h.) and gave himself the title of al-Mahdi. He maintained that the *jafr* was available to him, and that in it was reference to the future Almohad dynasty. Prompted by this 'Abdu 'l-Mu'min ibn 'Ali al-Kūmi (487/1094 – 558/1163) rose up and founded a rule under the name of al-Muwahhidūn (Almohad). (Ibn Khallikān, vol.3, p.238 and vol.5, pp.45 – 55; and the other references in part 4 (a) and (b) of this note). This claim and other similar ones involving misuse of *jafr* and the names of al-Mahdi etc., have no connection with Shi'ite beliefs, and it is clear that they should not be blamed on them, being related to the activities of others.

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منه ألف باب ؟ قال : فقال : يا أبا محمد علم رسول الله ﷺ علياً عليه السلام ألف باب يفتح من كل باب ألف باب قال : قلت : هذا والله العلم قال : فنكت ساعة في الأرض ثم قال : إنه لعلم وما هو بذاك .

قال : ثم قال : يا أبا محمد ! وإن عندنا الجامعة وما يدرهم ما الجامعة : قال : قلت : جعلت فداك وما الجامعة ؟ قال : صحيفة طولها سبعون ذراعاً بذراع رسول الله ﷺ وإملائه من فلق فيه وخط عليّ بيمينه ، فيها كل حلال وحرام وكل شيء يحتاج الناس إليه حتى الأرض في الخدش وضرب بيده إليّ فقال : تأذن لي يا أبا محمد ؟ قال : قلت : جعلت فداك إنما أنا لك فاصنع ما شئت ، قال : فغمزني

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knowledge) which opens a thousand doors?' He said: 'O Abū Muḥammad! The Messenger of Allāh (p.b.u.h.a.h.p.) taught 'Alī (p.b. u.h.) a thousand doors, each of which opens a thousand doors.' " He said: "I said: 'By Allah, this is the knowledge!' " He said: "He tapped (his fingers) on the floor for a while, then he said: 'This is knowledge, but it is not the Knowledge.' "

He said: "Then he said: 'O Abū Muḥammad! Verily, the *jāmi'ah* is in our possession, and what should teach them what the *jāmi'ah* (lit. the Collector of everything) is?'"

He said: "I said: 'May I be made your ransom! What is the *jāmi'ah*?' He said: 'The *Ṣaḥīfah* (scroll) whose length is seventy cubits, according to (the measure of) the cubit of the Messenger of Allāh (p.b.u.h.a.h.p.), and his dictation (of it) was from his very mouth (lit: from the opening of his mouth), and (its) writing is of 'Alī by his very hand (lit: by his right hand). In it is every permitted thing and forbidden thing (*ḥalāl wa ḥarām*), and every thing which people need, even the mulct for scratching (someone).' He touched me with his hand and said: 'Do you allow me, O Abū Muḥammad?'" He said: "I said: 'May I be made your ransom! Indeed I am yours, do whatever

بيده وقال : حتى أُرش هذا - كأنه مغضب - قال : قلت : هذا والله العلم قال :
إنه لعلم وليس بذاك .

ثم سكت ساعة ، ثم قال : وإن عندنا الجفر وما يديهم ما الجفر؟ قال قلت :
وما الجفر؟ قال : وعاء من آدم فيه علم النبيين والوصيين ، وعلم العلماء الذين مضوا
من بني إسرائيل ، قال قلت : إن هذا هو العلم ، قال : إنه لعلم وليس بذاك .

ثم سكت ساعة ثم قال : وإن عندنا لمصحف فاطمة عليها السلام وما يديهم ما مصحف
فاطمة عليها السلام؟ قال : قلت : وما مصحف فاطمة عليها السلام؟ قال : مصحف فيه مثل قرآنكم
هذا ثلاث مرات ، والله ما فيه من قرآنكم حرف واحد ، قال : قلت : هذا والله العلم
قال : إنه لعلم وما هو بذاك .

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you want!’ He said: “He pinched me with his hand and said: ‘Even the mulct of this.’ It was as if he was angry.” He said: “I said: ‘By Allāh, this is knowledge!’ He said: ‘Indeed it is knowledge, but it is not the Knowledge.’”

“Then he was silent for a moment, and then said: ‘And the *jafr* is in our possession; and what should teach them what is the *jafr*?’” He said: “I said: ‘What is the *jafr*?’ He said: ‘A container made of hide, and in it is the knowledge of the prophets and the successors and the knowledge of the men of knowledge of Banū Isrā’il who have passed away.’” He said: “I said: ‘Indeed this is knowledge!’ He said: ‘Indeed it is knowledge, but it is not the Knowledge.’”

“Then he was silent for a moment, and then he said: ‘The *muṣḥaf* of Fāṭimah (p.b.u.h.) is in our possession, and what should teach them what is the *muṣḥaf* of Fāṭimah (p.b.u.h.).’” He said: “I said: ‘What is the *muṣḥaf* of Fāṭimah (p.b.u.h.)?’ He said: ‘It is a *muṣḥaf* (lit: a collection of written sheets bound between two boards), in which is the like of three times (the size) of your Qur’ān. By Allāh, there is not (even) one word of your Qur’ān in it (for further information see the following *ḥadīth* and footnote).’” He said: “I said: ‘By Allāh, this is knowledge!’ He said: ‘It is knowledge, but it is not the Knowledge.’”

ثم سكت ساعة ثم قال: إن عندنا علم ما كان وعلم ما هو كائن إلى أن تقوم الساعة
 قال : قلت : جعلت فداك هذا والله هو العلم ، قال : إنه لعلم وليس بذاك .
 قال : قلت : جعلت فداك فأني شيء العلم ؟ قال : ما يحدث بالليل والنهار ،
 الأمر من بعد الأمر ، والشيء بعد الشيء ، إلى يوم القيامة .
 ٢/٦٣٦ - عدة من أصحابنا ، عن أحمد بن محمد ، عن عمر بن عبد العزيز ، عن حماد بن
 عثمان قال: سمعت أبا عبد الله عليه السلام يقول: تظهر الزنادقة في سنة ثمان وعشرين ومائة
 وذلك أني نظرت في مصحف فاطمة عليها السلام ، قال : قلت : وما مصحف فاطمة ؟ قال :
 إن الله تعالى لما قبض نبيه صلى الله عليه وآله دخل على فاطمة عليها السلام من وفاته من الحزن ما لا
 يعلمه إلا الله عز وجل فأرسل الله إليها ملكاً يسلي غمها ويحدثها ، فشكت ذلك

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“Then he was silent for a moment; then he said: ‘In our possession is knowledge of what has happened and the knowledge of what will happen till the Hour comes.’” He said: “I said: ‘May I be made your ransom! By Allāh, this is knowledge!’ He said: ‘It is knowledge, but it is not the Knowledge.’” He said: “I said: ‘May I be made your ransom! Then what is the Knowledge?’ He said: ‘That which happens during the night and during the day, one matter after another, and one thing after another, until the Day of Resurrection.’”

636 – 2. A group of our associates (—) Aḥmad ibn Muḥammad (—) ‘Umar ibn ‘Abd al-‘Azīz that Ḥammād ibn ‘Uthmān said:

“I heard Abū ‘Abdillāh (p.b.u.h.) say: ‘The *zindīqs* will appear in the year 128 (745/746), and I have seen (this in) the *muṣḥaf* of Fāṭimah (p.b.u.h.).’” He said: “I said: ‘What is the *muṣḥaf* of Fāṭimah?’ He said: ‘When Allāh, the Sublime, took His Prophet (p.b.u.h. a.h.p.). Grief came to Fāṭimah (p.b.u.h.) as a result of his death, (the depth of) which no-one knows except Allāh, to Whom belong Might and Majesty. Allāh sent to her an angel to comfort her in her sorrow and to converse with her. She told Amīr al-mu’minīn (p.b.u.h.) of her

إلى أمير المؤمنين عليه السلام فقال: إذا أحسست بذلك وسمعت الصوت قول لي فأعلمته بذلك فجعل أمير المؤمنين عليه السلام يكتب كلما سمع حتى أثبت من ذلك مصحفاً قال: ثم قال : أما إنه ليس فيه شيء من الحلال والحرام ولكن فيه علم ما يكون .

٣/٦٣٧ - عدة من أصحابنا ، عن أحمد بن محمد ، عن علي بن الحكم ، عن الحسين ابن أبي العلاء قال : سمعت أبا عبد الله عليه السلام يقول : إن عندي الجفر الأبيض ، قال : قلت : فأني شيء فيه ؟ قال : زبور داود ، وتوراة موسى ، وإنجيل عيسى ، و صحف إبراهيم عليه السلام والحلال والحرام ، و مصحف فاطمة ، ما أزعم أن فيه قرآناً ، وفيه ما يحتاج الناس إلينا ولا نحتاج إلى أحد حتى فيه النجدة ، ونصف النجدة ، وربع النجدة وأرش الخدش .

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regret about this (i.e., that she could not remember every thing the angel said), and he said: "When you sense this and hear the voice, tell me." Then she used to inform him (when) this (happened), and Amir al-mu'minin used to write down all which he heard till he had composed a *muṣḥaf* from this.' " He said: "Then he said: 'Take note, there is nothing of what is permitted and what is forbidden (*al-ḥalāl wa 'l-ḥarām*) in this (see note to chap. 3), but in it is the knowledge of what will happen.' "

637 — 3. A group of our associates (—) Aḥmad ibn Muḥammad (—) 'Alī ibn al-Ḥakam that al-Ḥusayn ibn Abi 'l-'Alā said:

"I heard Abū 'Abdillāh (p.b.u.h.) say: 'The white *jafr* is in my possession.' " He said: "I said: 'What is in it?' He said: 'The Zabūr (Psalms) of Dāwūd, the Torah of Mūsā, the Injil of 'Isā, the Scrolls of Ibrāhīm, what is permitted and what is forbidden, and the *muṣḥaf* of Fātimah (p.b.u.h.). I do not claim that anything of the Qur'ān is in it. In it is what people need from us and that (because of) which we do not have any need of anyone. In it is even the one lash, the half of a lash and the quarter of a lash (i.e., the force of the lash in different penalties) and the mulct for a scratch (i.e., these things are in the *jāmi'ah* which is in the *jafr*). The red *jafr* is in my possession.' "

وعندي الجفر الأحمر، قال : قلت : وأي شيء في الجفر الأحمر ؟ قال : السلاح وذلك إنما يفتح للدم يفتحه صاحب السيف للقتل ، فقال لعبدالله بن أبي يعفور : أصلحك الله أيعرف هذا بنو الحسن ؟ فقال : إي والله كما يعرفون الليل أنه ليل والنهار أنه نهار ولكنهم يحملهم الحسد وطلب الدنيا على الجحود والانكار، ولو طلبوا الحق بالحق لكان خيراً لهم .

٤/٦٣٨ - علي بن إبراهيم ، عن محمد بن عيسى ، عن يونس ، عن محمد بن زكريا ، عن سليمان بن خالد قال : قال أبو عبدالله عليه السلام : إن في الجفر الذي يذكرونه ما يسوؤهم ، لأنهم لا يقولون الحق والحق فيه ، فليخرجوا قضايا علي و فرائضه إن كانوا صادقين ،

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He said: "I said: 'What is in the red *jafr*?' He said: 'The armoury; (it is called red) because it will be opened only for blood, the owner of the sword (al-Imām al-Mahdī — p.b.u.h.) will open it for fighting.' 'Abdullāh ibn Abi Ya'fūr said to him: 'May Allāh make things right for you. Do Banū al-Ḥasan (the descendants of al-Imām al-Ḥasan [p.b.u.h.]-see footnote to *ḥadīth* no.621) know this?' He said: 'Yes, by Allāh, just as they know that the night is night and the day is day. But jealousy and going after this world have pushed them to refuse to accept and to deny. If they go after the Truth by means of the Truth, it will be better for them.' "

638 — 4. 'Alī ibn Ibrāhīm (—) Muḥammad ibn 'Īsā (—) Yunūs (—) the person whom he mentioned that Sulaymān ibn Khālīd said:

"Abū 'Abdillāh (p.b.u.h.) said: 'Verily, in the *jafr* which they mention is that which pains them. Because they do not accept the Truth, and in it is the Truth. Let them bring out the judgements of 'Alī and his calculations of inheritance, if they speak the truth. Ask them about (the bequests of) *khālahs* (maternal aunts, sisters of both grandmothers, sisters of the four great-grandmothers, etc.) and *'am-mahs* (paternal aunts, sisters of both grandfathers, sisters of the four

وسلوهم عن الخالات والعمات ، وليخرجوا مصحف فاطمة عليها السلام ، فإن فيه وصية فاطمة عليها السلام ، ومعه سلاح رسول الله صلى الله عليه وآله : إن الله عز وجل يقول : « فأتوا بكتاب من قبل هذا أو أثارة من علم إن كنتم صادقين » ١١٨ .

٥/٦٣٩ - محمد بن يحيى ، عن أحمد بن محمد ، عن ابن محبوب ، عن ابن رئاب ، عن أبي عبيدة قال : سأل أبا عبد الله عليه السلام بعض أصحابنا عن الجفر فقال : هو جلد ثور مملوء علماً ، قال له : فالجامعة ؟ قال : تلك صحيفة طولها سبعون ذراعاً في عرض الأديم مثل فخذ الفالج ، فيها كل ما يحتاج الناس إليه ، وليس من قضية إلا وهي فيها ، حتى أرش الخدش .

قال : فمصحف فاطمة عليها السلام ؟ قال : فسكت طويلاً ثم قال : إنكم لتبحثون

١١٨ - الاحقاف ، ٤/٤٦ ، وفي القرآن الكريم : (ايتوني)

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great-grandfathers, etc.). Let them bring out the *muṣḥaf* of Fāṭimah (p.b.u.h.) in which is the will of Fāṭimah; and with it (the *jafr*) is the armoury of the Messenger of Allāh (p.b.u.h.a.h.p.). Allāh, to Whom belong Might and Majesty says: *Bring me a Book before this, or some remnant of a knowledge if you speak truly* (al-Aḥqāf, 46:4).''

639-5. Muḥammad ibn Yahyā (-) Aḥmad ibn Muḥammad (-) Ibn Maḥbūb (-) Ibn Ri'āb that Abū 'Ubaydah said:

"One of our companions asked Abū 'Abdillāh (p.b.u.h.) about the *jafr*, and he said: 'It is the hide of a bull, filled with knowledge.' He said to him: 'And the *jāmi'ah*?' He said: 'That is a scroll, its length is seventy cubits, the width of a hide, and it (the scroll) is as (thick as) the upper leg of a large camel; in it is everything which people need, and there is no command which is not in it, even the mulct for a scratch.'

"He said: 'And the *muṣḥaf* of Fāṭimah (p.b.u.h.)?' He said: 'He was silent for a long while. Then he said: 'You enquire about that which you need and about that which you do not (necessarily) need.

عمّا تريدون وعمّا لا تريدون إن فاطمة مكثت بعد رسول الله ﷺ خمسة وسبعين يوماً و كان دخلها حزنٌ شديدٌ على أبيها و كان جبرئيل عليه السلام يأتيها فيحسن عزاءها على أبيها ، و يطيب نفسها ، و يخبرها عن أبيها و مكانه ، و يخبرها بما يكون بعدها في ذريتها ، و كان علي عليه السلام يكتب ذلك ، فهذا مصحف فاطمة عليها السلام .

٦٤٠-٦- عده من أصحابنا ، عن أحمد بن محمد ، عن صالح بن سعيد ، عن أحمد بن أبي بشر ، عن بكر بن كرب الصيرفي قال : سمعت أبا عبد الله عليه السلام يقول : إن عندنا مالا نحتاج معه إلى الناس ، و إن الناس ليحتاجون إلينا ، و إن عندنا كتاباً إماماً رسول الله ﷺ و خط علي عليه السلام ، صحيفة فيها كل حلال و حرام ، و إنكم لتأتونا بالأمر فنعرف إذا أخذتم به و نعرف إذا تركتموه .

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Fāṭimah remained for seventy-five days after the Messenger of Allāh (p.b.u.h.a.h.p.), and a powerful grief for her father overtook her; and Jibril (p.b.u.h.) used to come to her, and gave her strength to endure (the bereavement) of her father. He soothed her mind and told her about her father and his position, and told her what would happen after her to her seed. And 'Alī (p.b.u.h.) used to write this down, and this is the *muṣḥaf* of Fāṭimah (p.b.u.h.).' ”

640-6. A group of our associates (—) Aḥmad ibn Muḥammad (—) Ṣāliḥ ibn Sa'īd (—) Aḥmad ibn Abi Bishr that Bakr ibn Karib aṣ-Ṣayrafī said:

“I heard Abū 'Abdillāh (p.b.u.h.) say: ‘In our possession is that because of which we have no need of the people but the people need us. And in our possession is a writing dictated by the Messenger of Allāh (p.b.u.h.a.h.p.) in the hand-writing of 'Alī (p.b.u.h.) a scroll in which is every permitted and forbidden thing. When you bring a matter to us, we know if you will do it and we know if you will not do it.’ ”

٧/٦٤١ - علي بن إبراهيم ، عن أبيه ، عن ابن أبي عمير ، عن عمر بن أذينة ، عن فضيل بن يسار وبريد بن معاوية وزرارة أن عبد الملك بن أعين قال لأبي عبد الله عليه السلام : إن الزيدية والمعتزلة قد أطافوا بمحمد بن عبد الله فهل له سلطان؟ فقال : والله إن عندي لكتابين فيهما تسمية كل نبي وكل ملك يملك الأرض ، لا والله ما محمد بن عبد الله في واحد منهما .

٨/٦٤٢ - محمد بن يحيى ، عن أحمد بن محمد ، عن الحسين بن سعيد ، عن القاسم بن محمد ، عن عبد الصمد بن بشير ، عن فضيل [بن] سكرة قال : دخلت على أبي عبد الله عليه السلام فقال : يا فضيل أتدري في أي شيء كنت أنظر قبيل؟ قال : قلت : لا ، قال : كنت أنظر في كتاب فاطمة عليها السلام ليس من ملك يملك [الأرض] إلا وهو مكتوب فيه باسمه واسم أبيه وما وجدت لولد الحسن فيه شيئاً .

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641 - 7. 'Ali ibn Ibrāhīm (-) his father (-) Ibn Abi 'Umayr (-) 'Umar ibn Udhaynah that Fuḍayl ibn Yasār, Burayd ibn Mu'āwiyah and Zurārah (were present when) 'Abdu 'l-Malik ibn A'yan said to Abū 'Abdillāh (p.b.u.h.):

"The Zaydiyyah and the Mu'tazilah have gathered round Muḥammad ibn 'Abdillāh (Ibn al-Ḥasan, see footnote to ḥadīth no.621); will he have any rule?" He said: "By Allāh, there are two books in my possession in which every prophet and every ruler who rules on this earth has been named. No, by Allāh, Muḥammad ibn 'Abdillāh is not one of them."

642 - 8. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) al-Ḥusayn ibn Sa'id (-) al-Qāsim ibn Muḥammad (-) 'Abdu 'ṣ-Samad ibn Bashīr that Fuḍayl (ibn) Sukkarah said:

"I entered into the presence of Abū 'Abdillāh (p.b.u.h.), and he said: 'O Fuḍayl! Do you know what I was looking at just before (you came in)?'" He said: "I said: 'No.' He said: 'I was looking in the book of Fāṭimah (p.b.u.h.). There is no ruler who rules (on this earth) whose name and whose father's name is not written in it, and I have seen nothing concerning the descendants of al-Ḥasan in it.'"

﴿ باب ﴾

﴿ في شأن انا أنزلناه في ليلة القدر وتفسيرها ﴾

١/٦٤٣- محمد بن أبي عبد الله وعبد بن الحسن ، عن سهل بن زياد * وعبد بن يحيى ، عن أحمد ابن محمد جميعاً ، عن الحسن بن العباس بن الحريش عن أبي جعفر الثاني عليه السلام قال :

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CHAPTER 41

CONCERNING THE DEGREE OF 'BEHOLD, WE SENT IT
DOWN ON THE NIGHT OF FORE-ORDAINING' AND ITS
INTERPRETATION

*In the Name of Allāh, the Merciful, the Compassionate.
Behold, We sent it down on the Night of Fore-ordaining.
And what shall teach thee what is the Night of Fore-ordaining.
The Night of Fore-ordaining is better than a thousand months.
In it the angels and the rūḥ (spirit) descend,
by the leave of their Lord, upon every command.
Peace it is, till the rising of the dawn. (al-Qadr, 97)*

643 – 1. Muḥammad ibn Abi 'Abdillāh and Muḥammad ibn al-Hasan (—) Sahl ibn Ziyād* and Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad, both of them (—) al-Hasan ibn al-'Abbās ibn al-Ḥarīsh¹ that Abū Ja'far ath-Thānī (the second – p.b.u.h.) said:

1. al-Hasan ibn al-'Abbās ibn al-Ḥarīsh, Abū 'Alī ar-Rāzī is one of those narrators who are in no way trustworthy. an-Najāshī said: "He narrated from Abū Ja'far ath-Thānī (p.b.u.h.); he is extremely undependable (*ḍa'if*). He wrote a book (called): 'Behold, We sent it down on the Night of Fore-ordaining', and the *aḥādīth* of this book are worthless (*radī*, lit: bad), the

قال أبو عبد الله عليه السلام : بينا أبي عليه السلام يطوف بالكعبة إذ ارجلٌ معتمرٌ قد قبض له فقطع عليه أسبوعه حتى أدخله إلى دار جنب الصفا ، فأرسل إليّ فكنّا ثلاثة فقال : مرحباً يا ابن رسول الله ثمّ وضع يده على رأسي وقال : بارك الله فيك يا أمين الله بعد آبائه .

يا أبا جعفر إن شئت فأخبرني وإن شئت فأخبرتك وإن شئت سلني وإن

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“Abū ‘Abdillāh (p.b.u.h.) said: ‘While my father was circum-ambulating the Ka‘bah, a man with his head and face covered with a cloth appeared in front of him and interrupted his seven circumbulations, taking him to a house beside aş-Şafā. He sent after me and then we were three. He then said: “Welcome, O son of the Messenger of Allāh!” Then he put his hand on my head and said: “May Allāh, bless you, O trusted one of Allāh after your father!”

“(Then he said to my father): “O Abū Ja‘far! If you wish, you tell me; or if you wish, I will tell you. If you wish, ask me; or if you

words in it clash with each other.” Ibn al-Ghaḍā‘irī said: “He is undependable; he narrated from Abū Ja‘far ath-Thānī (p.b.u.h.) (the book) ‘The excellence of “Behold, We sent it down.”’ It is a book which is divided into sections, its phrases are incorrect, its appearance proves that it is fabricated. This man does not merit that he should be given attention or that his ḥadīth should be written down.” ‘Alī ibn al-Ḥakam said: “He is undependable and his narration is unreliable. It is said that he used to fabricate ḥadīth.” All the scholars of aḥādīth have accepted the judgement of these experts in the sciences of the biographies of narrators (‘ilmu ‘r-rijāl). (aṭ-Ṭūsī, *ar-Rijāl*, pp.400, 462; *al-Fihrist*, p.91; an-Najāshī, *al-Fihrist*, p.48; see also *Majma‘u-‘r-rijāl*, vol.2, pp.118 – 119; Ibn Dāwūd, p.440; al-‘Allāmah, p.214; *Naqdu-‘r-rijāl*, p.91; *Jāmi‘u ‘r-ruwāt*, vol.1, p.205; *Tanqīḥu ‘l-maḡāl*, vol.1, pp.286 – 287; *Mu‘jam rijālī ‘l-ḥadīth*, vol.4, pp.379 – 382; *Tawḍīḥu ‘l-istibāḥ*, p.118; *Naqdu ‘l-iḍāḥ*, p.91; *Lisānu ‘l-mizān*, vol.2, pp.216 – 217).

It should be remembered that we should not conclude that everything in these aḥādīth is false, merely that not everything is necessarily true.

شئت سألتك ، وإن شئت فاصدقني وإن شئت صدقتك ؟ قال : كل ذلك أشاء ، قال :
 فإياك أن ينطق لسانك عند مسألتني بأمر تضرر لي غيره قال : إنما يفعل ذلك من
 في قلبه علمان يخالف أحدهما صاحبه وإن الله عز وجل أبى أن يكون له علم فيه اختلاف
 قال : هذه مسألتني وقد فسرت طزفاً منها .

أخبرني عن هذا العلم الذي ليس فيه اختلاف ، من يعلمه ؟ قال : أما جملة
 العلم فعند الله جل ذكره ، وأما ما لا بد للعباد منه فعند الأوصياء ، قال : ففتح
 الرجل عجيرته واستوى جالساً وتهلّل وجهه ، وقال : هذه أردت ولها أتيت ، زعمت
 أن علم ما لا اختلاف فيه من العلم عند الأوصياء ، فكيف يعلمونه ؟ قال : كما كان
 رسول الله ﷺ يعلمه إلا أنهم لا يرون ما كان رسول الله ﷺ يرى ، لأنه كان نبياً

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wish, I will ask you. If you wish, confirm (what I say); or if you wish, I will confirm (what you say)." He (my father) said: "I wish for all of this." He said: "Beware lest, when I question you, your tongue say something other than that which is in your heart." He said: "Someone would do that in whose heart there are two knowledges, one of which conflicts with the other. Allāh, to Whom belong Might and Majesty, disclaims that there should be knowledge of Him in which there is conflict."

"He said: "This was my question, and you have explained one aspect of it. Tell me about that knowledge in which there is no conflict; who knows that?" He said: "The totality of the knowledge is with Allāh, may His remembrance be glorified, but that which is necessary for the creatures is with the successors." He (Abū 'Abdillāh) said: "The man uncovered his face, and sat up straight, and his face gleamed; he said: "This is what I wanted, and for this I came. You claim that the knowledge among knowledge in which there is no conflict is with the successors; then how do they know it?" He said: "Just as the Messenger of Allāh (p.b.u.h.a.h.p.) knew it. But they do not see what the Messenger of Allāh (p.b.u.h.a.h.p.) used to see, because he was a

وهم محدثون ، وأنه كان ينفذ إلى الله عز وجل فيسمع الوحي ، وهم لا يسمعون ، فقال :
صدقت يا ابن رسول الله سأتيك بمسألة صعبة .

أخبرني عن هذا العلم ماله لا يظهر ؟ كما كان يظهر مع رسول الله ﷺ ؟ قال :
فضحك أبي ﷺ وقال : أباي الله عز وجل أن يطلع على علمه إلا ممتحناً للإيمان
به كما قضى على رسول الله ﷺ أن يصبر على أذى قومه ، ولا يجاهدكم إلا بأمره ،
فكم من اكتتم قد اكتتم به حتى قيل له : « فاصدع بما تؤمر وأعرض عن المشركين »^{١١٩}
وأيما الله أن لو صدق قبل ذلك لكان آمناً ، ولكنه إنما نظرفي الطاعة ، وخاف الخلاف
فلذلك كف ، فوددت أن عينك تكون مع مهدي هذه الأمة ، والملائكة بسيوف

١١٩ - الحجر ، ٩٤/١٥

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prophet and they are *muhaddithūn* (see chap. 3). He used to journey to Allāh, to Whom belong Might and Majesty, and used to hear the revelation, and they do not hear it."

" 'He said: "You speak rightly, O son of the Messenger of Allāh (p.b.u.h.a.h.p.). I will give you a difficult question. Tell me about this knowledge, what happened that it is not manifested, like it was manifested from the Messenger of Allāh (p.b.u.h.a.h.p.)." ' He said: 'My father smiled and said: "Allāh, to Whom belong Might and Majesty, refuses to disclose His knowledge except to those tested in (their) faith in it, just as He decreed for the Messenger of Allāh (p.b.u.h.a.h.p.) that he should be patient in the face of the troubles (caused by) his people, and not fight with them except by His command. To what extent he kept (this) hidden, till it was said to him: *So shout that which thou art commanded and turn thou away from those who associate others with Allāh* (al-Ḥijr, 15:94). I swear by Allāh, if he had shouted before that, he would have been safe, but he was paying attention to obedience (to Allāh), and he feared to go against (Him), thus for this he held back. I would like that your eyes could be with the Mahdī of this community, when the angels punish the spirits of the unbelievers who

آل داود بين السماء والأرض تعذب أرواح الكفرة من الأموات ، وتلحق بهم أرواح أشباههم من الأحياء .

ثم أخرج سيفاً ثم قال : ها إن هذا منها ، قال : فقال أبي : إي والذي اصطفى محمداً على البشر ، قال : فرد الرجل اعتجاره وقال : أنا إلياس ، ما سألتك عن أمرك وبني منه جهالة غير أنني أحببت أن يكون هذا الحديث قوة لأصحابك و سأخبرك بآية أنت تعرفها إن خاصموا بها فلجوا .

قال : فقال له أبي : إن شئت أخبرتك بها ؟ قال : قد شئت ، قال : إن شيعتنا إن قالوا لأهل الخلاف لنا : إن الله عز وجل يقول لرسوله ﷺ : « إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ » - إلى آخرها - فهل كان رسول الله ﷺ يعلم من العلم - شيئاً لا يعلمه في تلك الليلة أو يأتيه به جبرئيل ﷺ في غيرها ؟ فإنهم سيقولون : لا ، فقل لهم :

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have died with the swords of the Āl Dāwūd between the heaven and the earth, while they make the spirits of the living ones like them join them.”

“Then he (the man) took out a sword, and said: “Ah, this is one of those!”’ He said: ‘My father said: “Yes, by He Who has chose Muḥammad over humanity.”’ He said: ‘Then the man uncovered his face and said: “I am Ilyās (Elias); I do not ask you about your affairs because I am ignorant of them, but because I want this discussion to strengthen your followers, and I will tell you about a sign which you know, and if they argue by it they will succeed.”’

“He said: ‘My father said to him: “If you wish, I will tell you about it.” He said: “I do wish.” He said: “If our Shi‘ahs say to those who disagree with us: ‘Verily, Allāh, to Whom belong Might and Majesty, says to His Messenger (p.b.u.h.a.h.p.): *Behold, We sent it down on the Night of Fore-ordaining* – to the end – (the verb ‘sent’ in the second verse is in a completed tense, while the verb ‘descend’ in the fourth verse is a continuous tense, indicating that on every Night of Fore-ordaining the angels and the Rūḥ descend. In the days of the Holy

فهل كان لما علم بدٌّ من أن يظهر؟ فيقولون: لا، فقل لهم: فهل كان فيما أظهر رسول الله ﷺ من علم الله عزَّ ذكره اختلاف؟ فان قالوا: لا، فقل لهم: فمن حكم بحكم الله فيه اختلاف فهل خالف رسول الله ﷺ؟ فيقولون: نعم. فان قالوا: لا، فقد نقضوا أول كلامهم - فقل لهم: «ما يعلم تأويله إلا الله والراسخون في العلم»^{١٢٠}. فان قالوا: من الراسخون في العلم؟ فقل: من لا يختلف في علمه، فان قالوا فمن هو ذاك؟ فقل: كان رسول الله ﷺ صاحب ذلك، فهل بلغ أولاً؟ فان قالوا: قد

١٢٠ - ال عمران، ٧/٣

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Prophet, the descent was obviously to him). Now does the Messenger of Allāh (p.b.u.h.a.h.p.) have some knowledge – something which he does not know on that Night (except after the angels and the Rūh have brought it down to him) – or does Jibril (p.b.u.h.) bring it (the knowledge) to him at another time?’ Surely they will say: ‘No!’ (i.e., not the first and not the second alternatives, thus they are left with a third that the knowledge is in the possession of the Holy Prophet, and that Jibril brought down the command to disclose the knowledge). Then say to them: ‘Is it absolutely necessary that he disclose what he knows from before?’ Then they will say: ‘No!’ (Thus if he did disclose it, it was because of the command of Allāh.) Then say to them: ‘Is there any contradiction in what the Messenger of Allāh (p.b.u.h.a.h.p.) disclosed of the knowledge of Allāh, may His remembrance be glorified?’ If they say: ‘No!’, say to them: ‘If someone rules according to the rule of Allāh and there is contradiction in it, does it contradict (what) the Messenger of Allāh (p.b.u.h.a.h.p.) (ruled)?’ Then they will say: ‘Yes!’ – If they say: ‘No!’, they will be logically contradicting what they said in the first place – Then say to them: ‘None knows its (the Qur’ān’s) interpretation save only Allāh and those firmly rooted in knowledge (Āl ‘Imrān, 3:7).’”

““If they say: ‘Who are those who are firmly rooted in knowledge?’ Say: ‘Those in whose knowledge there is no contradiction.’

بلغ فقل : فهل مات ﷺ و الخليفة من بعده يعلم علماً ليس فيه اختلاف ؟ فإن قالوا : لا ، فقل : إن خليفة رسول الله ﷺ مؤيدٌ ولا يستخلف رسول الله ﷺ إلا من يحكم بحكمه وإلا من يكون مثله إلا النبوة ، وإن كان رسول الله ﷺ لم يستخلف في علمه أحداً فقد ضيع من في أصلاب الرجال ممن يكون بعده .

فإن قالوا لك : فإن علم رسول الله ﷺ كان من القرآن فقل : وحم والكتاب المبين ، إنا أنزلناه في ليلة مباركة [إنا كنا منمدين فيها] - إلى قوله - : إنا كنا مرسلين^{١٢١} ، فإن قالوا لك : لا يرسل الله عز وجل إلا إلى نبي فقل :

١٢١ - الدخان ، ١/٤٤ - ٥

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And if they say: 'Who are those?' Say: 'The Messenger of Allāh (p.b.u.h.a.h.p.) had that (knowledge of interpretation). Did he pass it on or not?' If they say: 'He did pass it on (it)', then say to them: 'Did he (p.b.u.h.a.h.p.) die, and the *khalifah* (he who came in the Holy Prophet's place) after him had knowledge in which there was no contradiction?' If they say: 'No!', say: 'Then surely the *khalifah* of the Messenger of Allāh (p.b.u.h.a.h.p.) is made strong (in his knowledge by Allāh, *mu'ayyad*), and the Messenger of Allāh (p.b.u.h.a.h.p.) does not put anyone in his place unless he rules with his (the Holy Prophet's) rule and unless he is the same as him except (in) the prophethood. For if the Messenger of Allāh (p.b.u.h.a.h.p.) does not put someone in his place concerning his knowledge, then he will have left those who are in the loins of man who will come after him to perish.'

““Now if they say to you: 'Surely the knowledge of the Messenger of Allāh (p.b.u.h.a.h.p.) was from the Qur'an (and thus there was no need for him to teach his knowledge to anyone)', say: '*Hā Mim. By the Clear Book. We have sent it down in a blessed Night - We are ever warning - therein every wise command determined as a command from Us - We are ever sending* (ad-Dukhān, 44:1-5). (Therefore Allāh sends [continuous tense] His command, which has been determined, and there must be someone always to receive it).' And if they

هذا الأمر الحكيم الذي يُفَرَّق فيه هو من الملائكة والروح التي تنزل من سماء إلى سماء، أو من سماء إلى أرض؟ فإن قالوا: من سماء إلى سماء، فليس في السماء أحدٌ يرجع من طاعة إلى معصية، فإن قالوا: من سماء إلى أرض - وأهل الأرض أحوج الخلق إلى ذلك - فقل: فهل لهم بدٌّ من سيديتجا كمون إليه؟ فإن قالوا: فإن الخليفة هو حَكَمهم فقل: «الله وليُّ الذين آمنوا يخرجهم من الظلمات إلى النور» - إلى قوله - : خالدون^{١٢٢}، لعمرى ما في الأرض ولا في السماء، وليُّ الله عزُّ ذكره إلّا وهو مؤيدٌ، ومن أيد لم يُخط، وما في الأرض عدوُّ الله عزُّ ذكره إلّا وهو مخذولٌ،

١٢٢ - البقرة ، ٢٥٧/٢

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say to you: 'Allāh, to Whom belong Might and Majesty, does not send down (anything) except to a prophet', say: 'Do the angels and the Rūh bring down this wise command which is determined from heaven to heaven, or from heaven to earth?' And if they say: 'From heaven to heaven', there is no-one in the heaven who can turn away from obedience towards disobedience. And if they say: 'From heaven to earth', the people of the earth are most needy of creation for this, so say: 'Is it not absolutely necessary that a master should be over them so that they can take their dispute to him?' If they say: 'Surely the caliph is the judge of their (disputes)', say: '*Allāh is the Master of those who believe; He brings them forth from the darkness into the light. And those who disbelieve - their masters are the "ṭāghūt" (exceeders in corruption), that bring them forth from the light into the darkness; those are the inhabitants of the Fire, therein dwelling forever (al-Baqarah, 2:257).*' (The implication of the quotation of this verse is that since the rulers are corrupt they cannot be the masters of, and judges for, the believers.) By my life, neither on the earth nor in the heaven is there anyone mastered by Allāh (*walīyun li 'llāh*), may His remembrance be glorified, unless he is made strong (by Allāh), and he who is made strong does not err. Neither on the earth nor in the heaven is there an enemy of Allāh, may His remembrance be glorified, unless

ومن خذل لم يصب ، كما أن الأمر لابد من تنزيله من السماء يحكم به أهل الأرض ، كذلك لابد من وال ، فان قالوا : لانعرف هذا فقل : [لهم] قولوا ما أحببتهم ، أبنى الله عز وجل بعد عهد عَلَيْهِ السَّلَامُ أن يترك العباد ولا حجة عليهم .

قال أبو عبد الله عَلَيْهِ السَّلَامُ : ثم وقف فقال : ههنا يا ابن رسول الله باب غامض رأيت إن قالوا : حجة الله : القرآن ؟ قال : إذن أقول لهم : إن القرآن ليس بناطق يأمر وينهى ، ولكن للقرآن أهل يأمرون وينهون ، وأقول : قد عرضت لبعض أهل الأرض مصيبة ماهية في السنة والحكم الذي ليس فيه اختلاف ، وليست في القرآن ، أبنى الله لعلمه بتلك الفتنة أن تظهر في الأرض ، وليس في حكمه راد لها ومفرج عن أهلها .

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he is deserted (by Allāh), and he who is deserted does not succeed. Just as the bringing down of the command from heaven is absolutely necessary for it to rule over the people of the earth, so also is a master (*wali*) absolutely necessary. If they say: 'We did not know this.' Say (to them): 'Say what you like, Allāh, to Whom belong Might and Majesty, will not allow that (His) slaves be left alone after Muḥammad (p.b.u.h.a.h.p.), while there be no Proof for them.' ”

“Abū ‘Abdillāh (p.b.u.h.) said: ‘Then he stopped and said: “Here, O son of the Messenger of Allāh! There is a matter which causes confusion; (what) if you see that they say: ‘The Proof of Allāh is the Qur’ān.’?” He said: “Then I will say to them: ‘Surely, the Qur’ān does not speak so that it can command and forbid (i.e., rule), but there must be a people for the Qur’ān who can command and forbid.’ And I will say: ‘(Suppose) it happens that some very difficult problem arises for the people of the earth (whose solution) is not in the *sunnah* or ruling (of the Holy Prophet) in which there is no disagreement, and is not in the Qur’ān. Allāh, because of His knowledge that such a hardship will appear on the earth, will not allow that there should be no restoring of it (the situation) in His ruling and no release from suffering for those (involved in it).’”

فقال : ههنا تغلجون يا ابن رسول الله ، أشهد أن الله عز ذكره قد علم بما يصيب الخلق من مصيبة في الأرض أوفي أنفسهم من الدين أو غيره ، فوضع القرآن دليلاً قال : فقال الرجل : هل تدري يا ابن رسول الله دليل ماهو؟ قال أبو جعفر عليه السلام : نعم فيه جل الحدود، وتفسيرها عند الحكم فقال أبي الله أن يصيب عبداً بمصيبة في دينه أو في نفسه أو [في] ماله ليس في أرضه من حكمه قاض بالصواب في تلك المصيبة . قال : فقال الرجل : أما في هذا الباب فقد فلجتم بحجة إلا أن يفترى خصمكم على الله فيقول : ليس لله جل ذكره حجة و لكن أخبرني عن تفسير « لكيلا تأسوا على ما فاتكم » ؟ مما خص به علي عليه السلام ، ولا تقر حوا بما آتاكم ^{١٢٣} ، قال : في

١٢٣ - الحديد ، ٥٧ / ٢٣

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“ ‘Then he said: “By this you will succeed, O son of the Messenger of Allāh! I witness that Allāh, may His remembrance be glorified, had knowledge of what difficult problems will reach the creatures, on the earth or in their selves, concerning the religion or other than it, and He sets up the Qur’ān as a Proof (for His knowing this): *No difficult problem reaches in the earth or in your selves, but it is in a Book, before We create it; that is easy for Allāh* (al-Ḥadīd, 57:22); and for there being a solution (for it).” ’ He said: ‘Then the man said: “Do you know, O son of the Messenger of Allāh! What it is a Proof for?” Abū Ja’far (p.b.u.h.) said: “Yes, in it are the broad outlines of the restrictions (*ḥudūd*), their explanation (comes)-at (the time of) the ruling. Thus He says: ‘Allāh will not allow some difficult problem to reach a creature, in his religion or in his self or in his property, without there being on His earth someone to judge rightly through His rule in (the matter of) this difficulty.’ ”

“ ‘He said: “Then the man said: ‘Now, in this matter you will succeed over them by a Proof, unless your adversary speaks falsehood against Allāh and says: “There is no Proof for Allāh, may His remembrance be glorified.” However tell me about the interpretation of that you should not grieve for what escapes you of that which was

أبي فلان وأصحابه واحدة مقدّمون واحدة مؤخّرة ولا تأسوا على ما فاتكم، مما خصّ به عليّ عليه السلام ولا تقرّوا بما آتاكم، من الفتنة التي عرضت لكم بعد رسول الله صلى الله عليه وآله، فقال الرجل: أشهد أنكم أصحاب الحكم الذي لا اختلاف فيه ثم قام الرجل وذهب فلم أره .
 ٢/٦٤٤ - عن أبي عبد الله عليه السلام قال: بينا أبي جالس وعنده نفر إذا استضحك حتّى اغرورقت عيناه دموعاً ثمّ قال: هل تدرون ما أضحكني؟ قال: فقالوا: لا، قال: زعم ابن عباس أنّه من الذين قالوا ربّنا الله ثمّ استقاموا^{١٢٤}. فقلت له: هل

١٢٤ - فصلت، ٣٠/٤١

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specified for 'Ali (p.b.u.h.), *nor rejoice in what has come to you* (al-Ḥadīd, 57:23).’ He said: ‘It concerns Abū Fulān and his companions, one of these things was before, and the other afterwards: *You should not grieve for what escapes you* of that which was specified for ‘Ali (p.b.u.h.), *nor rejoice in what has come to you* of, the trial which has come to you after (the passing away of) the Messenger of Allāh (p.b. a.h.a.h.p.).’ Then the man said: ‘I witness that you are the possessor of the rule in which there is no contradiction.’ Then the man stood up and went away, and I did not see him again.” ”

644 - 2. By the same chain of transmission, that Abū ‘Abdillāh (p.b.u.h.) said:

“Once, when my father was sitting and there was a group with him, he laughed till his eyes were bathed with tears. Then he said: ‘Do you know what makes me laugh?’” He said: “They said: ‘No.’ He said: ‘Ibn ‘Abbās¹ claimed that he was one of *those who have said*:

1. ‘Abdullāh ibn al-‘Abbās ibn ‘Abd al-Muṭṭalib (3 B.H./619 - 68/687), was one of the important companions of the Holy Prophet (p.b.u.h.a.h.p.) and Amir al-mu‘minin (p.b.u.h.). In his childhood, he was constantly with the Holy Prophet, and narrated many traditions from him. After the death of the Holy Prophet, he was a close companion of Amir al-mu‘minin, and took part beside him in the three battles that he fought. All Muslims held

رأيت الملائكة يا ابن عباس تخبرك بولايتها لك في الدنيا والآخرة ، مع الأمن من الخوف والحزن ، قال فقال إن الله تبارك وتعالى يقول : «إنما المؤمنون إخوة»^{١٢٥} وقد دخل في هذا جميع الأمة ، فاستضحكت .

١٢٥ - الحجرات ، ١٠/٤٩

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"Our Lord is Allāh" then have gone straight (upon them the angels descend, saying, "Fear not, neither sorrow, rejoice in Paradise that you were promised. We are your helpers in this world and in the world to come; therein you shall have all that your souls desire, all that you call for, as hospitality from One, All-forgiving, One All-compassionate") (Fuṣṣilat, 41:30). I said to him: "Have you seen the angels, O Ibn 'Abbās! Who have informed you that they are your helpers in this world and the world to come, with (your) being saved from fear and sorrow?" He said: "Allāh, the Blessed, the Sublime said: *The believers indeed are brothers* (al-Ḥujarāt, 49:10), and the whole community is included in this." And then I laughed.'

'Abdullāh ibn al-'Abbās in great esteem and respect, whether they were Shī'ah or Sunnī. al-'Allāmah al-Hillī said of him: "He was a man who loved and obeyed Amir al-mu'minīn and was his student. His position of greatness and his sincerity with Amir al-mu'minīn were too well-known to have been hidden from anyone." Ibn Dāwūd, Ibn Ṭāwūs, ash-Shahīd ath-Thānī and his son, the writer of *al-Ma'ālīm*, and other Shī'ah scholars have praised him in more excellent words even than these. They have said that if anyone attributes something bad to him, his position is too high that we should give any credence to such accusations. (al-'Allāmah, p.103; Ibn Dāwūd, p.208; *Naqdu 'r-rijāl*, p.201; *Jāmi'u 'r-ruwāt*, vol.1, p.494; *Tanqīhu 'l-maqāl*, vol.2, pt.1, pp.191 – 95; *Safīnatu 'l-bihār*, vol.2, pp.150 – 154; *al-Kunā wa 'l-alqāb*, vol.1, pp.346 – 347; *Mu'jam rijālī 'l-ḥadīth*, vol.10, pp.239 – 250; *ad-Darajātu 'r-rafi'ah fī ṭabaqāti 'sh-Shī'ah*, pp.99 – 141).

However, as we have already mentioned the irregularities in the chain of transmission of the *aḥādīth* in this chapter, these *aḥādīth* have no value as reliable documents. Thus anyone who examines carefully what has been

ثم قلت : صدقت يا ابن عباس أنشدك الله هل في حكم الله جل ذكره اختلاف
قال : فقال : لا ، فقلت : ما ترى في رجل ضرب رجلاً أصابعه بالسيف حتى سقطت
ثم ذهب وأتى رجل آخر فأطار كفه فأتى به إليك وأنت قاض ، كيف أنت صانع ؟
قال : أقول لهذا القاطع : أعطه دية كفه و أقول لهذا المقطوع : صالحه على ما شئت

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“ ‘Then I said: “What you say is true, O Ibn ‘Abbās! I implore you by Allāh, is there any contradiction in the rule of Allāh, may His remembrance be glorified?” ’ He said: ‘He said: “No.” Then I said: “What is your opinion if a man attacks another man with a sword (cutting) his fingers so that they are severed, then he goes away, and another man comes and slices off the rest of his hand (at the wrist), and then (this last man) is brought to you and you are the judge, what would you do?” He said: “I would say to the second man who cut (his hand): ‘Give the (full) indemnity (*diyyah*) for his hand.’ And I would say to the man (whose hand was) cut: ‘Come to an agreement with him (the second man, who had paid indemnity for the whole hand but had not cut off the fingers, and had thus paid too much) for (any amount) you wish, and send him before two men of equity.” (The convolutedness of the explanation here, when it would have been much easier to say what would be the judgement for the case where a man cut off

attributed to Ibn ‘Abbās in their *ḥadīth* will see that it cannot be counted as true in the eyes of scholars. Examining the dates concerned, we see that Ibn ‘Abbās died in 68/687, that al-Imām as-Sajjād lived from 38/659 – 95/713, and that al-Imām al-Bāqir was born in 57/676 and died in 114/733. Thus, at the most, Ibn ‘Abbās would have met al-Imām al-Bāqir in the last years of his life when the Imām would have been no more than eleven years old. After the battle of Karbalā’ (61/680), when the Imāms as-Sajjād and al-Bāqir had returned to Medina, Ibn ‘Abbās went to Mecca (63/682) and was part of the resistance movement against Yazid. From there, in 65–66/684–685 he went to at-Ṭā’if after the uprising of ‘Abdullāh ibn az-Zubayr (1/622–73/692) where he died. Thus it is extremely unlikely that he would have taken part in any discussion with al-Imām al-Bāqir, especially when one considers the fact that the latter’s imāmate began several years after the death of Ibn ‘Abbās.

وابعث به إلى ذوي عدل، قلت : جاء الاختلاف في حكم الله عز ذكره ، ونقضت القول الأول ، أباي الله عز ذكره أن يحدث في خلقه شيئاً من الحدود [و] ليس تفسيره في الأرض ، اقطع قاطع الكف أصلاً ثم أعطه يدية الأصابع هكذا حكم الله ليلة تنزل فيها أمره ، إن جحدتها بعدما سمعت من رسول الله ﷺ فأدخلك الله النار كما أعمى بصرك يوم جحدتها علي بن أبي طالب قال : فلذلك عمي بصري، قال : وما علمك بذلك فوالله إن عمي بصري إلا من صفقة جناح الملك .

قال : فاستضحكت ثم تركته يومئذ لسخافة عقله ، ثم لقيته فقلت : يا ابن عباس ما تكلمت بصدق مثل أمس ، قال لك علي بن أبي طالب عليه السلام : إن ليلة القدر

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the hand of someone who had already lost one or more of his fingers, is further evidence for the unreliability of this *ḥadīth*.) I said: "A contradiction in the rule of Allāh, may His remembrance be glorified, has arisen here (for, instead of one rule, that is, that the indemnity for a hand minus fingers is so much, one rule needs correction by another), and you have contradicted what you first said (that is, that there was no contradiction). Allāh, may His remembrance be glorified, would not issue any restriction for His creatures, while there was no (true) interpretation for it on the earth. Cut off the hand of the (second) man who cut (the hand of the first man) entirely, then (have the first men) give him the indemnity for the fingers. This is the rule of Allāh (which was sent down) on the night when His command was sent down. If you deny this after you have heard (it) from the Messenger of Allāh (p.b.u.h.a.h.p.), Allāh will cause you to enter the Fire, just as He has blinded your sight (at the end of his life, Ibn 'Abbās was blind) the day you denied it (from) 'Alī ibn Abī Ṭālib." He said: "For this I have lost my eyesight?" (Then) he said: "How do you know this! By Allāh, I lost my eyesight only because the angel's wings beat together." " "

"He said: 'This made me laugh. Then I quitted him that day because his mind was feeble. Then I met him (again) and said: "O Ibn 'Abbās! You have never spoken truth like (you did) yesterday. 'Alī ibn

في كل سنة ، وإنه ينزل في تلك الليلة أمر السنة وإن لذلك الأمر ولاة بعد رسول الله ﷺ فقلت : من هم ؟ فقال : أنا وأحد عشر من صليبي أئمة محدثون ، فقلت : لا أراها كانت إلا مع رسول الله فتبدا لك الملك الذي يحدثه فقال : كذبت يا عبد الله رأيت عيني الذي حدثك به عليّ - ولم تره عيناه ولكن وعاء قلبه ووقر في سمعه - ثم صفقك بجناحه فعميت قال فقال ابن عباس : ما اختلفنا في شيء ، فحكمه إلى الله ، فقلت له : فهل حكم الله في حكم من حكمه بأمرين ؟ قال : لا ، فقلت : ههنا هلكت وأهلكت ٣/٦٤٥ - وبهذا الإسناد ، عن أبي جعفر عليه السلام قال : قال الله عز وجل في ليلة القدر « فيها يفرق كل أمر حكيم »^{١٢٦} يقول : ينزل فيها كل أمر حكيم ، والمحكم ليس

١٢٦ - الدخان ، ٤/٤٤

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Abi Talib (p.b.u.h.) said to you: 'There is a Night of Fore-ordaining in every year, and the command of the year is sent down in this night, and there are executors for this command after the Messenger of Allāh (p.b.u.h.a.h.p.).' And you said (to him): 'Who are these (people)?' He said: 'They are I and the eleven from my loins who are the Imāms and *muḥaddath* (see chap. 3).' Then you said: 'I am not of the opinion that this was (for anyone) except the Messenger of Allāh.' And then the angel who was speaking to him appeared to you (it was apparently the Night of Fore-ordaining) and said: 'You are lying, O 'Abdullāh. I saw with my eyes what 'Ali said to you' - not that he saw with his eyes but that he perceived it in his heart and heard it with his ears. Then he beat you with his wings and you became blind.' He said: 'Then Ibn 'Abbās said: "And whatever we are at variance on, the judgement thereof belongs to Allāh." Then I said to him: 'Did Allāh rule in any of His rulings by two commands?' He said: "No." And I said: 'Here you perish and you cause (others) to perish.' "

645-3. By the same chain of transmission, that Abū Ja'far (p.b.u.h.) said:

"Allāh, to Whom belong Might and Majesty, said about the Night of Fore-ordaining: *Therein every wise command determined* (ad-

بشيئين ، إنما هو شيء واحد ، فمن حكم بما ليس فيه اختلاف ، فحكمه من حكم الله عز وجل ، ومن حكم بأمر فيه اختلاف فرأى أنه مصيب فقد حكم بحكم الطاغوت إنه لينزل في ليلة القدر إلى ولي الأمر تفسير الأمور سنة سنة ، يؤمر فيها في أمر نفسه بكذ وكذا ، وفي أمر الناس بكذا وكذا ، وإنه ليحدث لولي الأمر سوى ذلك كل يوم علم الله عز وجل الخاص والمكنون العجيب المخزون ، مثل ما ينزل في تلك الليلة من الأمر ، ثم قرأ : « ولو أن ما في الأرض من شجرة أقلام والبحر يمده من بعده سبعة أبحر ما نفدت كلمات الله إن الله عزيز حكيم »^{١٢٧} .

١٢٧- لقمان ، ٢٧/٣١

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Dukhân, 44:4); He says: 'Every wise command is sent down in it.' The strong (i.e., *al-muḥkam*, which is from the same root as *ḥākim*, which means wise because there is strength and solidity in it) cannot be two things, it can only be one thing. So the rule of everyone who rules with that in which there is no contradiction is as the rule of Allāh, to Whom belong Might and Majesty. And whoever rules by a command in which there is contradiction, and believes that he is right, has ruled by the rule of the '*tāghūt*'. Verily, the interpretation of all matters is sent down in the Night of Fore-ordaining to the one who possesses the authority (*waliyyu 'l-amr*), year by year. He will be authorised in it concerning his own matters like this and like that, and concerning the matters of the people like this and like that. Also, every day there will come to the one in authority, apart from this, the knowledge from Allāh, to Whom belong Might and Majesty, which is particular (to Him), hidden (by Him), amazing and stored, the like of that which is sent down in that Night of (His) command." Then he recited: "*Though all the trees in the world were pens, and the sea – seven seas after it to replenish it, yet would the words of Allāh not be spent. Allāh is All-mighty, All-wise* (Luqmān, 31:27)."

٤/٦٤٦ - وبهذا الإسناد ، عن أبي عبد الله عليه السلام قال : كان علي بن الحسين صلوات الله عليه يقول : « إنا أنزلناه في ليلة القدر » صدق الله عز وجل أنزل الله القرآن في ليلة القدر « وما أدراك ما ليلة القدر » قال رسول الله ﷺ : لا أدري ، قال الله عز وجل « ليلة القدر خير من ألف شهر » ليس فيها ليلة القدر ، قال لرسول الله ﷺ : وهل تدري لم هي خير من ألف شهر ؟ قال : لا ، قال : لا نها منتزلة فيها للملائكة والروح بإذن ربهم من كل أمر ، وإذا أذن الله عز وجل بشي ، فقد رضي به سلامٌ هي حتى مطلع الفجر ، يقول : تسلم عليك يا محمد ملائكتي وروحي بسلامي من أول ما يهبطون إلى مطلع الفجر . ثم قال في بعض كتابه : « واتقوا فتنة لا تصيبن الذين ظلموا منكم خاصة » ١٢٨

١٢٨ - الانفال ، ٢٥/٨

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646 - 4. By the same chain of transmission, that Abû 'Abdillāh (p.b.u.h.) said:

'Alī ibn al-Ḥusayn, may the blessings of Allāh be upon him, used to say: *'Behold, We sent it down on the Night of Fore-ordaining, and Allāh, to Whom belong Might and Majesty, says the Truth; Allāh sent down the Qur'ān on the Night of Fore-ordaining. And what shall teach thee what is the Night of Fore-ordaining.* The Messenger of Allāh (p.b.u.h.a.h.p.) said: "Nothing, indeed, can teach me." Allāh, to Whom belong Might and Majesty, said: *"The Night of Fore-ordaining is better than a thousand months in which there is no Night of Fore-ordaining."* He said to the Messenger of Allāh (p.b.u.h.a.h.p.): "Do you know why it is better than a thousand months?" He said: "No." He said: *"Because in it the angels and the Rūḥ descend by the leave of their Lord, upon every command."* And when Allāh, to Whom belong Might and Majesty, gives His leave for something, that with which He is pleased, *peace it is, till the rising of dawn.* He (Allāh) says: "My angels and my Rūḥ bring peace to you, O Muḥammad! - My peace - from the first moment that they descend till the rising of dawn."

"Then He said in a part of His book: *And fear a trial which shall surely not suit in particular the evil-doers* (al-Anfāl, 8:25); (a trial)

في «إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ» وقال في بعض كتابه : «وما نجد إلا رسول قد خلت من قبله الرسل أفإن مات أو قتل انقلبتم على أعقابكم ومن ينقلب على عقبيه فلن يضر الله شيئاً وسيجزي الله الشاكرين»^{١٢٩}، يقول في الآية الأولى : «إِن نَّجِدْ أَحِيْنَ يَمُوتُ ؛ يَقُولُ أَهْلُ الْخِلَافِ لِأَمْرِ اللَّهِ عَزَّ وَجَلَّ : مَضَتْ لَيْلَةُ الْقَدْرِ مَعَ رَسُولِ اللَّهِ ﷺ فَهَذِهِ فِتْنَةٌ أَصَابَتْهُمْ خَاصَّةٌ ، وَبِهَا ارْتَدُّوا عَلَى أَعْقَابِهِمْ ، لِأَنَّهُمْ إِنْ قَالُوا : لَمْ تَنْهَبْ ، فَلَا بَدَّ أَنْ يَكُونَ اللَّهُ عَزَّ وَجَلَّ فِيهَا أَمْرٌ ، وَإِذَا أَقْرَبُوا بِالْأَمْرِ لَمْ يَكُنْ لَهُ مِنْ صَاحِبٍ بَدٌّ . ٥/٦٤٧ - وَعن أبي عبد الله عليه السلام قال ، كان علي عليه السلام كثيراً ما يقول : [ما]

١٢٩- ال عمران ، ١٤٣/٣

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concerning *Behold, We sent it down on the Night of Fore-ordaining*. And He said in a part of His book: *Muhammad is naught but a Messenger; Messengers have passed away before him. Why if he should die or is slain, will you turn about on your heels? If any man should turn about on his heels, he will not harm Allāh in any way; and Allāh will recompense the thankful* (Āl ‘Imrān, 3:143). In the first verse He says: When Muḥammad dies, those who dispute the command of Allāh, to Whom belong Might and Majesty, will say: “The Night of Fore-ordaining passed away with the Messenger of Allāh (p.b.u.h. a.h.p.).” And this is a trial which reaches them in particular, and by this they turn on their heels. For if they were to say: “It did not pass away”, it would be absolutely necessary that there be a command in it (the Night) from Allāh, to Whom belong Might and Majesty. And if they accepted the command (from Allāh) it would be absolutely necessary that there be someone to receive it.”

647-5. By the same chain of transmission, that Abū ‘Abdillāh (p.b.u.h.) said:

“‘Ali (p.b.u.h.) frequently used to say: ‘at-Taymī and al-‘Adawī used to gather round the Messenger of Allāh (p.b.u.h.a.h.p.), and he

اجتمع التيمي والعدوي عند رسول الله ﷺ وهو يقرأ : « إِنَّا أَنْزَلْنَاهُ » بنخشع وبكا، فيقولان : ما أشد رقتك لهذه السورة ؟ فيقول رسول الله ﷺ : لما رأت عيني ووعا قلبي ، ولما يرى قلب هذا من بعدي فيقولان : وما الذي رأيت وما الذي يرى ؟ قال : فيكتب لهما في التراب «تنزل الملائكة والروح فيها بإذن ربهم من كل أمر» قال : ثم يقول : هل بقي شيء بعد قوله عز وجل : « كل أمر » ؟ فيقولان : لا ، فيقول : هل تعلمان من المنزل إليه بذلك ؟ فيقولان : أنت يا رسول الله ، فيقول : نعم فيقول : هل تكون ليلة القدر من بعدي ؟ فيقولان : نعم ، قال : فيقول : فهل ينزل ذلك الأمر فيها ؟ فيقولان : نعم ، قال : فيقول : إلى من ؟ فيقولان : لا ندرى ، فيأخذ برأسي ويقول : إن لم تدريا فادريا ، هو هذا من بعدي قال : فإن كانا ليعرفان تلك الليلة بعد رسول الله ﷺ من شدة ما يداخلهما من الرعب .

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used to recite: *Behold, We sent it down . . .*, with humility and weeping. They both would say: "How very tender your heart becomes on (reading) this *sūrah*!" And the Messenger of Allāh (p.b.u.h.a.h.p.) would say: "Because of what my eyes see and my heart perceives, and because of what the heart of this man ('Alī) will see after me." They would say: "What did you see, and what will he see?" ' He said: 'He would write for those two in the earth in it the angels and the Rūh descend, by the leave of their Lord, upon every command.' He said: 'Then he would say: "Does anything remain after He, to Whom belong Might and Majesty, has said every command." And they would say: "No." He would say: "Do you know the one to whom He sent this down?" They would say: "You, O Messenger of Allāh!" He would say: "Yes." Then he would say: "Will there be the Night of Fore-ordaining after me?" They would say: "Yes." He said: 'He would say: "And will this command be sent down in it?" They would say: "Yes." ' He said: 'He would say: "To whom?" They would say: "We do not know." Then he would put his hand on my head and say: "If you did not know, then know now. This is the one who will be after me." ' He said: 'Thus these two would know this Night after (the death of) the Messenger of Allāh (p.b.u.h.a.h.p.) because of the intensity of the dread which entered into them.' "

٦/٦٤٨ - وعن أبي جعفر عليه السلام قال : يا معشر الشيعة خاصموا بسورة إننا أنزلناه تغلجوا ، فوالله إنها لحجة الله تبارك وتعالى على الخلق بعد رسول الله ﷺ وإنها لسيّدة دينكم ، وإنها لغاية علمنا ، يا معشر الشيعة خاصموا بـ « حم والكتاب المبين » إننا أنزلناه في ليلة مباركة إننا كنّا منذرين^{١٣} ، فإنها لولاة الأمر خاصّة بعد رسول الله ﷺ ، يا معشر الشيعة يقول الله تبارك وتعالى : « وإن من أمة إلا خلا فيها نذير^{١٣} » قيل : يا أبا جعفر نذيرها محمد ﷺ قال : صدقت ، فهل كان نذير وهو حيٌّ من البعثة في أقطار الأرض : فقال السائل : لا ، قال أبو جعفر عليه السلام :

١٣١ - فاطر ، ٢٤/٣٥

١٣٠ - الدخان ، ٣-١/٤٤

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648-6. By the same chain of transmission, that Abū Ja'far (p.b.u.h.) said:

"O company of Shi'ahs! Argue by the *sūrah*: *Behold, We sent it down . . .*, and you will succeed. By Allāh, it is the Proof of Allāh, the Blessed, the Sublime, over the creatures after the Messenger of Allāh (p.b.u.h.a.h.p.); it is the most excellent (proof of) your religion, it is the outer limit of our knowledge. O company of Shi'ahs! Argue by: *Ḥā Mīm! By the Clear Book. We have sent it down in a blessed Night - We are ever warning (- therein every wise command determined as a command from Us, We are ever sending)* (ad-Dukhān, 44: 1-5). It is only for those who possess the authority after the Messenger of Allāh (p.b.u.h.a.h.p.). O company of Shi'ahs! Allāh, the Blessed, the Sublime, says: *Not a nation is there, but has passed away in it a warner* (Fāṭir, 35:24)." Someone said: "O Abū Ja'far! The warner of this (community) was Muḥammad (p.b.u.h.a.h.p.)." He said: "What you say is true; but was there a warner, while he was alive, among those he missioned to the different parts of the land?" The asker said: "No." Abū Ja'far (p.b.u.h.) said: "Do you believe that those he missioned

أرأيت بعينه أليس نذيره ، كما أن رسول الله ﷺ في بعثته من الله عز وجل نذير؟ فقال : بلى، قال : فكذلك لم يمت محمد إلا وله بعث نذير قال : فإن قلت لا فقد ضيع رسول الله ﷺ من في أصلاب الرجال من أمته ، قال : وما يكفيهم القرآن؟ قال: بلى إن وجدوا له مفسراً قال : وما فسره رسول الله ﷺ؟ قال : بلى قد فسره لرجل واحد ، وفسر للأمة شأن ذلك الرجل وهو علي بن أبي طالب عليه السلام .

قال السائل : يا أبا جعفر كان هذا أمر خاص لا يحتمله العامة قال : أباي الله أن يُعبد إلا سرّاً حتى يأتي إبان أجله الذي يظهر فيه دينه ، كما أنه كان رسول الله مع خديجة مستتراً حتى أمر بالإعلان ، قال السائل : ينبغي لصاحب هذا الدين أن يكتُم؟ قال : أو ما كنتم علي بن أبي طالب عليه السلام يوم أسلم مع رسول الله ﷺ حتى

were not his warners, just as the Messenger of Allāh (p.b.u.h.a.h.p.) was a warner in his mission from Allāh, to Whom belong Might and Majesty?" He said: "Yes." He said: "Therefore, Muḥammad did not die until he had (left after him) someone he had missioned (who would be) a warner." Then he said: "If you say no, then the Messenger of Allāh (p.b.u.h.a.h.p.) will have condemned those who are from the loins of men among his community to perish." He said: "Is the Qur'ān not enough for them?" He said: "Yes, if they find an interpreter for it." He said: "Did the Messenger of Allāh (p.b.u.h.a.h.p.) not interpret it?" He said: "Yes, (but) he interpreted it for one man, and he interpreted the station of this man for the community, and he is 'Alī ibn Abi Ṭālib (p.b.u.h.)."

The questioner said: "O Abū Ja'far! This is a special matter which the ordinary people cannot (easily) accept." He said: "Allāh would not allow anyone to be His slave except in secret, until the appointed time comes for Him to make His religion manifest. Just as the Messenger of Allāh (p.b.u.h.a.h.p.) was with Khadijah secretly (His slave), until he was ordered to manifest (his religion)." The questioner said: "Is it necessary for someone whose religion this is to keep it secret?" He said: "Did not 'Alī ibn Abi Ṭālib (p.b.u.h.) keep (his faith) secret

ظهر أمره؟ قال : بلى ، قال : فكذلك أمرنا حتى يبلغ الكتاب أجله .
 ٧/٦٤٩ - وعن أبي جعفر عليه السلام قال : لقد خلق الله جلّ ذكره ليلة القدر أوّل
 ما خلق الدنيا ولقد خلق فيها أوّل نبيّ يكون ، وأوّل وصيّ يكون ، ولقد قضى أن
 يكون في كلّ سنة ليلة يهبط فيها بتفسير الأمور إلى مثلها من السنة المقبلة ، من جحد
 ذلك فقد ردّ على الله عزّ وجلّ علمه ، لأنّه لا يقوم الأنبياء والرسل والمحدثون إلّا
 أن تكون عليهم حجة بما يأتيهم في تلك الليلة ، مع الحجة التي يأتيهم بها جبرئيل
عليه السلام ، قلت : والمحدثون أيضاً يأتيهم جبرئيل أو غيره من الملائكة عليهم السلام ؟ قال : أمّا
 الأنبياء والرسل صلّى الله عليهم فلا شك ، ولا بدّ لمن سواهم من أوّل يوم خلقت فيه

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(from) the day he accepted Islam with the Messenger of Allāh (p.b. u.h.a.h.p.) until his (the Prophet's) affair became manifest?" He said: "Yes." He said: "Thus is our affair, until the Book reaches its appointed time."

649-7. By the same chain of transmission, that Abū Ja'far (p.b.u.h.) said:

"Verily, Allāh, may His remembrance be glorified, created the Night of Fore-ordaining at the beginning when He created the world; and He created in it the first man who was to be a prophet and the first man who was to be a successor. He decreed that in every year there would be a Night in which would be sent down the interpretation of all things (which were to happen) until the same (Night came) the following year. Anyone who refuses to believe this, has rejected His knowledge from Allāh, to Whom belong Might and Majesty. For the prophets, the messengers and the *muḥaddathūn* could never be established unless a proof was set up for them by what came to them on this Night, as well as the proof which Jibril (p.b.u.h.) brings to them." I said (it is possible that the speaker here is al-Ḥasan ibn al-'Abbās ibn al-Ḥarīsh who narrated this from Abū Ja'far ath-Thānī): "Does Jibril or others of the angels than him also come to the *muḥaddathūn*?" He said: "Now, as for the prophets and the messengers (p.b.u.t.), there is no doubt; and it is absolutely necessary that for others than

الأرض إلى آخر فناء الدنيا أن تكون على أهل الأرض حجة ينزل ذلك في تلك الليلة إلى من أحب من عباده .

وأيم الله لقد نزل الروح والملائكة بالأمر في ليلة القدر على آدم، وأيم الله ما مات آدم إلا وله وصي، وكل من بعد آدم من الأنبياء قد أتاه الأمر فيها، ووضع لوصيته من بعده، وأيم الله إن كان النبي ليؤمر فيما يأتيه من الأمر في تلك الليلة من آدم إلى محمد ﷺ أن أوص إلى فلان، ولقد قال الله عز وجل في كتابه أولاً الأمر من بعد محمد ﷺ خاصة: «وعداً للذين آمنوا منكم وعملوا الصالحات ليستخلفنهم في الأرض كما استخلف الذين من قبلهم» إلى قوله فأولئك هم الفاسقون^{١٣٢} يقول: أستخلفكم لعلمي

١٣٢- النور، ٥٥/٢٤

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them there be a proof for the people of the earth from the first day in which the earth was created, till the last moment of the annihilation of this world, which He sends down in this night for everyone whom He loves of His creatures.

“And I swear by Allāh that the Rūḥ and the angels descended to Ādam with the command in the Night of Fore-ordaining; and I swear by Allāh that Ādam did not die without having (left after him) a successor, and (so did) all of the prophets after Ādam: the command was brought to him in it (this Night), and it was established (in the same way) for his successor after him. And I swear by Allāh that the prophet is ordered, among the commands that comes to him in that Night from Ādam to Muḥammad (p.b.u.h.a.h.p.), to appoint a certain person as his successor. And Allāh, to Whom belong Might and Majesty, said in His Book specially to those who possess the authority after Muḥammad (p.b.u.h.a.h.p.): *Allāh has promised those of you who believe and do righteous deeds that He will surely make them successors in the land, even as He made those who were before them successors, and that He will surely establish their religion for them that He has approved for them, and will give them in exchange, after their fear, security: ‘They shall serve Me, not associating with Me anything.’ Who-so disbelieves after that, those – they are the ungodly* (an-Nūr, 24: 55).

وديني و عبادتي بعد نبيكم كما استخلف وصاء آدم من بعده حتى يبعث النبي الذي يليه « يعبدونني لا يشر كون بي شيئاً » يقول : يعبدونني بإيمان لاني بعد محمد ﷺ فمن قال غير ذلك « فأولئك هم الفاسقون » فقد مكّن ولاية الأمر بعد محمد بالعلم و نحن هم ، فاسألونا فإن صدقناكم فأقرّوا وما أنتم بفاعلين أمّا علمنا فظاهر ، وأمّا إبان أجلا الذي يظهر فيه الدين منّا حتى لا يكون بين الناس اختلاف ، فإن له أجلاً من ممرّ الليالي والأيام ، إذا أتى ظهر ، وكان الأمر واحداً .

وايم الله لقد قضي الأمر أن لا يكون بين المؤمنين اختلاف ، و لذلك جعلهم شهداء على الناس ليشهد محمد ﷺ علينا ، و لنشهد على شيعتنا ، و لتشهد شيعتنا على

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He says: I make you successors to My knowledge, My religion and worship to Me after your prophet — just as He made the successors of Adam after him — until the prophet who follows him is missioned. *'They shall serve Me, not associating with Me anything.'* He says: They shall serve Me by believing that there is no prophet after Muhammad (p.b.u.h.a.h.p.), so everyone who says other than this — *they are the ungodly*. Thus He empowers those who possess the authority after Muhammad by the Knowledge and they are we. And you ask us if what we say is true. Then accept, but you do not do this. But our knowledge is clearly visible; our appointed time, in which the religion will become manifest from us so that there is no dispute between the people, has a term of the passing of nights and days, and when it comes the religion will become manifest, and the affairs (of the people) will be one.

“I swear by Allāh, the matter has been decided that there should be no strife between the believers, and therefore He made them witnesses over the people so that Muhammad (p.b.u.h.a.h.p.) might be a witness over us (this is a reference to: *Thus We appointed you a mid-most nation that you might be witnesses over the people, and the Messenger might be a witness over you* [al-Baqarah, 2:143]), and that we might be witnesses over our Shi'ahs, and our Shi'ahs be witnesses

الناس ، أبقى الله عز وجل أن يكون في حكمه اختلاف ، أوبين أهل علمه تناقض .
 ثم قال أبو جعفر عليه السلام : فضل إيمان المؤمن بحمله «إنا أنزلناه» ، وبتفسيرها على
 من ليس مثله في الإيمان بها ، كفضل الإنسان على البهائم ، وإن الله عز وجل يدفع
 بالمؤمنين بها عن الجاحدين لها في الدنيا - لكمال عذاب الآخرة لمن علم أنه لا يتوب
 منهم - ما يدفع بالمجاهدين عن القاعدين ولا أعلم أن في هذا الزمان جهاداً إلا
 الحج والعمرة والجوار .

٨/٦٥٠ - قال : وقال رجل لأبي جعفر عليه السلام : يا ابن رسول الله لا تغضب عليّ قال :
 لما ذا ؟ قال : لما أريد أن أسألك عنه ، قال : قل ، قال : ولا تغضب ؟ قال : ولا أغضب

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over the people. Allāh, to Whom belong Might and Majesty does not allow there to be any contradiction in His rule, or and opposition between the possessors of His knowledge."

Then Abū Ja'far (p.b.u.h.) said: "The excellence of the faith of the believer when he bears (within himself) *Behold, We sent it down* . . . and its interpretation (in comparison) with one who is not like him in faith in it, is as the excellence of man over the beast. And Allāh, to Whom belong Might and Majesty, defends through those who believe in it (this verse) from those who deny it that which he defends through the fighters (*mujāhidun*) from those who remain at home, because the punishment in the next world for those whom He knows do not repent of it (i.e., their denial) is so complete (that there is no need of punishment in this world). I do not know at this time of any *jihād* (struggle) except *hajj*, *'umrah* (the lesser *hajj*) and *jiwār* (lit: being close to, and the meaning here is probably keeping in touch with the Imām so as to understand what Islam is, which in those days was a difficult and dangerous task)."

650 - 8. He (probably either Abū 'Abdillāh or Abū Ja'far ath-Thānī - p.b.u.t.) said:

"A man said to Abū Ja'far (p.b.u.h.): 'O son of the Messenger of Allāh (p.b.u.h.ah.p.)! Do not be angry with me.' He said: 'Why?' He said: 'Because of that which I am going to ask you.' He said: 'Speak.' He said: 'Will you not be angry with me?' He said: 'I will not be

قال : أرأيت قولك في ليلة القدر ، وتنزل الملائكة والروح فيها إلى الأوصياء ، يأتونهم بأمر لم يكن رسول الله ﷺ قد علمه ؟ أو يأتونهم بأمر كان رسول الله ﷺ يعلمه ؟ وقد علمت أن رسول الله ﷺ مات وليس من علمه شيء إلا وعلي ﷺ له واع ، قال أبو جعفر ﷺ : مالي ولك أيها الرجل ومن أدخلك علي ؟ قال : أدخلني عليك القضاء لطلب الدين ، قال : فافهم ما أقول لك .

إن رسول الله ﷺ لما أسري به لم يهبط حتى أعلمه الله جل ذكره علم ما قد كان وما سيكون ، وكان كثير من علمه ذلك جملاً يأتي تفسيرها في ليلة القدر ، وكذلك كان علي بن أبي طالب ﷺ قد علم جملة العلم و يأتي تفسيره في ليالي القدر ،

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angry.' He said: 'Do you understand by your saying about the Night of Fore-ordaining, and the descending of the angels and the Rûḥ (spirit) in it to the successors (of the Holy Prophet), that they bring something to them which the Messenger of Allāh (p.b.u.h.a.h.p.) did not know, or that they bring something to them which the Messenger of Allāh (p.b.u.h.a.h.p.) did know? You know that the Messenger of Allāh (p.b.u.h.a.h.p.) did not die but that there was nothing of his knowledge of which 'Alī (p.b.u.h.) was not aware (and thus that your interpretation of this verse is unacceptable).' Abū Ja'far (p.b.u.h.) said: 'What concern of mine are you, O man, and who allowed you to come in to me?' He said: 'The settling of the claim of what you owe me allowed me to come in to you (i.e., I am ignorant, and the man who knows has the debt of teaching the man who does not know).'

"He said: 'Then understand what I say to you. When the Messenger of Allāh (p.b.u.h.a.h.p.) was carried on the Night journey, he did not come down until Allāh, may His remembrance be glorified, taught him the knowledge of what was and what will be; but much of his knowledge was summary and its explanation comes down in (every) Night of Fore-ordaining. And thus 'Alī ibn Abi Ṭālib (p.b.u.h.) knew the summary of the knowledge, and the explanation of it used to come in (every) Night of Fore-ordaining, just as for the Messenger

كما كان مع رسول الله ﷺ ، قال السائل : أو ما كان في الجمل تفسير ؟ قال : بلى ولكنه إنما يأتي بالأمر من الله تعالى في ليالي القدر إلى النبي وإلى الأوصياء : افعل كذا وكذا ، لا أمر قد كانوا علموه ، أمروا كيف يعملون فيه . قلت : فسر لي هذا ؟ قال لم يمت رسول الله ﷺ إلا حافظاً لجملة العلم وتفسيره ، قلت : فالذي كان يأتيه في ليالي القدر علم ما هو ؟ قال : الأمر والبسر فيما كان قد علم ، قال السائل : فما يحدث لهم في ليالي القدر علم سوى ما علموا ؟ قال : هذا مما أمروا بكتمانهم ، ولا يعلم تفسير ما سألت عنه إلا الله عز وجل .

قال السائل : فهل يعلم الأوصياء ما لا يعلم الأنبياء ؟ قال : لا وكيف يعلم وصي غير علم ما أوصي إليه ، قال السائل : فهل يسعنا أن نقول : إن أحداً من الوصاة

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of Allāh (p.b.u.h.a.h.p.).' The questioner said: 'Was there no explanation in that summary (knowledge)?' He said: 'Yes, but in the Nights of Fore-ordaining the command of Allāh, the Sublime, come down to the Prophet and to the Successors — Do this and this — about matters which they knew (from before), a command about how to put them into action.' I (the narrator) said: 'Explain this to me.' He said: 'The Messenger of Allāh (p.b.u.h.a.h.p.) did not die without having memorized the summary of the knowledge and its explanation.' I said: 'Then that which came down to him in the Nights of Fore-ordaining was knowledge of what?' He said: 'The command and the making easy of what he knew before.' The questioner said: 'Did any knowledge come to them in the Nights of Fore-ordaining except what they (already) knew?' He said: 'This is one of the things which they have been ordered to conceal, and no-one can know the explanation of what you ask except Allāh, to Whom belong Might and Majesty.'

'The questioner said: 'Did the successors know that which the prophets did not know?' He said: 'No, and how should a successor know something except the knowledge which has been left to him.' The questioner asked: 'Can we say: "One of the successors knows

يعلم ما لا يعلم الآخر؟ قال : لالم يموت نبيٌ إلا و علمه في جوف وصيه وإنما تنزل الملائكة والروح في ليلة القدر بالحكم الذي يحكم به بين العباد ، قال السائل ، و ما كانوا علموا ذلك الحكم ؟ قال : بلى قد علموه و لكنهم لا يستطيعون إمضاء شيء منه حتى يؤمروا في ليالي القدر كيف يصنعون إلى السنة المقبلة ، قال السائل : يا أبا جعفر لا أستطيع إنكار هذا ؟ قال أبو جعفر عليه السلام : من أنكره فليس منا .

قال السائل : يا أبا جعفر أرايت النبي صلى الله عليه وآله هل كان يأتيه في ليالي القدر شيء لم يكن علمه ؟ قال : لا يحل لك أن تسأل عن هذا ، أما علم ما كان و ما سيكون فليس يموت نبيٌ ولا وصيٌ إلا و الوصي الذي بعده يعلمه ، أما هذا العلم الذي تسأل عنه فإن الله عز وجل أبى أن يطلع الأوصياء عليه إلا أنفسهم ، قال السائل : يا ابن رسول الله كيف أعرف أن ليلة القدر تكون في كل سنة ؟ قال : إذا أتى شهر رمضان

something which another does not know"? He said: 'No. A prophet does not die without his knowledge being in the heart of his successor, and the angels and the Rūḥ only bring down in the Night of Fore-ordaining the rule through which he brings justice between creatures.' The questioner said: 'Did they not know this rule from before?' He said: 'Yes, they did know it, but they cannot carry anything of it out until they are commanded in the Nights of Fore-ordaining about how they should act till the next year.' The questioner said: 'O Abū Ja'far! May I not deny this?' Abū Ja'far (p.b.u.h.) said: 'He who denies this is not from us.'

"The questioner said: 'O Abū Ja'far! Is it your belief about the Prophet (p.b.u.h.a.h.p.) that something came to him in the Nights of Fore-ordaining which he did not know?' He said: 'It is not permitted for you that you should ask about this; but (concerning) the knowledge of what was and what will be, no prophet or successor ever died without the successor who was after him knowing it. However, (concerning) this knowledge about which you ask, Allāh, to Whom belong Might and Majesty, would not assent to His informing the successors about it except to they themselves.' The questioner said: 'O son of the Messenger of Allāh! How can I know that the Night of Fore-ordaining occurs every year?' He said: 'When the month of Ramaḍān comes,

فاقرأ سورة الدُّخان في كلِّ ليلة مائة مرَّة فاذا أتت ليلة ثلاث و عشرين فانك ناظرٌ إلى تصديق الذي سألت عنه .

٩/٦٥١ - وقال : قال أبو جعفر عليه السلام : لما ترون من بعثه الله عز وجل للشقاء على أهل الضلالة من أجناد الشياطين و أزواجهم ^(١) أكثر ممَّا ترون خليفة الله الذي بعثه للعدل والصواب من الملائكة ، قيل : يا أبا جعفر وكيف يكون شيء أكثر من الملائكة ؟ قال : كما شاء الله عز وجل : قال السائل : يا أبا جعفر إنني لو حدثت بعض الشيعة بهذا الحديث لا نكروه قال : كيف ينكرونه ؟ قال ، يقولون : إن الملائكة عليهم السلام أكثر من الشياطين قال : صدقت افهم عني ما أقول : إنه ليس من يوم ولا ليلة إلَّا وجميع الجن والشياطين، تزور أئمة الضلالة ويزور إمام الهدى عددهم من الملائكة

(١) في بعض النسخ [أزواجهم]

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recite the *sūrah* of ad-Dukhān every night a hundred times, and when the Night of the twenty-third comes, you will see confirmed that which you asked about.' ”

651 – 9. He (see previous *ḥādīth*) said:

“Abū Ja‘far (p.b.u.h.) said: ‘What you see of those whom Allāh, to Whom belong Might and Majesty, has sent to corrupt the people of misguidance from the hordes of the *shayāṭīn* (the devils) and their doubles (*azwājiḥim* – another reading is *arwāḥiḥim*: their spirits) is more than what you see of the vicegerents of Allāh whom He has sent for justice and good reward from the angels.’ It was said (to him): ‘O Abū Ja‘far! How can something be more than the angels?’ He said: ‘As Allāh, to Whom belong Might and Majesty, wishes.’ The questioner said: ‘O Abū Ja‘far! If I relate this remark to some of the Shi‘ahs, they will refuse to accept it.’ He said: ‘How can they refuse to accept it?’ He said: ‘They will say, (because) the angels are more than the *shayāṭīn*.’ He said: ‘What you say is right; understand from me what I say. The fact is that there is no day nor night but that all the jinn and *shayāṭīn* visit the imāms (leaders) of misguidance, and in the same

حتى إذا أتت ليلة القدر ، فيهبط فيها من الملائكة إلى ولي الأمر ، خلق الله - أو قال قبض الله عز وجل من الشياطين بعددهم ثم زاروا ولي الضلالة فأتوه بالافك والكذب حتى لعنه يصبح فيقول : رأيت كذا وكذا ، فلوسأل ولي الأمر عن ذلك لقال رأيت شيطاناً أخبرك بكذا وكذا حتى يفسر له تفسيراً ويعلمه الضلالة التي هو عليها .

وايم الله إن من صدق بلبيلة القدر ، ليعلم أنها لنا خاصة لقول رسول الله ﷺ لعلي عليه السلام حين دنا موته : هذا وليكم من بعدي ، فان أطمعتموه رشدتم ، ولكن من لا يؤمن بما في ليلة القدر منكر ، ومن آمن بلبيلة القدر ممن على غير رأينا فإنه لا يسمعه في الصدق إلا أن يقول ، إنها لنا ومن لم يقل فإنه كاذب ، إن الله عز وجل أعظم

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numbers the angels visit the Imām of right guidance, till when the Night of Fore-ordaining arrives, and some angels come down in it to he who possesses the authority; and Allāh, to Whom belong Might and Majesty, created — or he said: Allāh assigns — some *shayāṭīn*, in the same number as them. Then they visit he who leads to misguidance and they bring him falsehoods and lies, even to the extent that morning comes and he says: "I saw this and that. . ." And if he asks the one who possesses the authority about this, he will say you saw a *shayṭān* who told you this and that; and he will explain to him as explanation (of it) and inform him of the misguidance in which he is.

"I swear by Allāh, truly whoever accepts the Night of Fore-ordaining, knows that it is especially for us, because of the words of the Messenger of Allāh (p.b.u.h.a.h.p.) about 'Ali (p.b.u.h.) when his death was near: "This man is your master after me, and if you obey him you will be on the right way." But whoever does not believe in what is in the Night of Fore-ordaining denies (that it is especially for us). Whoever believes in the Night of Fore-ordaining from among those who are of another belief than us, there is no alternative for him, if he is to speak truly, except that he says it is for us, and if someone does not say so he speaks falsely, because Allāh, to Whom belong Might

من أن ينزل الأمر مع الروح والملائكة إلى كافر فاسق ، فإن قال : إنه ينزل إلى
الخليفة الذي هو عليها فليس قولهم ذلك بشيء ، وإن قالوا : إنه ليس ينزل إلى أحد
فلا يكون أن ينزل شيء إلى غير شيء وإن قالوا - وسيقولون - : ليس هذا بشيء فقد
ضلوا ضلالاً بعيداً .

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and Majesty, is above that He should send down the command with
the Rûḥ and the angels to the evil-doing unbeliever. If they say: "Truly
indeed He sends down to the caliph in whom he believes", these words
of theirs are for nothing. If they say: "He did not send it down to one
person in particular, it cannot be that something is sent down but not
to someone. If they say - and they will say - "(All) this (talk about
the Night of Fore-ordaining) is for nothing", they will have gone astray
into far error.'"

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﴿ باب ﴾

﴿ في أن الائمة عليهم السلام يزدادون في ليلة الجمعة ﴾

١/٦٥٢ - حدثني أحمد بن إدريس القميّ ومحمد بن يحيى، عن الحسن بن عليّ الكوفي عن موسى بن سعدان، عن عبدالله بن أيوب، عن أبي يحيى الصنعاني، عن أبي عبدالله عليه السلام قال: قال لي: يا أبا يحيى إن لنا في ليالي الجمعة لشأناً من الشأن، قال قلت جعلت فداك وما ذاك الشأن قال: يؤذن لأرواح الأنبياء الموتى والصالحين وأرواح الأوصياء الموتى وروح الوصي الذي بين ظهرانيكم، يعرج بها إلى السماء حتى توافي عرش ربها، فتطوف به أسبوعاً وتصلّي عند كل قائمة من قوائم العرش ركعتين، ثم ترد

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CHAPTER 42

CONCERNING THE FACT THAT THE IMĀMS, PEACE BE
UPON THEM – BECOME INCREASED IN THEIR KNOW-
LEDGE ON THE NIGHT OF (THE EVE OF) FRIDAY

652 – 1. Aḥmad ibn Idrīs al-Qummi and Muḥammad ibn Yaḥyā informed me (–) al-Ḥasan ibn ‘Alī al-Kūfi (–) Mūsā ibn Sa’dān (–) ‘Abdullāh ibn Ayyūb that Abū Yaḥyā aṣ-Ṣan‘ānī said:

“Abū ‘Abdillāh (p.b.u.h.) said to me: ‘O Abū Yaḥyā, in the night of (the eve of) Friday we have a position among positions.’” He said: “I said: ‘May I be made your ransom, what is this position?’ He said: ‘The souls of the dead prophets, the souls of the dead successors, and the soul of the successor who is amidst you are given leave, and they are brought up to the heavens, till they reach the Throne of their Lord. Then they circumambulate it seven times and pray two *rak‘ah* at every one of the pillars of the Throne. Then they

إلى الأبدان التي كانت فيها فتصبح الأنبياء والأوصياء قد ملؤا سروراً ويصبح الوصي الذي بين ظهرانيكم وقد زيد في علمه مثل جم الغفير .

٢/٦٥٣ - محمد بن يحيى ، عن أحمد بن أبي زاهر ، عن جعفر بن محمد الكوفي ، عن يوسف الأزاري ، عن المفضل قال : قال لي أبو عبد الله عليه السلام ذات يوم وكان لا يكتنني قبل ذلك : يا أبا عبد الله قال : قلت : لبّيك ، قال : إن لنا في كل ليلة جمعة سروراً قلت زادك الله وماذا ؟ قال : إذا كان ليلة الجمعة وافى رسول الله ﷺ العرش و وافى الأئمة عليهم السلام معه ووافينا معهم ، فلا تردُّ أرواحنا إلى أبداننا إلا بعلم مستفاد ، ولولا ذلك لآفدنا .

٣/٦٥٤ - محمد بن يحيى ، عن سلمة بن الخطاب ، عن عبد الله بن محمد ، عن الحسين

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are brought back to the bodies in which they are; and morning comes and the prophets and successors are filled with joy, and the successor who is amidst you. He has become increased in his knowledge like a great dense crowd.' ”

653 – 2. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Abi Zāhir (–) Ja‘far ibn Muḥammad al-Kūfī (–) Yūsuf al-Abzārī that al-Mufaḍḍal said:

“One day Abū ‘Abdillāh (p.b.u.h.) said to me, and before that he had not addressed me by my *kunya*h (agnomen): ‘O Abū ‘Abdillāh!’ ” He said: “I said: ‘At your service’ He said: ‘There is joy for us in the night of (the eve of) Friday.’ I said: ‘May Allāh bring you increase (in it), what is it?’ He said: ‘When the night of Friday comes, the Messenger of Allāh (p.b.u.h.a.h.p.) reaches to the Throne, and the Imāms (p.b.u.t.) reach (it) with him, and we reach (it) with them; and our souls do not return to our bodies unless they have gained knowledge. If it were not like this, we (i.e., our knowledge) would become exhausted.’ ”

654 – 3. Muḥammad ibn Yaḥyā (–) Salamah ibn al-Khaṭṭāb (–) ‘Abdullāh ibn Muḥammad (–) al-Ḥusayn ibn Aḥmad al-Minqarī

ابن أحمد المنتقري ، عن يونس أو المفضل ، عن أبي عبد الله عليه السلام ، قال : ما من ليلة جمعة إلا ولأولياء الله فيها سرور قلت : كيف ذلك ؟ جعلت فداك قال : إذا كان ليلة الجمعة وافى رسول الله صلى الله عليه وآله وسلم العرش ووافى الأئمة عليهم السلام ووافيت معهم فما أرجع إلا بعلم مستفاد ولولا ذلك لنفد ما عندي .

٤٣

﴿ باب ﴾

﴿ لو لا ان الأئمة عليهم السلام يزدادون لنفد ما عندهم ﴾

١/٦٥٥ — علي بن محمد ومحمد بن الحسن ، عن سهل بن زياد ، عن أحمد بن محمد بن أبي نصر

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that Yūnus or al-Mufaḍḍal said:

“Abū ‘Abdillāh (p.b.u.h.) said: ‘There is no night of Friday without there being joy for the Friends of Allāh in it.’ I said: ‘How is that? May I be made you ransom.’ He said: ‘When the night of Friday comes the Messenger of Allāh (p.b.u.h.a.h.p.) reaches to the Throne, and the Imāms (p.b.u.t.) reach (it) with him, and I do not return without gaining knowledge. If it were not like this, that which is with me would be exhausted.’ ”

CHAPTER 43

IF IT WERE NOT THAT THE IMĀMS, PEACE BE UPON
THEM, WERE INCREASED (IN WHAT THEY NEED). WHAT
THEY POSSESSED WOULD BE EXHAUSTED

655 — 1. ‘Alī ibn Muḥammad and Muḥammad ibn al-Ḥasan (—) Sahl ibn Ziyād (—) Aḥmad ibn Muḥammad ibn Abi Naṣr that Ṣafwān ibn Yaḥyā said:

عن صفوان بن يحيى قال : سمعت أبا الحسن عليه السلام يقول : كان جعفر بن محمد عليه السلام يقول : لو لا أنا نزداد لا نفدنا .

* محمد بن يحيى ، عن أحمد بن محمد ، عن محمد بن خالد ، عن صفوان ، عن أبي الحسن مثله .
٢/٦٥٦ - محمد بن يحيى ، عن أحمد بن محمد ، عن الحسين بن سعيد ، عن النضر بن سويد
عن يحيى الحلبي ، عن ذريح المحاربي قال : قال لي أبو عبد الله عليه السلام : يا ذريح لو لا
أنا نزداد لا نفدنا .

٣/٦٥٧ - محمد بن يحيى ، عن أحمد بن محمد ، عن ابن أبي نصر ، عن ثعلبة ، عن زرارة
قال : سمعت أبا جعفر عليه السلام يقول : لو لا أنا نزداد لا نفدنا ، قال : قلت : تزدادون

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“I heard Abu 'l-Ḥasan (p.b.u.h.) say: ‘Ja‘far ibn Muḥammad (p.b.u.h.) used to say: “If we were not increased (in what we need), (what) we (had) would be exhausted.”’”

*Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad (—) Muḥammad ibn Khālid that Ṣafwān narrated from Abu 'l-Ḥasan (p.b.u.h.) — the same tradition.

656 — 2. Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad (—) al-Ḥusayn ibn Sa‘id (—) an-Naḍr ibn Suwayd (—) Yaḥyā al-Ḥalabī that Dhariḥ al-Muḥāribī said:

“Abū ‘Abdillāh (p.b.u.h.) said to me: ‘If we were not increased (in what we need), (what) we (had) would be exhausted.’”

657—3. Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad (—) Ibn Abī Naṣr (—) Tha‘labāh that Zurārah said:

“I heard Abū Ja‘far (p.b.u.h.) say: ‘If we were not increased (in our knowledge), (what) we (had) would be exhausted.’” He said: “I said: ‘Are you increased in something which the Messenger of Allāh

شيئاً لا يعلمه رسول الله ﷺ؟ قال : أما إنّه إذا كان ذلك عرض على رسول الله ﷺ
ثمّ على الأئمة ثمّ انتهى الأمر إلينا .

٤/٦٥٨ - علي بن إبراهيم ، عن محمد بن عيسى ، عن يونس بن عبد الرحمن ، عن بعض
أصحابه ، عن أبي عبد الله عليه السلام قال : ليس يخرج شيء من عند الله عز وجل حتّى يبدأ
برسول الله ﷺ ثمّ بأمر المؤمنين عليه السلام ثمّ بواحد بعد واحد ، لكيلا يكون آخرنا
أعلم من أولنا .

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(p.b.u.h.a.h.p.) did not know?’ He said: ‘Note well that when it happens like this, it is presented to the Messenger of Allāh (p.b.u.h.a.h.p.) then to the Imāms, then the matter reaches to us.’ ”

658 – 4. ‘Alī ibn Ibrāhīm (–) Muḥammad ibn ‘Īsā (–) Yūnus ibn ‘Abdu ‘r-Raḥmān (–) one of those he used to narrate from, that Abū ‘Abdillāh (p.b.u.h.) said:

“Nothing (of knowledge) comes from what is with Allāh, to Whom belong Might and Majesty, unless it begins with the Messenger of Allāh (p.b.u.h.a.h.p.), then Amīr al-mu’minīn (p.b.u.h.), then one after the other, so that the last of us may not be more knowledgeable than the first of us.”

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﴿ باب ﴾

(أن الأئمة عليهم السلام يعلمون جميع العلوم التي خرجت الى
الملائكة والالبياء والرسل عليهم السلام)

١/٦٥٩ - علي بن محمد و محمد بن الحسن ، عن سهل بن زياد ، عن محمد بن الحسن بن
شمثون ، عن عبدالله بن عبد الرحمن ، عن عبدالله بن القاسم ، عن سماعة ، عن أبي
عبدالله عليه السلام قال : إن الله تبارك و تعالى علمين : علماً أظهر عليه ملائكته وأنبياءه
و رسله ، فما أظهر عليه ملائكته و رسله و أنبياءه فقد علمناه ، و علماً استأثر به فإذا
بدالله في شيء منه أعلمنا ذلك و عرض على الأئمة الذين كانوا من قبلنا .

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CHAPTER 44

CONCERNING THE FACT THAT THE IMĀMS, PEACE BE
UPON THEM, KNOW ALL THE KNOWLEDGE WHICH COMES
TO THE ANGELS, THE PROPHETS, AND THE MESSENGERS,
PEACE BE UPON THEM

659-1. 'Alī ibn Muḥammad and Muḥammad ibn al-Ḥassan (—)
Sahl ibn Ziyād (—) Muḥammad ibn al-Ḥasan ibn Shammūn (—) 'Abdu-
llāh ibn 'Abdu 'r-Raḥmān (—) 'Abdullāh ibn al-Qāsim (—) Samā'ah
that Abū 'Abdillāh (p.b.u.h.) said:

"Verily, Allāh, the Blessed, the Sublime, has two (kinds of)
knowledge: a (kind of) knowledge which He has made manifest to
His angels, His prophets and His messengers — and this which He has
made manifest to His angels, His prophets and His messengers is what
we know; and a (kind of) knowledge which belongs exclusively to Him,
and if Allāh make apparent anything of it, He will cause us to know
that, and He presents (it) to the Imāms who were before us."

* علي بن محمد و محمد بن الحسن ، عن سهل بن زياد ، عن موسى بن القاسم ، * و محمد ابن يحيى ، عن العمركي بن علي جميعاً ، عن علي بن جعفر ، عن أخيه موسى بن جعفر عليه السلام مثله .

٢/٦٦٠ - عدة من أصحابنا ، عن أحمد بن محمد ، عن الحسين بن سعيد ، عن القاسم بن محمد ، عن علي بن أبي حمزة ، عن أبي بصير ، عن أبي عبد الله عليه السلام قال : إن الله عز وجل علمين : علماً عنده لم يطلع عليه أحداً من خلقه ، وعلماً نبهه إلى ملائكته ورسله ، فما نبهه إلى ملائكته ورسله فقد انتهى إلينا .

٣/٦٦١ - علي بن إبراهيم ، عن صالح بن السندي ، عن جعفر بن بشير ، عن ضريس ، قال : سمعت أبا جعفر عليه السلام يقول : إن الله عز وجل علمين : علمٌ مبذول ، و علمٌ

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* 'Alī ibn Muḥammad and Muḥammad ibn al-Ḥasan (—) Sahl ibn Ziyād (—) Mūsā ibn al-Qāsim,* Muḥammad ibn Yaḥyā (—) al-'Amraki ibn 'Alī both of them that 'Alī ibn Ja'far narrated from his brother Mūsā ibn Ja'far (p.b.u.t.) the same tradition.

660 — 2. A group of our associates (—) Aḥmad ibn Muḥammad (—) al-Ḥusayn ibn Sa'id (—) al-Qāsim ibn Muḥammad (—) 'Alī ibn Abi Ḥamzah that Abū 'Abdillāh (p.b.u.h.) said:

“Verily, Allāh, to Whom belong Might and Majesty, has two (kinds of) knowledge: a (kind of) knowledge which He does let any-one of His creatures know, and a knowledge which He casts upon His angels and His messengers, and what He casts upon His angels and His messengers reaches down to us.”

661 — 3. 'Alī ibn Ibrāhīm (—) Ṣāliḥ ibn as-Sindi (—) Ja'far ibn Bashīr that Ḍarays said:

“I heard Abū Ja'far (p.b.u.h.) say: 'Verily, Allāh, to Whom belong Might and Majesty, has two (kinds of) knowledge: a (kind of) knowledge which is given freely, and a (kind of) knowledge which is

مكفوف فأما المبذول فإنه ليس من شيء. تعلمه الملائكة و الرسل إلا نحن
نعلمه ، وأما المكفوف فهو الذي عند الله عز وجل في أم الكتاب إذا خرج نفذ .
٤/٦٦٢ - أبو علي الأشعري ، عن محمد بن عبد الجبار ، عن محمد بن إسماعيل ، عن علي
ابن النعمان ، عن سويد القلاء ، عن أبي أيوب ، عن أبي بصير ، عن أبي جعفر عليه السلام
قال : إن لله عز وجل علمين : علم لا يعلمه إلا هو وعلم علمه ملائكته ورسله ،
فما علمه ملائكته ورسله ﷺ فنحن نعلمه .

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withheld. Now, concerning that which is given freely there is nothing which the angels and the messengers know but that we know it, but that which is withheld is that which is with Allāh, to Whom belong Might and Majesty, in the Essence of the books (*Ummu 'l-kitāb*), if it comes forth, will be carried into effect.' ”

662 — 4. Abū 'Alī al-Ash'arī (—) Muḥammad ibn 'Abd al-Jabbār (—) Muḥammad ibn Ismā'il (—) 'Alī ibn an-Nu'mān (—) Suwayd al-Qallā (—) Abū Ayyūb (—) Abū Baṣīr that Abū Ja'far (p.b.u.h.) said:

“Verily, Allāh, to Whom belong Might and Majesty, has two (kinds of) knowledge: a (kind of) knowledge which no-one knows except Him, and a (kind of) knowledge which He teaches to His angels and His messengers, and what He teaches His angels and His messengers (p.b.u.t.) we know.”

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﴿ باب ﴾

﴿ نادر فيه ذكر الغيب ﴾

١/٦٦٣ - عِدَّةٌ مِنْ أَصْحَابِنَا ، عَنْ أَحَدِ بْنِ مُحَمَّدٍ بْنِ عِيسَى ، عَنْ مَعْمَرِ بْنِ خَلَادٍ قَالَ :
سَأَلَ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ رَجُلٌ مِنْ أَهْلِ فَارَسٍ فَقَالَ لَهُ : أَتَعْلَمُونَ الْغَيْبَ ؟ فَقَالَ : قَالَ أَبُو
جَعْفَرٍ عَلَيْهِ السَّلَامُ : يَبْسُطُ لَنَا الْعِلْمَ فَنَعْلَمُ وَيَقْبِضُ عَنْنَا فَلَا نَعْلَمُ ، وَقَالَ : سَرَّ اللَّهُ عَزَّ وَجَلَّ
أَسْرَهُ إِلَى جِبْرِئِيلَ عَلَيْهِ السَّلَامُ وَأَسْرَهُ جِبْرِئِيلُ إِلَى مُحَمَّدٍ عَلَيْهِ السَّلَامُ ، وَأَسْرَهُ مُحَمَّدٌ إِلَى مَنْ شَاءَ اللَّهُ .

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CHAPTER 45

CONCERNING EXTRAORDINARY (AḤĀDĪTH) IN WHICH
THERE IS A REFERENCE TO THE GHAYB¹

663 — 1. A group of our associates (—) Aḥmad ibn Muḥammad ibn 'Isā that Mu'ammār ibn Khāllād said:

“A man from Fārs asked Abu 'l-Ḥasan (p.b.u.h.), and said to him: ‘Do you know the *ghayb*?’ He said: ‘Abū Ja‘far (p.b.u.h.) said: “Whenever knowledge becomes expanded for us we know (it), whenever it becomes contracted for us we do not know (it).” And he said: “It is the secret of Allāh, to Whom belong Might and Majesty, and He confided it to Jibrīl (p.b.u.h.), and Jibrīl confided it to Muḥammad (p.b.u.h.a.h.p.), and Muḥammad confided it to whosoever Allāh wishes.” ’”

1. For more information concerning *badā'* (modification), see the chapter in *Kitābu 't-tawḥīd* (Divine Unity) and the introduction to that book.

٢/٦٦٤ - محمد بن يحيى ، عن عبد الله بن محمد بن عيسى ، عن الحسن بن محبوب ، عن علي بن رئاب ، عن سدير الصيرفي قال: سمعت حمران بن أعين يسأل أبا جعفر عليه السلام : عن قول الله عز وجل: «بدیع السماوات و الأرض»^{١٣٣} ، قال أبو جعفر عليه السلام : «إن الله عز وجل ابتدع الأشياء كلها بعلمه على غير مثال كان قبله ، فابتدع السماوات والأرضين ولم يكن قبلهن سماء ولا أرضون ، أما تسمع لقوله تعالى: «وكان عرشه على الماء»^{١٣٤} . فقال له حمران : أرايت قوله جل ذكره: «عالم الغيب فلا يظهر على غيبه أحدا»^{١٣٥} فقال أبو جعفر عليه السلام : «إلا من ارتضى من رسول»^{١٣٥} ، و كان والله محمد ممتن ارتضاه ،

١٣٣ - البقرة ، ١١٧/٢ ، الانعام ، ١٠١/٦

١٣٥ - الجن ، ٢٦/٧٢ - ٢٧

١٣٤ - هود ، ٧/١١

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664 - 2. Muḥammad ibn Yaḥyā (-) ‘Abdullāh ibn Muḥammad ibn ‘Isā (-) al-Ḥasan ibn Maḥbūb (-) ‘Alī ibn Ri‘āb that Sadir aṣ-Ṣayrafī said:

“I heard Ḥumrān ibn A‘yan ask Abū Ja‘far (p.b.u.h.) about the words of Allāh, to Whom belong Might and Majesty: *The Originator of the heavens and the earth* (al-Baqarah, 2:117 and al-An‘ām, 6:101). Abū Ja‘far (p.b.u.h.) said: ‘Verily, Allāh, to Whom belong Might and Majesty, originated the things, all of them, by His knowledge without there being a model before it; then He originated the heavens and the earths without there being any heavens or earths before them. But have you not heard the words of Him, the Sublime: *And His Throne was upon the water* (Hūd, 11:7)?’

“Then Ḥumrān said to him: ‘What is your opinion of His words, may His remembrance be glorified: *Knower He of the Unseen* (ghayb), *and He discloses not His Unseen to anyone?*’ Then Abū Ja‘far (p.b. u.h.) said: ‘*Save only to such a messenger as He is well-pleased with* (al-Jinn, 72:26 - 27), and, by Allāh, Muḥammad was one of those with whom He was well-pleased. But as for His words: *Knower of the*

وَأَمَّا قَوْلُهُ «عَالَمُ الْغَيْبِ» فَإِنَّ اللَّهَ عَزَّ وَجَلَّ عَالِمٌ بِمَا غَابَ عَنْ خَلْقِهِ فِيمَا يَقْدَرُ مِنْ شَيْءٍ، وَ يَقْضِيهِ فِي عِلْمِهِ قَبْلَ أَنْ يَخْلُقَهُ، وَ قَبْلَ أَنْ يُقْضِيَهُ إِلَى الْمَلَائِكَةِ، فَذَلِكَ يَا حُمْرَانَ، عِلْمٌ مُوقُوفٌ عِنْدَهُ، إِلَيْهِ فِيهِ الْمَشِيئَةُ، فَيَقْضِيهِ إِذَا أَرَادَ، وَ يَبْدُولُهُ فِيهِ فَلَا يَمْضِيهِ، فَأَمَّا الْعِلْمُ الَّذِي يَقْدَرُهُ اللَّهُ عَزَّ وَجَلَّ فَيَقْضِيهِ وَ يَمْضِيهِ فَهُوَ الْعِلْمُ الَّذِي أَنْتَهَى إِلَى رَسُولِ اللَّهِ ﷺ ثُمَّ إِلَيْنَا.

٢/٦٦٥ - أَحْمَدُ بْنُ حَنْدَلٍ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ، عَنْ عِبَادِ بْنِ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ، عَنْ سَدِيرٍ قَالَ: كُنْتُ أَنَا وَأَبُو بَصِيرٍ وَيَحْيَى بْنُ زَكَرِيَّا وَدَاوُدُ بْنُ كَثِيرٍ فِي مَجْلِسِ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِذْ خَرَجَ إِلَيْنَا وَهُوَ مُغْضَبٌ، فَلَمَّا أَخَذَ مَجْلِسَهُ قَالَ: يَا عَجَبًا لِقَوْمِ

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Unseen, indeed Allāh, to Whom belong Might and Majesty, knows that which is unseen by His creatures, concerning the things He decrees, and what He fore-ordains by His knowledge before He creates it and before He announces it to His angels. And that, O Ḥumrān, is the (kind of) knowledge which is withheld with Him; in it His Will operates, and if He wishes, He decrees it; (and if He wishes), He modifies it,¹ and He does not carry it out. However, the knowledge which Allāh, to Whom belong Might and Majesty, fore-ordained, He decrees it and carries it out; and this is the knowledge which is passed down to the Messenger of Allāh (p.b.u.h.ah.p.) and thence to us.'"

665 - 3. Aḥmad ibn Muḥammad (-) Muḥammad ibn al-Ḥasan (-) 'Abbād ibn Sulaymān (-) Muḥammad ibn Sulaymān (-) his father that Ṣaḍīr said:

"I, Abū Baṣīr, (Maysar is included in the text in *Baṣā'iru 'd-darajāt*, p.213), Yaḥyā al-Bazzāz and Dāwūd ibn Kathīr were in the *majlis* (the room for receiving people) of Abū 'Abdillāh (p.b.u.h.), when he came out to us in a state of anger. He took his place and said: 'How

يزعمون أننا نعلم الغيب ، ما يعلم الغيب إلا الله عز وجل ، لقد هممت بضرب جاريتي فلانة ، فهربت منّي فما علمت في أيّ بيوت الدّاهي قال سدير : فلمّا أن قام من مجلسه و صار في منزله دخلت أنا و أبوبصير و ميسر و قلنا له : جعلنا فداك سمعناك و أنت تقول كذا و كذا في أمر جاريتك ونحن نعلم أنّك تعلم علماً كثيراً ولا ننسبك إلى علم الغيب قال : فقال : يا سدير : ألم تقرأ القرآن ؟ قلت : بلى ، قال : فهل وجدت فيما قرأت من كتاب الله عز وجل : « قال الذي عنده علم من الكتاب أنا آتيك به قبل أن يرتدّ إليك طرفك »^{١٣٦} ، قال : قلت : جعلت فداك قد قرأته ، قال : فهل عرفت الرّجل؟ وهل علمت ما كان عنده من علم الكتاب ؟ قال : قلت :

١٣٦- النمل ، ٢٧/٤٠

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strange it is that some groups claim that we know the *ghayb*. No-one knows the *ghayb* except Allāh; to Whom belong Might and Majesty. I had intended to beat my female slave, so-and-so, but she fled from me and I did not know in which room of the house she was.' ” Sadir said: “But when he stood up from the *majlis* and went into his private quarters, I, Abū Baṣīr and Maysar went in and said to him: ‘May we be made your ransom, we heard you say this and that about the matter of your female slave, and we know that you have a very broad and extensive knowledge, but we do not attribute knowledge of the *ghayb* to you.’ ” He said: “He said: ‘O Sadir! Have you not read the Qur’ān?’ I said: ‘Yes.’ He said: ‘Have you found in what you have read of the Book of Allāh, to Whom belong Might and Majesty: *Said he who possessed knowledge from the Book: “I will bring it to thee, before ever thy glance returns to thee.”* (al-Naml, 27:40)?’ ” He said: “I said: ‘May I be made your ransom, I have read it.’ He said: ‘Did you understand (who) the man was? Did you know how much of the knowledge of the Book he possessed?’ ” He said: “I said: ‘Tell me about it.’ He

أخبرني به، قال : قدر قطرة من الماء في البحر ألا خضر فما يكون ذلك من علم الكتاب؟! قال : قلت: جعلت فداك ما أقلُّ هذا فقال : يا سدير : ما أكثر هذا ؛ أن ينسبه الله عزَّ وجلَّ إلى العلم الذي أخبرك به يا سدير ، فهل وجدت فيما قرأت من كتاب الله عزَّ وجلَّ أيضاً : « قل كفى بالله شهيداً بيني وبينكم و من عنده علم الكتاب »^{١٣٧} قال : قلت : قد قرأته جعلت فداك قال : أفمن عنده علم الكتاب كله أفهم أم من عنده علم الكتاب بعضه ؟ قلت : لا ، بل من عنده علم الكتاب كله ، قال : فأوماً بيده إلى صدره و قال : علم الكتاب والله كله عندنا ، علم الكتاب والله كله عندنا .

١٣٧ - الرعد ، ١٣ / ٤٣

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said: 'It was the amount of a drop from the blue (deep) sea (of knowledge), but what (portion) of the knowledge of the Book was that?' " He said: "I said: 'May I be made your ransom, how little that is!' Then he said: 'O Sadir, how much it is! (unless it be that) Allāh, to Whom belong Might and Majesty, compares it to the knowledge which I shall tell you about, O Sadir,¹ have you also found in what you have read of the Book of Allāh, to Whom belong Might and Majesty: Say: "*Allāh suffices as a witness between me and you, and whosoever possesses knowledge of the Book*" (ar-Ra'd, 13;43)? ' " He said: "I said: 'Yes, I have read it, may I be made your ransom.' He said: 'Is he who possesses knowledge of the Book, all of it, more knowledgeable, or he who possesses knowledge of the Book, (but only) some of it?' I said: 'No, rather he who possesses knowledge of the Book, all of it.' " He said: "Then he pointed with his hand to his chest and said: 'The knowledge of the Book, by Allāh, all of it, is in our possession; the knowledge of the Book, by Allāh, all of it, is in our possession.' "

1. In *Baṣā'iru 'd-darajāt* the text read: "How much it is, if it is not compared with the knowledge about which I shall inform you."

٤/٦٦٦ - أحمد بن محمد ، عن محمد بن الحسن ، عن أحمد بن الحسن بن علي ، عن عمرو ابن سعيد ، عن مصدق بن صدقة ، عن عمارة الساباطي قال : سألت أبا عبد الله عليه السلام عن الإمام ؟ يعلم الغيب ؟ فقال : لا ولكن إذا أراد أن يعلم الشيء أعلمه الله ذلك .

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666 - 4. Aḥmad ibn Muḥammad (—) Muḥammad ibn al-Ḥasan (—) Aḥmad ibn al-Ḥasan ibn 'Alī (—) 'Amr ibn Sa'id (—) Muṣaddiq ibn Ṣadaqah that 'Ammār as-Sābāṭī said:

"I asked Abū 'Abdillāh (p.b.u.h.) concerning the Imām: 'Does he know the *ghayb*?' Then he said: 'No, but when he wishes to know something, Allāh causes him to know that.'"

NOTE: It is necessary to explain a few points for this chapter, and for many subsequent chapters.

1. *'ilmu 'l-ghayb* or *al-'ilm bi 'l-ghayb*.

a) The original meaning of *ghayb* in Arabic is "that which has been concealed", and it is with this meaning that it has appeared in the Holy Qur'ān (an-Nisā', 4:34; Yūsuf, 12:52; etc.). It signifies a meaning opposite to *ḥāḍir*, meaning "present to the senses", and thus denotes a relation with things in the external world (i.e., *ma'lūmāt*, known things); this opposition *ghayb*/*ḥāḍir* should be contrasted with the opposition *'ilm*/*jahl*, which latter is concerned with the internal act of knowing. It may happen that something is *ghāyib* in terms of time, when it is not now but will be or was, or in terms of place, when it is there but not here. Therefore, we can divide our own knowledge into two, that which is present to us here and now (*al-'ilm bi 'l-ḥāḍir*), and that which we know but is not here now (*al-'ilm bi 'l-ghayb*, or *al-'ilm bi 'l-ghāyib*, knowledge of what is concealed from the senses). This, it should be noted, is the division according to the general and original linguistic meaning of the terms.

al-'ilm bi 'l-ghāyib can then be itself divided into two kinds. The first is that which comes to us through the senses, but indirectly, as is the case, for example, with our knowledge of history, which comes either through narration from one person to another, by word or in writing, or through examining the relics and remains of the past and deducing certain historical facts from them. The second kind is then that which does not come through the senses. It should be also observed that the first kind can be by means of the ordinary senses (the five normal ones), or maybe by a special sense

which has been given to the person (e.g. a telepathic sense, if there be such a thing). It is, however, only to the second kind, the non-sensory kind, that the technical expression *al-'ilm bi 'l-ghayb*, or *al-'ilm bi 'l-ghāyib*, has been given.

b) The Holy Qur'ān is quite specific about the fact that Allāh alone has knowledge of the *ghayb* (what is concealed) in the heavens and the earth (al-Baqarah, 2:33; Hūd, 11:123; an-Nahl, 16:77; al-Kahf, 18:26; Fāṭir, 35:38). It is also to be noted that the Messengers of Allāh address Him and say to Him: *"It is Thou alone who art fully aware of all things which are beyond a created being's senses (innaka anta 'allāmu 'l-ghuyūb – pl. of ghayb)"* (al-Mā'idah, 5:109; and see al-Mā'idah, 5:116; at-Tawbah, 9:78; Sabā', 34:48). Allāh also says: *Say: "None knows the unperceivable (al-ghayb) in the heavens and the earth except Allāh. And they are not aware when they shall be raised."* (an-Naml, 27:65)

When we come to deal with Allāh's knowledge of the *ghayb*, it must clearly be understood that the division of *ghayb*/*ḥāḍir* cannot be made here, for nothing can be hidden from Him. The meaning of His knowledge of the *ghayb* is thus His knowledge of what is unperceived, or unperceivable, to us, His creatures. In the Holy Qur'ān, Allāh says: *We shall relate to them with knowledge, assuredly We were not absent* (al-A'rāf, 7:7); *Surely, from Allāh nothing is hidden in heaven and earth (Āl 'Imrān, 3:5; and with a slight variation in Ibrāhīm, 14:38); They hide themselves from men, but hide not themselves from Allāh; for He is with them while they meditate at night discourse displeasing to Him (an-Nisā', 4:108); He knows what penetrates into the earth, and what comes forth from it, what comes down from heaven, and what goes up into it. He is with you wherever you are; and Allāh sees the things you do (al-Ḥadīd, 56:4; and with the same meaning in al-Mujādalah, 58:7). Allāh also repeats in several places in the Holy Qur'ān that He knows the *ghayb* and the *shahādah* (what is perceivable): He is Knower of the unperceivable and the perceivable (al-An'ām, 6:73; at-Tawbah, 9:94, 105; al-Mu'minūn, 23:92; as-Sajdah, 32:6; az-Zumar, 39:46; al-Ḥashr, 59:22).*

c) It is made quite clear in the Holy Qur'ān that every power and faculty that man possesses is given to him by Allāh, even knowledge: *You have been given of knowledge but a little (al-Isrā', 17:85). He further explains how He has given this little knowledge to us: And it is Allāh who has brought you forth from your mothers' wombs knowing nothing, and He has appointed for you hearing, seeing and hearts (i.e., minds), that haply so you will be thankful (an-Nahl, 16:78). Therefore, we can know from this that if someone has al-'ilm bi 'l-ghayb (as mentioned in part [a]), it is only because it was given to him by Allāh, and it is for this reason that in the Holy Qur'ān*

the Messengers are instructed to tell the people that they do not possess *al-‘ilm bi ‘l-ghayb* of their own, for it is given to them by Allāh (al-An‘ām, 6:50; Hūd, 11:31), and that the Holy Prophet is instructed to say: “*I have no power to profit for myself, or hurt, but as Allāh will. Had I knowledge of the ghayb I would have acquired much good, and evil would not have touched one*” (al-A‘rāf, 7:188).

d) The Holy Qur‘ān says that there are keys to the *ghayb* which are with Allāh: *With Him are the keys of the ghayb; none knows them but He* (al-An‘ām, 6:59), and no-one can know anything of Allāh’s knowledge, except if He will (see al-Baqarah, 2:255). Allāh, also, does not inform man of His knowledge of the *ghayb*, except by means of His Messengers: *And Allāh will not inform you of the ghayb, except that Allāh chooses out of His Messengers whom He will* (Āl ‘Imrān, 3:179; see also al-Jinn, 72:26–27). Thus Allāh calls the stories of past events which He relates in the Qur‘ān “tidings of the *ghayb*”, as He says: *That is of the tidings of the ghayb, that We reveal to thee, thou didst not know it, neither thy people, before this* (Hūd, 11:49); *That is of the tidings of the ghayb that We reveal to thee; thou wast not with them when they agreed upon their plan, devising* (Yūsuf, 12:102; see also al-Furqān, 25:4–6). Indeed, all of the Qur‘ān is *ghayb*, which Allāh has revealed through His Prophet: *They say, ‘Why has an āyah (verse, or sign) not been sent down upon him from his Lord?’ Say: ‘The ghayb belongs only to Allāh. Then watch and wait; I shall be with you watching and waiting’* (Yūnus, 70:20). The Qur‘ān also states that whatever reached the Holy Prophet from the *ghayb* was transmitted by Him, as He says: *he is not niggardly of the ghayb* (at-Takwīm, 81:24). Thus not only is the Prophet informed of the *ghayb* but anyone may be informed of it through the Prophet, and thus Allāh gives as one of the qualities of believers: ‘*who believe in the ghayb*’ (al-Baqarah, 2:3).

e) Things which are the special property of Allāh, such as creation, bringing to life, curing without medicine, *al-‘ilm bi ‘l-ghayb* etc., may either be given by Him at the moment they are required, or else the power and ability to do them may be given so that they can be used when necessary. An example of the latter comes in the story of ‘Isā (p.b.u.h.): “*I have come to you with a sign from your Lord. I will create for you out of clay as the likeness of a bird; then I will breathe into it, and it will be a bird, by the leave of Allāh. I will also heal the blind and the leper, and bring to life the dead, by the leave of Allāh. I will inform you too of what things you eat, and what you treasure up in your houses. Surely in that is a sign for you, if you are believers*” (Āl ‘Imrān, 3:49; and see also al-Mā‘idah, 5:110). Reference can also be made in this respect to the power of the interpretation of tales given to Yūsuf (p.b.u.h.), which is a kind of *‘ilm bi ‘l-ghayb* (see Yūsuf,

13:6, 15, 31, 37), to the language of the birds given to Dāwūd and Sulaymān (p.b.u.t.), also a kind of 'ilm bi 'l-ghayb (see al-Anbiyā', 21:79; an-Naml, 27:15–16), to the knowledge of the Book which was given to the man who brought the throne to Sulaymān, who is referred to many times in these *aḥādīth*.

f) We can now conclude that if we see in some *ḥadīth* that the Imāms (p.b. u.t.) claim knowledge of the *ghayb*, it does not conflict in any way with the custom of Allāh or with the principles laid down in the Holy Qur'ān. However, it must be remembered that when, in *ḥadīth* no. 665, for example, the Imām says he does not have *al-'ilm bi 'l-ghayb* he is in fact saying that it is the special property of Allāh, and that no-one, including the Imāms, can have this knowledge except from Allāh and by His leave; and thus this is in no way a contradiction of the Imāms' saying elsewhere that they do have 'ilm bi 'l-ghayb, if such a saying should arise in a trustworthy *ḥadīth* (for further information of *ḥadīth* denying knowledge of the *ghayb* see: *al-Biḥār*, vol. 26, pp. 98–104).

ash-Shaykh al-Mufid (336/947–8–413/1022) says: "Concerning what can truly be said of that which the Imāms know within the hearts (of others) and of the creatures, and whether it is correct to ascribe to them knowledge of the *ghayb* and whether it is one of their attributes: I say that the Imāms of the family of Muḥammad (p.b.u.h.a.h.p.) knew what was in the hearts of some of the creatures, and they knew what would happen before it happened; but this is not a necessary part of their attributes and it is not a condition for their Imāmate. Allāh, the Sublime, has merely honoured them with it and has given them the knowledge of this, because it is a blessing (for them) so that they may be obeyed and their Imāmate adhered to. But it is not necessary from a logical point of view, and has only been proved necessary for them by hearsay (i.e., by tradition). However, saying of them that they have knowledge of the *ghayb* should be refuted as being something clearly incorrect, because the attribute of this can only be for someone who rightly has knowledge of (all) things within himself, not knowledge obtained from another, and this can only be for Allāh, to Whom belong Might and Majesty. All the people of the Imāmate (agree) on what I say except those who deviate from them who are the Mufawwiḍah (who deemed that all power to direct creation had been delegated to the Prophet and other Imāms) and those who claim connection with them among the exaggerators (*al-ghulāt*).” (*Awā'ilu 'l-maqālāt*, p. 38. al-'Allāmah al-Majlisī quotes this in *al-Biḥār*, vol. 26, p. 104, with approval).

2. The knowledge the Imāms possess:–

a) The sources of the Imāms' knowledge can be summarised under the following headings:

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- i) The books, etc., mentioned in previous chapters, e.g., the *jāma'ah*, the *muṣṣḥaf* of Fāṭimah (p.b.u.h.);
 - ii) that which passed down among the Imāms from the Holy Prophet by word of mouth;
 - iii) that which they received in their capacity as *muḥaddathūn*;
 - iv) that which comes to them on the Night of Fore-ordaining (*laylatu 'l-qadr*);
 - v) their knowledge of that which happens by night and day (see e.g., *ḥadīth* no.635);
 - vi) that which Allāh makes them aware of when it is necessary (see chap. 46).

If we wish to have an example for those six kinds of knowledge, we can compare them with money, and say that the first kind is like money which is given in a large chest; the second kind like that which passes as an inheritance from father to son; the third like money given to a particular person; the fourth like that which is given on a special occasion; the fifth like money given repeatedly over a period of time; and the last like that which is given for some special need. It should be remembered that this is only a comparison and we do not in any way wish to decrease the excellence and importance of the Imām's knowledge by likening it to money.

The limits and restrictions to their knowledge is the subject of the majority of these chapters.

b) The Prophets and the Imāms, it should be well observed, share with the rest of humanity the means for obtaining knowledge which Allāh has given: the senses, the intellect, etc. They also possess a special power or means which other people do not have. In the carrying out of the commands of Allāh's *sharī'ah* in which all people have a responsibility, and likewise in ordinary behaviour, the Prophets and the Imāms only make use of the first way of knowing, the commonly available means: the second means is only made use of by them in duties and works which are connected with their positions of prophethood and Imāmate. Thus in matters like knowing the beginning of the month, passing judgement, finding out if something is unclean or pure, etc., they make use of the means, such as the sighting of the moon, and so forth, which everyone else employs. Also the knowledge that Prophets or Imāms have concerning, for example, the time of their death, cannot be the basis for action for them. What they volitionally do must be determined by the means available to everyone. Such knowledge thus has a spiritual aspect to it related to the Encounter with Allāh, and the reason for it must be sought on this level, but it is not for the purpose of influencing and controlling events on the level of ordinary understanding. This matter is of fundamental importance, and should be kept in mind in the reading of these *aḥādīth* so that misunderstandings do not occur.

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﴿ باب ﴾

﴿ أن الائمة عليهم السلام اذا شاؤوا أن يعلموا علموا ﴾

١/٦٦٧- علي بن محمد وغيره ، عن سهل بن زياد ، عن أيوب بن نوح ، عن صفوان ابن يحيى ، عن ابن مسكان ، عن بدر بن الوليد ، عن أبي الربيع الشامي ، عن أبي عبد الله عليه السلام قال : إن الإمام إذا شاء أن يعلم علم .

٢/٦٦٨- أبو علي الأشعري ، عن محمد بن عبد الجبار ، عن صفوان ، عن ابن مسكان عن بدر بن الوليد ، عن أبي الربيع ، عن أبي عبد الله عليه السلام قال : إن الإمام إذا شاء أن يعلم أعلم .

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CHAPTER 46

CONCERNING THE FACT THAT WHEN THE IMĀMS, PEACE
BE UPON THEM, WISH TO KNOW (SOMETHING), THEY
KNOW (IT)

667-1. 'Alī ibn Muḥammad and other than him (—) Sahl ibn Ziyād (—) Ayyūb ibn Nūḥ (—) Ṣafwān ibn Yahyā (—) Ibn Muskān (—) Badr ibn al-Walid (—) Abu 'r-Rabi' ash-Shāmi that Abū 'Abdillāh (p.b.u.h.) said:

“Verily, when the Imām wishes to know (something), he knows (it).”

668-2. Abū 'Alī al-Ash'arī (—) Muḥammad ibn 'Abd al-Jabbār (—) Ṣafwān (—) Ibn Muskān (—) Badr ibn al-Walid (—) Abu 'r-Rabi' that Abū 'Abdillāh (p.b.u.h.) said:

“Verily, when the Imām wishes to know, he is caused to know.”

٢/٦٦٩- محمد بن يحيى ، عن عمران بن موسى ، عن موسى بن جعفر ، عن عمرو بن سعيد المدائني ، عن أبي عبيدة المدائني ، عن أبي عبد الله عليه السلام قال : إذا أراد الإمام أن يعلم شيئاً أعلمه الله ذلك .

٤٧

﴿ باب ﴾

﴿ أن الأئمة عليهم السلام يعلمون متى يموتون ، وإنهم لا يموتون ﴾

﴿ إلا باختيار منهم ﴾

١/٦٧٠- محمد بن يحيى ، عن سلمة بن الخطاب ، عن سليمان بن سماعة وعبدالله بن محمد ، عن عبد الله بن القاسم البطل ، عن أبي بصير قال : قال أبو عبد الله عليه السلام : أي إمام لا يعلم ما يصيبه و إلى ما يصير ، فليس ذلك بحجة لله على خلقه .

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669 – 3. Muḥammad ibn Yaḥyā (–) ‘Umrah ibn Mūsā (–) Mūsā ibn Ja‘far (–) ‘Amr ibn Sa‘id al-Madā‘ini (–) Abū ‘Ubaydah al-Madā‘ini that Abū ‘Abdillāh (p.b.u.h.) said:

“When the Imām wants to know something, Allāh will cause him to know it.”

CHAPTER 47

CONCERNING THE FACT THAT THE IMĀMS, PEACE BE
UPON THEM, KNOW WHEN THEY WILL DIE, AND THAT
THEY WILL NOT DIE EXCEPT BY THEIR OWN WILL

670 – 1. Muḥammad ibn Yaḥyā (–) Salamah ibn al-Khaṭṭāb (–) Sulaymān ibn Samā‘ah and ‘Abdullāh ibn Muḥammad (–) ‘Abdullāh ibn al-Qāsim al-Baṭāl that Abū Baṣīr said:

“Abū ‘Abdillāh (p.b.u.h.) said: ‘An Imām who does not know what will happen to him and how his life will pass, is not a person who can be the Proof of Allāh over His creation.’”

٢/٦٧١ - علي بن إبراهيم ، عن محمد بن عيسى ، عن الحسن بن محمد بن بشار قال :
 حدثني شيخ من أهل قطيعة الربيع من العامة ببغداد ممن كان ينقل عنه ، قال : قال
 لي : قد رأيت بعض من يقولون بفضل من أهل هذا البيت ، فما رأيت مثله قط في
 فضله ونسكه فقلت له : من ؟ وكيف رأيته ؟ قال : جمعنا أيام السندي بن شاهك
 ثمانين رجلاً من الوجوه المنسوبين إلى الخير ، فأدخلنا على موسى بن جعفر عليه السلام
 فقال لنا السندي : يا هؤلاء ، انظروا إلى هذا الرجل هل حدث به حدث ؟ فإن الناس
 يزعمون أنه قد فعل به ويكثرون في ذلك وهذا منزله وفرشه موسع عليه غير
 مضيق ولم يرد به أمير المؤمنين سوءاً وإنما ينتظر به أن يقدم فيناظر أمير المؤمنين

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671 - 2. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Īsā that al-Ḥasan
 ibn Muḥammad ibn Bashshār said:

"A respectable man from Qaṭī'atu 'r-rabī', (a quarter in the
 Karkh part of Baghdad) from the common (non-Shi'ah) people of
 Baghdad, who used to be quoted (i.e., was trustworthy) related to
 me." He said: "He said to me: 'I have seen someone whose excellence
 they (the Shi'ah) praise who is from among the members of this House
 (of the Holy Prophet - p.b.u.h.a.h.p.), and I have never seen the
 like of him in his excellence and his worship.' I said to him: 'Who?
 And how did you get to see him?' He said: 'We were gathered together
 in the time of as-Sindi ibn Shāhak (the Governor of Baghdad and chief
 of the "*shurṭah*" [the security forces] in the time of Hārūn ar-Rashid
 [149/766 - caliphate 170/786 - 193/809]), eighty men who were
 from those who were distinguished and known for their good qualities,
 and we were taken into (the presence of) Mūsā ibn Ja'far (p.b.u.h.)
 (in prison). Then as-Sindi said to us: "O men, look at this man, has
 something happened to him? For the people claim that (such and
 such) was done to him, and they have made much of this. This is the
 place where he lives, and his furnishings; much freedom is given to him
 and he is not restricted. Amīr al-mu'minīn (i.e., Hārūn ar-Rashid)

وهذا هو صحيح موسّع عليه في جميع أموره ، فسلوه ، قال : ونحن ليس لنا همٌ إلاّ النظر إلى الرجل وإلى فضله وسمته فقال موسى بن جعفر عليه السلام : أمّا ما ذكر من التوسعة وما أشبهها فهو على ما ذكر غير أنّي أخبركم أيّها النفر أنّي قد سقيت السمّ في سبع تمرات وأنا غداً أخضرٌ وبعد غد أموت قال : فنظرت إلى السندي بن شاهك يضطرب ويرتعد مثل السعفة .

٢٧٢/٣ - محمد بن يحيى ، عن أحمد بن محمد ، عن ابن فضال ، عن أبي حميلة ، عن عبد الله ابن أبي جعفر قال : حدّثني أخي ، عن جعفر ، عن أبيه أنّه أتى عليّ بن الحسين عليه السلام ليلة قبض فيها بشراب فقال : يا أبت اشرب هذا فقال : يا بنيّ إنّ هذه الليلة التي

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does not wish him any harm, but he is being kept till he (Hārūn) comes back (to Baghdad, for he was then away from the city), so that he can contend with Amīr al-mu'minīn. (As you can see) he is quite well, and is given much freedom in all his affairs. So ask him (what you wish).'' He said: 'We gave no importance (to anything he had said), but we regarded the man and his excellence and his bearings. Then Mūsā ibn Ja'far (p.b.u.h.) said: "As for what he has mentioned concerning (my) freedom and things like that, it is just as he mentioned, except that I tell you, O people, that I have been given poison in seven dates, and I will turn green tomorrow and the day after I will die." ' He said: 'I looked at as-Sindī ibn Shāhak and he was agitated and shaking like the frond of a date-palm.' "

672-3. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Ibn Faḍḍāl (-) Abū Jamīlah that 'Abdullāh ibn Abī Ja'far said:

"My brother related to me from Ja'far (al-Imām aṣ-Ṣādiq - p.b.u.h.) that his father (narrated to him) that he brought something to drink to 'Alī ibn al-Ḥusayn (p.b.u.h.) on the night in which he passed away and said: 'O my father, drink this.' And he said: 'O my (dear)

أقبض فيها وهي الليلة التي قبض فيها رسول الله ﷺ .

٤/٦٧٣ - علي بن محمد ، عن سهل بن زياد ، عن محمد بن عبد الحميد ، عن الحسن بن الجهم قال : قلت للرضا عليه السلام : إن أمير المؤمنين عليه السلام قد عرف قاتله والليلة التي يقتل فيها والموضع الذي يقتل فيه وقوله لما سمع صياح الاوز في الدار : صوائح تتبعها نوائح ، وقول أم كلثوم : لو صليت الليلة داخل الدار وأمرت غيرك يصلي بالناس ، فأبى عليها وكثر دخوله وخروجه تلك الليلة بلا سلاح وقد عرف عليه السلام

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son, this is the night in which I shall pass away, and it is the night in which the Messenger of Allāh (p.b.u.h.a.h.p.) passed away.' ”¹

673 - 4. ‘Alī ibn Muḥammad (—) Sahl ibn Ziyād (—) Muḥammad ibn ‘Abdu ‘l-Ḥamid that al-Ḥasan ibn al-Jahm said:

“I said to ar-Riḍā (p.b.u.h.): ‘Surely Amīr al-mu’minīn (p.b.u.h.) had the knowledge of his killer, of the night in which he would be killed, and of the place where he would be killed; and his saying when he heard the cackling of the geese in the house: “(These are) the sounds of cackling which will be followed by the mournings of the women”; and the saying of Umm Kulthūm (his daughter): “(It would be better) if you prayed in the house and ordered someone else to lead the people in prayer”, and his refusal of her (request); and his coming in and going out in this night, without any weapon; (all

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1. In *Mir’ātu ‘l-‘uqūl* (vol.3, pp.121—122), al-‘Allāmah al-Majlisī says that this *ḥadīth* is undependable, and the date given does not correspond to what is accepted concerning the dates of the death of ‘Alī ibn al-Ḥusayn (p.b.u.h.) and the Holy Prophet (p.b.u.h.a.h.p.), for the first was in Muḥarram, and the second, according to the Shī‘ite view was in Ṣafar, and according to the Sunnī view in Rabi‘u ‘l-awwal. If it is to be supposed they were on the same day, but not the same date, does not agree with what most people say, for their opinion is that the day of the death of as-Sajjād was Saturday, and the death of the Holy Prophet fell on Monday. What is more, it is quite clear that he is referring to the date and not the day.

أن ابن ملجم لعنه الله قاتله بالسيف ، كان هذا ممآل يجز تعرضه ؛ فقال : ذلك كان ولكنه خيّر في تلك الليلة ، لتمضي مقادير الله عز وجل .

٥/٦٧٤ - علي بن إبراهيم ، عن محمد بن عيسى ، عن بعض أصحابنا ، عن أبي الحسن موسى (عليه السلام) قال : إن الله عز وجل غضب على الشيعة فخيّرني نفسي أوهم ؛ فوقيتهم والله بنفسي .

٦/٦٧٥ - محمد بن يحيى ، عن أحمد بن محمد ، عن الوشاء ، عن مسافر أن أبا الحسن الرضا (عليه السلام) قال له : يامسافر هذا القناة فيها حيتان ؟ قال : نعم جعلت فداك ، فقال : إنني رأيت رسول الله (صلى الله عليه وآله) البارحة وهو يقول : يا علي ما عندنا خير لك .

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this was) while he (p.b.u.h.) knew that Ibn Muljam, may Allāh curse him, would kill him by (his) sword. This is the (kind of) thing that is not permissible to expose oneself to.' Then he said: 'It was like this, but he was given the choice (to accept it or not) in that night, (but he chose this way) so that the fore-ordaining of Allāh, to Whom belong Might and Majesty, should be carried out.' ”

674 – 5. ‘Ali ibn Ibrāhīm (–) Muḥammad ibn ‘Īsā (–) one of our associates that Abu ‘l-Ḥasan Mūsā (p.b.u.h.) said:

“Surely Allāh, to Whom belong Might and Majesty, has become angered with the Shi‘ahs. Thus he has given me the choice – me or them; but I protected them, by Allāh, (at the expense of) myself.”¹

675 – 6. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad (–) al-Washshā’ (–) Musāfir that Abu ‘l-Ḥasan ar-Riḍā (p.b.u.h.) said to him:

“O Musāfir! Does this *qanāt* (a sort of underground canal with openings) have fish in it?” He (Musāfir) said: “Yes, may I be made your ransom!” Then he said: “Verily, (with the same certainty) I saw the Messenger of Allāh (p.b.u.h.a.h.p.) in a dream and he was saying: ‘O ‘Alī, what is with us (in the hereafter) is better for you.’ ”

1. In these times the Shi‘ahs had started to be engaged in political and sectarian activities, and Hārūn ar-Rashid became wary of them. Thus he put al-Imām Mūsā (p.b.u.h.) in prison. But the Imām refused to inform him about the Shi‘ahs, so he remained in prison till he was poisoned.

٧/٦٧٦- محمد بن يحيى، عن أحمد بن محمد، عن الوشاء، عن أحمد بن عائذ، عن أبي خديجة، عن أبي عبد الله عليه السلام قال، كنت عند أبي في اليوم الذي قبض فيه فأوصاني بأشياء في غسله وفي كفنه وفي دخوله قبره، فقلت: يا أباه والله ما رأيته منذ اشتكيت أحسن منك اليوم، ما رأيته عليك أثر الموت، فقال: يا بني أما سمعت علي بن الحسين عليه السلام ينادي من وراء الجدار: يا محمد تعال، عجل؟.

٨/٦٧٧- عدة من أصحابنا، عن أحمد بن محمد، عن علي بن الحكم، عن سيف بن عميرة، عن عبد الملك بن أعين، عن أبي جعفر عليه السلام قال: أنزل الله تعالى النصر على الحسين عليه السلام حتى كان [ما] بين السماء والأرض ثم خير: النصر، أو لقاء الله، فاختر لقاء الله تعالى.

676-7. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) al-Washshā' (-) Aḥmad ibn 'Ā'idh (-) Abū Khadijah that Abū 'Abdillāh (p.b.u.h.) said:

"I was with my father (Muḥammad al-Bāqir - p.b.u.h.) on the day in which he passed away. He left me his instructions about things concerning his *ghusl* (the ritual washing of the corpse), his *kafan* (shroud) and how he was to be put in his grave. I said: 'O father, by Allāh I have not seen you better than you are today since the time you complained of your illness. I have not seen the signs of death in you.' He said: 'O my son, did you not hear 'Alī ibn al-Ḥusayn (p.b.u.h.) call from behind the wall: "O Muḥammad, come hurry."?' "

677-8. A group of our associates (-) Aḥmad ibn Muḥammad (-) 'Alī ibn al-Ḥakam (-) Sayf ibn 'Amīrah (-) 'Abdu 'l-Malik ibn A'yan that Abū Ja'far (p.b.u.h.) said:

"Allāh, the Sublime, sent down help to al-Ḥusayn (p.b.u.h.), even till it was between the heaven and the earth. Then he was given the choice - help, or the encounter with Allāh - and he chose the encounter with Allāh, the Sublime."