



تأليف

الشيخ أبي جعفر محمد بن يعقوب بن إسحاق الكليني الرازي

الجزء الأول

الأصول - القسم الثاني

(٤) كتاب الحجامة

المؤسسة العالمية للخدمات الإسلامية



AL-KULAYNĪ AR-RĀZĪ

AL-KĀFĪ
كافي

AL-UṢŪL – Part Two

30



AL-KĀFĪ

BY

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

Volume One

AL-UṢŪL — Part Two

4) THE BOOK OF DIVINE PROOF 2

(III)

W O F I S

World Organization for Islamic Services

Tehran — IRAN



الإكافي

تأليف

الشيخ أبي جعفر محمد بن يعقوب بن إسحاق الكليني الرازي

الجزء الأول

الأصول - القسم الثالث

(٤) كتاب الحج ٢

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AL-KĀFĪ

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ASH-SHAYKH ABŪ JA'FAR MUḤAMMAD IBN YA'QŪB
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AL-UŞŪL — Part Three

4) THE BOOK OF DIVINE PROOF 2 (III)

WOFIS

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
أَحْمَدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ
مَالِكِ يَوْمِ الدِّينِ إِلَهِكَ تَعْبُدُ وَإِلَيْكَ تَسْتَعِينُ
اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ
أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ
وَلَا الضَّالِّينَ

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

TRANSLITERATION

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

Long Vowels

ا	ā
و	ū
ي	ī

Short Vowels

َ	a
ُ	u
ِ	i

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تقدیر
FOREWORD

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

إنَّ من أعزِّ أمانينا وأحلى آمالنا وأخلص أهدافنا وأصدقها، أن نوفَّق إلى نقل أُمَمَاتِ التراث الإسلاميِّ الأصيل المروى عن أئمةِ أهل البيت (عليهم السلام)، وعن طريقهم عن النَّبِيِّ (صلى الله عليه وآله وسلَّم)، إلى لغات تمكِّن غير العربيِّ من الاستفادة والاستزادة، وتفتح أمامه أبوابا واسعة على هذا العالم الزَّاهر والفيض المتدفِّق، وتعيِّنه على أن يواجه بنفسه ثاني المصادر الأصيلَّة والصَّحيحة — بعد القرآن الكريم — لفهم الإسلام في صورته الصَّحيحة، عقيدة وشريعة، تاريخا وسيرا، خلقا وسلوكا، أحكام عبادات وقوانين معاش وتجارة، منهاجا فرديًّا وأنظمة بيت وأسرة ومجتمع... تفتح تلك الأبواب المغلقة — بكلِّ أسف — على من لا يحسن اللِّغة العربيَّة ولا يفقه التَّصوص في لغتها الأصيلَّة.

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

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

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

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

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

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

ونظرة واحدة على كتاب (مرآة العقول) — الذي هو شرح للكافي — للعلامة الكبير المجلسي محمد باقر (١٠٣٧/١٦٢٨ - ١١١٠/١٦٩٩) وهو من أبرز علماء الحديث ومن أخلصهم للكتاب ومؤلفه العظيم وأشدّهم إيمانا واعتقادا، ووثوقا واعتمادا، لتكشف للدارس هذه النقطة التي لم نرد أن نستعرضها إلا بإشارة مجملة نوّكد عليها دون الدخول في التفاصيل. ولهذا السبب وغيره احتفظنا بأسانيد الأحاديث كاملة، كما جاءت في النسخ الأصلي، لم نحذف منها شيئا، لأصل السند ولا حلقة من حلقاته. فلا بد للكشف عن حال سند أي حديث من الرجوع الى كتب الرجال التي تشرح حال الراوي، وتبين مركزه الديني والخلقي، وتقيمه فيما يروي ويحدث.

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

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

وهذه نقطة أغفلها — بعمد أو بغير عمد — كثير من الباحثين، ننسب عليها هنا كي لا ينزلق غيرهم الى المنحدر الذي انزلقوا اليه، ولا يقع في الأخطاء التي وقعوا فيها.

ولا اعتبارات شتى لم نشأ أن نشغل الكتاب بالهوامش والشروح، إلا ما وجدناه ضروريا الى حد نشدّ معه عن هذا المبدأ الذي اتخذناه حضا عزمنا على ترجمة الكتاب ونشره.

إنّ أمس كتب الكافي بعقيدة الشيعة الإمامية في الإمامة أنّها 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 الطبيعي أن يكون (كتاب الحجّة) هي النقطة المركزية التي تتوجّه إليها انظار المؤمنين بالإمامة والمنكرين لها على سواء. ولهذا رأينا أن نؤكد على مايلي:

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

ب — إنّ كثيراً من أحاديث (كتاب الحجّة) قد أسئ فهمها، أو من الممكن أن يساء فهمها، أمّا على أساس الأخذ بمقاييس وأسس غير معترف بها عند الامامية، أو لعدم الدقة في استعمال المقاييس المعترف بها عندهم، أو الإندفاع وراء إيماءات مذهبية غير شيعية، بل خاصمة للشيعة عامة وللإمامية منهم خاصة، وهذا في رأينا أهمّ هذه العوامل الثلاثة.

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

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

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

و وضعنا صيغتها (البابلية) بين قوسين.
والذي دعانا الى هذا حرصنا، أشد الحرص، على الاحتفاظ بالطابع الإسلامي الأصيل
حتى في الأعلام والأسماء، والظهور بمظهر الأصالة، والابتعاد — كل الابتعاد — عن التبعية
والدليّة ولو كانت في التطق والتعبير.

— ٦ —

وضعنا في مفتاح كل جزء جدولين:
١ — جدول يعطي معلومات عامة مجدولة عن النبي الأكرم (صلى الله عليه وآله وسلم) والصدّيقة الطاهرة فاطمة الزهراء (عليها السلام) والأئمة الاثني عشر (عليهم السلام)، ولكل واحد من هؤلاء رقم يخصه حسب تسلسلهم.
ونستعين بهذا الجدول على تفسير التعابير المهمة — ولو لغير المختصين — التي ترد ضمن رواية الحديث.

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

راجع مثلاً: (رفعه) في هذا الفهرس.

وألحقنا بكل جزء فهرس ثلاثة:

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

مثلاً: جاء في فهرس هذا الجزء الأول من كتاب الحجّة

(٧) — ابوجعفر، ٤٣٨، ٤٣٩ ... الخ

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

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

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

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

المؤسسة العالمية للخدمات الاسلاميّة

١٤١٦/٨/١٥

(لجنة التأليف والترجمة والنشر)

١٩٩٦/١/٧

طهران-ايران

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-Rāzī (d. 328/329 = 940/941). We do not need to introduce either the book or its author since the preface (in *The Book of Reason and Ignorance*) takes care of that and also shows the religious significance and the status of this book in our heritage, namely the heritage transmitted to us through *Ahlu 'l-bayt* (the Household of the Holy Prophet – peace be upon them).

– 2 –

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

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

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

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

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

– 3 –

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

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

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

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

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

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

— 4 —

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

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

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

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

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

— 5 —

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

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

— 6 —

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

15/8/1416

7/1/1996

Tehran – Iran.

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

CAUTION

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

1. Abū Ja‘far Muḥammad ibn Yaḥyā al-‘Aṭṭār al-Qummi;
2. ‘Alī ibn Mūsā ibn Ja‘far al-Kamandāni;
3. Abū Sulaymān Dāwūd ibn Kawrah al-Qummi;
4. Abū ‘Alī Aḥmad ibn Idrīs ibn Aḥmad al-Ash‘ari 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-Asadi al-Kūfi, resident of Ray;
3. Muḥammad ibn al-Ḥusayn ibn Farrūkh as-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‘ari al-Qummi.

* * * * *

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

Sl. No.	Designation	Agomen (<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 (Aḥmad) (al-Muṣṭafā)	'Abdullāh	Rasūlu'llāh, Nabīyū'llāh, an-Nabīyy, Khātamu 'n-Nabiyyīn	17th Rabi' I, in the Year of the Elephant. (25. 8. 570 AD)	28th Šafar, 11 AH (25. 5. 632 AD)	Natural	Holy Medina, al-Munawwarah, Saudi Arabia.
2.	One of the Fourteen Infallibles	Umm Abihā	Fāṭimah	Muḥammad	az-Zahrā', aṣ-Šiddiqah, al-Batūl, Sayyidatu 'n-Nisā'	20th Jumādā II, in the fifth Year after the declaration of the Prophethood. (2. 1. 615 AD)	3rd Jumādā II, 11 AH (26. 8. 632)	Injured	Holy Medina, Saudi Arabia.
3.	1st Imām	Abu 'l-Ḥasan, Abu 'l-Ḥasanayn, Abū Turāb.	'Alī	Abū Ṭālib	Amīr al-Mu'minīn, al-Waṣīyy, al-Murtadā, (Ḥaydar).	13th Rajab, 10 Years before the declaration of the Prophethood. (25. 5. 600 AD)	Struck on 19th Ramaḍān (25th January); Died on 21st Ramaḍān 40 AH (27. 1. 661 AD)	Sword – while he was engaged in prayers.	Holy an-Najaf al-Ashraf, Iraq. (al-Gharyy)
4.	2nd Imām	Abū Muḥammad	al-Ḥasan	'Alī	al-Mujtabā, as-Sibt (al-Akbar)	15th Ramaḍān, 3 AH (1. 3. 625 AD)	7th Šafar, 50 AH (6. 3. 670 AD)	Poison	Holy Medina, Saudi Arabia.
5.	3rd Imām	Abū 'Abdillāh	al-Ḥusayn	'Alī	Sayyidu 'sh-Shuhadā', as-Sibt (al-Aṣghar)	3rd Sha'bān, 4 AH (8. 1. 626 AH)	10th Muharram, 61 AH (10. 10. 680 AD)	Sword – in the Battle of 'Ashūrā	Holy Karbalā' (at-Ṭāff), Iraq.
6.	4th Imām	Abū Muḥammad	'Alī	al-Ḥusayn	Zaynu 'l-'Ābidīn, Sayyidu 's-Sajjīdīn, as-Sajjād.	5th Sha'bān, 38 AH (6. 1. 659 AD)	25th Muharram, 94/95 AH (31.10.712/20.10.713 AD)	Poison	Holy Medina, Saudi Arabia.

7.	5th Imām	Abū Ja'far	Muhammad	'Alī	al-Bāqir	3rd Šafar, 57 AH (16. 12. 676 AD)	7th Dhi 'l-ḥijjah, 114 AH (28. 1. 733 AD)	Poison	Holy Medina, Saudi Arabia.
8.	6th Imām	Abū 'Abdillāh, Abū Mūsā.	Ja'far	Muhammad	aṣ-Šādiq	17th Rabi' I, 83 AH (20. 4. 702 AD)	25th Shawwāl, 148 AH (14. 12. 765 AD)	Poison	Holy Medina, Saudi Arabia.
9.	7th Imām	Abu 'l-Ḥasan (<i>al-Awwal</i> = The First), Abū Ibrāhīm.	Mūsā	Ja'far	al-Kāzim, al-'Abd aṣ-Šālih, al-'Ālim.	7th Šafar, 129 AH (28. 10. 746 AD)	25th Rajab, 183 AH (1. 9. 799 AD)	Poison	Holy al-Kāzimi- yyah, Iraq.
10.	8th Imām	Abu 'l-Ḥasan (<i>al-Thāni</i> = 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)	Poison	Holy Mashhad, (Tūs - Khurāsān), Iran.
11.	9th Imām	Abū Ja'far (<i>al-Thāni</i> = The Second)	Muhammad	'Alī	at-Taḳī, al-Jawād.	10th Rajab, 195 AH (8. 4. 811 AD)	30th Dhi 'l-qi'dah, 220 AH (25. 11. 835 AD)	Poison	Holy al-Kāzimi- yyah, Iraq.
12.	10th Imām	Abu 'l-Ḥasan (<i>al-Thālith</i> = The Third)	'Alī	Muhammad	an-Naqī, al-Ḥādī.	2nd Rajab, 212 AH (27. 9. 827 AD)	3rd Rajab, 254 AH (28. 6. 868 AD)	Poison	Holy Sāmarrā' (Surra-man-rā'), Iraq.
13.	11th Imām	Abū Muhammad	al-Ḥasan	'Alī	al-'Askarī	8th Rabi' II, 232 AH (3. 12. 846 AD)	8th Rabi' I, 260 AH (1. 1. 874 AD)	Poison	Holy Sāmarrā, Iraq.
14.	12th Imām	Abu 'l-Qāsim	Muhammad	al-Ḥasan	al-Mahdi, al-Qā'im, al-Hujjah, al-Ghā'ib, Šāhibu 'z-Zamān, Šāhibu 'l-Amr, al-Muntazar.	15th Sha'ban, 255 AH (29. 7. 869 AD)	Still alive, but in occultation.	– –	– – – –

LIST OF

Technical terms and special signs used in the Traditions

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

روى - (rawā) i.e. narrated to us.

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

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

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

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

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

صلى الله عليه وآله وسلم - (ṣalla 'llāhu 'alayhi wa ālihi wa sallam) i.e. peace be upon him and his progeny (p.b.u.h.a.h.p.)

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

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

UŞŪL AL-KĀFĪ



**The Book of
DIVINE PROOF**

٦٣/١١٥١- أحمد ، عن عبد العظيم ، عن هشام بن الحكم ، عن أبي عبد الله عليه السلام قال :
 « هذا صراطُ عليٍّ مستقيمٌ »^{١٣٦} .

٦٤/١١٥٢- أحمد، عن عبد العظيم، عن محمد بن الفضيل، عن أبي حمزة، عن أبي جعفر عليه السلام قال:
 نزل جبريل بهذه الآية هكذا : « فأبى أكثر الناس (بولاية عليٍّ) إلا كفوراً »^{١٣٧} ،
 قال : ونزل جبريل عليه السلام بهذه الآية هكذا : « وقل الحق من ربكم (في ولاية عليٍّ) »
 فمن شاء فليؤمن ومن شاء فليكفر إنا أعتدنا للظالمين (آل محمد) ناراً »^{١٣٨} .

٦٥/١١٥٣- عدة من أصحابنا ، عن أحمد بن محمد ، عن محمد بن إسماعيل ، عن محمد بن

١٢٧ - الاسراء، ٨٩/١٧

١٢٦ - الحجر ، ٤١/١٥

١٢٨ - الكهف ، ٢٩/١٨

* * * * *

1151-63. Aḥmad (—) ‘Abdu ’l-‘Azīm (—) Hishām ibn al-Ḥakam, that Abū ‘Abdillāh, peace be upon him, said:

“*This path of ‘Alī’s* [reading ‘*aliyyin*, as opposed to ‘*alayyā*] is straight (al-Hijr, 15:41).”

1152-64. Aḥmad (—) ‘Abdu ’l-‘Azīm (—) Muḥammad ibn al-Fuḍayl (—) Abū Ḥamzah, that Abū Ja‘far, peace be upon him, said:

“Jibrīl came down with this verse thus: . . . *yet most men refuse everything* (to do with the Mastership of ‘Alī) *except unbelief* (al-Isrā’, 17:89).”

He [also] said:

“Jibrīl came down with this verse thus: Say: ‘*The truth* (concerning the Mastership of ‘Alī) *is from your Lord; so let whosoever will believe, and let whosoever will disbelieve.*’ Surely We have prepared for those who perpetrate injustice (against the Family of Muḥammad) a fire, . . . (al-Kahf, 18:29).”

1153-65. A group of our co-sectarians (—) Aḥmad ibn Muḥammad (—) Muḥammad ibn Ismā‘īl (—) Muḥammad ibn al-Fuḍayl, that Abu ’l-

الفضيل ، عن أبي الحسن عليه السلام في قوله : « وأن المساجد لله فلا تدعوا مع الله أحداً »^{١٢٩}
قال : هم الأوصياء .

٦٦/١١٥٤ - محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن ابن محبوب ، عن الأحول
عن سلام بن المستنير ، عن أبي جعفر عليه السلام في قوله تعالى : « قل هذه سبيلي أدعو إلى
الله على بصيرة أنا ومن اتبعني »^{١٣٠} قال : ذاك رسول الله صلى الله عليه وآله وأمير المؤمنين عليه السلام
والأوصياء من بعدهم .

٦٧/١١٥٥ - محمد بن يحيى ، عن أحمد بن محمد ، عن محمد بن إسماعيل ، عن حنان ، عن سالم
الحناط قال : سألت أبا جعفر عليه السلام عن قول الله عز وجل : « فأخرجنا من كان فيها من المؤمنين

١٣٠ - يوسف ، ١٢/١٠٨

١٢٩ - الجن ، ٧٢/١٨

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Hasan, peace be upon him, said, concerning His words: *The places of worship* (masājid [sing. masjid]) *belong to Allāh; so call not along with Allāh, upon anyone* (al-Jinn, 72:18):

“[*The places of worship*] are the Successors.”¹

1154–66. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad ibn ‘Īsā (–) Ibn Maḥbūb (–) al-Aḥwal (–) Salām ibn al-Mustanir, that Abū Ja‘far, peace be upon him, said, concerning His, the Sublime’s, words: Say: “*This is my way. I call to Allāh with sure knowledge, I and whoever follows after me.*” (Yūsuf, 12:108):

“Those [*I and whoever follows after me*] are the Messenger of Allāh, Amir al-Mu‘minin, and the Successors after them.”

1155–67. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad (–) Muḥammad ibn Ismā‘il (–) Ḥannān, that Sālīm al-Ḥannāt said:

“I asked Abū Ja‘far, peace be upon him, concerning the words of Allāh, to Whom belong Might and Majesty: *So We brought forth such*

1. The meaning is that anything which belongs to Allāh may be thought of as a *masjid*. Thus the term may also include the Successors. In addition, any such thing may not be changed through human agency – and this also includes the Successors.

فما وجدنا فيها غير بيت من المسلمين^{١٣١} فقال أبو جعفر عليه السلام: آل محمد لم يبق فيها غيرهم.
 ٦٨/١١٥٦ - الحسين بن محمد، عن معلى بن محمد، عن محمد بن جمهور، عن إسماعيل بن سهل، عن القاسم بن عروة، عن أبي السفتاج، عن زرارة، عن أبي جعفر عليه السلام في قوله تعالى: «فلما رأوه زلفة سيئت وجوه الذين كفروا وقيل هذا الذي كنتم به تدعون»^{١٣٢} قال: هذه نزلت في أمير المؤمنين وأصحابه الذين عملوا ما عملوا، يرون أمير المؤمنين عليه السلام في أغبط الأماكن لهم، فيسي. وجوههم ويقال لهم: هذا الذي كنتم به تدعون: الذي انتحلتم اسمه.

٦٩/١١٥٧ - محمد بن يحيى، عن سلمة بن الخطاب، عن علي بن حسان، عن عبد الرزاق

١٣٢ - الملك، ٢٧/٦٧

١٣١ - الداريات، ٣٦-٣٥/٥١

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believers as were in it, but We found not therein except one house of those that have surrendered themselves (adh-Dhāriyāt, 51:35-36). Abū Ja'far, peace be upon him, said: '[It is] the Household of Muḥammad; none other shall remain in it save them.'¹

1156-68. al-Ḥusayn ibn Muḥammad (-) Mu'allā ibn Muḥammad (-) Muḥammad ibn Jumhūr (-) Ismā'il ibn Sahl (-) Qāsim ibn 'Urwah (-) Abu 's-Safātij (-) Zurārah, that Abū Ja'far, peace be upon him, said, concerning His, the Sublime's, words: *Then, when they see it nigh at hand, the faces of the unbelievers will be vexed, and it will be said: "This is what you were promised"* (al-Mulk, 67:27):

"This [verse] came down concerning Amir al-Mu'minīn, and certain of his opponents who did what they did. They shall see Amir al-Mu'minīn, peace be upon him, in a place which would have been most delightful to themselves. Their countenance shall show grief, and it shall be said to them: *'This is that which you yourselves willed* (ibid.) - [this is he] whose title you claimed for yourselves.'"

1157-69. Muḥammad ibn Yaḥyā (-) Salamah ibn al-Khattāb (-) 'Alī ibn Ḥassān (-) 'Abdu 'r-Raḥmān ibn Kathīr, that Abū 'Abdillāh,

1. The 'it' of the Qur'ānic verse refers to the city of Lūt. The Imām here draws a parallel; none shall be found in Medina to be believers, except the Family of Muḥammad, peace be upon him and his progeny.

ابن كثير ، عن أبي عبدالله عليه السلام في قوله تعالى : « وشاهد ومشهود »^{١٣٣} ، قال : النبي صلى الله عليه وآله وأمير المؤمنين عليه السلام .

٧٠/١١٥٨ - الحسين بن محمد ، عن معلى بن محمد ، عن الوشاء ، عن أحمد بن عمر الحلال قال : سألت أبا الحسن عليه السلام عن قوله تعالى : « فأذن مؤذن بينهم أن لعنة الله على الظالمين »^{١٣٤} ، قال : المؤذن أمير المؤمنين عليه السلام

٧١/١١٥٩ - الحسين بن محمد ، عن معلى بن محمد ، عن محمد بن أورمة ، عن علي بن حسان عن عبد الرحمن بن كثير ، عن أبي عبدالله عليه السلام في قوله تعالى : « وهدوا إلى الطيب من القول وهدوا إلى صراط الحميد »^{١٣٥} ، قال : ذاك حمزة وجعفر وعبيدة وسلمان و

١٣٤ - الاعراف ، ٤٤/٧

١٣٣ - البروج ، ٣/٨٥

١٣٥ - الحج ، ٢٤/٢٢

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peace be upon him, said, concerning His, the Sublime's, words: *By the witness and the witnessed* (al-Burūj, 85:3):

“[It is] the Prophet, may Allāh bless him and his progeny and pre-serve them, and Amīr al-Mu'minīn, peace be upon him.”¹

1158-70. al-Ḥusayn ibn Muḥammad (—) Mu'allā ibn Muḥammad (—) al-Washshā', that Aḥmad ibn 'Umar al-Ḥallāl said:

“I asked Abu 'l-Ḥasan, peace be upon him, concerning His, the Sublime's, words: *A herald shall proclaim between them: 'Allāh's curse is on the evildoers* (al-A'rāf, 7:44).’ He said: ‘The one who proclaims is Amīr al-Mu'minīn, peace be upon him.’ ”

1159-71. al-Ḥusayn ibn Muḥammad (—) Mu'allā ibn Muḥammad (—) Muḥammad ibn Ūramah (—) 'Alī ibn Ḥassān (—) 'Abdu'r-Raḥmān ibn Kathīr, that Abū 'Abdillāh, peace be upon him, said, concerning His, the Sublime's, words: *They shall be guided unto goodly speech, and they shall be guided unto the path of the All-laudable* (al-Ḥajj, 22:24):

“This [means] Ḥamzah, Ja'far, 'Ubaydah, Salmān, Abū Dharr, al-

1. Although introduced in opposite order (since the Arabic conjunction 'wa' does not necessarily imply sequence, the *ḥadīth* is able to begin its explanation of the Qur'ānic verse, out of reverence, with Muḥammad), it is Muḥammad who is witnessed, and 'Alī who is the witness for Muḥammad; see *ḥadīth* no.498, above.

أبوذرّ والمقداد بن الأسود وعمار هدا إلى أمير المؤمنين عليه السلام وقوله : «حبّ إليكم الإيمان وزينه في قلوبكم (يعني أمير المؤمنين) وكرّه إليكم الكفر والفسوق والعصيان^{١٣٦}» الأوّل والثاني والثالث .

٧٢/١١٦٠ - محمد بن يحيى ، عن ابن محبوب ، عن جميل بن صالح ، عن أبي عبيدة قال : سألت أبا جعفر عليه السلام عن قوله تعالى : «أئتوني بكتاب من قبل هذا أو أثارة من علم إن كنتم صادقين^{١٣٧}» قال : عني بالكتاب التوراة والإنجيل وأثارة من علم فأثارة ما عني بذلك علم أوصيا الأنبياء عليهم السلام .

٧٣/١١٦١ - الحسين بن محمد ، عن معلى بن محمد ، عن عثمان أخبره ، عن علي بن جعفر قال سمعت أبا الحسن عليه السلام يقول : لما رأى رسول الله صلى الله عليه وآله تيمماً وعدياً وبنى أمة

١٣٦ - الحجرات ، ٧/٤٩ ، والاية الكريمة هكذا: (ولكن الله حبّ ...)

١٣٧ - الاحقاف ، ٤/٤٦

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Miqdād ibn al-Aswad and ‘Ammār, who guided [the way to] Amir al-Mu’minin, peace be upon him. As for His words: [Allāh] *has endeared to you belief, decking it fair in your hearts* (al-Ḥujarāt, 49:7) – this means Amir al-Mu’minin, peace be upon him; *and he has made detestable to you unbelief and ungodliness and disobedience* (ibid.), [refers to] the first, the second and the third.”

1160–72. Muḥammad ibn Yahyā (–) Ibn Maḥbūb (–) Jamīl ibn Ṣāliḥ, that Abū ‘Ubaydah said:

“I asked Abū Ja‘far, peace be upon him, concerning His, the Sublime’s, words: *Bring me a book before this, or some remnant of knowledge, if you speak truly* (al-Aḥqāf, 46:4). He said: ‘By “a book” He meant the Tawrāt [the Torah] and the Injīl [the Gospel], while by “a remnant of knowledge” He meant knowledge of the vicegerents of the prophets, upon whom be peace.’”

1161–73. al-Ḥusayn ibn Muḥammad (–) Mu‘allā ibn Muḥammad (–) the one who informed him, that ‘Alī ibn Ja‘far said:

“I heard Abu ‘l-Ḥasan, peace be upon him, say: ‘When the Messenger of Allāh, may Allāh bless him and his progeny and preserve them. saw [certain people from the tribes of] Taym and ‘Adiyy and the Banī

يركعون منبره أفضعه ، فأنزل الله تبارك وتعالى قرآناً يتأسى به : « وإدقلنا للملائكة اسجدوا لآدم فسجدوا إلا إبليس أبى ^{١٣٨} » ثم أوحى إليه : يا عِندِ إني أمرت فلم أطيع فلا تجزع أنت إذا أمرت فلم تطع في وصيتك .

٧٤/١١٦٢ - محمد بن يحيى ، عن أحمد بن محمد ، عن ابن محبوب ، عن الحسين بن نعيم الصحاف قال : سألت أبا عبد الله عليه السلام عن قوله : « فمنكم كافرٌ ومنكم مؤمنٌ ^{١٣٩} » فقال : عرف الله عز وجل إيمانهم بموالاة الله وكفرهم بها يوم أخذ عليهم الميثاق وهم ذر في صلب آدم وسألته عن قوله عز وجل : « وأطيعوا الله وأطيعوا الرسول فإن توليتم فإنما على رسولنا البلاغ المبين ^{١٤٠} » فقال : أما والله ما هلك من كان قبلكم وما هلك من هلك حتى يقوم

١٣٨ - البقرة ، ٣٤/٢ ، طه ، ١١٦/٢٠

١٣٩ - التغابن ، ٢/٦٤ ، وصدر الآية الكريمة : (هو الذي خلقكم فمنكم ...)

١٤٠ - التغابن ، ١٢/٦٤

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Umayyah mounting his pulpit, he was revolted. Thus Allāh, to Whom belong Might and Majesty, sent a Qur'an[ic verse] to comfort him: *And when We said to the angels, "Bow yourselves to Adam", so they bowed themselves, save Iblīs* (al-Baqarah, 2:34; Tā Hā, 20:116). Afterwards He revealed to him, "O Muḥammad, I have commanded and not been obeyed; then do not yourself grieve if you command and are not obeyed regarding [him whom you appoint as] your vicegerent."'''

1162-74. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Ibn Maḥbūb, that al-Ḥusayn ibn Nu'aym aṣ-Ṣaḥḥāf said:

"I asked Abū 'Abdillāh, peace be upon him, about His words: . . . *one of you is an unbeliever, and one of you is a believer* . . . (at-Taghābun, 64:2); and he said: 'Allāh, to Whom belong Might and Majesty, knew their faith in our covenant of clientship, and their unbelief in it [also], on the day He took [the oath of] covenant from them when they were as yet particles in the loins of Adam, peace be upon him.' I also asked him concerning His words, to Whom belong Might and Majesty: *And obey Allāh and obey the Messenger; but if you turn your backs, then it is only for Our Messenger to deliver the Manifest Message* (at-Taghābun, 64:12); and he said: 'Indeed, by Allāh, those who came before you did not perish, nor shall those who will have perished when our Qā'im, peace be upon him, rises, perish except

قائمنا ﷺ إلا في ترك ولايتنا و جحود حقنا وما خرج رسول الله ﷺ من الدنيا حتى ألزم رقاب هذه الأمة حقنا « والله يهدي من يشاء إلى صراط مستقيم ».^{١٤١}

٧٥/١١٦٣- محمد بن الحسن وعلي بن محمد ، عن سهل بن زياد ، عن موسى بن القاسم البجلي ، عن علي بن جعفر ، عن أخيه موسى ﷺ في قوله تعالى : « وبئر معطلة وقصر مشيد »^{١٤٢} ، قال : البئر المعطلة الإمام الصامت والقصر المشيد الإمام الناطق . ورواه محمد بن يحيى ، عن العمر كي ، عن علي بن جعفر ، عن أبي الحسن ﷺ مثله .

٧٦/١١٦٤- علي بن إبراهيم ، عن أبيه ، عن الحكم بن بهلول ، عن رجل ، عن أبي عبد الله ﷺ في قوله تعالى : « ولقد أوحى إليك وإلى الذين من قبلك لئن أشركت ليجبطن عملك » قال : يعني إن أشركت في الولاية غيره « بل الله فاعبد وكن من الشاكرين »^{١٤٣} .

١٤٢- الحج ، ٢٢/٤٥

١٤١- البقرة ، ٢/٢١٣ ، التور ، ٢٤/٤٦ .

١٤٣- الزمر ، ٣٩/٦٥-٦٦ ، وخاتمة الآية الأولى : (ولتكونن من الخاسرين) .

through abandonment of the prophets and repudiation of our right. The Messenger of Allāh, may Allāh bless him and his progeny and preserve them, did not leave this world until he imposed our right on this community: *and Allāh guides to the straight path whom He wills* (al-Baqarah, 2:213; an-Nūr, 24:46).’ ”

1163-75. Muḥammad ibn al-Ḥasan and ‘Alī ibn Muḥammad (—) Sahl ibn Ziyād (—) Mūsā ibn al-Qāsim al-Bajalī (—) ‘Alī ibn Ja‘far, that his brother Mūsā, peace be upon him, said, concerning His, the Sublime’s, words: *How many a ruined well, a tall palace!* (al-Ḥajj, 22:45):

“The ‘ruined well’ is the silent Imām [*al-imāmu ‘ṣ-ṣāmīt*] and the ‘tall palace’ is the speaking Imām [*al-imāmu ‘n-nāṭiq*].”

* Muḥammad ibn Yaḥyā (—) al-‘Amrakī (—) ‘Alī ibn Ja‘far, that Abu ‘l-Ḥasan, peace be upon him, related a similar ḥadīth.

1164-76. ‘Alī ibn Ibrāhīm (—) his father (—) al-Ḥakam ibn Buhlūl (—) a certain man, that Abū ‘Abdillāh, peace be upon him, said, concerning His, the Sublime’s, words: *It has been revealed to thee, and to those before thee, “If thou associatest [ashrakat], thy work shall surely fail* (and thou wilt be among the losers)’ ”:

“That is if you associate other than he [‘Alī] in the Mastership.” [And the meaning of]: *Nay, but Allāh do thou worship, and be thou among the thankful* (az-Zumar, 39:65-66), [is] “nay, but Allāh do

يعني بل الله فاعبد بالطاعة وكن من الشاكرين أن عضدتك بأخيك وابن عمك .
 ٧٧/١١٦٥ - الحسين بن محمد ، عن معلى بن محمد ، عن أحمد بن محمد ، عن الحسن بن محمد الهاشمي قال : حدثني أبي ، عن أحمد بن عيسى قال : حدثني جعفر بن محمد ، عن أبيه ، عن جده عليه السلام في قوله عز وجل : « يعرفون نعمه الله ثم ينكرونها »^{١٤٥} قال : لما نزلت « إنما وليكم الله ورسوله والذين آمنوا الذين يقيمون الصلاة ويؤتون الزكاة وهم راكعون »^{١٤٥} ، اجتمع نفر من أصحاب رسول الله ﷺ في مسجد المدينة ، فقال : بعضهم لبعض ما تقولون في هذه الآية ؟ فقال بعضهم : إن كفرنا بهذه الآية نكفر بسائرهما وإن آمنا فإن هذا ذل حين يسلط علينا ابن أبي طالب ، فقالوا : قد علمنا

١٤٥ - المائة ، ٥٥/٥

١٤٤ - التحل ، ٨٣/١٦

* * * * *

thou worship through obedience, and be thou among the thankful, that I may assist you through your brother and the son of your paternal uncle [i.e., 'Ali, who stood in both these relationships to the Prophet]."

1165-77. al-Husayn ibn Muḥammad (—) Mu'allā ibn Muḥammad (—) Aḥmad ibn Muḥammad, that al-Ḥasan ibn Muḥammad al-Ḥāshimī said:

"My father narrated that Aḥmad ibn 'Isā said: 'Ja'far ibn Muḥammad narrated from his father that his grandfather [the Fourth Imām], peace be upon him, said, concerning the words of Allāh, to Whom belong Might and Majesty: *They recognize the blessing of Allāh, then they deny it* (an-Nahl, 16:83):

" "When it was revealed thus: *Verily your Master is only Allāh and His Messenger and those who believe, those who perform the prayer and pay the poor-rate [zakāt] while they bow down [in rukū']* (al-Mā'idah, 5:55), a group of the Companions of the Messenger of Allāh, may Allāh bless him and his progeny and preserve them, gathered in the mosque at Medina. Some said to others, 'What do you say concerning this verse?'; and others replied, 'If we deny this verse, we deny the rest of it [the Qur'ān], while if we keep faith in it, then it would be a humiliation when Ibn Abi Ṭālib is set over us.' Then they said, 'We

أنَّ محمدًا صادقٌ فيما يقول ولكننا نتولا. ولا نطيع عليكاً فيما أمرنا، قال : فنزلت هذه الآية «يعرفون نعمة الله ثم ينكرونها» يعرفون يعني ولاية [علي بن أبي طالب] «وأكثرهم الكافرون»^{١٤٤}، بالولاية.

٧٨/١١٦٦- محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن ابن محبوب ، عن محمد بن النعمان ، عن سلام قال : سألت أبا جعفر عليه السلام عن قوله تعالى : «والذين يمشون على الأرض هونا»^{١٤٦} ، قال : هم الأوصياء من مخافة عدوهم .

٧٩/١١٦٧- الحسين بن محمد ، عن معلى بن محمد ، عن بسطام بن مرة ، عن إسحاق بن حسان عن الهيثم بن واقد ، عن علي بن الحسين العبدى ، عن سعد الاسكاف ، عن الأصبع بن نباتة أنه سأل أمير المؤمنين عليه السلام عن قوله تعالى : «وأن اشكر لي ولوالديك إلي المصير»^{١٤٧} ، فقال : الوالدان اللذان أوجب الله لهما الشكر ، هما اللذان ولدا

١٤٧- لقمان ، ٣١/١٤-١٥

١٤٦- الفرقان ، ٢٥/٦٣

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know that Muḥammad speaks the truth in what he says, but [although] we take him as master, we will not obey 'Alī in what he commands us.' ” He [the Imām] said: “Thus the verse came down: *They recognize the truth, then they deny it*; that is they recognize the Mastership of 'Alī ibn Abi Ṭālib, yet most of them are unbelievers in his Mastership.” ”

1166-78. Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad ibn 'Isā (—) Ibn Maḥbūb (—) Muḥammad ibn Nu'mān, that Salām said:

“I asked Abū Ja'far, peace be upon him, concerning His, the Sublime's, words: . . . *those who walk in the earth modestly* [hawnan] (al-Furqān, 25:63). He said: 'They are the vicegerents [who so walk] from fear of their enemies.' ”

1167-79. al-Ḥusayn ibn Muḥammad (—) Mu'allā ibn Muḥammad (—) Bistām ibn Murrah (—) Ishāq ibn Ḥassān (—) al-Haytham ibn Wāqid (—) 'Alī ibn al-Ḥusayn al-'Abdī (—) Sa'd al-Iskāf (—) al-Aṣḥbagh ibn Nubātah, that he asked Amir al-Mu'minin, peace be upon him, concerning His, the Sublime's, words: *Be thankful to Me, and to thy parents; to Me is the homecoming*;

He said: “The 'parents' are those to whom Allāh has made gratitude obligatory. They are those who brought forth the knowledge and

العلم وورثا الحكم وأمر الناس بطاعتها ، ثم قال الله : «إليّ المصير» فمصير العباد إلى الله والدليل على ذلك الوالدان ، ثم عطف القول على ابن حنتمة وصاحبه ، فقال في الخاص والعام: «وإن جاهدك على أن تشرك بي» يقول في الوصية وتعديل من أمرت بطاعته فلا تطعهما ولا تسمع قولهما ، ثم عطف القول على الوالدين فقال: «وصاحبهما في الدنيا معروفاً» يقول : عرف الناس فضلها وادع إلى سبيلها وذلك قوله: «واتبع سبيل من أناب إليّ ثم إليّ مرجعكم»^{١٧} فقال: إلى الله ثم إلينا ، فاتقوا الله ولا تعصوا الوالدين ، فإن رضاهما رضى الله وسخطهما سخط الله .

١١٦٨/٨٠ - عدة من أصحابنا ، عن أحمد بن محمد ، عن علي بن سيف ، عن أبيه ، عن عمرو بن حريث قال : سألت أبا عبد الله عليه السلام عن قول الله : « كشجرة طيبة أصلها

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who have inherited the wisdom; the people are commanded to obey them. Then Allāh said: *to Me is the homecoming*; thus the homecoming of mankind is to Allāh, and the guide to that [homecoming] is '*the parents*'. Then Allāh directed His words to Ibn Hantamah and his companion, saying specifically [concerning these two], as well as generally: *But if they strive with thee to make thee associate with Me . . .*, and meaning [if they strive with thee concerning] the vicegerency, and [try to] turn you away from those you were commanded to obey, *do not obey them* and do not heed their words.

"Then He turned His words to '*the parents*', saying: *Keep them company honourable in this world*, and meaning, 'inform people of their virtue, and call to their way', and that [is the meaning also of] His words: *but follow the way of him who turns to Me. Then unto Me you shall return* (Luqmān, 31:14-15)."

Then he [Amir al-Mu'minin] said: "To Allāh, and then to us. Fear Allāh, therefore, and do not disobey the parents, for their pleasure is the pleasure of Allāh, and their displeasure is His displeasure."

1168-80. A group of our co-sectarians (-) Aḥmad ibn Muḥammad (-) 'Alī ibn Sayf (-) his father, that 'Amr ibn Ḥurayth said:

"I asked Abū 'Abdillāh, peace be upon him, about the words of Allāh, the Sublime: . . . *like a good tree - its roots are firm, and its*

ثابت وفرعها في السماء^{١٤٨}، قال : فقال : رسول الله ﷺ أصلها، وأمير المؤمنين عليه السلام فرعها، والأئمة من ذريتهما أغصانها و علم الأئمة ثمرتها و شيعتهم المؤمنون ورقها ، هل فيها فضل ؟ قال : قلت : لا والله ، قال : والله إن المؤمن ليولد فتورق ورقة فيها وإن المؤمن ليموت فتسقط ورقة منها .

١١٦٩/٨١ - محمد بن يحيى ، عن حمدان بن سليمان ، عن عبد الله بن محمد اليماني ، عن منيع بن الحجاج ، عن يونس ، عن هشام بن الحكم ، عن أبي عبد الله عليه السلام في قول الله عز وجل : « لا ينفع نفساً إيمانها لم تكن آمنت من قبل (يعني في الميثاق) أو كسبت في إيمانها خيراً »^{١٤٩} ، قال : الإقرار بالأنبياء والأوصياء وأمير المؤمنين عليه السلام خاصة ، قال : لا ينفع إيمانها لأنها سلبت .

١٤٩ - الأنعام ، ١٥٨/٦

١٤٨ - إبراهيم ، ٢٤/١٤

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branches are in heaven (Ibrāhīm, 14:24); and he said: 'The Messenger of Allāh, may Allāh bless him and his progeny and preserve them, is its roots; Amīr al-Mu'minīn, peace be upon him, is its trunk; and the Imāms of their progeny its branches. The knowledge of the Imāms is its fruit, and their believing *shī'ah* its leaves. Is there anything more to be said [to complete the parable]?' "

He [the narrator] said: "I said: 'By Allāh, there is not!' He said: 'By Allāh, the believer bursts from bud as does a leaf on the tree, and a believer dies [i.e., in the allegorical sense], a leaf has fallen from it.' "

1169-81. Muḥammad ibn Yaḥyā (-) Ḥamdān ibn Sulaymān (-) 'Abdullāh ibn Muḥammad al-Yamānī (-) Manī' ibn al-Ḥajjāj (-) Yūnus (-) Hishām ibn al-Ḥakam, that Abū 'Abdillāh, peace be upon him, said, concerning the words of Allāh, to Whom belong Might and Majesty: ... *it shall not profit a soul to believe that never believed before* (that is, in the covenant [mīthāq]), *or earned some good in its belief* (al-An'ām, 6:158):

"[By belief is meant] affirmation of the prophets, the vicegerents and in particular Amīr al-Mu'minīn, peace be upon him." He said: "Its belief shall not profit it because it [the soul's belief] shall be drawn out."

١١٧٠/٨٢ - وبهذا الإسناد ، عن يونس ، عن صباح المزني ، عن أبي حمزة ، عن أحدهما عليهما السلام في قول الله جل وعز : «بلى من كسب سيئة وأحاطت به خطيئته» قال : إذا جحد إمامة أمير المؤمنين عليه السلام « فأولئك أصحاب النار هم فيها خالدون »^{١٥٠} .
 ١١٧١/٨٣ - عدة من أصحابنا . عن أحمد بن محمد بن أبي نصر ، عن حماد بن عثمان عن أبي عبيدة الحذاء قال : سألت أبا جعفر عليه السلام عن الاستطاعة وقول الناس ، فقال : وتلاهذه الآية «ولا يزالون مختلفين إلا من رحم ربك ولذلك خلقهم»^{١٥١} يا أبا عبيدة الناس مختلفون في إصابة القول وكلهم هالك ، قال : قلت : قوله : «إلا من رحم ربك» ؟ قال : هم شيعتنا ولرحمته خلقهم وهو قوله : «ولذلك خلقهم» يقول : لطاعة

١٥١ - هود ، ١١/١١٨ - ١١٩

١٥٠ - البقرة ، ٢/٨١

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1170-82. By the same chain of transmission (—) Yūnus (—) Sab-bāḥ al-Muzanī (—) Abū Ḥamzah, that one of the two [Imāms], peace be upon them said, concerning the words of Allāh, to Whom belong Might and Majesty: *Not so; whoso earns evil, and is encompassed by his transgression:*

“If he repudiates the Imāmate of Amir al-Mu’minin, peace be upon him, *those are the inhabitants of the Fire; there they shall dwell forever* (al-Baqarah, 2:81).”

1171-83. A group of our co-sectarians (—) Aḥmad ibn Muḥammad ibn Abi Naṣr (—) Ḥammād ibn ‘Uthmān, that Abū ‘Ubaydah al-Ḥadhdhā’ said:

“I asked Abū Ja’far, peace be upon him, about the potentiality [of human beings] and what people say [concerning this issue], and he replied by reciting this verse: ‘... *but they continue in their differences, excepting those on whom thy Lord has mercy. To that end He created them.* O Abū ‘Ubaydah!’ he said, ‘]The people differ in the correctness of what they say, and they have all perished!’ I said: ‘[And what about] His saying: *excepting those on whom thy Lord has mercy* (Hūd, 11:118-9)?’ He said: ‘They are our *shī’ah*. He created them for His mercy, and [it is this] to which His words: *to that end He created them* [refer], meaning, for obedience to the Imām. [It is] the mercy of which

الإمام، الرحمة التي يقول: «ورحمتي وسعت كل شيء»، يقول: علم الإمام ووسع علمه الذي هو من علمه كل شيء، هم شيعتنا، ثم قال: «فسأكتبها للذين يتقون»^{١٥٢}، يعني ولاية غير الإمام وطاعته، ثم قال: «يجدونه مكتوباً عندهم في التوراة والإنجيل»، يعني النبي ﷺ والوصي والقائم «يأمرهم بالمعروف (إذا قام) وينهاهم عن المنكر» والمنكر من أنكر فضل الإمام وجده. «ويحل لهم الطيبات» أخذ العلم من أهله «ويحرم عليهم الخبائث»، والخبائث قول من خالف «ويضع عنهم إصرهم» وهي الذنوب التي كانوا فيها قبل معرفتهم فضل الإمام «والأغلال التي كانت عليهم» والأغلال ما كانوا يقولون مما لم يكونوا أمروا به من ترك فضل الإمام، فلما عرفوا فضل الإمام وضع عنهم إصرهم والإصر الذنب وهي الآصار، ثم نسبهم فقال: «الذين

١٥٢ - الاعراف، ١٥٦/٧

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He says: *My mercy embraces all things*. He means the knowledge of the Imām, and his knowledge embraces all things in that its [derived] from His knowledge. [That which it embraces] are our *shī'ah*. Then He says: *I shall prescribe it for those who avoid*, that is, the Mastership of, and obedience to, other than the Imām. Then He said: *whom they find written down with them in the Torah and the Gospel*, that is, the Prophet may Allāh bless him and his progeny and preserve them, the vicegerent and the Qā'im, . . . *bidding them to that which is accepted* (when [any true Imām] rises) *and forbidding them what is reprehensible*. He who denies the excellence of the Imām and who repudiates him is reprehensible. *Making lawful for them the good things* [refers to] the taking of the knowledge from those who properly possess it; *and making unlawful for them the corrupt things*: the "corrupt things" are the words of those who differ. *And relieving them of their loads*: the "loads" are the sins which were in it [the soul] before their acknowledgment of the excellence of the Imām. *And the fetters which were upon them*: the "fetters" are what they used to say which they were not commanded [to say] by way of renunciation of the excellence of the Imām. When they recognized the excellence of the Imām [that] removed their load from them, the "load" being the sin, and they [the sins] "loads". Then He characterized them, saying: *Those who believe in him*

آمنوا به (يعني بالإمام) وعزروه ونصروه واتبعوا النور الذي أنزل معه أولئك هم المفلحون^{١٥٣} يعني الذين اجتنبوا الجبت والطاغوت أن يعبدوها والجبت والطاغوت فلان وفلان وفلان والعبادة طاعة الناس لهم، ثم قال: «أنيبوا إلى ربكم وأسلموا له^{١٥٥}» ثم جزاهم فقال: «لهم البشرى في الحياة الدنيا وفي الآخرة^{١٥٦}»، والإمام يبشرهم بقيام القائم وبظهوره وبقتل أعدائهم وبالنجاة في الآخرة والورود على محمد صلى الله على محمد وآله الصادقين على الحوض.

١١٧٢/٨٤ - علي بن محمد، عن سهل بن زياد، عن ابن محبوب، عن هشام بن سالم، عن عمار الساباطي قال: سألت أبا عبد الله عليه السلام عن قول الله عز وجل: «أفمن اتبع رضوان

١٥٣ - الأعراف، ١٥٧/٧

١٥٤ - إشارة إلى قوله تعالى: (والذين اجتنبوا الطاغوت أن يعبدوها وانا بآلى الله لهم

البشرى ...) (الزمر، ١٧/٣٩)

١٥٦ - يونس، ١٠/٦٤

١٥٥ - الزمر، ٣٩/٥٤

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(meaning in the Imām) and succour him and help him, and follow the light that has been sent down with him — they are the prosperers (al-A'raf, 7:156-7), that is, they who turn away from the idol and the false god, [refusing] to worship them¹: the idol and false god are so-and-so and so-and-so and so-and-so, and [false] worship consists of the people's obedience to them. Then He said: *Turn unto your Lord and surrender to Him* (az-Zumar, 39:54). Then He recompensed them and said: *for them is good tidings in the present life and in the world to come* (Yūnus, 10:64), and the Imām gives them good tidings of the rising of the Qā'im, of his appearance and the killing of his enemies, of salvation in the next world and of their coming to Muḥammad, may Allāh bless him and his most veracious progeny and preserve them, at the Pool [ḥawḍ].”

1172-84. 'Alī ibn Muḥammad (—) Sahl ibn Ziyād (—) Ibn Maḥbūb (—) Hishām ibn Sālim, that 'Ammār as-Sābāṭī said:

“I asked Abū 'Abdillāh, peace be upon him, concerning the words of Allāh, to Whom belong Might and Majesty: *What, is he who follows*

1. This is meant to recall Qur'an, az-Zumar, 39:17.

الله كمن باء بسخط من الله ومأواه جهنم وبئس المصير ثم هم درجات عند الله^{١٤٧}، فقال:
الذين اتبعوا رضوان الله هم الأئمة وهم والله يا عمار درجات للمؤمنين وبولايتهم و
معرفتهم إيانا يضاعف الله لهم أعمالهم ويرفع [الله] لهم الدرجات العلى^{١٥٨}

٨٥/١١٧٣ - علي بن محمد وغيره ، عن سهل بن زياد ، عن يعقوب بن يزيد ، عن زياد
القندي ، عن عمار الأسدي ، عن أبي عبد الله عليه السلام في قول الله عز وجل : «إليه يصعد
الكلم الطيب والعمل الصالح يرفعه»^{١٥٩} ، ولايتنا أهل البيت - وأهوى بيده إلى صدره -
فمن لم يتوكلنا لم يرفع الله له عملاً .

٨٦/١١٧٤ - عدة من أصحابنا ، عن أحمد بن محمد ، عن الحسين بن سعيد ، عن النضر بن
سويد ، عن القاسم بن سليمان ، عن سماعة بن مهران ، عن أبي عبد الله عليه السلام في قول

١٥٨ - طه ، ٢٠/٧٥

١٥٧ - آل عمران ، ٣/١٦٢-١٦٣

١٥٩ - فاطر ، ٣٥/١٠

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Allāh's good pleasure like him who is laden with the burden of Allāh's anger, whose refuge is Gehenna? An evil homecoming! They have [differing] ranks with Allāh (Āl 'Imrān, 3:162-3); and he said: 'They who follow the pleasure of Allāh are the Imāms. By Allāh, O 'Ammār, it is they who are "the ranks [whereby] the believers [may ascend]"'. By their [people's] acceptance of our Mastership and acknowledgement of us, Allāh doubles [the recompense due for] their works, and raises them to high stations.'"

1173-85. 'Alī ibn Muḥammad and others (-) Sahl ibn Ziyād (-) Ya'qūb ibn Yazīd (-) Ziyād al-Qandī (-) 'Ammār al-Asadī, that Abū 'Abdillāh, peace be upon him, said, concerning the words of Allāh, to Whom belong Might and Majesty: *To Him good words go up, and the righteous deed - He uplifts it* (al-Fāṭir, 35:10):

"It is our Mastership, [i.e., the Mastership of] the Household of the Prophet" - and here he pointed to his breast - "and Allāh does not uplift any deed of him over whom we do not have Mastership."

1174-86. A group of our co-sectarians (-) Aḥmad ibn Muḥammad (-) al-Ḥusayn ibn Sa'īd (-) an-Naḍr ibn Suwayd (-) al-Qāsim ibn Sulaymān (-) Samā'ah ibn Mihrān, that Abū 'Abdillāh, peace be upon him, said, concerning the words of Allāh, to Whom belong Might and

الله عز وجل: «يؤتكم كملين من رحمته» قال: الحسن والحسين «ويجعل لكم نوراً تمشون به» قال: إمام تأتمون به.

٨٧/١١٧٥ - علي بن إبراهيم، عن أبيه، عن القاسم بن محمد الجوهري، عن بعض أصحابه، عن أبي عبدالله عليه السلام في قوله «ويستنبئونك أحق هو» قال: ما تقول في علي «قل إي وربي إنه لحق وما أنتم بمعجزين».

٨٨/١١٧٦ - علي بن محمد، عن سهل بن زياد، عن محمد بن سليمان الديلمي، عن أبيه عن أبان بن تغلب، عن أبي عبدالله عليه السلام قال: قلت له: جعلت فداك قوله: «فلا اقتحم العقبة» فقال: من أكرمه الله بولايتنا فقد جازا العقبة؛ ونحن تلك العقبة التي من اقتحمها نجأ، قال: فسكت فقال لي: فهلاً أفيدك حرفاً خيراً من الدنيا وما فيها؟

١٦١ - يونس، ٥٣/١٠

١٦٠ - الحديد، ٢٨/٥٧

١٦٢ - البلد، ١١/٩٠

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Majesty: *He will give you a twofold portion of His mercy:*

“[This refers to] al-Ḥasan and al-Ḥusayn, peace be upon them;”
and *He will appoint for you a light whereby you shall walk* (al-Ḥadīd, 57:28); “[this refers to] an *imām* whose example you will follow.”

1175-87. ‘Ali ibn Ibrāhīm (—) his father (—) al-Qāsim ibn Muḥammad al-Jawhārī (—) some of his companions, that Abū ‘Abdillāh, peace be upon him, said, concerning His words: *They ask you to tell them, “Is it true?”*:

“[What is meant is] what you say concerning ‘Ali: Say, ‘Yes, by my Lord! It is true; you cannot frustrate Him’ (Yūnus, 10:53).”

1176-88. ‘Ali ibn Muḥammad (—) Sahl ibn Ziyād (—) Muḥammad ibn Sulaymān ad-Daylamī (—) his father, that Abān ibn Taghlib said:

“I said to Abū ‘Abdillāh, peace be upon him: ‘May I be made your ransom! [What do you say concerning] His words: *Yet he has not assaulted the steep*; (al-Balad, 90:11)?’ He said: ‘He whom Allāh honours through our Mastership has indeed passed through the steep. It is we who are the steep, through which he who passes is saved.’ Then he fell silent. [Finally] he said to me: ‘Would you not like me to give you the benefit of a word more excellent for you than this world and [all] that

قلت : بلى جعلت فداك ، قال : قوله « فك رقية » ثم قال : الناس كلهم عبيد النار غيرك وأصحابك فإن الله فك رقابكم من النار بولايتنا أهل البيت .

٨٩/١١٧٧ - علي بن إبراهيم عن أبيه ، عن ابن أبي عمير ، عن سماعة ، عن أبي عبد الله عليه السلام في قول الله جل وعز : « وأوفوا بعهدي » قال : بولاية أمير المؤمنين عليه السلام « وأوف بعهديكم » أوف لكم بالجنة .

٩٠/١١٧٨ - محمد بن يحيى ، عن سلمة بن الخطاب ، عن الحسن بن عبد الرحمن ، عن علي بن أبي حمزة ، عن أبي بصير ، عن أبي عبد الله عليه السلام في قول الله عز وجل : « وإذا تتلى عليهم آياتنا بينات قال الذين كفروا للذين آمنوا أي الفريقين خير مقاماً وأحسن ندياً » قال : كان رسول الله صلى الله عليه وآله دعا قريشاً إلى ولايتنا فنكروا وأنكروا ، فقال الذين

١٦٣ - البقرة ، ٤٠/٢ .

١٦٢ - البلد ، ١٣/٩٠ .

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is in it?' 'Yes,' I said, 'may I be made your ransom!' He said: '[It is] His words: *The freeing of a neck* (ibid., 90:13).' Then he said: 'All people are the slaves of the Fire excepting you and your companions, for Allāh has freed your necks from the Fire through our Mastership, [i.e., the Mastership of] the People of the House.' "

1177-89. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abi 'Umayr Samā'ah, that Abū 'Abdillāh, peace be upon him, said, concerning the words of Allāh, to Whom belong Might and Majesty: *Fulfill my covenant:*

"In the Mastership of Amīr al-Mu'minīn, peace be upon him: *and I shall fulfill your covenant* (al-Baqarah, 2:40); [means] I shall fulfill [it] for you through Paradise."

1178-90. Muḥammad ibn Yahyā (-) Salāmah ibn al-Khaṭṭāb (-) al-Ḥasan ibn 'Abdi 'r-Raḥmān (-) 'Alī ibn Abi Ḥamzah (-) Abū Baṣīr, that Abū 'Abdillāh, peace be upon him, said, concerning the words of Allāh, to Whom belong Might and Majesty: *When our signs are recited to them as clear signs, the unbelievers say to the believers, "Which of the two parties is better in station, fairer in assembly?"*

"The Messenger of Allāh, may Allāh bless him and his progeny and preserve them, had invited Quraysh to our Mastership, but they shunned and rejected [it]. Then those of Quraysh who rejected faith

كفروا من قريش للذين آمنوا، الذين أقرُّوا أمير المؤمنين ولنا أهل البيت « أي الفريقين خير مقاماً وأحسن ندياً » تعبيراً منهم ، فقال الله ردّاً عليهم : « وكم أهلكنا قبلهم من قرن - من الأمم السالفة - هم أحسن أثاثاً ورئياً » قلت : قوله : « [قل] من كان في الضلالة فليمددله الرحمن مدّاً » قال : كلهم كانوا في الضلالة لا يؤمنون بولاية أمير المؤمنين ﷺ ولا بولايتنا فكانوا ضالِّين مضلِّين ، فيمدُّ لهم في ضلالتهم وطفيانهم حتى يموتوا فيصيرهم الله شرّاً مكاناً وأضعف جنداً ، قلت : قوله : « حتى إذا رأوا ما يوعدون إمّا العذاب و إمّا الساعة فسيعلمون من هوشرُ مكاناً وأضعف جنداً » قال : أمّا قوله : « حتى إذا رأوا ما يوعدون » فهو خروج القائم وهو الساعة ، فسيعلمون ذلك اليوم وما نزل بهم من الله على يدي قائمه ، فذلك قوله : « من هوشرُ مكاناً (يعني عند القائم) وأضعف جنداً »

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said to those who had faith – those who affirmed [their belief in] Amir al-Mu'minin and in us, the Household of the Prophet – reproaching them, *'Which of the two parties is better in station, fairer in assembly?'* Thus Allāh said, refuting them: *And how many a generation we destroyed before them* (of nations that had gone before), *who were fairer in furnishing and outward show!*"

"I said: '[And what about] His words: *Whosoever is in error, let the All-merciful prolong his term for him!*' He said: 'All of them [Quraysh] were in error, not believing in the Mastership of Amir al-Mu'minin, peace be upon him, nor in our Mastership. Thus they were misguided, and misguiding, and He shall prolong them in their misguidance and their tyranny until they die and Allāh makes them *worse in place, and weaker in hosts.*'

" '[And what about] His words', I said, *'Till, when they see that they were threatened, whether by the chastisement, or by the Hour, then they shall surely know who is worse in place, and who is weaker in hosts.'* He said: 'As for His words: *Till, when they see that they were threatened*, this is the emergence of the Qā'im when it is the Hour, and they shall realize that day, through what is sent down to them by Allāh through His Qā'im, *who is worse in place* (that is, in comparison to the Qā'im), *and who is weaker in hosts.*'

قلت : قوله : «ويزيد الله الذين اهتدوا هدى»؟ قال: يزيدهم ذلك اليوم هدى على هدى
 باتباعهم القائم حيث لا يجحدونه ولا ينكرونه ، قلت : قوله: «لا يملكون الشفاعة إلا من
 اتخذ عند الرحمن عهداً»؟ قال: إلا من دان الله بولاية أمير المؤمنين والأئمة من بعده فهو
 العهد عند الله قلت : قوله : «إن الذين آمنوا و عملوا الصالحات سيجعل لهم الرحمن
 وداً»؟ قال: ولاية أمير المؤمنين هي الود الذي قال الله تعالى، قلت: «فإنما يسرناه بلسانك
 لتبشر به المتقين و تنذره قوماً لداً»؟ قال : إنما يسره الله على لسانه حين أقام
 أمير المؤمنين ﷺ علماً ، فبشر به المؤمنين وأنذره الكافرين وهم الذين ذكرهم الله
 في كتابه لداً أي كفاراً ، قال: وسألته ، عن قول الله : « لتنذر قوماً ما أ نذر آباؤهم فهم

١٦٥ - مريم ، ١٩ / ٨٧

١٦٤ - مريم ، ١٩ / ٧٣-٧٦

١٦٦ - مريم ، ١٩ / ٩٦-٩٧

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“I said: ‘[And what about] His words: *and Allāh shall increase those who were guided in guidance* (Maryam, 19:73–76)?’ He said: ‘He shall increase them that day in guidance and more guidance still, through their following of the Qā’im, because they do not repudiate or deny him.’ I said: ‘[And what about] His words: *Having no power of intercession, save those who have taken with the All-merciful covenant* (ibid., 19:87)?’ He said: ‘[This means] save those who are obedient to Allāh through the Mastership of Amīr al-Mu’minin, peace be upon him, and of the Imāms after them: that is, the covenant with Allāh.’

“I said: ‘[And what about] His words: *Surely those who believe and do deeds of righteousness – unto them the All-merciful shall assign love* [in the hearts of the believers]?’ He said: ‘[It is] the Mastership of Amīr al-Mu’minin which is the love of which Allāh, the Sublime, speaks.’ I said: ‘[And what about]: *and now we have made it easy by thy tongue that thou mayest bear good tidings thereby to the God-fearing and warn a people stubborn* (Maryam, 19:96–97)?’ He said: ‘Allāh shall make it easy by his tongue when He makes Amīr al-Mu’minin, peace be upon him, rise as a sign. Then he [Muḥammad] shall give glad tidings to the believers through him [‘Alī], and shall warn the rejecters of faith through him. They are those whom Allāh has mentioned in his Book as “stubborn”, that is, rejecters of faith.’

“I then asked him concerning the words of Allāh: ‘*That thou mayest warn a people whose fathers were never warned, and who are*

غافلون ، قال : لتنذر القوم الذين أنت فيهم كما أنذر آباؤهم فهم غافلون عن الله و
عن رسوله وعن وعيده « لقد حق القول على أكثرهم (ممن لا يقرؤون بولاية
أمير المؤمنين ﷺ والأئمة من بعده) فهم لا يؤمنون ، بإمامة أمير المؤمنين والأوصياء
من بعده ، فلما لم يقرؤا كانت عقوبتهم ما ذكر الله « إنا جعلنا في أعناقهم أغلالاً فهي
إلى الأذقان فهم مقمحون » في نار جهنم ، ثم قال : « وجعلنا من بين أيديهم سداً ومن
خلفهم سداً فأغشيناهم فهم لا يبصرون » عقوبة منه لهم حيث أنكروا ولاية أمير المؤمنين
ﷺ والأئمة من بعده هذا في الدنيا وفي الآخرة في نار جهنم مقمحون ، ثم قال :
يا محمد « و ساء عليهم ، أنذرتهم أم لم تنذرهم لا يؤمنون » بالله وبولاية علي ومن بعده
ثم قال : « إنما تنذر من اتبع الذكر (يعني أمير المؤمنين ﷺ) وخشي الرحمن

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therefore heedless. He said: 'In order that you may warn the people whom you are among, as their fathers were never warned, who are therefore heedless of Allāh and of His Messenger, and of His threat: *The Word has been realized against most of them* ([most] of those who do not affirm the Mastership of Amir al-Mu'minin, peace be upon him, and the Imāms after him), *yet they do not believe* — in the Imāmate of Amir al-Mu'minin and the vicegerents after him. And when they did not affirm [the Imāmate of Amir al-Mu'minin and the vicegerents], their punishment was as Allāh mentions: *Surely We have put on their necks fetters up to the chin, so their heads are raised*, — in the fire of Hell. Then He said: *and We have put before them a barrier and behind them a barrier; and We have covered them so they do not see*, — as a punishment for them from Him when they denied the Mastership of Amir al-Mu'minin, peace be upon him, and the Imāms after him; this [shall take place] in this world and in the next world in the fire of Hell with their heads [forcibly] raised up. Then He said: O Muḥammad! *Alike it is to them whether thou hast warned them or thou hast not warned them, they do not believe* [that is] in Allāh, and in the Master-ship of 'Alī, and those after him. Then He said: *Thou only warnest him who follows the Remembrance* (i.e., Amir al-Mu'minin, peace be upon him) *and who fears the All-merciful in the Unseen; so give him the*

بالغيب فبشّره (يا محمد) بمغفرة و أجر كريم^{١٦٧} .

١١/١١٧٩- علي بن محمد ، عن بعض أصحابنا ، عن ابن محبوب ، عن محمد بن الفضيل ، عن أبي الحسن الماضي عليه السلام قال : سألته عن قول الله عز وجل : « يريدون ليطفئوا نور الله بأفواههم » قال : يريدون ليطفئوا ولاية أمير المؤمنين عليه السلام بأفواههم ، قلت : « واسمتم نوره » قال : والله متم الإمامة ، لقوله عز وجل : « الذين آمنوا بالله ورسوله و النور الذي أنزلنا » فالنور هو الإمام . قلت : « هو الذي أرسل رسوله بالهدى ودين الحق » قال : هو الذي أمر رسوله بالولاية لوصيه والولاية هي دين الحق ، قلت :

١٦٧ - يس ، ١١-٦/٣٦ ١٦٨ - الصف ، ٨/٦١ ، وانظر التوبة ، ٣٢/٩

١٦٩ - جاء في التغبين ، ٨/٦٤ قوله تعالى : (فآمنوا بالله ورسوله والتور الذي أنزلنا...) ولعل ما في الرواية نقل بالمعنى أو تصحيف من الزواة أو التسخا .

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good tidings (O Muḥammad) of forgiveness and a generous wage (Yā Sin, 36:6-11).’”

1179-91. ‘Ali ibn Muḥammad (—) one of our co-sectarians (—) Ibn Maḥbūb, that Muḥammad ibn al-Fuḍayl said:

“I asked Abu ‘l-Ḥasan al-Māḍī [i.e., ‘who has passed away’], peace be upon him, concerning the words of Allāh, to Whom belong Might and Majesty: *They desire to extinguish with their mouths the light of Allāh*. He said: ‘They desire to extinguish the Mastership of Amir al-Mu’minin, peace be upon him, with their mouths.’ I said: ‘[And what about His words]: *but Allāh will perfect His light* (aṣ-Ṣaf, 61:8)?’ He said: ‘By Allāh, [it means] to perfect the Imāmate, and so His words, to Whom belong Might and Majesty: “Those who believe in Allāh and His Messenger, and in the Light which We have sent down.”¹ The Light is the Imām.’ I said: ‘[And what about His words]: *It is He Who has sent His Messenger with the guidance and the religion of truth?*’ He said: ‘[This means that] it is He Who has commanded His Messenger [to proclaim] the Mastership of his vicegerent, and it is the Mastership which is the “Religion of Truth”.’ I said: ‘[And what about His words]: *that He*

1. These exact words do not in fact appear in the Qur’ān. at-Taghābun, 64:8 reads: “*therefore believe in Allāh and His Messenger, and in the Light which We have sent down.*” It is likely that the word ‘those who’ [alladhina] is an addition either by some scribes, or transmitters.

«ليظهره على الدين كله»^{١٧٠} قال: يظهره على جميع الأديان عند قيام القائم ، قال: يقول الله : «والله متم نوره» ولاية القائم «ولو كره الكافرون»^{١٧١} بولاية عليّ، قلت: هذا تنزيل؟ قال : نعم أمّا هذا الحرف فتنزِيلٌ و أمّا غيره فتأويلٌ .

قلت : « ذلك بأنهم آمنوا ثم كفروا » قال : إن الله تبارك وتعالى سمى من لم يتبع رسوله في ولاية وصيه منافقين وجعل من جحد وصيه إمامته كمن جحد محمداً وأنزل بذلك قرآناً فقال: يا محمد إذا جاءك المنافقون (بولاية وصيك) قالوا: نشهد إنك لرسول الله والله يعلم إنك لرسوله والله يشهد إن المنافقين (بولاية عليّ) لكاذبون ✽ اتخذوا أيمانهم جنة فصدوا عن سبيل الله (والسبيل هو الوصي) إنهم ساء ما كانوا

١٧٠ - التوبة ، ٣٣/٩ ، الفتح ، ٢٨/٤٨ ، الصف ، ٩/٦١ -

١٧١ - الصف ، ٨/٦١ * * * * *

may uplift it above every religion (at-Tawbah, 9:33; al-Fath, 48:28; as-Şaf, 61:9)?' He said: '[This means that] He shall lift it above all religions at the time of the rising of the Qā'im.' He said: 'Allāh says: *but Allāh will perfect His light*, [meaning] the Mastership of the Qā'im; *though the unbelievers be averse* (as-Şaf, 61:8), — to the Mastership of 'Alī.' I said: 'Is this [i.e., the words "to the Mastership of 'Alī"] *tanzīl*?' He said: 'Yes, as for these words they are *tanzīl*, but as for the rest [of the words which he has added to the Qur'ānic text], they are *ta'wīl*.'¹

"I said: '[What about His words]: *That is because they have believed, then disbelieved*?' He said: 'Allāh, the Blessed, the Sublime, called those who do not follow His Messenger in [the matter of] the Mastership of his vicegerent "hypocrites", and has put him who repudiates his [Muḥammad's] vicegerency and the Imāmate [in the same position he who] repudiates Muḥammad [himself]. He sent down a Qur'ān [i.e., a verse of the Qur'ān] concerning this and said: *When the hypocrites come to thee* (concerning the Mastership of your vicegerent), *they say, "We bear witness that thou art indeed the Messenger of Allāh."* And Allāh knows that thou art indeed His Messenger, and Allāh bears witness that the hypocrites (concerning the Mastership of 'Alī) are truly liars. They have taken their oaths as a covering, then they have barred from the way of Allāh (and it is the vicegerent who is the way). Surely

1. Concerning *tanzīl* and *ta'wīl*, see the first note at the beginning of this chapter.

يعملون * ذلك بأنهم آمنوا (برسالتك) ثم كفروا (بولاية وصيك) فطبع (الله) على قلوبهم فهم لا يفقهون^{١٧٢} « قلت : ما معنى لا يفقهون ؟ قال : يقول : لا يعقلون بنبوتهك قلت : « وإذا قيل لهم تعالوا يستغفر لكم رسول الله ؟ قال : وإذا قيل لهم ارجعوا إلى ولاية علي يستغفر لكم النبي من ذنوبكم لوؤا رؤوسهم » قال الله : « ورأيتمهم يصدون (عن ولاية علي) وهم مستكبرون » عليه ثم عطف القول من الله بمعرفته بهم، فقال : «سواء عليهم أستغفرت لهم أم لم تستغفر لهم لن يغفر الله لهم إن الله لا يهدي القوم الفاسقين^{١٧٣} » يقول : الظالمين لوصيك .

قلت : « أفمن يمشي مكباً على وجهه أهدى أمن يمشي سوياً على صراط مستقيم^{١٧٤} » قال : إن الله ضرب مثل من حاد عن ولاية علي كمن يمشي على وجهه لا يهتدي

١٧٣ - المنافقون ، ١٧٣ - ٥/٦٣

١٧٢ - المنافقون ، ١٧٢ - ٣/٦٣

١٧٤ - الملك ، ١٧٤ - ٢٢/٦٧

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they – evil are the things they have been doing. That is because they have believed (in your Message), then they have disbelieved (in the Mastership of your vicegerent); therefore a seal has been set on their hearts (by Allāh), and they do not understand (al-Munāfiqūn, 63:1–3).' I said: 'What is the meaning of "they do not understand"?' He said: 'They do not comprehend your Prophethood.' I said: '[And what about His words]: "Come now, and Allāh's Messenger will ask forgiveness for you,"?' He said: '[It means that] if it is said to them, "Return to the Mastership of 'Ali, and the Prophet shall forgive you your sins," they twist their heads; Allāh says: and thou seest them turning their faces away (from the Mastership of 'Ali), waxing proud against him. Then Allāh directs His words [to the fact that] He knows them [well], and says: Equal it is for them, whether thou askest forgiveness for them or thou askest not forgiveness for them; Allāh will never forgive them. Allāh guides not the people of the ungodly; – meaning the oppressors of your vicegerency (ibid., 63:5–6).'

"I said: '[What about His words]: What, is he who walks prone upon his face better guided than he who walks upright on a straight path? (al-Mulk, 67:22)?' He said: 'Allāh has made a parable [in this verse] concerning him who has deviated from the Mastership of 'Ali [comparing him to] one who walks prone upon his face, not being

لأمره وجعل من تبعه سويّاً على صراط مستقيم ، والصراط المستقيم أمير المؤمنين عليه السلام .
 قال: قلت : قوله : «إنّه لقول رسول كريم » ؟ قال: يعني جبريل عن الله في ولاية علي عليه السلام ، قال: قلت : «وما هو بقول شاعر قليلاً ما تؤمنون» ؟ قال : قالوا : إنّ محمداً كذب على ربه ومأمره الله بهذا في علي ، فأنزل الله بذلك قرآناً فقال : « (إن ولاية علي) تنزيل من رب العالمين ✽ ولوتقول علينا (محمداً) بعض الأقاويل ✽ لا خذنا منه باليمين ✽ ثم لقطعنا منه الوتين ، ثم عطف القول فقال : « (إن ولاية علي) » (لتذكرة للمؤمنين (للعالمين) وإنا لنعلم أن منكم مكذّبين ✽ وإن (عليّاً) لحسرة على الكافرين ✽ وإن (ولاية) لحقّ اليقين ✽ فسبح (يا محمد) باسم ربك العظيم ^{١٧٥} » يقول اشكر ربك العظيم الذي أعطاك هذا الفضل .

١٧٥ - الحاقة ، ٦٩/٤٠-٥٢

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guided in his affairs. He likens one who follows him [‘Ali] to one who [walks] upright on a straight path. The straight path is Amir al-Mu’minin, peace be upon him.’

He said: “I said: ‘[What about His words]: *It is the speech of a noble Messenger?*’ He said: ‘[That is the speech of] Jibril from Allāh concerning the Mastership of ‘Ali, peace be upon him.’ I said: ‘[And what about His words]: *It is not the speech of a poet, little do you believe?*’ He said: ‘They said, “Muhammad is a liar concerning his Lord, and Allāh did not command him in this [the Mastership] concerning ‘Ali.” Thus Allāh sent down this Qur’ān [i.e., this verse], and said: [Surely the Mastership of ‘Ali is] *A sending down from the Lord of all Being. Had he (Muhammad) invented against Us any sayings, We would have seized him by the right hand, then We would surely have cut his life-vein (al-Hāqqah, 69:40–46).* Then He [re-]directed His words and said: *Surely it (the Mastership of ‘Ali) is a Reminder to the God-fearing; (to all beings) but We know that some of you will cry lies. Surely (‘Ali) is a sorrow to the unbelievers; yet indeed (his Mastership) is the truth of certainty. Then magnify (O Muhammad) the Name of thy Lord, the All-mighty (ibid., 69:47–52), — meaning be grateful to your Lord, the All-mighty, Who granted you this favour.*’

قلت: قوله: «لما سمعنا الهدى آمناً به» قال: الهدى الولاية، آمناً بملوكنا فمن آمن بولاية مولاه «فلا يخاف بخساً ولا رهقاً»^{١٧٦} قلت: تنزيل؟ قال: لا تأويل، قلت: قوله: «لا أملك لكم ضرراً ولا رشداً» قال: إن رسول الله ﷺ دعا الناس إلى ولاية عليٍّ فاجتمعت إليه قريش، فقالوا يا محمد اعفنا من هذا، فقال لهم رسول الله ﷺ: هذا إلى الله ليس إليّ، فاتهموه وخرجوا من عنده فأنزل الله «قل إنني لا أملك لكم ضرراً ولا رشداً» قل إنني لن يجيرني من الله (إن عصيته) أحدٌ ولن أجد من دونه ملتحداً ✽ إلاّ بلاغاً من الله ورسالاته (في عليٍّ) قلت: هذا تنزيل؟ قال: نعم، ثم قال تو كيداً: «ومن يعص الله ورسوله (في ولاية عليٍّ) فإن له نار جهنم خالدين فيها أبداً» قلت: «حتى إذا رأوا ما يوعدون فسيعلمون من أضعف ناصراً وأقلّ عدداً»^{١٧٧}

١٧٧ - الجن، ١٧٧/٧٢ - ٢٤

١٧٦ - الجن، ١٧٦/٧٢

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“I said: ‘[And what about His words]: *When we heard the guidance, we believed in it?*’ He said: ‘The guidance is the Mastership; “we believed” in our master, [i.e., any true master, it is not ‘Ali in particular who is referred to], and he who believes in the Mastership of his master; *he shall fear neither paltriness nor vileness* (al-Jinn, 72:13)’ I said: ‘[Is this] *tanzīl?*’ He said: ‘No, [it is] *ta’wīl.*’ I said: ‘[And what about] His words: *Surely I possess no power over you, either for hurt or for rectitude?*’ He said: ‘The Messenger of Allāh, may Allāh bless him and his progeny and preserve them, invited the people to the Mastership of ‘Ali. Quraysh gathered in his presence and said, “O Muḥammad! release us from this.” The Messenger of Allāh, may Allāh bless him and his progeny and preserve them, said to them, “This is [a matter] for Allāh, not for me.” Thus they accused him and left his presence, and Allāh sent down: Say: “*Surely I possess no power over you, either for hurt or for rectitude.*” Say: “*No one shall protect me from Allāh* (if I disobey Him), *and I shall find, apart from Him, no refuge, excepting a deliverance from Allāh and His messages* (concerning ‘Ali).”’ I said: ‘Is this *tanzīl?*’ He said: ‘Yes, and then he said by way of emphasis: *And whoso disobeys Allāh and His Messenger* (concerning the Mastership of ‘Ali), *for him there awaits the Fire of Gehenna; therein they shall dwell forever.*’ I said: ‘[And what about His words]: *Until, when they see that which they are promised, then they will know who is weaker in helpers and fewer in number* (al-Jinn, 72:21–24).’ [He answered], ‘He means by

يعني بذلك القائم و أنصاره .

قلت : « واصبر على ما يقولون ؟ قال : يقولون فيك « واهجرهم هجر أجيالاً »
وذرنى (يا محمد) والمكذّبين (بوصيك) أولي النعمة ومهلهم قليلاً »^{١٧٨} قلت : إن هذا
تنزيل ؟ قال : نعم .

قلت : « ليستيقن الذين أتوا الكتاب » ؟ قال : يستيقنون أن الله ورسوله
وصيه حق ، قلت : « ويزداد الذين آمنوا إيماناً » ؟ قال : ويزدادون بولاية الوصي إيماناً ،
قلت : « ولا يرتاب الذين أتوا الكتاب والمؤمنون »^{١٧٩} قال : بولاية علي عليه السلام قلت : ما
هذا الارتياب ؟ قال : يعني بذلك أهل الكتاب والمؤمنين الذين ذكر الله فقال : ولا
يرتابون في الولاية ، قلت : « وما هي إلا ذكرى للبشر » ؟ قال : نعم ولاية علي عليه السلام ،

١٧٩ - المذّثر ، ٣١/٧٤

١٧٨ - المزمّل ، ١٠/٧٣ - ١١

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that [in comparison to] the Qā'im and his helpers.'

"I said: '[What about the verse beginning]: *And bear thou patiently what they say . . . ?*' He said: 'They say concerning you [Muhammad]: *and forsake them graciously. Leave Me (O Muhammad) to those who cry lies (concerning your vicegerency), those prosperous ones, and respite them a little (al-Muzzammil, 73:10-11).*' I said: 'Is this *tanzil*?' 'Yes', he said.

"I said: '[And what about His words]: *that those who were given the Book may have certainty?*' He said: 'That they may be certain that Allāh, His Messenger and His vicegerent are truth.' I said: '[And what about His words]: *and that those who believe may increase in belief?*' He said: 'They shall increase in belief in the Mastership of the vicegerent.' I said: '[And what about His words]: *and that those who were given the Book and those who believe may not be in doubt?*' He said: 'Concerning the Mastership of 'Alī, peace be upon him.' I said: 'What, is this doubt?' He said: 'He means by this the People of the Book and the believers, whom Allāh mentioned, saying: that they may not be in doubt concerning the Mastership.' I said: '[And what about His words]: *And it is naught but a Reminder to mortals (al-Muddaththir, 74:31)?*' He said: 'Yes, it is the Mastership of 'Alī, peace be upon him.' I said: '[And

قلت: «إنّها لا حدى الكبر^{١٨٠}» قال: الولاية، قلت: «لمن شاء منكم أن يتقدّم أو يتأخّر»^{١٨١} قال: من تقدّم إلى ولايتنا أخّر عن سقر و من تأخّر عنا تقدّم إلى سقر» إلّا أصحاب اليمين^{١٨٢} قال: هم والله شيعتنا، قلت: «لم نك من المصلّين^{١٨٣}» قال: إنّنا لم نتولّ وصيّ محمد والأوصياء بعده ولا يصلّون عليهم. قلت: «فما لهم عن التذكّرة معرضين»^{١٨٤} قال: عن الولاية معرضين، قلت: «كلّا إنّها تذكّرة»^{١٨٥} قال: الولاية. قلت: قوله: «يوفون بالنذر^{١٨٦}» قال: يوفون الله بالنذر الذي أخذ عليهم في الميثاق

١٨٠ - المدّثر، ٣٥/٧٤

١٨٢ - المدّثر، ٣٩/٧٤

١٨٤ - المدّثر، ٤٩/٧٤

١٨٥ - المدّثر، ٥٤/٧٤. وفي المصحف الكريم: (إنّه) ولعل ما هنا من تصحيف الرواة أو التّساخ.

١٨٦ - الذّهر (الإنسان) ٧/٧٦

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what about His words]: *Surely it is one of the greatest things* (ibid., 74: 35)?' He said: 'The Mastership.' I said: '[And what about His words]: *whoever of you desires to go forward or lag behind* (ibid., 74:37)?' He said: 'Whoever goes forward to our Mastership is set back from Hell [saqar]¹ and who holds back from us goes forward to Hell, *save the Companions of the Right* (ibid., 74:39). These, by Allāh, are our *shī'ah*.' I said: '[And what about His words]: "*We were not of those who prayed*" [ibid., 74:43)?' He said: '[It means], "*We did not take as master the vicegerent of Muḥammad and the vicegerents after him, and we did not pronounce the formula [of 'May Allāh bless him and his progeny and preserve them'] for them.*"' I said: '[And what about His words]: *What ails them, that they turn away from the Reminder* (ibid., 74:49)?' He said: 'That they turn away from the Mastership.' I said: '[And what about His words]: *No indeed, it is surely a Reminder* (ibid., 74:54)?' He said: '[This means] the Mastership.'

"I said: '[What about] His words: *They fulfil their vows* (al-Insān [ad-Dahr], 76:7)?' He said: '[It means that] they fulfil their vows to Allāh which He took from them in the covenant concerning our Master-

1. For the meaning of *saqar*, see al-Muzzammil, 75:26–30.

من ولايتنا ، قلت : « إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا » ؟ قال : بولاية علي عليه السلام تنزيلاً ، قلت : هذا تنزيل ؟ قال : نعم ذاتاً وأول ، قلت : « إِن هَذِهِ تَذْكِرَةٌ » ؟ قال : الولاية ، قلت : « يَدْخُلُ مِنْ يَشَاءُ فِي رَحْمَتِهِ » ؟ قال : في ولايتنا ، قال : « وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا »^{١٨٧} ، أَلَا تَرَى أَنَّ اللَّهَ يَقُولُ : « وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ »^{١٨٨} ؟ قال : إِنَّ اللَّهَ أَعَزُّ وَأَمْنَعُ مَنْ أَنْ يَظْلَمَ أَوْ يَنْسَبَ نَفْسَهُ إِلَى ظُلْمٍ وَلَكِنَّ اللَّهَ خَلَطْنَا بِنَفْسِهِ فَجَعَلَ ظُلْمَنَا ظُلْمَهُ وَوَلَايَتَنَا وَلَايَتَهُ ثُمَّ أَنْزَلَ بِذَلِكَ قُرْآنًا عَلَى نَبِيِّهِ فَقَالَ : « وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ »^{١٨٩} ، قلت : هذا تنزيل ؟ قال : نعم .

قلت : « وَيَلْ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ » قال : يقول : ويل للمكذِّبين يا محمد بما أوحيت

١٨٧ - الذَّهْر (الْأَنْسَانُ) ، ٢٣/٧٦ ، ٢٩ ، ٣١ ١٨٨ - الْبَقَرَةُ ، ٥٧/٢ ، الْأَعْرَافُ ، ١٦٠/٧

١٨٩ - التَّحَلُّ ، ١٦/١١٨

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ship.' I said: '[And what about His words]: Surely We have sent the Qur'ān down on thee, a revelation (ibid., 76:23)?' He said: '[This refers to] a revelation concerning the Mastership of 'Alī, peace be upon him.' I said: 'Is this [i.e., His words concerning the last verse] *tanzīl*?' 'Yes,' he said, 'that is *ta'wīl*.'¹ I said: '[And what about His words]: Surely this is a Reminder (ibid., 76:29)?' He said: 'The Mastership.' I said: '[And what about His words]: For He admits into His Mercy whomsoever He wills?' He said: 'Into our Mastership.' [He also said concerning His words]; as for the evildoers, He has prepared for them a painful chastisement (ibid., 76:31): 'Do you not see that Allāh says: And they worked no wrong upon Us, but themselves they wronged (al-Baqarah, 2:57; al-A'raf, 7:160)? — for Allāh is more mighty and unapproachable than that He should oppress, or relate Himself to oppression. Allāh, however, mixed Himself with us, and made our oppression His, and our Mastership His mastership. Then He sent down this Qur'ān[ic verse] to His Prophet, saying: And we wronged them not, but they wronged themselves (an-Nahl, 16:118).' I said: 'Is this *tanzīl*?' 'Yes', he said.

"I said: '[What about His words]: Woe that day unto those who cry lies?' He said: '[It means]: Woe, O Muḥammad unto those that cry lies about that which was revealed to you concerning the Mastership of

1. While "Yes, that is *ta'wīl*" appears in some copies of *al-Kāfī*, some earlier-recorded versions have "No, that is [rather] *ta'wīl*." See *Mir'ātu 'l-'uqūl*, vol.5, pp.151–2; *al-Wāfī*, vol.2, p.214. The latter reading is the correct one.

إليك من ولاية [علي بن أبي طالب عليه السلام] « ألم نهلك الأولين ثم نتبعهم الآخرين »
 قال : الأولين الذين كذبوا الرسل في طاعة الأوصياء ، كذلك نفعل بالمجرمين ^{١٩٠} »
 قال : من أجرم إلى آل محمد ركب من وصيهم ركب ، قلت : « إن المتقين ^{١٩١} » قال : نحن
 والله وشيعتنا ليس على ملّة إبراهيم غيرنا وسائر الناس منها برآء ، قلت « يوم يقوم الروح
 والملائكة صفّاً لا يتكلمون ... » ^{١٩٢} الآية قال : نحن والله المأذون لهم يوم القيامة والقائلون
 صواباً ، قلت : ماتقولون إذا تكلمتم ؟ قال : نمجد ربنا ونصلي على نبينا ونشفع لشيعتنا ،
 فلا يردنا ربنا ، قلت : « كلاً إن كتاب الفجار لفي سجين » قال : هم الذين فجرُوا
 في حق الأئمة واعتدوا عليهم ، قلت : « ثم يقال : هذا الذي كنتم به تكذبون ^{١٩٣} » قال :

١٩٠ - المرسلات ، ١٨-١٥/٧٧

١٩١ - المرسلات ، ٤١/٧٧

١٩٢ - التّبا ، ٣٨/٧٨

١٩٣ - المطففين ، ١٧ ، ٧/٨٣

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'Alī [ibn Abī Ṭālib], peace be upon him.' [I said: 'What about His words]: *Did We not destroy the ancients, and then follow them with later folk?*' He said: "The ancients" are those who called the Messengers liars concerning [what they said about] obedience to the vicegerents.' [I said: 'What about His words]: *Even so We do with the sinners* (al-Mursilāt, 77:15-18)?' He said: 'He who sinned against the Family of Muḥammad, and who committed wrongs against his [Muḥammad's] vicegerent.' I said: '[And what about His words]: *Truly the God-fearing [shall dwell amid shades and fountains]* (ibid., 77:41)?' He said: 'We, by Allāh, and our *shī'ah*; there is none that follows the creed of Abraham except us; the rest of the people are outside it.' I said: '[And what about His words]: *Upon the day when the Spirit and the Angels stand in ranks they shall speak not, [save him to whom the All-merciful has given leave, and who speaks right]* (an-Naba', 78:38)?' He said: 'We, by Allāh, are the ones allowed [to speak] on the Day of Judgement, and those who "speak right".' I said: 'What will you say when you speak?' He said: 'We will glorify our Lord, and pronounce the benediction [*ṣalāt*] for our Prophet, and intercede on behalf of our *shī'ah*. And our Lord shall not repulse us.' I said: '[And what about His words]: *No indeed; the Book of the libertines is in Sijjīn* (al-Muṭaffifin, 83:7)?' He said: 'It is they who do wrong concerning the right of the Imāms, and are hostile towards them.' I said: '[And what about His words]: *Then it shall be said to them, "This is that you cried lies to."* (ibid. 83:17)?' He

يعني أمير المؤمنين، قلت : تنزيل ؟ قال : نعم .

١١٨٠/٩٢- محمد بن يحيى ، عن سلمة بن الخطاب ، عن الحسين بن عبدالرحمن ، عن علي بن أبي حمزة ، عن أبي بصير ، عن أبي عبدالله عليه السلام في قول الله عز وجل « ومن أعرض عن ذكري فإن له معيشة ضنكاً » قال : يعني به ولاية أمير المؤمنين عليه السلام ، قلت : « و نحشره يوم القيامة أعمى » ؟ قال : يعني أعمى البصر في الآخرة أعمى القلب في الدنيا عن ولاية أمير المؤمنين عليه السلام ، قال : وهو متحير في القيامة يقول : « لم حشرتني أعمى وقد كنت بصيراً قال كذلك أتتك آياتنا فنسيتها » قال : الآيات الأئمة عليهم السلام « فنسيتها و كذلك اليوم تنسى » يعني تركتها وكذلك اليوم تترك في النار كما تركت الأئمة عليهم السلام ، فلم تطع أمرهم ولم تسمع قولهم ، قلت « وكذلك نجزي من أسرف ولم يؤمن

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said: 'He means Amīr al-Mu'minīn, peace be upon him.' I said: '[Is this] *tanzīl*?' 'Yes,' he said."

1180-92. Muḥammad ibn Yaḥyā (—) Salamah ibn al-Khaṭṭāb (—) al-Ḥusayn ibn 'Abdī 'r-Raḥmān (—) 'Alī ibn Abī Ḥamzah (—) Abū Baṣīr, that Abū 'Abdillāh, peace be upon him, said, concerning the words of Allāh, to Whom belong Might and Majesty: *but whosoever turns away from My remembrance, his shall be a life of narrowness*:

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

"I said: '[And what about His words]: *and on the Resurrection Day We shall raise him blind*?' He said: 'That is, [he shall be] blind in sight in the next world who was blind in his heart in this world to the Mastership of Amīr al-Mu'minīn, peace be upon him. He shall be bewildered [at the time of] the Resurrection, saying: "*Why hast thou raised me blind, and I was wont to see?*"' He [Allāh] will say: "*Even so Our signs came unto thee, and thou didst forget them;*".' He [the Imām] said: 'The signs are the Imāms, peace be upon them. [As for His words]: "*and so today thou art forgotten*", that is, you abandoned them, and so are you abandoned today in the Fire, just as you abandoned the Imāms, peace be upon them. You did not obey their command, nor did you listen to their words.' I said: '[And what about His words]: *So We recompense him who is prodigal and believes not in the signs of his Lord*;

بآيات ربه ولعذاب الآخرة أشد وأبقى^{١٩٤}؟ قال: يعني من أشرك بولاية أمير المؤمنين عليه السلام غيره ولم يؤمن بآيات ربه وترك الأئمة معاندة فلم يتبع آثارهم ولم يتولهم ، قلت : « الله لطيف بعباده يرزق من يشاء^{١٩٥} » ؟ قال : ولاية أمير المؤمنين عليه السلام ، قلت : « من كان يريد حرث الآخرة » ؟ قال : معرفة أمير المؤمنين عليه السلام والأئمة « نزلده في حرثه » قال : نزيده منها ، قال : يستوفي نصيبه من دولتهم ومن كان يريد حرث الدنيا نؤته منها وماله في الآخرة من نصيب^{١٩٦} قال : ليس له في دولة الحق مع القائم نصيب .

١٩٥ - الشورى، ١٩/٤٢

١٩٤ - طه، ٢٠/١٢٤-١٢٧

١٩٦ - الشورى، ٢٠/٤٢

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and the chastisement of the world to come is more terrible and more enduring (Tā Hā, 20:124-7)? He said: 'That is he who associates other than Amīr al-Mu'minīn, peace be upon him, with him in the Mastership, and does not believe in the signs of his Lord, who has willfully abandoned the Imāms, who does not follow in their footsteps and do not take them as masters.' I said: '[And what about His words]: *Allāh is All-gentle to His servants, providing for whomsoever He will (ash-Shūrā, 42:19)?*' He said: '[Providing] the Mastership of Amīr al-Mu'minīn, peace be upon him.' I said: '[What about His words]: *Whoso desires the tillage of the world to come?*' He said: '[The tillage is] acknowledgement of Amīr al-Mu'minīn, peace be upon him, and the Imāms. [And as for His words]: *We shall give him increase in his tillage, [this means]: "We shall increase him in it", that is: We shall give him his share of their rule.*' He said: '[And as for His words]: *and whoso desires the tillage of this world, We shall give him of it, but in the world to come he will have no share (ash-Shūrā, 42:20), [this means that] he has no share with the Qā'im in the just rule.*'"

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﴿ باب ﴾

﴿ فيه نتف و جوامع من الرواية في الولاية ﴾

١/١١٨١- محمد بن يعقوب الكليني، عن محمد بن الحسن؛ وعلي بن محمد، عن سهل بن زياد، عن ابن محبوب، عن ابن رئاب، عن بكير بن أعين قال: كان أبو جعفر عليه السلام يقول: إن الله أخذ ميثاق شيعتنا بالولاية وهم ذر، يوم أخذ الميثاق على الذر والقرار له بالربوبية ولمحمد صلى الله عليه وآله بالنبوة.

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CHAPTER 109

ANALECTA AND GATHERED PRONOUNCEMENTS FROM NARRATIONS CONCERNING MASTERSHIP [AL-WILĀYAH].

1181-1. Muḥammad ibn-Ya'qūb al-Kulaynī (—) Muḥammad ibn al-Ḥasan; and 'Alī ibn Muḥammad (both from) (—) Sahl ibn Ziyād (—) Ibn Maḥbūb (—) Ibn Ri'āb, that Bukayr ibn A'yan said:

"Abū Ja'far, peace be upon him, used to say: 'Verily Allāh took compact with our *shī'ah* concerning [our] mastership, when they were infinitesimal spirits (*dharr*),¹ the day He took compact with [all the] infinitesimal spirits that they should accept His Lordship and the Prophethood of Muḥammad, may the blessing and peace of Allāh be upon him and his progeny.' "

1. Allāh first created every man as an infinitesimal spirit, all at one moment and in one place (*'ālamu 'dh-dharr*: the world of infinitesimal spirits); then He created them, in stages, in corporeal form. Thus corporeal creation is by degrees, while spiritual creation is at one moment, and Allāh inspires each body upon its creation with a spirit from the *'ālamu 'dh-dharr*. (See *al-Biḥār*, vol.61, ch.43, pp.131-150; *Tafsīr al-Burhān*, vol.2, pp.46-51, concerning *al-A'raf* [8:172])

١١٨٢/٢- محمد بن يحيى ، عن محمد بن الحسين ، عن محمد بن إسماعيل بن بزيع ، عن صالح بن عقبة ، عن عبد الله بن محمد الجعفري ، عن أبي جعفر عليه السلام ؛ وعن عقبة ، عن أبي جعفر عليه السلام قال : إن الله خلق الخلق ، فخلق ما أحب مما أحب وكان ما أحب أن خلقه من طينة الجنة ، وخلق ما أبغض مما أبغض وكان ما أبغض أن خلقه من طينة النار ، ثم بعثهم في الظلال : فقلت : وأي شيء الظلال ؟ قال : ألم تر إلى ظلك في الشمس شيء ، وليس بشيء ، ثم بعث الله فيهم النبيين يدعونهم إلى الإقرار بالله وهو قوله : « ولئن سألتهم من خلقهم ليقولن الله »^{١٧} ثم دعاهم إلى الإقرار بالنبيين ، فأقر بعضهم وأنكر بعضهم ، ثم دعاهم إلى ولايتنا فأقر بها والله من أحب وأنكرها من أبغض وهو قوله : « فما كانوا ليؤمنوا بما

١٩٧ - الزخرف ، ٤٣ / ٨٧

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1182-2. Muḥammad ibn Yaḥyā (—) Muḥammad ibn al-Ḥusayn (—) Muḥammad ibn Ismā'il ibn Bazī (—) Ṣāliḥ ibn 'Uqbah (—) 'Abdullāh ibn Muḥammad al-Ja'fari (al-Ju'fi)¹ (—) Abū Ja'far, peace be upon him, [and from his father,] 'Uqbah (—) Abū Ja'far, peace be upon him, that he said:

“Verily Allāh created the creation; and He created whomsoever He loved from what He loved, and whomsoever He loved He created from the clay of Paradise; and He created whomsoever He detested from what He detested, and what He detested He created from the clay of the Fire. Then He brought them forth into the shadows (*az-ẓilāl*).”

“Hereupon I [the narrator] said: ‘What kind of thing is the shadows?’ He said: ‘Do you not see that your shadow in the sun is [at the same time] something and yet not something?’

“Then Allāh brought forth among them the prophets to call them to believe in Allāh, and this was His saying: “*If thou asketh them ‘Who created you?’ they will say: ‘Allāh’*” (*az-Zukhruf*, 43:87). Then he urged them to the confession of the prophets, and some of them confessed, while others denied. Then he urged them to [confess] our Mastership, those who loved [us], by Allāh, confessed it, but those who detested [us] denied it, and this was His saying: “*but they were*

1. al-Kulaynī gives the same Tradition in *The Book of Belief and Unbelief*, where ‘Abdullāh ibn Muḥammad’s *nisbah* is given as al-Ju’fī. (See *al-Kāfī*, pt.2, p.10; *Mir’ātu ‘l-‘uqūl*, vol.5, p.161; and *Mu’jam riḡālī ‘l-ḥadīth*, vol.10, p.314)

كذبوا به من قبل^{١٨٨} ، ثم قال أبو جعفر عليه السلام : كان التكذيب ثم .

٣/١١٨٣- محمد بن يحيى ، عن سلمة بن الخطاب ، عن علي بن سيف ، عن العباس بن عامر ، عن أحمد بن رزق الغمشاني ، عن محمد بن عبد الرحمن ، عن أبي عبد الله عليه السلام قال : ولايتنا ولاية الله التي لم يبعث نبياً قط إلا بها .

٤/١١٨٤- محمد بن يحيى ، عن عبد الله بن محمد بن عيسى ، عن محمد بن عبد الحميد ، عن يونس ابن يعقوب ، عن عبد الأعلى قال : سمعت أبا عبد الله عليه السلام يقول : ما من نبي جاء قط إلا بمعرفة حقنا وتفضيلنا على من سوانا .

٥/١١٨٥- محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن محمد بن إسماعيل بن بزيع ، عن محمد بن الفضيل ، عن أبي الصباح الكناني ، عن أبي جعفر عليه السلام قال : سمعته يقول : والله إن في السماء لسبعين صفاً من الملائكة ، لو اجتمع أهل الأرض كلهم

١٩٨ - يونس ، ٧٤/١٠

not men to believe in that which they had cried lies to before” (Yūnus, 10:74).’

“Then Abū Ja‘far, peace be upon him, said: ‘The crying lies was in that world.’”

1183-3. Muḥammad ibn Yaḥyā (—) Salamah ibn al-Khattāb (—) ‘Alī ibn Sayf (—) al-‘Abbās ibn ‘Āmir (—) Aḥmad ibn Rizq al-Ghumshāni (—) Muḥammad ibn ‘Abdi ‘r-Raḥmān (—) Abū ‘Abdillāh, peace be upon him, that he said:

“Our Mastership is the Mastership of Allāh, without which He sends no prophet.”

1184-4. Muḥammad ibn Yaḥyā (—) ‘Abdullāh ibn Muḥammad ibn ‘Īsā (—) Muḥammad ibn ‘Abdi ‘l-Ḥamid (—) Yūnus ibn Ya‘qūb, that ‘Abdu ‘l-A‘lā said:

“I heard Abū ‘Abdillāh, peace be upon him, say: ‘No prophet came without acknowledging our rights and our pre-excellence over others.’”

1185-5. Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad ibn ‘Īsā (—) Muḥammad ibn Ismā‘il ibn Bazī (—) Muḥammad ibn al-Fuḍayl (—) Abu ‘ṣ-Ṣabbāḥ al-Kināni (—) Abū Ja‘far, peace be upon him;

“I heard him [Abū Ja‘far, peace be upon him,] say: ‘By Allāh, there are in heaven seventy rows of angels. If all the people on earth

يحصون عدد كل صف منهم ما أحصوهم وإنهم ليدينون بولايتنا .

١١٨٦/٦- محمد، عن أحمد بن محمد، عن ابن محبوب، عن محمد بن الفضيل، عن أبي الحسن عليه السلام قال : ولاية علي عليه السلام مكتوبة في جميع صحف الأنبياء ولن يبعث الله رسولا إلا بنبوته محمد صلى الله عليه وآله ووصيته علي عليه السلام .

١١٨٧/٧- الحسين بن محمد، عن معلى بن محمد، عن محمد بن جمهور قال : حدثنا يونس عن حماد بن عثمان، عن الفضيل بن يسار، عن أبي جعفر عليه السلام قال : إن الله عز و جل نصب علياً عليه السلام علماً بينه وبين خلقه، فمن عرفه كان مؤمناً ومن أنكره كان كافراً ومن جهله كان ضالاً ومن نصب معه شيئاً كان مشركاً، ومن جاء بولايته دخل الجنة. ١١٨٨/٨- الحسين بن محمد، عن معلى بن محمد، عن الوشاء، عن عبد الله بن سنان،

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gathered together to count the number of each row, they would not be able to do so; and [the angels] accept our Mastership.' ”

1186-6. Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad (—) Ibn Maḥbūb (—) Muḥammad ibn al-Fuḍayl, that Abū 'l-Ḥasan, peace be upon him, said:

“The Mastership of ‘Alī was written in all the pages [revealed to] the prophets, and Allāh would never send a Messenger except with [belief in] the Prophethood of Muḥammad, may the blessing and peace of Allāh be upon him and his descendants, and the Successorship of ‘Alī, peace be upon him.”

1187-7. al-Ḥusayn ibn Muḥammad (—) Mu‘allā ibn Muḥammad (—) Muḥammad ibn Jumhūr said: Yūnus narrated to us from Ḥammād ibn ‘Uthmān (—) al-Fuḍayl ibn Yasār, that Abū Ja‘far, peace be upon him, said:

“Allāh, the Mighty, the Exalted, appointed ‘Alī, peace be upon him, as a sign between Him and His creatures; whoever acknowledges him is a believer, whoever denies him is an unbeliever, whoever is ignorant of him is astray, whoever adopts something else together with him is a polytheist; and whoever comes [on the Day of Resurrection] accepting the Mastership [of ‘Alī] will enter Paradise.”

1188-8. al-Ḥusayn ibn Muḥammad (—) Mu‘allā ibn Muḥammad (—) al-Washshā’ (—) ‘Abdullāh ibn Sinān, that Abū Ḥamzah said:

عن أبي حمزة قال : سمعت أبا جعفر عليه السلام يقول : إن علياً عليه السلام بابٌ فتحه الله ، فمن دخله كان مؤمناً ومن خرج منه كان كافراً ومن لم يدخل فيه ولم يخرج منه كان في الطبقة الذين قال الله تبارك وتعالى : لي فيهم المشيئة .

٩/١١٨٩- محمد بن يحيى ، عن أحمد بن محمد ، عن ابن محبوب ، عن ابن رئاب ، عن بكير بن أعين قال : كان أبو جعفر عليه السلام يقول : إن الله أخذ ميثاق شيعتنا بالولاية لنا وهم ذرٌّ ، يوم أخذ الميثاق على النذر ، بالإقرار له بالرؤبوية ولمحمد عليه السلام بالنبوة وعرض الله جلَّ وعزَّ على محمد عليه السلام أمته في الطين وهم أظلة وخلقهم من الطينة التي خلق منها آدم وخلق الله أرواح شيعتنا قبل أبدانهم بألفي عام وعرضهم عليه وعرفهم رسول الله عليه السلام وعرفهم علياً ونحن نعرفهم في لحن القول .

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“I heard Abū Ja‘far, peace be upon him, say: ‘Verily ‘Ali, peace be upon him, is a gate which Allāh opened, and whoever enters [through] it is a believer, whoever leaves [through] it is an unbeliever, and whoever does not enter [through] it and does not leave [through] it is in the category which Allāh, the Blessed, the Exalted mentioned: “It is My Will [to do] with them [as I will].”’”

1189-9. Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad (—) Ibn Maḥbūb (—) Ibn Ri‘āb, that Bukayr ibn A‘yan said:

“Abū Ja‘far, peace be upon him, used to say: ‘Allāh took compact with our *shi‘ah* concerning the Mastership belonging to us while they were infinitesimal spirits, the day He made compact with [all] the infinitesimal spirits that they should accept His Lordship and the Prophethood of Muḥammad, may the blessing and peace of Allāh be upon him and his descendants. Allāh, the Exalted, the Almighty, showed Muḥammad, may the blessing and peace of Allāh be upon him and his descendants, his community in their clay state while they were as shadows, and He created them from the same clay from which He created Adam. Allāh created the spirits of our *shi‘ah* two thousand years before their bodies, showed them to him (the Prophet), and made them known to the Messenger of Allāh, may the blessing and peace of Allāh be upon him and his descendants, and to ‘Ali; and we recognize them by the nature of their speech.’”

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﴿ باب ﴾

﴿ في معرفتهم أولياءهم والتفويض اليهم ﴾

١/١١٠- محمد بن يحيى ، عن أحمد بن محمد ، عن ابن محبوب ، عن صالح بن سهل ، عن أبي عبد الله عليه السلام أن رجلاً جاء إلى أمير المؤمنين عليه السلام وهو مع أصحابه فسلم عليه ثم قال له : أنا والله أحبك وأتولاك ، فقال له أمير المؤمنين عليه السلام : كذبت ، قال بلى والله إنني أحبك وأتولاك ، فكرر ثلاثاً ، فقال له أمير المؤمنين عليه السلام : كذبت ، ما أنت كما قلت إن الله خلق الأرواح قبل الأبدان بألفي عام ثم عرض علينا المحب لنا ، فوالله ما رأيت روحك فيمن عرض ، فأين كنت ؟ فسكت الرجل عند ذلك ولم يراجع .

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CHAPTER 110

CONCERNING [THE IMĀMS] KNOWING THOSE WHO ACCEPT THEIR
MASTERSHIP AND WHAT HAS BEEN CONFIDED TO THEM

1190-1. Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad (—) Ibn Maḥbūb (—) Ṣāliḥ ibn Sahl, that Abū ‘Abdillāh, peace be upon him, said:

“A man came to Amīr al-Mu’minīn, peace be upon him, while he was with his companions, greeted him, and said to him: ‘By Allāh, I love you and accept your Mastership.’ Amīr al-Mu’minīn, peace be upon him, said to him: ‘You are lying.’ He said: ‘Indeed, by Allāh, I love you and accept your Mastership’, and repeated this three times. Then Amīr al-Mu’minīn, peace be upon him, said to him: ‘You are lying, you are not as you say you are. Allāh created the spirits two thousand years before the bodies, and then showed us those who love us; by Allāh, I did not see your spirit among those He showed [us]. Where were you?’ The man kept silent upon [hearing] this and did not reiterate [what he had said].”

١١٩١/٢- وفي رواية أخرى قال أبو عبد الله عليه السلام: كان في النار .

١١٩٢/٣- محمد بن يحيى ، عن أحمد بن محمد ، عن الحسين بن سعيد ، عن عمرو بن ميمون عن عمار بن مروان ، عن جابر ، عن أبي جعفر عليه السلام قال : إننا لنعرف الرجل إذا رأيناه بحقيقة الإيمان وحقيقة النفاق .

١١٩٣/٤- أحمد بن إدريس ومحمد بن يحيى ، عن الحسن بن علي الكوفي ، عن عبيس ابن هشام ، عن عبد الله بن سليمان ، عن أبي عبد الله عليه السلام قال: سألت عن الإمام فوض الله إليه كما فوض إلى سليمان بن داود؟ فقال: نعم. وذلك أن رجلاً سأله عن مسألة فأجابها فيها وسأله آخر عن تلك المسألة فأجابها بغير جواب الأول، ثم سأله آخر فأجابها بغير جواب الأولين ، ثم قال : « هذا عطاؤنا فامنن أو (أعط) بغير حساب »

١٩٩ - ص ٣٨/٣٩ ، وفي التنزيل العزيز : (أو أمسك بغير حساب) .

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1191-2. In another narration of this Tradition, Abū 'Abdillāh, peace be upon him, said: "[His spirit] was in the Fire."

1192-3. Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad (—) al-Ḥusayn ibn Sa'id (—) 'Amr ibn Maymūn (—) 'Ammār ibn Marwān (—) Jābir, that Abū Ja'far, peace be upon him, said:

"Verily, we know a person when we see him in the reality of [his] faith or the reality of [his] hypocrisy."

1193-4. Aḥmad ibn Idris and Muḥammad ibn Yaḥyā (—) al-Ḥasan ibn 'Alī al-Kūfī (—) 'Ubays ibn Hishām (—) 'Abdullāh ibn Sulaymān:

"I asked Abū 'Abdillāh, peace be upon him, about the Imām, to whom Allāh confides as He confided to Sulaymān, the son of Dāwūd. He said: 'Yes, this is correct. It happened that a man asked him [Sulaymān] about a matter, and he answered him; then another asked him about the same matter, and he gave him another answer. Then another asked him [the same question], and he again gave him a different answer.' Then he said: 'This is Our gift, bestow or (give) it without reckoning¹, and this is according to the recitation of 'Alī, peace be

1. In the text of the Qur'ān, it is given as: . . . *bestow or withhold it* . . . Sulaymān answered these three people, not with conflicting answers, but in degrees of defail according to their understanding, as witness this verse which instructs him to explain as he sees fit.

وهكذا هي في قراءة عليّ عليه السلام ، قال: قلت : أصلحك الله فحين أجابهم بهذا الجواب يعرفهم الإمام ؟ قال: سبحان الله أما تسمع الله يقول: «إن في ذلك لآيات للمتوسمين» وهم الأئمة « وإنها لبسبيل مقيم» لا يخرج منها أبداً ، ثم قال لي : نعم إن الإمام إذا أبصر إلى الرجل عرفه وعرف لونه وإن سمع كلامه من خلف حائط عرفه وعرف ما هو ، إن الله يقول : « ومن آياته خلق السماوات والأرض واختلاف ألسنتكم وألوانكم إن في ذلك لآيات للعالمين »^{٢٠٠} وهم العلماء ، فليس يسمع شيئاً من الأمر ينطق به إلا عرفه ، ناج أو هالك ، فلذلك يجيبهم بالذي يجيبهم .

٢٠١ - الزوم ، ٢٢/٣٠

٢٠٠ - الحجر ، ٧٥/١٥ - ٧٦

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upon him.”

He said: “I said: ‘May Allāh perfect your situation; so when the Imām answers [people] in this way, does he know them [i.e. their condition]?’ He said: ‘Glory be to Allāh, have you not heard Allāh’s words: *Surely in that are signs for such as mark* — and these are the Imāms — *surely they are on a way still uneffaced* from which he [the Imām] will never depart (al-Ḥijr, 15:75–76).’”

“Then he said to me: ‘Indeed, when the Imām looks upon a person, he recognizes him and his nature (lit. hue), and when he hears him speak from behind a wall, he recognizes him and knows what he is. Allāh says: *And of His signs is the creation of the heavens and earth and the variety of your tongues and hues. Surely in that are signs for those who know* (ar-Rūm, 30:22) — and these are the men of knowledge [of Allāh]. Thus [the Imām] understands [the reality of] everything which a person may utter, whether he is saved or destroyed; and according to this he answers them as he answers them.’”

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﴿ أبواب التاريخ ﴾

﴿ باب ١١١ ﴾

﴿ مولد النبي صلى الله عليه وآله ووفاته ﴾

ولد النبي ﷺ لاثنتي عشر ليلة مضت من شهر ربيع الأول في عام الفيل يوم الجمعة مع الزوال ، وروي أيضاً عند طلوع الفجر قبل أن يبعث بأربعين سنة . وحلت به أمه في أيام التشريق عند الجمرة الوسطى وكانت في منزل عبد الله بن عبد

THE CHAPTERS OF HISTORY

CHAPTER 111

THE BIRTH OF THE PROPHET, MAY ALLĀH BLESS HIM AND HIS DESCENDANTS, AND HIS DEATH

The Prophet, may the blessing and peace of Allāh be upon him and his descendants, was born [on the day] after the twelfth night¹ of the month of Rabī'u 'l-awwal in the Year of the Elephant, being a Friday, when the sun was declining; and it is also narrated that it was at the beginning of dawn forty years before he was called to the Messenger-ship. His mother conceived him in the *tashrīq* days (in the period of Ḥajj, these are the 11th, 12th and 13th of Dhi 'l-ḥijjah)² at the middle stoning place (*al-jamaratu 'l-wuṣṭā* [in Minā]), and she [lived] in the home of 'Abdullāh ibn 'Abdi 'l-Muṭṭalib, and she gave birth to him in

1. The Imāmiyyah – except [the few] who deviate from them [in this matter] – are agreed that his birth, may the blessings and peace of Allāh be upon him and his descendants, was on the seventeenth of Rabī'u 'l-awwal, whereas most of the non-Imāmiyyah are of the opinion that it was on the twelfth. al-Kulayni adopted this date either out of choice or of *taqiyyah*, the latter being most probable. (*Mir'ātu 'l-'uqūl*, vol.5, p.170; *al-Biḥār*, vol.15, p.248)
2. From the mention of *al-jamaratu 'l-wuṣṭā* it is clear that the reference here is to the period of the *ḥajj*, in which the *tashrīq* days are as mentioned (in other months these days are the 13th, 14th and 15th). This would mean that Āminah, the Prophet's mother, bore him for either just over three months (to the next

المطلب وولده في شعب أبي طالب في دار محمد بن يوسف في الزاوية القصوى عن يسارك وأنت داخل الدار؛ وقد أخرجت الخيزران ذلك البيت فصيرته مسجداً ، يصلي الناس فيه . وبقي بمكة بعد مبعثه ثلاثة عشر سنة ، ثم هاجر إلى المدينة ومكث بها عشر سنين ، ثم قبض عليه لاثنتي عشر ليلة مضت من ربيع الأول يوم الاثنين وهو ابن ثلاث وستين سنة وتوفي أبوه عبد الله بن عبد المطلب بالمدينة عند أخواله وهو ابن شهرين ، وماتت أمه آمنة بنت وهب بن عبد مناف بن زهرة بن كلاب بن مرة بن

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the Gorge (*shi'b*) of Abū Ṭālib, at the house of Muḥammad ibn Yūsuf (ath-Thaqafī, the brother of al-Ḥajjāj ibn Yūsuf) [in a room] in the far corner on the left when you enter; al-Khayzarān (the wife of al-Mahdī, the second 'Abbāsīd caliph, the mother of al-Hādī and ar-Rashīd, the fourth and fifth caliphs) divided this room off from the house and turned it into a mosque, where the people pray. [The Prophet] stayed thirteen years in Makkah after [the advent of] his Messengership; then he emigrated to Madinah where he resided for ten years. Then he, may the blessing and peace of Allāh be upon him and his descendants, was gathered [unto Allāh] after ten nights had passed of Rabi'ū 'l-awwal,³ being a Sunday, when he was sixty three years old. His father, 'Abdullāh ibn 'Abdī 'l-Muttalib died in Madinah at the house of the family of his mother, two months after [the Prophet] was born. His mother, Āminah bint Wahb ibn 'Abd Manāf ibn Zuhrah ibn Kilāb ibn Murrah ibn Ka'b

→ Rabi'ū 'l-awwal) or one year and just over three months (to Rabi'ū 'l-awwal of the following year), neither of which are natural periods for pregnancy. A number of solutions have been proposed to explain this discrepancy (see *Mir'ātu 'l-'uqūl*, vol.5, pp.170–74; *al-Bihār*, vol.15, pp.251–4), none of which are satisfactory. However, the fact is that the date of conception is not given in such a way as to induce certainty; the date is given by non-Imāmi historians, but there is no reliable Tradition, either Imāmi or non-Imāmi, referring to it, (see *Sharḥu 'l-mawāhibi 'l-ladunniyyah*, vol.1, pp.103, 131; *Tārīkhu 'l-khamis*, vol.1, p.185, *as-Sīrah al-Ḥalabiyyah*, vol.1, pp.39, 57).

3. This is in conforming with the date accepted by most of the non-Imāmiyyah, but the date accepted by most Imāmiyyah, as mentioned by ash-Shaykh at-Ṭūsī and others, is 28th Safar (two nights before the end of Safar), (see *Tahdhīb-u 'l-aḥkām*, vol.6, p.2; *al-Bihār*, vol.22, p.514; *Mir'ātu 'l-'uqūl*, vol.5, pp.174–5).

كعب بن لؤي بن غالب وهو عليه السلام ابن أربع سنين ومات عبد المطلب و للنبي عليه السلام نحو ثمان سنين وتزوج خديجة وهوا بن بضع وعشرين سنة ، فولد له منها قبل مبعثه عليه السلام القاسم ، ورقية ، وزينب ، وأم كلثوم ، و ولد له بعد المبعث الطيب والطاهر وفاطمة عليها السلام وروي أيضاً أنه لم يولد بعد المبعث إلا فاطمة عليها السلام وأن الطيب والطاهر ولدا قبل مبعثه ، وماتت خديجة عليها السلام حين خرج رسول الله صلى الله عليه وسلم من الشعب وكان ذلك قبل الهجرة بسنة ومات أبو طالب بعد موت خديجة بسنة فلما فقدهما رسول الله صلى الله عليه وسلم شأنا المقام بمكة ودخله حزن شديد وشكا ذلك إلى جبريل عليه السلام

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ibn Lu'ayy ibn Ghālib, died when he, peace be upon him [and his descendants], was four years old (in some manuscripts: three years old). [His grandfather] 'Abdu 'l-Muṭṭalib died when the Prophet, may the blessing and peace of Allāh be upon him and his descendants, was about eight years old. [The Prophet] married Khadijah, [peace be upon her], when he was twenty odd years old, and she bore him, before [the declaration of] his Messengership, may the blessing and peace of Allāh be upon him and his descendants, al-Qāsim, Ruqayyah, Zaynab and Umm Kulthūm, and after the Messengership, aṭ-Ṭayyib, aṭ-Ṭahir and Fāṭimah, peace be upon her, although it is also reported that after his Messenger-ship only Fāṭimah, peace be upon her, was born to him and that aṭ-Ṭayyib and aṭ-Ṭahir were born before his Messengership. Khadijah, peace be upon her, died while the Messenger of Allāh, may the blessing and peace of Allāh be upon him and his descendants, had left the Gorge [of Abū Ṭālib]⁴, which was a year before the *hijrah*. Abū Ṭālib died a year after Khadijah's death. When the Messenger of Allāh, may the blessing and peace of Allāh be upon him and his descendants, had lost these two, he conceived a hatred of residing in Makkah, and a strong grief overcame him of which he complained to Jibrīl, peace be upon him,

4. Shi'b Abū Ṭālib, the place in which the Prophet, may the blessing and peace of Allāh be upon him and his descendants, was born, and where the two clans of Banū Hāshim and Banū al-Muṭṭalib took refuge with Abū Ṭālib when the Quraysh proclaimed the boycott against them, and where they remained until the boycott was annulled, (see *The Life of Muḥammad*, trans. A. Guillaume, pp.159, 172-3).

فأوحى الله تعالى إليه اخرج من القرية الظالم أهلها ، فليس لك بمكة ناصرٌ بعد أبي طالب وأمره بالهجرة .

١١٩٤/١- محمد بن يحيى ، عن أحمد بن محمد ، عن ابن فضال ، عن عبد الله بن محمد بن أخي حماد الكاتب ، عن الحسين بن عبد الله قال : قلت لأبي عبد الله (عليه السلام) : كان رسول الله (صلى الله عليه وآله) سيد ولد آدم؟ فقال: كان والله سيد من خلق الله ؛ وما برأ الله بريّة خيراً من محمد (صلى الله عليه وآله) .

١١٩٥/٢- محمد بن يحيى ، عن أحمد بن محمد ، عن الحجاج ، عن حماد ، عن أبي عبد الله (عليه السلام) وذكر رسول الله (صلى الله عليه وآله) فقال : قال أمير المؤمنين (عليه السلام) : ما برأ الله نسمة خيراً من محمد (صلى الله عليه وآله) .

١١٩٦/٣- أحمد بن إدريس ، عن الحسين بن عبد الله ، عن محمد بن عيسى ؛ ومحمد بن عبد الله

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and Allāh, the Exalted, revealed to him "to go forth from the city whose people were evil doers, because you have no protector in Makkah after Abū Ṭālib", and ordered him to emigrate.

1194-1. Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad (—) Ibn Faddāl (—) ‘Abdullāh ibn Muḥammad, the son of the brother of Hammād al-Kātib, that al-Ḥusayn ibn ‘Abdillāh said:

"I said to Abū ‘Abdillāh, peace be upon him, ‘Was the Messenger of Allāh, may the blessing and peace of Allāh be upon him and his descendants, the pre-excellent of the progeny of Adam?’ He said: ‘By Allāh, he was the excellent one of Allāh’s creatures, and Allāh created no creature better than Muḥammad, may the blessing and peace of Allāh be upon him and his descendants.’"

1195-2. Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad (—) al-Ḥajjāl (—) Hammād (—) Abū ‘Abdillāh, peace be upon him.

He mentioned the Messenger of Allāh, may the blessing and peace of Allāh be upon him and his descendants, and said: "Amir al-Mu'minin, peace be upon him, said: 'Allāh created no living creature better than Muḥammad, may the blessing and peace of Allāh be upon him and his descendants.'"

1196-3. Aḥmad ibn Idris (—) al-Ḥusayn ibn ‘Abdillāh (—) Muḥammad ibn ‘Isā and Muḥammad ibn ‘Abdillāh (—) ‘Alī ibn Ḥadīd (—) Murā-

عن علي بن حديد ، عن مرزم ، عن أبي عبد الله عليه السلام قال : قال الله تبارك وتعالى : يا محمد إني خلقتك وعلياً نوراً يعني روحاً بلا بدن قبل أن أخلق سماواتي و أرضي و عرشي وبحري فلم تزل تهللني وتمجّدني ، ثمّ جمعت رويكما فجعلتهما واحدة فكانت تمجّدني وتقّدّسني و تهللني ، ثمّ قسمتها ثنتين وقسمت الثنتين ثنتين فصارت أربعة محمد واحدٌ وعليّ واحدٌ والحسن والحسين ثنتان ، ثمّ خلق الله فاطمة من نور ابتداءً ها روحاً بلا بدن ، ثمّ مسحنا بيمينه فأفضى نوره فينا .

٤/١١٩٧- أحمد ، عن الحسين ، عن محمد بن عبدالله ، عن محمد بن الفضيل ، عن أبي حمزة قال : سمعت أبا جعفر عليه السلام يقول : أوحى الله تعالى إلى محمد عليه السلام إني خلقتك و لم نك شيئاً ونفخت فيك من روحي كرامة مني أكرمك بها حين أوجبت لك الطاعة على خلقي جميعاً ، فمن أطاعك فقد أطاعني ومن عصاك فقد عصاني وأوجبت ذلك في

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zim, that Abū ‘Abdillāh, peace be upon him, said:

“Allāh, the Blessed, the Exalted, said: ‘O Muḥammad, I created you and ‘Alī as a light, that is to say a spirit without a body, before I created My heavens and My earth, and My Throne and My sea, and [these two lights] will never cease to say “*lā ilāha illa ‘llāh*” (there is no god but Allāh) (*tahlīl*) and to glorify Me. Then I brought your two spirits together and made them one, and it continues to glorify Me, to hold Me sacred, and to proclaim My *tahlīl*. Then I divided it into two, and divided the two into two, so that they became four – one is Muḥammad, one is ‘Alī, and the other two are al-Ḥasan and al-Ḥusayn.’ Then Allāh created Fāṭimah [peace be upon her], from the light directly as a spirit without a body. Then Allāh stroked us with His right hand and His light informed us.”

1197-4. Aḥmad (—) al-Ḥusayn (—) Muḥammad ibn ‘Abdillāh (—) Muḥammad ibn al-Fuḍayl, that Abū Ḥamzah said:

“I heard Abū Ja‘far, peace be upon him, say: ‘Allāh, the Exalted, revealed to Muḥammad, may the blessing and peace of Allāh be upon him and his descendants: “I created you while you were as nothing, and blew into you My Spirit, as a favour from Me whereby to ennoble you when I made obedience to you an obligation for all My creatures. Whoever obeys you obeys Me, and whoever disobeys you disobeys Me;

علي وفي نسله ، ممن اختصته منهم لنفسه .

٥/١١٩٨ - الحسين بن محمد الأشعري ، عن معلى بن محمد ، عن أبي الفضل عبد الله بن إدريس ، عن محمد بن سنان قال : كنت عند أبي جعفر الثاني عليه السلام فأجريت اختلاف الشيعة ، فقال : يا محمد إن الله تبارك تعالى لم يزل متفرداً بوحدايته ثم خلق محمداً وعلياً وفاطمة ، فمكتوا ألف دهر ، ثم خلق جميع الأشياء ، فأشهدهم خلقها وأجرى طاعتهم عليها وفوض أمورها إليهم ، فهم يحلون ما يشاؤون ويحرمون ما يشاؤون ولن يشاؤوا إلا أن يشاء الله تبارك وتعالى ، ثم قال : يا محمد هذه الديانة التي من تقدّمها مرق ومن تخلف عنها محق ، ومن لزمها لحق ، خذها إليك يا محمد .

٦/١١٩٩ - عدة من أصحابنا ، عن أحمد بن محمد ، عن ابن محبوب ، عن صالح بن سهل

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and I made this an obligation for 'Ali and his descendants, those of them I have taken exclusively for Me.'””

1198-5. al-Husayn ibn Muhammad al-Ash'ari (-) Mu'allā ibn Muhammad (-) Abu 'l-Faḍl 'Abdullāh ibn Idrīs, that Muḥammad ibn Sinān said:

“I was with Abū Ja'far the second, peace be upon him, when I brought up [the subject of] the differences among the Shi'ah. He said [concerning the position of the Imāms]: ‘O Muḥammad, Allāh, the Blessed, the Exalted, has always been particularized by His Unity; then He created Muḥammad, 'Alī and Fāṭimah, and they remained for a thousand ages (*dahr*: any long period of time). Then He created every thing, and showed them [Muḥammad, 'Alī and Fāṭimah] how He had created them, and caused every thing to obey them and confided in them the affairs of every thing. Then He would permit whatever they wished and forbid whatever they wished, but they would always wish what Allāh, the Blessed, the Exalted, wished.’

“Then he said: ‘O Muḥammad, this is what must be believed (*diyā-nah*): whoever goes beyond this has deviated, whoever goes against it has been destroyed, and whoever holds to it has held on [to the right way]. Hold on to this, O Muḥammad.’”

1199-6. A group of our co-sectarians (-) Aḥmad ibn Muḥammad (-) Ibn Maḥbūb (-) Ṣāliḥ ibn Sahl that Abū 'Abdillāh, peace be upon him, said:

عن أبي عبد الله عليه السلام أن بعض قریش قال لرسول الله ﷺ : بأي شيء سبقت الأنبياء وأنت بعثت آخرهم وخاتمهم ؟ قال : إني كنت أوّل من آمن بربي وأوّل من أجاب حين أخذ الله ميثاق النبيّين «وأشهدهم على أنفسهم ألست بربكم قالوا بلى» فكنت أنا أوّل نبيّ قال بلى ، فسبقتهم بالإقرار بالله .

٧/١٢٠٠- علي بن محمد ، عن سهل بن زياد ، عن محمد بن علي بن إبراهيم ، عن علي بن حماد ، عن المفضل قال : قلت لأبي عبد الله عليه السلام : كيف كنتم حيث كنتم في الأظلة ؟ فقال : يا مفضل كنا عند ربنا ليس عنده أحدٌ غيرنا ، في ظلّة خضراء ، نسبحه و نقدسه و نهله و نمجده وما من ملك مقرب ولا ذيروح غيرنا حتّى بداله في خلق الأشياء ، فخلق ماشاء كيف شاء من الملائكة وغيرهم ، ثمّ أنهى علم ذلك إلينا .

٨/١٢٠١- سهل بن زياد ، ، عن محمد بن الوليد قال : سمعت يونس بن يعقوب ، عن

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“One of Quraysh said to the Messenger of Allāh, may the blessing and peace of Allāh be upon him and his descendants: ‘In what do you surpass the prophets, being the last of them to be sent and their seal?’ He said: ‘I was the first to believe in My Lord, and the first to answer affirmatively when Allāh took compact with the prophets: *and made them testify taking themselves as witnesses: “Am I not your Lord?”* They said: “Yes.” (al-A‘rāf, 7:172) — I was the first prophet to say “Yes.” Thus I surpass them in attesting to the Unity of Allāh.’”

1200-7. ‘Ali ibn Muḥammad (—) Sahl ibn Ziyād (—) Muḥammad ibn ‘Ali ibn Ibrāhīm (—) ‘Ali ibn Hammād, that al-Mufaddāl said:

“I said to Abū ‘Abdillāh, peace be upon him: ‘How were you when you were in [the world of] shadows (see 1182-2)?’ He said: ‘O Mufaddāl, we were in the presence of our Lord, and no-one else was in His presence, in a green shadow; we glorified Him, we sanctified Him, we declared “there is no god but Allāh”, and we praised Him, while there were no angels brought near nor any possessed of spirit except us — until He decided to create everything. Then He created what He willed as He willed — angels and others. Then He transmitted the knowledge of this to us.’”

1201-8. Sahl ibn Ziyād (—) Muḥammad ibn al-Walid said: “I heard Yūnus ibn Ya‘qūb narrate that Sinān ibn Ṭarīf said that Abū

سنان بن طريف ، عن أبي عبد الله عليه السلام يقول : قال : إنا أول أهل بيت نوه الله بأسمائنا إنه لما خلق السماوات والأرض أمر منادياً فنادى أشهد أن لا إله إلا الله - ثلاثاً - أشهد أن محمداً رسول الله - ثلاثاً - أشهد أن علياً أمير المؤمنين حقاً - ثلاثاً - .

٩/١٢٠٢ - أحمد بن إدريس ، عن الحسين بن عبد الله الصغير ، عن محمد بن إبراهيم الجعفري ، عن أحمد بن علي بن محمد بن عبد الله بن عمر بن علي بن أبي طالب عليه السلام ، عن أبي عبد الله عليه السلام قال : إن الله كان إدراكاً ، فخلق الكان والمكان وخلق نوراً لنوار الذي نورته منه الأنوار وأجرى فيه من نوره الذي نورته منه الأنوار وهو النور الذي خلق منه محمداً وعلياً . فلم يزل نورين أولين ، إذ لشيء كونه قبلهما ، فلم

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'Abdillāh, peace be upon him, said:

“We were the first Household whom Allāh mentioned by name. That was when He created the heavens and the earth, and ordered a herald to call forth: “I bear witness that there is no god but Allāh” — three times — “I bear witness that Muḥammad is the Messenger of Allāh” — three times — “I bear witness that ‘Alī is rightfully the Leader of the Faithful” — three times.”

1202-9. Aḥmad ibn Idris (—) al-Ḥusayn ibn ‘Abdillāh aṣ-Ṣaghīr¹ (—) Muḥammad ibn Ibrāhīm al-Ja‘farī (—) Aḥmad ibn ‘Alī ibn Muḥammad ibn ‘Abdillāh ibn ‘Umar ibn ‘Alī ibn Abī Ṭālib, peace be upon him, that Abū ‘Abdillāh, peace be upon him, said:

“Allāh was when there was nothing. Then He created what exists and the state of existence, and created the Light of lights from which the lights shone forth. He caused to flow into it His Light, through which the lights shone forth, and this was the Light from which He created Muḥammad and ‘Alī. So these two have always been the first lights, since He brought nothing into existence before them. So these

1. In most of the manuscripts of *al-Kāfī* this name is given thus, but there is apparently a missing link in this *isnād* which is supplied in this same chapter by al-Kulaynī in *ḥadīth* no.1214-21 (... — al-Ḥusayn ibn ‘Ubaydillāh (—) Abū ‘Abdillāh al-Ḥusayn aṣ-Ṣaghīr (—) ...). (See *Mu‘jam rijālī l-ḥadīth*, vol.6, pp.17, 23-24.)

يزالاجريان طاهرين مطهرين في الأَصْلَاب الطاهرة ،حتى افترقا في أطهر طاهرين
في عبد الله وأبي طالب عليهما السلام .

١٠/١٢٠٣- الحسين [عن محمد] بن عبد الله ، عن محمد بن سنان ، عن المفضل ، عن جابر
ابن يزيد قال : قال لي أبو جعفر عليه السلام : يا جابر إن الله أول ما خلق خلق محمد عليه السلام
وعترته الهداة المهتدين ، فكانوا أشباح نور بين يدي الله ، قلت : وما الأشباح ؟ قال :
ظلُّ النور أبدان نورانية بالأرواح وكان مؤيداً بروح واحدة وهي روح القدس ، فيه
كان يعبد الله ، وعترته ولذلك خلقهم حلما ، علما ، بررة ، أصفاء ، يعبدون الله
بالصلاة والصوم والسجود والتسبيح والتهليل ويصلُّون الصلوات ويحجُّون ويصومون .

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two pure purified ones have always flowed forth in the loins of the pure, till they separated in the most pure of the pure – ‘Abdullāh and Abū Ṭālib, peace be upon both of them.”

1203-10. al-Ḥusayn [(–) Muḥammad] ibn ‘Abdillāh¹ (–) Muḥammad ibn Sinān (–) al-Mufaddal, that Jābir ibn Yazīd said:

“Abū Ja‘far, peace be upon him, said to me: ‘O Jābir, when Allāh first created, He created Muḥammad, may the blessing and peace of Allāh be upon him and his descendants, and his Household (*‘itrah*), the Guides who are guided; and they were as yet indistinguishable (*shabāḥ*, pl. *ashbāḥ*) lights directly before him.’

“I said: ‘What is the meaning of *ashbāḥ*?’

“He said: ‘The shadow of the light, illuminated bodies without spirits. And he [Muḥammad] was supported by only one spirit – the Pure Spirit (*Rūḥu ‘l-quḍus*), through which he and his Household would worship Allāh. He thereby created them as people of forbearance, people of knowledge, people of benignity, those who are purified; they worship Allāh through prayer, fasting, prostration, glorification, saying “there is no god but Allāh”; they perform their ritual prayers, they perform the sacred pilgrimage, and the fast.’”

1. “In some manuscripts: al-Ḥusayn (–) Muḥammad ibn ‘Abdillāh, the first being the al-Ḥusayn ibn ‘Ubaydillāh mentioned in the previous Tradition and the second being al-Ash‘arī, one of those who narrated from ar-Riḍā, peace be upon him, . . .; and in other manuscripts: al-Ḥusayn ibn Muḥammad (–) ‘Abdullāh, the first being [al-Ḥusayn ibn Muḥammad] al-Ash‘arī, the teacher of al-Kulayni, and the second being Ibn ‘Āmir.” (*Mir‘ātu ‘l-‘uqūl*, vol.5, p.196).

١١/١٢٠٤- علي بن محمد وغيره ، عن سهل بن زياد ، عن محمد بن الوليد شباب الصيرفي عن مالك بن إسماعيل النهدي ، عن عبد السلام بن حارث ، عن سالم بن أبي حفصة العجلي ، عن أبي جعفر عليه السلام قال : كان في رسول الله صلى الله عليه وآله ثلاثة ، لم تكن في أحد غيره لم يكن له في ، وكان لا يمر في طريق فيمر فيه بعد يومين أو ثلاثة إلا عرف أنه قد مر فيه لطيب عرفه ، وكان لا يمر بحجر ولا بشجر إلا سجد له .

١٢/١٢٠٥- علي بن إبراهيم ، عن أبيه ، عن أحمد بن محمد بن أبي نصر ، عن حماد بن عثمان ، عن أبي بصير ، عن أبي عبد الله عليه السلام قال : لما عرج برسول الله صلى الله عليه وآله انتهى به جبريل إلى مكان فخلى عنه ، فقال له : يا جبريل تخليني على هذه الحالة ؟ فقال : امضه فوالله لقد وطئت مكاناً ما وطئه بشر وما مشى فيه بشر قبلك .

١٣/١٢٠٦- عدة من أصحابنا ، عن أحمد بن محمد ، عن الحسين بن سعيد ، عن القاسم بن

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1204-11. 'Ali ibn Muḥammad and another or others (—) Sahl ibn Ziyād (—) Muḥammad ibn al-Walid Shabāb aṣ-Ṣayrafi (—) Mālik ibn Ismā'il an-Nahdi (—) 'Abdu's-Salām ibn Ḥārith (—) Sālim ibn Abi Ḥafṣah al-'Ijlī, that Abū Ja'far, peace be upon him, said:

"There were three [peculiarities] in the Messenger of Allāh, may the blessing and peace of Allāh be upon him and his descendants, which do not exist in any other: he had no shadow, whenever he walked a path whoever passed that way till three days later would know that he had passed there from the pleasantness of his fragrance, and whenever he passed a stone or a tree it would prostrate before him."

1205-12. 'Ali ibn Ibrāhīm (—) his father (—) Aḥmad ibn Muḥammad ibn Abi Naṣr (—) Ḥammād ibn 'Uthmān (—) Abū Baṣīr, that Abū 'Abdillāh, peace be upon him, said:

"When the Messenger of Allāh, may the blessing and peace of Allāh be upon him and his descendants, was taken up [to heaven], Jibril brought him to a place and then left him. He [the Messenger of Allāh] said to him: 'O Jibril, would you leave me alone in this situation?' He said: 'Proceed. By Allāh, you tread a place which no man has set foot and where no man has passed before you.'"

1206-13. A group of our co-sectarians (—) Aḥmad ibn Muḥammad (—) al-Ḥusayn ibn Sa'id (—) al-Qāsim ibn Muḥammad al-Jawharī, that

تجد الجوهرى، عن علي بن أبي حمزة قال : سأل أبو بصير أبا عبد الله عليه السلام وأنا حاضر فقال : جعلت فداك كم عرج برسول الله صلى الله عليه وآله ؟ فقال : مرتين فأوقفه جبريل موقفاً فقال له : مكانك يا محمد فلقد وقفت موقفاً ما وقفه ملك قط ولا نبي، إن ربك يصلي فقال : يا جبريل وكيف يصلي ؟ قال : يقول : سُبُّوحٌ قُدُّوسٌ أَنَا رَبُّ الْمَلَائِكَةِ وَ الرُّوحِ ، سَبَقَتْ رَحْمَتِي غَضَبِي ، فقال : اللَّهُمَّ عَفْوُكَ عَفْوُكَ ، قال : وكان كما قال الله وقاب قوسين أو أدنى^{٢٣}، فقال له أبو بصير : جعلت فداك ما قاب قوسين أو أدنى ؟ قال : ما بين سبتها إلى رأسها فقال : كان بينهما حجاب يتلأل يخفق ولا أعلمه إلا وقد قال : زبرجد ، فنظر في مثل سم الأبرة إلى ما شاء الله من نور العظمة ، فقال الله تبارك وتعالى : يا محمد ، قال : لبيك ربّي قال : من لأمتك من بعدك ؟ قال : الله أعلم

٢٠٣ - التجم، ٩/٥٣

‘Ali ibn Abi Hamzah said:

“Abū Baṣīr asked Abū ‘Abdillāh, peace be upon him, when I was present: ‘May I be made your ransom! How many times was the Messenger of Allāh, may the blessing and peace of Allāh be upon him and his descendants, taken up [to heaven]?’ He said: ‘Twice; and Jibrīl halted him at a place, and said to him: “Stop here, O Muḥammad! Surely you have halted at a place where no angel or prophet has ever stood. [Stop.] your Lord prays.” He said: “O Jibrīl! How does he pray?” He said: “He says: ‘All-glorious, All-pure, I am the Lord of the angels and the spirits, My Mercy precedes My Wrath.’” Then he [the Prophet] said: “O Allāh! Your forgiveness, Your forgiveness.”’

“He said: ‘[The Prophet] was as Allāh has said: *two qāb:qaws away, or nearer* (an-Najm, 53:9)’”

Abū Baṣīr said to him: “May Allāh make me your ransom! ‘What does “*two qāb:qaws away, or nearer*” mean?’ He said: ‘From the curved part of the bow to its end.’ Then he went on to say: ‘There was between [he and Him] a veil which was shining and fluttering.’

— I know only that he said: ‘An emerald.’ —

“[The Prophet] looked through something the size of the eye of a needle at that which Allāh willed [he should see] of the light of [His] Majesty. Then Allāh, the Blessed, the Exalted, said: “O Muḥammad!” He said: “I answer You, O my Lord!” He said: “Who is over your community after you?” He said: “Allāh is more knowing.” He said: “‘Ali

قال : علي بن أبي طالب أمير المؤمنين وسيد المسلمين وقائد الغر المحجلين قال
ثم قال أبو عبد الله عليه السلام لا يبي بصير : يا أبا محمد والله ما جاءت ولاية علي عليه السلام من
الأرض ولكن جاءت من السماء مشافهة .

١٢٠٧/١٤ - عدة من أصحابنا ، عن أحمد بن محمد ، عن علي بن سيف ، عن عمرو بن
شمر ، عن جابر قال : قلت لأبي جعفر عليه السلام : صف لي نبي الله عليه السلام قال : كان نبي
الله عليه السلام أبيض مشرب حمرة ، أدعج العينين ، مقرون الحاجبين ، شثن الأطراف
كأن الذهب أفرغ على برائه عظيم مشاشة المنكبين ، إذا التفت يلتفت جميعاً
من شدة استرساله ، سربته سائلة من لبتة إلى سربته كأنها وسط الفضة المصفاة و

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ibn Abi Tālib, the Commander of the Faithful, the pre-excellent of the
Muslims, the Commander of *al-ghurru 'l-muḥajjalīn* [*agharr*, pl. *ghurr*,
a horse having a white patch on its forehead; *muḥajjal*, a horse having a
white patch on its knee (or both knees); both terms are used to refer to
believers (*mu'minūn*) as they will appear on the Day of the Resur-
rection]. ”

[The narrator] said: “Then Abū ‘Abdillāh, peace be upon him,
said to Abū Basīr: ‘O Abū Muḥammad, by Allāh, the Mastership of
‘Alī, peace be upon him, did not come from the earth, but it came from
heaven, mouth to mouth [*mushāfahah*: i.e., directly, not through an
angel].’ ”

1207–14. A group of our co-sectarians (—) Aḥmad ibn Muḥammad
(—) ‘Alī ibn Sayf (—) ‘Amr ibn Shimr, that Jābir said:

“I said to Abū Ja‘far, peace be upon him: ‘Describe the Prophet
of Allāh, may the blessing and peace of Allāh be upon him and his
descendants, to me.’ He said: ‘The Prophet of Allāh, may the blessing
of Allāh be upon him and his descendants, [had a complexion] of white
tinged with red, with deep-black and large eyes; his eyebrows met in the
middle, his fingers and toes were short and thick, the tips of his fingers
and toes [as the rest of his hands and feet] were as if fashioned from
gold (i.e., they kept their white colour, retaining no grime from using
his hands), his shoulder-blades were broad; when he turned round [i.e.,
to look round] he turned round with his whole body with a complete
ease of movement; from the base of his neck to his navel there ran a
streak of body hair which was like [a black band] running down a sheet

كَانَ عُنُقُهُ إِلَى كَاهِلِهِ إِبْرِيْقَ فُضَّةٍ ، يَكَادُ أَنْفَهُ إِذَا شَرِبَ أَنْ يَرُدَّ الْمَاءَ ، وَإِذَا مَشَى تَكَفَّأَ كَأَنَّهُ يَنْزِلُ فِي صَبٍّ ، لَمْ يَرِ مِثْلَ نَبِيِّ اللَّهِ قَبْلَهُ وَلَا بَعْدَهُ ﷺ .

١٥/١٢٠٨ - عِدَّةٌ مِنْ أَصْحَابِنَا ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ ، عَنْ ابْنِ فَضَّالٍ ، عَنْ أَبِي جَعْفَرٍ ، عَنْ مُحَمَّدِ بْنِ الْحَلْبِيِّ ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ : إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ : إِنَّ اللَّهَ مِثْلُ لِي أُمْتِي فِي الطِّينِ وَ عَلَّمَنِي أَسْمَاءَهُمْ كَمَا عَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ، فَمَرَّتْ بِأَصْحَابِ الرِّايَاتِ فَاسْتَغْفَرْتُ لِعَلِّي وَشِيعَتِهِ ، إِنَّ رَبِّي وَعَدَنِي فِي شِيعَةِ عَلِيٍّ خَصْلَةً ، قِيلَ : يَا رَسُولَ اللَّهِ وَمَا هِيَ ؟ قَالَ : الْمَغْفِرَةُ لِمَنْ آمَنَ مِنْهُمْ وَأَنْ لَا يَغَادِرَ مِنْهُمْ صَغِيرَةً وَلَا كَبِيرَةً وَلَهُمْ تَبْدِيلُ السَّيِّئَاتِ حَسَنَاتٍ .

١٦/١٢٠٩ - عَلِيُّ بْنُ إِبْرَاهِيمَ ، عَنْ أَبِيهِ ، عَنْ الْحَسَنِ بْنِ سَيْفٍ ، عَنْ أَبِيهِ ، عَمَّنْ ذَكَرَهُ

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of pure silver; [the line of] his neck to his shoulders was [shaped] like the neck of a silver vase; his nose was [straight and pointed] so that [when drinking] it would almost touch the water before his mouth (being a sign of pure Arab race); when he walked he placed his feet down straight and firmly as if he was descending an incline; none has been seen like the Prophet of Allāh, may the blessing and peace of Allāh be upon him and his descendants, either before or after.' ”

1208-15. A group of our co-sectarians (—) Aḥmad ibn Muḥammad (—) Ibn Faḍḍāl (—) Abū Jamīlah (—) Muḥammad al-Ḥalabī, that Abū ‘Abdillāh, peace be upon him, said:

“The Messenger of Allāh, may the blessing and peace of Allāh be upon him and his descendants, said: ‘Allāh showed me my community while they were still as clay, and taught me their names as he taught Ādam every name. Then the standard-bearers passed in review before me, and I asked forgiveness [from Allāh] for ‘Alī and his *shi‘ah*. My Lord promised me special characteristic for the *shi‘ah* of ‘Alī.’ Someone said: ‘O Messenger of Allāh! what was that?’ He said: ‘Forgiveness for those of them who believe, that none of their minor or major sins will be carried over [to the next world], and that their evil deeds will be changed into good deeds (see al-Furqān, 25:70, i.e., it is to them that this verse applies).’ ”

1209-16. ‘Alī ibn Ibrāhīm (—) his father (—) al-Ḥasan ibn Sayf (—) his father (—) someone whose name he mentioned, that Abū ‘Abdillāh,

عن أبي عبد الله عليه السلام قال : خطب رسول الله ﷺ الناس ثم رفع يده اليمنى قابضاً على كفه ثم قال : أتدرون أيها الناس ما في كفّي ؟ قالوا : الله ورسوله أعلم ، فقال : فيها أسماء أهل الجنة وأسماء آبائهم وقبائلهم إلى يوم القيامة ، ثم رفع يده الشمال فقال : أيها الناس أتدرون ما في كفّي ؟ قالوا : الله ورسوله أعلم ، فقال : أسماء أهل النار وأسماء آبائهم وقبائلهم إلى يوم القيامة ، ثم قال : حكم الله وعدل ، حكم الله وعدل ، فريق في الجنة وفريق في السعير .

١٧/١٢١٠ - محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن الحسن بن محبوب ، عن إسحاق ابن غالب ، عن أبي عبد الله عليه السلام في خطبة له خاصة يذكر فيها حال النبي والائمة عليهم السلام وصفاتهم : فلم يمنع ربنا لحلمه وأناة وعطفه ما كان من عظيم جرمهم

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peace be upon him, said:

“The Messenger of Allāh, may the blessing and peace of Allāh be upon him and his descendants, was giving a sermon to the people when he lifted up his hand with his fingers clenched. Then he said: ‘O people, do you know what is in my hand?’ They said: ‘Allāh and the Messenger of Allāh know better.’ He said: ‘Therein are the names of the inhabitants of Paradise, together with the names of their fathers and their tribes, up to the Day of Resurrection.’ Then he raised his left hand and said: ‘O people, do you know what is in my hand?’ They said: ‘Allāh and the Messenger of Allāh know better.’ He said: ‘The names of the inhabitants of the Fire, together with the names of their fathers and their tribes, up to the Day of Resurrection.’ Then he said: ‘Allāh judges and is just. Allāh judges and is just. One group in Paradise, one group in the Blaze.’

1210–17. Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad ibn ‘Īsā (—) al-Ḥasan ibn Maḥbūb (—) Ishāq ibn Ghālib, that Abū ‘Abdillāh, peace be upon him, gave a sermon which was devoted to describing the position of the Prophet and the Imāms, peace be upon them, and their attributes:

“Because of His Forbearance, Deliberateness and Inclination [to man] the enormity of their sins and the evil of their actions did not

وقبيح أفعالهم ، أن انتجب لهم أحب أنبيائه إليه و أكرمهم عليه محمد بن عبد الله ﷺ في حومة العزّ مولده ، وفي دومة الكرم محنده ، غير مشوب حسبه ولا ممزوج نسبه ، ولا مجهول عند أهل العلم صفته ، بشرت به الأنبياء في كتبها ، و نظقت به العلماء بنعتها ، و تأملته الحكماء بوصفها ، مهذب لا يداني ، هاشمي لا يوازي ، أبطحي لا يسامي ، شيمته الحياء وطبيعته السخاء ، مجبول على أوقار النبوة وأخلاقها إلى أن انتهت به أسباب مقادير الله إلى أوقاتها ، و جرى بأمر الله القضاء فيه إلى نهاياتها ، أدّاه محتوم قضاء الله إلى غاياتها ، تبشّر به كلّ أمّتمن بعدها و يدفعه كلّ أب إلى أب من ظهر إلى ظهر ، لم يخلطه في عنصره سفاح ولم ينجسه في ولادته نكاح ، من

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prevent Him for choosing the most beloved to him of his prophets for them, and the most noble of them before Him was Muhammad ibn 'Abdillah, may the blessing and peace of Allāh be upon him and his descendants, born in the circle of [His] Majesty, his lineage in the sphere of [His] Nobility. His person was unsullied and his descendant was unmixed, and his description is not unknown to the people of knowledge. The prophets announced him in their Books, and those with knowledge spoke of him their descriptions, and those with wisdom pondered upon him with their qualification of him. None of purified character can come near him, no Hāshimite has a position like him, none of those of the slopes [of Makkah] (*abṭaḥiyy*) is equal to him, his disposition was modest and his nature was liberal and fashioned with the heavy contents and characteristics of prophethood, so that the means of the Determining of Allāh reached its appointed time with him, by Allāh's Command the Divine Decree proceeded with him to its conclusion, and the determination of the Decree of Allāh came with him to its end. Every [religious] community announced him to those who came after them, every ancestor passed on [the Prophet's] seed to the next ancestor *ẓahr ilā ẓahr* (*lit.* from one back to another; the base of the spine being the location of the seed) there being no fornication mingled in his ancestry, nor any [illicit] intercourse (*nikāḥ*) defiling

لن آدم إلى أبيه عبد الله ، في خير فرقة وأكرم سبط وأمنع رهط وأكلاً حمل
و أودع حجر ، اصطفاه الله و ارتضاه واجتبه و آتاه من العلم مفاتيحه و من الحكم
ينابيعه ، ابتعته رحمة للعباد و ربيعاً للبلاد وأنزل الله إليه الكتاب فيه البيان والتبيان
«قرآناً عربياً غير ذي عوج لعلهم يتقون»^٢ ، قديته للناس و نهجه بعلم قد فصله و
دين قد أوضحه وفرائض قد أوجبها وحدود حدّها للناس و بينها و أمور قد كشفها
لخلته وأعلنها، فيها دلالة إلى النجاة ومعالم تدعو إلى هداة ، فبلغ رسول الله ﷺ ما
أرسل به ، وصدع بما أمر ، وأدى ما حُمِّل من أثقال النبوة ، وصبر لربه وجاهد في سبيله
ونصح لأُمَّته ودعاهم إلى النجاة، وحشهم على الذّكر، ودلّهم على سبيل الهدى ، بمناهج

٢٠٤ - الزمر ، ٢٨/٣٩

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[the ancestry of] his birth, from Ādam to his father, 'Abdullāh, in the best of [Arab] groups (*firqah*), the noblest of [Arab] lineages (*sibt*), and the strongest repellers among groups of related persons (*raht*), in the best pastured womb, in the most secure lap. Allāh chose him, approved him, and picked him; and gave him the keys of knowledge, and the fountains of wisdom. He sent him as a Mercy to [His] servants and a spring for the lands. Allāh sent down to him the Book in which is the clear discourse and the clarifying discourse, *an Arabic recitation, wherein is no crookedness, that happily they will be godfearing* (az-Zumar, 39:28). He [Allāh] made it clear to the people, and made it an open road by means of a knowledge which He laid forth, a religion which He made lucid, duties which He made obligatory, limits which He set for the people and explained, matters which He revealed for [those who would be] nearest to Him and which He announced. Therein was indication to salvation and signs which call to His Guidance. The Messenger of Allāh, may the blessing and peace of Allāh be upon him and his descendants, transmitted what had been sent to him, and clearly passed on what he had been commanded to [by Allāh]; he conveyed the heavy burden of the prophethood which he bore. He was patient on account of his Lord, strove in His Way, and exhorted his community, calling them to salvation. He urged them to Remembrance, and pointed them to the way of Guidance through the open ways and through those who

ودواع أُسس للعباد أساسها ، ومنار رفع لهم أعلامها ، كيلا يضلوا من بعده وكان بهم رؤوفاً رحيماً .

١٨/١٢١١ - محمد بن يحيى ، عن سعد بن عبدالله ، عن جماعة من أصحابنا ، عن أحمد بن هلال ، عن أمية بن علي القيسي قال : حدثني درست بن أبي منصور أنه سأل أبا الحسن الأول (عليه السلام) أكان رسول الله (صلى الله عليه وآله) محجوجاً بأبي طالب ؟ فقال : لا ولكنه كان مستودعاً للوصايا فدفعها إليه (صلى الله عليه وآله) ، قال : قلت : فدفع إليه الوصايا على أنه محجوج به ؟ فقال لو كان محجوجاً به ما دفع إليه الوصية ، قال : فقلت : فما كان حال أبي طالب ؟ قال أقرّ بالنبي وبما جاء به ودفع إليه الوصايا ومات من يومه .

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call to Allāh and lay the foundations [of these open ways] for [His] servants, the beacons on which he raised the markers [of the ways] so that [the people] would not err after him, because he was the most kind, the most merciful to them.”

1211-18. Muḥammad ibn Yaḥyā (—) Sa’d ibn ‘Abdillāh (—) a group of our co-sectarians (—) Aḥmad ibn Hilāl, that Umayyah ibn ‘Alī al-Qaysī said:

“Durust ibn Abī Maṣṣūr narrated to us that he asked Abu ‘l-Ḥasan the first, peace be upon him: ‘Was Abū Ṭālib a Divine Proof over the Messenger of Allāh, may the blessing and peace of Allāh be upon him and his descendants?’ He said: ‘No, he [Abū Ṭālib] was the one to whom the commandments [of the previous prophets] (*waṣāyā*) were consigned, and he passed them on to him, may the blessing and peace of Allāh be upon him and his descendants.’”

He said: “I said: ‘So he passed on the commandments to him because he was the Divine Proof over him?’ He said: ‘If he had been the Divine Proof over him he would not have passed on commandments to him.’”

He said: “I said: ‘What, then, was the status of Abū Ṭālib?’ He said: ‘He declared [the prophethood] of the Prophet and his belief in what he brought, and passed on to him the commandments, and died on the same day.’”¹

1. In connection with this Tradition ash-Shaykh as-Ṣadūq narrated several other, among which was the following. —→

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 “My father, Muḥammad ibn al-Ḥasan (may Allāh be pleased with them both) narrated to us that Sa’d ibn ‘Abdillāh narrated to us, that a group of our co-sectarians narrated to us from Muḥammad ibn Ismā‘il ibn Bazī, that Umayyah ibn ‘Alī al-Qaysi said: ‘Durust ibn Abī Maṣṣūr al-Wāsiṭi narrated to us that he asked Abu ‘l-Ḥasan the First, i.e., Mūsā ibn Ja‘far, peace be upon him: “Was Ābī a Divine Proof over the Messenger of Allāh, may the blessing and peace of Allāh be upon him and his descendants?” . . .’ (the same text as the above Tradition except that “Ābī” every where replaces “Abī Ṭālib”).

A piece of evidence that it is aṣ-Ṣadūq’s narration that is more reliable is the Tradition that he narrates immediately before it, from the same Durust ibn Abī Maṣṣūr al-Wāsiṭi, and others, that:

“Abū ‘Abdillāh, peace be upon him, said: ‘Salmān al-Fārisi, may Allāh have mercy on him, met more than one of the men of knowledge [of the religions], and the last one he met was Ābī, with whom he remained as long as Allāh wished. When the Prophet, may the blessing and peace of Allāh be upon him and his descendants, appeared, Ābī said: “O Salmān, the one you must believe in and whom you were searching has appeared in Makkah.” So Salmān made his way to him, may Allāh have mercy on him.’”

Also before this Tradition, aṣ-Ṣadūq narrates two more Traditions, in which the name is given as “Ābī” and “Bāhiṭ” respectively:

1) “My father, may Allāh be pleased with him, narrated to me that Sa’d ibn ‘Abdillāh narrated to him, that Aḥmad ibn Muḥammad ibn ‘Īsā, Muḥammad ibn al-Ḥusayn ibn Abī ‘l-Khaṭṭāb, Ya‘qūb ibn Yazīd al-Kātib, and Aḥmad ibn al-Ḥasan ibn ‘Alī ibn Faḍḍāl narrated to him, from ‘Abdullāh ibn Bukayr, that Abū ‘Abdillāh, peace be upon him, said: ‘The one to whom the commandments of ‘Īsā ibn Maryam, peace be upon him, reached finally was a man called Ābī.’

2) “Muḥammad ibn al-Ḥasan ibn Aḥmad ibn al-Walid, may Allāh be pleased with him, narrated to us, that Muḥammad ibn al-Ḥasan aṣ-Ṣaffār and Sa’d ibn ‘Abdillāh both narrated to him, from Ya‘qūb, from Muḥammad ibn Abī ‘Umayr, from one of our co-sectarians who narrated to him that Abū ‘Abdillāh, peace be upon him, said: ‘The last bearer of the commandments of ‘Īsā, peace be upon him, was a man called Bāhiṭ.’” (For all the above Traditions see *Kamālu ‘d-dīn*, vol.2, pp.664–5.)

Another Tradition is also narrated from Amīr al-Mu‘minīn, peace be upon him, that someone said to him: “Who was the last bearer of the commandments before the Prophet, may the blessing and peace of Allāh be upon him and his descendants?” He said: “Ābī.” (In this narration the reading was ‘Ābī’, i.e., ‘my father’: see *al-Ghadīr*, vol.7, p.389)

aṣ-Ṣadūq says: “Some people mentioned that ‘Ābī’ was Abū Ṭālib (or Abī Ṭālib), however there was a confusion here because Amīr al-Mu‘minīn, peace be upon him, was asked about the last bearer of the commandments of ‘Īsā, peace be upon him, and he said: ‘Ābī’, and then people mistook the reading

١٩/١٢١٢- الحسين بن محمد الأشعري ، عن معلى بن محمد ، عن منصور بن العباس ، عن علي بن أسباط ، عن يعقوب بن سالم ، عن رجل ، عن أبي جعفر عليه السلام قال : لما قبض رسول الله صلى الله عليه وآله بات آل محمد عليهم السلام بأطول ليلة حتى ظنوا أن لاسماء تظلمهم ولا أرض تقلهم لأن رسول الله صلى الله عليه وآله وتر الأقربين والأبعدين في الله ، فبيناهم كذلك إذ أتاهم آت لا يرونه ويسمعون كلامه ، فقال : السلام عليكم أهل البيت ورحمة الله وبركاته ، إن في الله عزاء من كل مصيبة ونجاة من كل هلكة ودر كالمفات وكل نفس ذائقة الموت وإنما توفون أجوركم يوم القيامة فمن زحزح عن النار وأدخل الجنة فقد فاز وما الحياة الدنيا

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1212-19. al-Ḥusayn ibn Muḥammad al-Ash‘arī (—) Mu‘allā ibn Muḥammad (—) Manṣūr ibn al-‘Abbās (—) ‘Alī ibn Asbāt (—) Ya‘qūb ibn Sālim (—) someone, that Abū Ja‘far, peace be upon him, said:

“When the Messenger of Allāh, may the blessing and peace of Allāh be upon him and his descendants, passed away, the Household of Muḥammad spent [what seemed to them] the longest night, such that it seemed to them no heaven shaded them nor any earth bore them, because the Messenger of Allāh, may the blessing and peace of Allāh be upon him and his descendants, was the object of blood revenge among those near to him (*aqrabūn*, i.e., of his tribe) and those remote from him [whose relatives had been killed] in the way of Allāh. While they were in this situation, someone came to them whom they did not see but whose words they heard, who said: ‘Peace be upon you, O Household, and the Mercy of Allāh and His blessings, in Allāh is a consolation against every affliction, saving from every danger, and a compensation for every lost thing: *Every soul shall taste of death; you shall surely be paid in full your wages on the Day of Resurrection. Whosoever is removed from the Fire and admitted into Paradise shall win the triumph.*

→ and said: ‘Abī’ (i.e., ‘my father’)” . . .” (*Kamālu ‘d-dīn*, vol.1, p.166)

Since the Imāmiyyah, following their Imāms peace be upon them and a great number of the non-Imāmiyyah are agreed that Abū Ṭālib, peace be upon him, was a believer in the Prophethood of the Messenger of Allāh, may the blessing and peace of Allāh be upon him and his descendants, over and above the support and protection he gave him, these Traditions may as well be considered to be about him as about another person. There is thus no reason here to choose one interpretation over another. These variants are given merely as additional sources.

إِلا مَنَاعُ الْغُرُورِ؛ إِنَّ اللَّهَ اخْتَارَكُمْ وَفَضَّلَكُمْ وَطَهَّرَكُمْ وَجَعَلَ لَكُمْ أَهْلَ بَيْتٍ نَبِيِّهِ وَاسْتَوْدَعَكُمْ
 عِلْمَهُ وَأَوْزَعَكُمْ كِتَابَهُ وَجَعَلَ لَكُمْ تَابُوتَ عِلْمِهِ وَعَصَا، عِزَّهُ وَضَرْبَ لَكُمْ مِثْلًا مِنْ نُورِهِ
 وَعَصَمَكُمْ مِنَ الزَّلَلِ وَأَمَنَكُمْ مِنَ الْفِتَنِ، فَتَعَزَّوْا بِعِزِّهِ، فَإِنَّ اللَّهَ لَمْ يَنْزِعْ مِنْكُمْ
 رَحْمَتَهُ وَلَنْ يَزِيلَ عَنْكُمْ نِعْمَتَهُ، فَأَنْتُمْ أَهْلُ اللَّهِ عِزُّوْا وَجَلَّ الَّذِينَ بِهِمْ تَمَّتِ النِّعْمَةُ وَاجْتَمَعَتْ
 الْفِرَقَةُ وَاتَّخَذَتْ الْكَلِمَةُ وَأَنْتُمْ أَوْلِيَاؤُهُ، فَمَنْ تَوَلَّىكُمْ فَازَوْا مَنْ ظَلَمَ حَقَّكُمْ زَهَقَ، مَوْدُتُكُمْ
 مِنَ اللَّهِ وَاجِبَةٌ فِي كِتَابِهِ عَلَى عِبَادِهِ الْمُؤْمِنِينَ، ثُمَّ اللَّهُ عَلَى نَصْرِكُمْ إِذَا شَاءَ قَدِيرٌ، فَاصْبِرُوا
 لِعَوَاقِبِ الْأُمُورِ، فَإِنَّهَا إِلَى اللَّهِ تُصِيرُ قَدْ قَبْلَكُمْ اللَّهُ مِنْ نَبِيِّهِ وَدِيْعَةٍ وَاسْتَوْدَعَكُمْ أَوْلِيَاءَهُ
 الْمُؤْمِنِينَ فِي الْأَرْضِ فَمَنْ أَدَّى أَمَانَتَهُ أَتَاهُ اللَّهُ صَدَقَهُ، فَأَنْتُمْ الْأَمَانَةُ الْمُسْتَوْدَعَةُ وَلَكُمْ الْمَوْدَّةُ
 الْوَاجِبَةُ وَالطَّاعَةُ الْمَفْرُوضَةُ وَقَدْ قَبِضَ رَسُولُ اللَّهِ ﷺ وَقَدْ أَكْمَلَ لَكُمْ الدِّينَ وَبَيَّنَّ لَكُمْ

٢٠٥ - آل عمران، ١٨٥/٣ * * * * *

*The present life is but the joy of delusion, (Āl 'Imrān, 3:185). Verily Allāh has chosen you, preferred you, purified you, and made you the Household of His Prophet. He has confided His Knowledge to you, and bequeathed you His Book, and made you the *tābūt* (Ark) of His Knowledge, the staff of His Majesty. He made you a simile for His light, prevented you from slipping, and secured you against any deviation. Constrain yourselves with the patience of Allāh, for Allāh has not taken His Mercy away from you, and continues to bestow His Favour upon you. You are the household chosen by Allāh, the Blessed, the Exalted through which the Favour is completed, the division is joined, the assertion (*kalimah*) [of every religion] is united, and you are the ones over whom He made Himself the Master (*awliyā'*). So whoever accepts your Mastership will succeed, and whoever usurps your right will be brought down. Love of you [has been made] incumbent on [all] His believing servants in His Book (see *ash-Shūrā*, 42:23); moreover Allāh is able to support you if He wishes, so be patient concerning the ultimate outcome of affairs, for the end [of all affairs] is with Allāh. Allāh chose you as custodians for his Prophet and entrusted you to those of the believers on earth who accept Him as their Master, and Allāh will reward the righteous deeds of whoever fulfils his commission. Thus you are the entrusted deposit, the obligatory love and incumbent obedience is due to you. Then the Messenger of Allāh, may the blessing and peace of Allāh be upon him and his descendants, passed away, made the relig-*

سبيل المخرج ، فلم يترك لجاهل حجة ، فمن جهل أو تجاهل أو أنكر أو نسي أو تناسى
فعلى الله حسابه والله من وراء حوائجكم ؛ وأستودعكم الله والسلام عليكم . فسألت
أبا جعفر عليه السلام ممن أتاهم التعزية ، فقال : من الله تبارك تعالى

٢٠/١٢١٣ - عدة من أصحابنا ، عن أحمد بن محمد ، عن الحسين بن سعيد ، عن محمد بن
سنان ، عن ابن مسكان ، عن إسماعيل بن عمار ، عن أبي عبد الله عليه السلام قال : كان رسول الله
ﷺ إذا رئي في الليلة الظلماء رئي له نورٌ كأنه شقة قمر .

٢١/١٢١٤ - أحمد بن إدريس ، عن الحسين بن عبيد الله ، عن أبي عبد الله الحسين الصغير
عن محمد بن إبراهيم الجعفري ، عن أحمد بن علي بن محمد بن عبد الله بن عمر بن علي بن
أبي طالب ، عن أبي عبد الله عليه السلام ؛ * ومحمد بن يحيى ، عن سعد بن عبد الله ، عن يعقوب بن
يزيد ، عن ابن فضال ، عن بعض رجاله ، عن أبي عبد الله عليه السلام قال : نزل جبرئيل عليه السلام على

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ion complete for you, and explained the way out [of all difficulties] to
you; He left no pretext for one who [claims] ignorance: whoever does
not know or claims he does not know, [whoever] denies or forgets or
claims to forget – his reckoning is with Allāh. And Allāh underwrites
[all] your needs. I entrust you to Allāh, may peace be upon you.’”

I asked Abū Ja‘far, peace be upon him: “From whom was this
consolation sent to them?” He said: “From Allāh, the Blessed, the
Exalted.”

1213–20. A group of our co-sectarians (–) Aḥmad ibn Muḥammad
(–) al-Ḥusayn ibn Sa‘id (–) Muḥammad ibn Sinān (–) Ibn Muskān (–)
Ismā‘il ibn ‘Ammār, that Abū ‘Abdillāh, peace be upon him, said:

“When the Messenger of Allāh, may the blessing and peace of
Allāh be upon him and his descendants, is seen on any dark night, a
light is seen from him like a piece of the moon.”

1214–21. Aḥmad ibn Idris (–) al-Ḥusayn ibn ‘Ubaydillāh (–) Abū
‘Abdillāh al-Ḥusayn aṣ-Ṣaghīr (–) Muḥammad ibn Ibrāhīm al-Ja‘farī (–)
Aḥmad ibn ‘Alī ibn Muḥammad ibn ‘Abdillāh ibn ‘Umar ibn ‘Alī ibn Abī
Ṭālib (–) Abū ‘Abdillāh, peace be upon him; * Muḥammad ibn Yaḥyā
(–) Sa‘d ibn ‘Abdillāh (–) Ya‘qūb ibn Yazīd (–) Ibn Faḍḍāl (–) one of
those who narrated to him (–) Abū ‘Abdillāh, peace be upon him.

He said: “Jibrīl, peace be upon him, descended to the Prophet,

النبي ﷺ فقال: يا محمد إن ربك يقرئك السلام ويقول: إنني قد حرمت النار على صلب أنزلك وبطن حملك وحجر كفلك، فالصلب صلب أبيك عبدالله بن عبدالمطلب والبطن الذي حملك فآمنة بنت وهب والحجر كفلك فحجر أبي طالب .
وفي رواية ابن فضال وفاطمة بنت أسد .

٢٢/١٢١٥- محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن ابن أبي عمير ، عن جميل بن دراج ، عن زرارة بن أعين ، عن أبي عبدالله عليه السلام قال: يحشر عبد المطلب يوم القيامة أمة واحدة ، عليه سيماء الأنبياء وهيبة الملوك .

٢٣/١٢١٦- علي بن إبراهيم ، عن أبيه ، عن عبدالله بن عبدالرحمن الأصم عن الهيثم بن واقد ، عن مقرن ، عن أبي عبدالله عليه السلام قال : إن عبد المطلب أول من

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may the blessing and peace of Allāh be upon him and his descendants, and said: 'O Muḥammad, your Lord greet you with His peace, and says: "I have made the Fire immune to the loins from which you are descended, to the womb in which you were borne, and to the lap in which you were reared. The loins are the loins of your father 'Abdullāh ibn 'Abdi 'l-Muṭṭalib, and as for the womb which bore you it is [that of] Āminah the daughter of Wahb, and as for the lap in which you were reared it is the lap of Abū Ṭālib.'"

In the narration of Ibn Faddāl: "... and of Fāṭimah the daughter of Asad."

1215-22. Muḥammad ibn Yaḥyā (-) Aḥamd ibn Muḥammad ibn 'Isā (-) Ibn Abi 'Umayr (-) Jamil ibn Darrāj (-) Zurārah ibn A'yan, that Abū 'Abdillāh, peace be upon him, said:

"'Abdu 'l-Muṭṭalib will be raised on the Day of Resurrection as a community of his own, on him the sign of the prophets and in him the awe of kings."

1216-23. 'Alī ibn Ibrāhīm (-) his father (-) 'Abdullāh ibn 'Abdi 'r-Raḥmān al-Aṣamm (-) al-Haytham ibn Wāqid (-) Muqarrin, that Abū 'Abdillāh, peace be upon him, said:

"'Abdu 'l-Muṭṭalib was the first [of pre-Islamic Quraysh] to be-

الأنبياء، وذلك أنه أول من قال بالبدا، قال : وكان عبدالمطلب أرسل رسول الله ﷺ إلى رعاته في إبل قد نددت له ، فجمعها فأبطأ عليه فأخذ بحلقة باب الكعبة وجعل يقول: «يارب أتهلك آلك إن تفعل فأمر ما بدالك» فجاء رسول الله ﷺ بالابل وقد وجه عبدالمطلب في كل طريق وفي كل شعب في طلبه وجعل يصيح: «يارب أتهلك من قال بالبدا، يبعث يوم القيامة أمة وحده، عليه بها الملوك وسيماء الأنبياء.

٢٤/١٢١٧- بعض أصحابنا، عن ابن جمهور، عن أبيه، عن ابن محبوب، عن ابن رثاب عن عبدالرحمن بن الحجاج* [و] عن محمد بن سنان، عن الفضل بن عمر جميعاً، عن أبي عبدالله عليه السلام قال : يبعث عبدالمطلب أمة وحده، عليه بها الملوك وسيماء.

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lieve in Allāh's volitionality [*bidā'*, see following *ḥadīth*], and he will be revived on the Day of Resurrection as a community of his own, in him the splendour of kings and the sign of the prophets."

1217-24. One of our co-sectarians (-) Ibn Jumhūr (-) his father (-) Ibn Maḥbūb (-) Ibn Ri'āb (-) 'Abdu 'r-Raḥmān ibn al-Ḥajjāj [and] (-) Muḥammad ibn Sinān (-) al-Mufaḍḍal ibn 'Umar, both of them, that Abū 'Abdillāh, peace be upon him, said:

"'Abdu 'l-Muṭṭalib will be revived [on the Day of Resurrection] as a community of his own, in him the splendour of kings and the sign of the prophets, because he was the first to believe in volitionality (*bidā'*)."

He said: "'Abdu 'l-Muṭṭalib sent the Messenger of Allāh, may the blessing and peace of Allāh be upon him and his descendants, to his herdsman concerning some camels which had escaped [from the herd]. [The prophet] rounded them up but was late [in returning] to him. ['Abdu 'l-Muṭṭalib went and] took hold of the ring (door knocker) on the door of the Ka'bah, and said repeatedly: 'O my Lord! will You cause Your Household to perish by doing this, it being according to Your Will?' Then the Messenger of Allāh, may the blessing and peace of Allāh be upon him and his descendants, came with the camels, while 'Abdu 'l-Muṭṭalib had sent [people] to look for him on every track and on every mountain path, and while he continued to cry out: 'O my

آلِكَ إِن تَفْعَلْ فَأَمْرٌ مَا بَدَا لَكَ» وَلَمَّا رَأَى رَسُولُ اللَّهِ ﷺ أَخْذَهُ فَقَبَّلَهُ وَقَالَ: يَا بَنِيَّ لَا وَجْهَ لَكَ بَعْدَ هَذَا فِي شَيْءٍ. فَأَنْتِي أَخَافُ أَنْ تَغْتَالَ فَتَقْتُلَ .

٢٥/١٢١٨ - عِدَّةٌ مِنْ أَصْحَابِنَا ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيْسَى ، عَنْ ابْنِ أَبِي عَمِيرٍ ، عَنْ مُحَمَّدِ بْنِ حَمْرَانَ ، عَنْ أَبَانَ بْنِ تَغْلِبٍ قَالَ : قَالَ أَبُو عَبْدِ اللَّهِ ﷺ : لَمَّا أَنْ وَجَّهَ صَاحِبَ الْحَبْشَةِ بِالْخَيْلِ وَمَعَهُمُ الْفِيلُ لِيَهْدِمَ الْبَيْتَ ، مَرُّوا بِإِبْلِ عَبْدِ الْمُطَّلِبِ فَسَاقَوْهَا ، فَبَلَغَ ذَلِكَ عَبْدَ الْمُطَّلِبِ فَأَتَى صَاحِبَ الْحَبْشَةِ فَدَخَلَ الْأَذْنَ ، فَقَالَ : هَذَا عَبْدُ الْمُطَّلِبِ بْنُ هَاشِمٍ قَالَ : وَمَا يَشَاءُ ؟ قَالَ التَّرْجَمَانُ : جَاءَ فِي إِبْلِ لَهَا قَوْهَا ، يَسْأَلُكَ رَدَّهَا فَقَالَ مَلِكُ الْحَبْشَةِ لِأَصْحَابِهِ : هَذَا رَئِيسُ قَوْمٍ وَزَعِيمُهُمْ جِئْتُ إِلَى بَيْتِهِ الَّذِي يَعْبُدُهُ لَا هَدْمَهُ وَهُوَ يَسْأَلُنِي

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Lord! will You cause Your Household to perish by doing this, it being according to Your Will¹? When he saw the Messenger of Allāh, may the blessing and peace of Allāh be upon him and upon his descendants, he took him and embraced him, and said: 'O my little son! I will not send you for anything after this, because I fear lest you be seized and murdered.'

1218-25. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) Ibn Abi 'Umayr (-) Muḥammad ibn Ḥumrān (-) Abān ibn Taghlib, that Abū 'Abdillāh, peace be upon him, said:

"When the Ruler of the Abyssinian sent the cavalry with whom was the elephant to raze the House [of Allāh], they passed some camels of 'Abdu 'l-Muṭṭalib and brought them along with them. [News of this] reached 'Abdu 'l-Muṭṭalib, and he went to the Ruler of the Abyssinians. The doorman entered and said: 'Abdu 'l-Muṭṭalib ibn Hāshim is here.' [The Commander] said: 'What does he want?' The interpreter (= the doorman) said: 'He has come regarding some of his camels which [the army] has brought along, asking you to return them.' The king of the Abyssinians said to his companions: 'This is the chief and the leader of a people to whose House, which he worshipped I came to raze, and he

1. *Bidā'*: this term has several meanings, but it is clear from the words of 'Abdu 'l-Muṭṭalib in this *ḥadīth* that the meaning here is Allāh's acting according to His Will, in contrast to the *jabr*, or determinism, of pre-Islamic Quraysh, whereby Allāh was believed, like all creatures, to be constrained to act in a pre-determined way.

إطلاق إبله ، أما لو سألني الإمساك عن هدمه لفعلت ، ردوا عليه إبله ، فقال عبد
المطلب لترجمانه : ما قال لك الملك ؟ فأخبره ، فقال عبد المطلب : أنا رب الإبل و
لهذا البيت ربٌ يمنع ، فردت إليه إبله و انصرف عبد المطلب نحو منزله ، فمر
بالفيل في منصرفه ، فقال للفيل : يا محمود فحرك الفيل رأسه ، فقال له : أتدري لم
جاؤوا بك ؟ فقال الفيل برأسه : لا ، فقال عبد المطلب : جاؤوا بك لتهدم بيت ربك
أفتراك فاعل ذلك ؟ فقال برأسه : لا ، فانصرف عبد المطلب إلى منزله فلما أصبحوا
غدوا به لدخول الحرم فأبى وامتنع عليهم ، فقال عبد المطلب لبعض مواليه عند ذلك :
اعل الجبل فانظر ترى شيئاً ؟ ، فقال : أرى سواداً من قبل البحر ، فقال له : يصيبه
بصرك أجمع ؟ فقال له : لا ولا وشك أن يصيب ، فلما أن قرب ، قال : هو طير كثير

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asks me to release his camels! Had he asked me to desist from razing it, I would have done so; return his camels to him!’ ‘Abdu ’l-Muṭṭalib said to the [King’s] interpreter: ‘What did the King say to you?’ He informed him, and ‘Abdu ’l-Muṭṭalib said: ‘I am the Lord of the camels, and this House has a Lord to protect it.’ So the camels were returned to him and ‘Abdu ’l-Muṭṭalib returned towards his house, in the course of which he passed the elephant, and said to it: ‘O praiseworthy one (*maḥmūd*)!’¹ and the elephant moved his head. Then he said to it: ‘Do you know why they have brought you?’, and the elephant said with his head: ‘No.’ ‘Abdu ’l-Muṭṭalib said: ‘They have brought you to raze the House of your Lord. Would you conceive of doing this?’ It said with its head: ‘No.’

“Then ‘Abdu ’l-Muṭṭalib returned to his house. When it was morning they took [the elephant] to enter the *ḥaram*, but it refused and would not allow them to move him. ‘Abdu ’l-Muṭṭalib said to one of his slaves at this point: ‘Climb the mountain and look to see if something has happened.’ [The slave returned and] said: ‘I saw a blackness towards the sea.’ He said to him: ‘Did you see all of it?’ He said: ‘No, but soon it will all be seen.’ When it had come near, he said: ‘It is a

1. The books which narrated the story of this event take ‘*Maḥmūd*’ to be the name of the elephant (see *Tāju ’l-‘arūs*, vol.2, p.340), but it is more likely to be a term of address meaning ‘who does no wrong’.

ولا أعرفه يحمل كل طير في منقاره حصة مثل حصة الخنزف أو دون حصة الخنزف فقال عبدالمطلب : ورب عبدالمطلب ماتريد إلّا القوم ، حتى لما صاروا فوق رؤوسهم أجمع ألقت الحصة فوقعت كل حصة على هامة رجل فخرجت من دبره فقتلته ، فما انقلت منهم إلّا رجل واحد يخبر الناس ، فلما أن أخبرهم ألقت عليه حصة فقتلته. ٢٦/١٢١٩ - علي بن إبراهيم ، عن أبيه ، عن أحمد بن محمد بن أبي نصر ، عن رفاعة ، عن أبي عبد الله عليه السلام قال : كان عبدالمطلب يفرش له بفناء الكعبة لا يفرش لأحد غيره وكان له ولد يقومون على رأسه فيمنعون من دنا منه ، فجاء رسول الله صلى الله عليه وآله وهو طفل يدرج حتى جلس على فخذه ، فأهوى بعضهم إليه لينحّيه عنه ، فقال له عبدالمطلب : دع ابني فإن الملك قد أتاه .

٢٧/١٢٢٠ - محمد بن يحيى ، عن سعد بن عبد الله ، عن إبراهيم بن محمد الثقفي ، عن

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large number of birds, but I do not know exactly what they are. Every bird carries in its beak a pebble [the size of] a pebble that can be flicked with the finger, or smaller than that.' 'Abdu 'l-Muttalib said: 'By the Lord of 'Abdu 'l-Muttalib, their destination is none but that group [of Abyssinians], till they come on top of all of their heads and drop the pebbles, and each pebble will fall on the crown of one man and come out from his rear and kill him. Only one man will escape to give the news to the people, but when he has informed them a stone will drop on him and kill him.'"

1219-26. 'Ali ibn Ibrāhīm (-) his father (-) Aḥmad ibn Muḥammad ibn Abi Naṣr (-) Rifā'ah, that Abū 'Abdillāh, peace be upon him, said:

"'Abdu 'l-Muttalib had a place spread out for him in the open space under the wall of the Ka'bah (*finā' al-Ka'bah*) where none but he could sit. He had several sons who would stand over him and prevent anyone coming near him. [One day] the Messenger of Allāh, may the blessing and peace of Allāh be upon him and his descendants, who was then just a toddling child, came and sat on his lap. One of them bent down to remove him, and 'Abdu 'l-Muttalib said to him: 'Leave my son alone, because the angels come to him.'"

1220-27. Muḥammad ibn Yaḥyā (-) Sa'd ibn 'Abdillāh (-) Ibrāhīm ibn Muḥammad ath-Thaqafi (-) 'Ali ibn al-Mu'allā (-) his

علي بن المعلی ، عن أخيه محمد ، عن درست بن أبي منصور ، عن علي بن أبي حمزة عن أبي بصير، عن أبي عبد الله عليه السلام قال : لما ولد النبي صلى الله عليه وآله مكث أياماً ليس له لبنٌ ، فألقاه أبوطالب على ثدي نفسه ، فأنزل الله فيه لبناً فوضع منه أياماً حتى وقع أبوطالب على حليلة السعدية فدفعه إليها .

٢٨/١٢٢١- علي بن إبراهيم ، عن أبيه ، عن ابن أبي عمير ، عن هشام بن سالم ، عن أبي عبد الله عليه السلام قال : إنَّ مثل أبي طالب مثل أصحاب الكهف أُسرُوا الايمان وأظهروا الشرك فآتاهم الله أجراً مرتين .

٢٩/١٢٢٢- الحسين بن محمد ومحمد بن يحيى ، عن أحمد بن إسحاق ، عن بكر بن محمد الأزدي ، عن إسحاق بن جعفر ، عن أبيه عليه السلام قال : قيل له : إنهم يزعمون

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brother, Muḥammad (—) Durust ibn Abī Maṣṣūr (—) ‘Alī ibn Abī Ḥamzah (—) Abū Baṣīr, that Abū ‘Abdillāh, peace be upon him, said:

“When the Prophet, may the blessing and peace of Allāh be upon him and his descendants, was born, he was several days without milk, and Abū Ṭālib fed him from his own breast, into which Allāh had sent down milk. He suckled from him for several days, until Abū Ṭālib came across Ḥalimah as-Sa’diyyah and handed him over to her.”¹

1221–28. ‘Alī ibn Ibrāhīm (—) his father (—) Ibn Abī ‘Umayr (—) Hishām ibn Sālim, that Abū ‘Abdillāh, peace be upon him, said:

“The likeness of Abū Ṭālib is as to the People of the Cave (*aṣḥābu ’l-kahf*) who kept their faith concealed while displaying polytheism, and Allāh will give them their reward twice.”

1222–29. al-Ḥusayn ibn Muḥammad and Muḥammad ibn Yaḥyā (—) Aḥmad ibn Ishāq (—) Bakr ibn Muḥammad al-Azdi (—) Ishāq ibn Ja’far, that his father, peace be upon him, said:

“Someone said to him: ‘They claim that Abū Ṭālib was an unbe-

1. “He was ... without milk’ either because his mother was sick or because she had a shortage of milk, not because his mother had died, as some claim, because her death, according to all reports was not until some time after his birth. The sending down of milk to Abū Ṭālib’s, may Allāh be pleased with him, was a kind of miracle.” In any case, this is a weak Tradition. (*Mir’ātu ’l-‘uqūl*, vol.5, p.252.)

أنَّ أبَا طالبٍ كان كافرًا ؟ فقال : كذبوا كيف يكون كافرًا و هو يقول :
 ألم تعلموا أنا وجدنا محمدًا نبيًّا كموسى خطَّ في أوَّل الكتب
 ٣٠/١٢٢٣ - وفي حديث آخر كيف يكون أبو طالب كافرًا و هو يقول :
 لقد علموا أنَّ ابننا لا مكدَّب لدينا ولا يعبأ بقليل الأباطل
 وأبيض يستسقى الغمام بوجهه ثمال اليتامى عصمة للأرامل

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liever.' He said: 'They lie; how could he be an unbeliever when he said:
*"Did you not know that we have found Muḥammad,
 A prophet like Moses described in the beginning of the
 scriptures."*¹

1223-30. In another Tradition:

"How could Abū Ṭālib be an unbeliever when he said:
*"They know that our son is not held a liar by us,
 And is not concerned with foolish falsehood.
 The bright-faced one, for whose sake the clouds drop rain,
 The support of orphans, the defence of widows."*²

1. This is a bayt from the *qasidah* after which the following bayt comes:
*And that love is bestowed on him [alone] of mankind,
 And that none is better than he whom Allāh has singled out in love.*
 (See Ibn Hishām, vol.1, pp.377-8; *The Life of Muḥammad*, p.160)
2. These bayts come from a long *qasidah* of Abū Ṭālib, which is one that is testified to be from him. They come from different places in the *qasidah*. (See Ibn Hishām, vol.1, pp.295, 299; *The Life of Muḥammad*, pp.124, 127.) Concerning the second bayt, Ibn Hishām narrates:
 "One who I trust narrated to us, saying: 'The people of Madinah were suffering from a drought, and came to the Messenger of Allāh, may the blessing and peace of Allāh be upon him [and his descendants], and complained to him about it. So the Messenger of Allāh, may the blessing and peace of Allāh be upon him [and his descendants], went up on the *minbar* and made supplications for rain. Not long afterwards came such an downpour of rain that the people of the outskirts of Madinah came to him to complain that they were being drowned by it. The Messenger of Allāh, may the blessing and peace of Allāh be upon him [and his descendants], said: 'O Allāh! be around us as a protector and not against us.' Then the clouds passed over Madinah, and the surrounds of the city were like a diadem. The Messenger of Allāh, may the blessing and peace of Allāh be upon him [and his descendants], said: 'If Abū Ṭālib had seen this day, it would have been a joy to him.' Then one of his com-

٣١/١٢٢٤- علي بن إبراهيم ، عن أبيه ، عن ابن أبي عمير ، عن هشام بن الحكم ، عن أبي عبد الله عليه السلام قال : بينا النبي ﷺ في المسجد الحرام وعليه ثياب له جدد فألقى المشركون عليه سلا ناقة فملؤوا ثيابه بها ، فدخله من ذلك ما شاء الله فذهب إلى أبي طالب فقال له : يا عم كيف ترى حسبي فيكم؟ فقال له : وما ذاك يا ابن أخي؟ فأخبره الخبر ، فدعا أبوطالب حمزة وأخذ السيف وقال لحمزة : خذ السلام ثم توجه إلى القوم والنبي معه فأتى قريشاً وهم حول الكعبة ، فلما رأوه عرفوا الشر في وجهه ، ثم قال لحمزة : أمر السلا على سبالهم ففعل ذلك حتى أتى على آخرهم ، ثم التفت أبوطالب إلى النبي ﷺ فقال : يا ابن أخي هذا حسبك فينا .

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1224-31. 'Alī ibn Ibrāhīm (—) his father (—) Ibn Abi 'Umayr (—) Hishām ibn al-Ḥakam, that Abū 'Abdillāh, peace be upon him, said:

"Once when the Prophet, may the blessing and peace of Allāh be upon him and his descendants, was in the Holy Mosque of Makkah, and had on him new clothes, [a group of] polytheists threw upon him the contents of a she-camel's stomach, and his clothes were completely covered in it. He became angry at this to the extent that Allāh wished, and went to Abū Ṭālib and said to him: 'O my paternal uncle, how am I esteemed among you [the Banū Hāshim].' He said to him: 'What is this to do with, O son of my brother?' He told him what had happened, so Abū Ṭālib called for Ḥamzah, and took his sword and said to Ḥamzah: 'Bring the she-camel's stomach.' Then he went to the group, the Prophet being with him; he reached Quraysh while they were around the Ka'bah. When they saw him, they perceived the evil [that had been done] from his face. Then he said to Ḥamzah: 'Wipe the she-camel's stomach on their monstaches.' He did this till he reached the last one of them. Then Abū Ṭālib turned to the Prophet, may the blessing and peace of Allāh be upon him and his descendants, and said: 'O son of my brother, this is how you are esteemed among us.'"

panions said to him: 'This is as if you were repeating what he said, O Messenger of Allāh!:

*The bright-faced one, for whose sake the clouds drop rain,
The support of orphans, the defence of widows.'*

He said: 'Indeed.' (Ibn Hishām, vol.1, p.300.)

٣٢/١٢٢٥- عليؑ، عن أبيه، عن ابن أبي نصر، عن إبراهيم بن محمد الأشعري، عن عبيد بن زرار، عن أبي عبد الله عليه السلام قال: لما توفى أبو طالب نزل جبريل على رسول الله ﷺ فقال: يا محمد اخرج من مكة، فليس لك فيها ناصر، وثار قريش بالنبي ﷺ، فخرج هارباً حتى جاء إلى جبل بمكة يقال له الحجون فصار إليه.

٣٣/١٢٢٦- علي بن محمد بن عبد الله ومحمد بن يحيى، عن محمد بن عبد الله رفعه، عن أبي عبد الله عليه السلام قال: إن أبا طالب أسلم بحساب الجمل؛ قال: بكل لسان.

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1225-32. 'Ali (-) his father (-) Ibn Abi Naṣr (-) Ibrāhīm ibn Muḥammad al-Ash'arī (-) 'Ubayd ibn Zurārah, that Abū 'Abdillāh, peace be upon him, said:

"When Abū Ṭālib died, Jibrīl came down to the Messenger of Allāh, may the blessing and peace of Allāh be upon him and his descendants, and said: 'O Muḥammad! leave Makkah, for you have no supporter there.' Quraysh rose against the Prophet, may the blessing and peace of Allāh be upon him and his descendants, so he left, escaping [from them], till he came to a mountain near Makkah known as al-Ḥajūn, and went [into hiding] there."

1226-33. 'Ali ibn Muḥammad ibn 'Abdillāh and Muḥammad ibn Yaḥyā (-) Muḥammad ibn 'Abdillāh *rafa'ahu*, that Abū 'Abdillāh, peace be upon him, said:

"Abū Ṭālib declared his belief in Islam through calculation according to *abjad* (*ḥisābu 'l-jumal*) – in every language."¹

1. In connection with this Tradition and the subsequent one, the following two further Traditions should be noted.

(aṣ-Ṣadūq): al-Ḥusayn ibn Ibrāhīm ibn Aḥmad ibn Hāshim al-Mu'addib and 'Ali ibn 'Abdillāh al-Warrāq and Aḥmad ibn Ziyād al-Hamdānī narrated to us that 'Ali ibn Ibrāhīm ibn Hāshim narrated to us from his father (-) Muḥammad ibn Abi 'Umayr, that al-Mufaḍḍal ibn 'Umar said:

"Abū 'Abdillāh said: 'Abū Ṭālib, may Allāh be pleased with him, declared his belief in Islam through calculation according to *abjad*; and counted on the joints of his fingers sixty-three.' Then he said: 'The likeness of Abū Ṭālib is as to the Companions of the Cave – they kept their faith concealed and manifested polytheism, and Allāh will give them their reward twice.'" (*Ma'āni 'l-akhbār*, pp.285-6)

(aṣ-Ṣadūq): Abu 'l-Faraj Muḥammad ibn al-Muẓaffar ibn Nafīs al-Miṣri al-Faqīh

٣٤/١٢٢٧- محمد بن يحيى ، عن أحمد و عبدالله ابني محمد بن عيسى ، عن أبيهما ، عن عبدالله بن المغيرة ، عن إسماعيل بن أبي زياد ، عن أبي عبدالله عليه السلام قال : أسلم أبو طالب بحساب الجمل و عقد يده ثلاثاً وستين ،

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1227-34. Muḥammad ibn Yaḥyā (—) Aḥmad and ‘Abdullāh, two sons of Muḥammad ibn ‘Īsā (—) their father (—) ‘Abdullāh ibn al-Mughīrah (—) Ismā‘il ibn Abī Ziyād, that Abū ‘Abdillāh, peace be upon him, said:

“Abū Ṭālib declared his belief in Islam through calculation according to *abjad*, and counted on the joints of his fingers sixty-three.”

→ said: Abu ‘l-Ḥasan Muḥammad ibn Aḥmad ad-Dāwūdī narrated to us from his father, that he said:

“I was in the presence of Abu ‘l-Qāsim al-Ḥusayn ibn Rūḥ, may Allāh sanctify his spirit, [the third special representative of the Twelfth Imām in the time of the Minor Occultation], when a man asked him what the meaning was of the words of al-‘Abbās [ibn ‘Abdī ‘l-Muṭṭalib] to the Prophet, may the blessing and peace of Allāh be upon him and his descendants: ‘Your paternal uncle, Abū Ṭālib, declared his belief in Islam through calculation according to *abjad*, and counted on the joints of his fingers sixty-three.’ By that he meant: “*Ilāh aḥad jawād (alif-lām-hā’-alif-hā’-dāl-jīm-wāw-alif-dāl)* ([He] is god, unique, generous)”, and the explanation of this is that *alif* is one, *lām* is thirty, *hā’* is five, *alif* is one, *hā’* is eight, *dāl* is four, *jīm* is three, *wāw* is six, *alif* is one, *dāl* is four, which makes sixty-three.” (*Ma‘āni ‘l-akhbār*, p.286; *Kamālu ‘d-dīn*, vol.2, pp.519-20)

The following points should be noted here.

a) The *abjad* system of calculation gives each letter a numerical value, the first four letters being *alif*, *bā’*, *jīm*, *dāl*, (hence *abjad*) with the values 1, 2, 3, 4. This system, with variants, was common to the Semitic languages. (See further Wright, *Arabic Grammar*, . . .; EI², I, pp.97-98.)

b) Calculation by the joints of the fingers (*‘aqd*) was a complex system whereby the joints of the fingers of both hands were given numerical values which allowed them to be used in calculation in a way similar to the abacus. (For details see *Mir‘ātu ‘l-‘uqūl*, vol.5, pp.260-2.)

These two systems could thus be used in different situations: the *abjad* system for those who were literate and could recognize the letters, and the *‘aqd* system for those who were illiterate but could be shown a meaning through the use of the hands.

c) From the second Tradition in this footnote it is clear that Abū Ṭālib first took the letters of the phrase “*alāh [ilāh] aḥad jawād*” and assigned them

٣٥/١٢٢٨ - محمد بن يحيى، عن أحمد بن محمد، عن ابن فضال، عن الحسين بن علوان الكلبي، عن علي بن الحزور الغنوي، عن أصبغ بن نباتة الحنظلي قال: رأيت أمير المؤمنين عليه السلام يوم افتتح البصرة وركب بغلة رسول الله ﷺ [ثم] قال: أيها الناس ألا أخبركم بخير الخلق يوم يجمعهم الله، فقام إليه أبو أيوب الأنصاري فقال: بلى يا أمير المؤمنين حدثنا فأنك كنت تشهد ونقيب، فقال: إن خير الخلق يوم يجمعهم الله سبعة من ولد عبد المطلب

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1228-35. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Ibn Faḍḍāl (-) al-Ḥusayn ibn 'Ulwān al-Kalbī (-) 'Alī ibn al-Ḥazawwar al-Ghanawī, that Aṣḥab ibn Nubātah al-Ḥanzalī said:

"I saw Amir al-Mu'minīn, peace be upon him, the day he conquered Baṣrah [in the Battle of the Camel] riding the female mule of the Messenger of Allāh, may the blessing and peace of Allāh be upon him and his descendants. He said: 'O people! shall I tell you of the best of creation on the day Allāh gathered them together?' Abū Ayyūb al-Anṣārī stood up before him and said: 'Yes, O Amir al-Mu'minīn! tell us, for you were always present [with the Messenger of Allāh] while we were absent.' He said: 'The best of creation on the day Allāh gathered them together were seven of the sons of 'Abdu 'l-Muṭṭalib whose excel-

numerical values according to the *abjad* system, then communicated these values one by one by the *'aqd* system. To those who were illiterate this appeared as a total of sixty three, a cipher, while to the literate each number spelt out by the *'aqd* system retained its letter value and they could understand the meaning.

d) It is also clear from this Tradition that both the Prophet and al-'Abbās were literate. It is the belief of the Imāmiyyah that the Prophet was illiterate before the Message was revealed to him, but that on being sent the Message, Allāh gave him literacy. This follows from two pieces of evidence: first, the verses of the Qur'an which say the Book was revealed to an illiterate Prophet; secondly, the individual letters with which some of the *sūrah*s begin, which clearly require literacy to understand and transmit.

e) The meaning of 'in every language' in the Tradition should therefore be understood to mean: through poetry (see Traditions 1222-29 and 1223-30), directly in Arabic (see Tradition 1221-28, and especially *al-Biḥār*, vol.35, pp.68-182), and through sign-language, not that he spoke his belief in Arabic, Hebrew, etc.

لا ينكر فضلهم إلا كافر ولا يجحد به إلا جاحد، فقام عمار بن ياسر - رحمه الله - فقال ، يا أمير المؤمنين ستمهم لنا لنعرفهم فقال : إن خير الخلق يوم يجمعهم الله الرسل و إن أفضل الرسل محمد ﷺ و إن أفضل كل أمة بعد نبيها وصي نبيها حتى يدركه نبي ، ألا وإن أفضل الأوصياء وصي محمد عليه وآله السلام ، ألا وإن أفضل الخلق بعد الأوصياء الشهداء ، ألا وإن أفضل الشهداء حمزة بن عبدالمطلب ، وجعفر بن أبي طالب له جناحان خضيبان يطير بهما في الجنة ، لم يُنجل أحد من هذه الأمة جناحان غيره ، شي. كرم الله به محمداً ﷺ وشرّفه والسبطان الحسن والحسين والمهدي ﷺ ، يجعله الله من شاء من أهل البيت ، ثم تلا هذه الآية « و من يطع الله والرسول فأولئك مع الذين أنعم الله عليهم من النبيين و الصديقين والشهداء و الصالحين وحسن أولئك

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lence none would deny but an unbeliever, nor any reject but one whose character was to reject.' Then 'Ammār ibn Yāsir, may Allāh have mercy on him, stood up and said: 'O Amīr al-Mu'minin! name them for us so that we may know them.' He said: 'The best of creation on the day Allāh gathered them together were the Messengers, and the best of messengers was Muḥammad, may the blessing and peace of Allāh be upon him and his descendants; and the best of every community after its prophet is the successor to its prophet till another prophet takes over, indeed, the best of the successors [of the prophets] is the successor of Muḥammad, peace be upon him and his descendants; indeed the best of creation after the successors are the martyrs, indeed the best of the martyrs were Ḥamzah ibn 'Abdi 'l-Muṭṭalib and Ja'far ibn Abi Ṭālib, who has two bloody wings with which he will fly to Paradise, and no-one of this community has been gifted with wings apart from him, and this is something through which Allāh honoured and ennobled the Messenger of Allāh, may the blessing and peace of Allāh be upon him and his descendants, [both Ḥamzah and Ja'far being related to Muḥammad], and [his] two grandsons, al-Ḥasan and al-Ḥusayn, and the Mahdī, peace be upon them, and Allāh makes whomsoever of us, the Household of the Prophet, He wills [the Mahdī].' Then he recited this verse: *whosoever obeys Allāh, and the Messenger – they are with those whom Allāh has blessed, Prophets, just men, martyrs, the righteous, good compan-*

رفيقاً ✽ ذلك الفضل من الله وكفى بالله علماً ٢٠٦ »

٣٦/١٢٢٩- محمد بن الحسين ، عن سهل بن زياد ، عن ابن فضال ، عن علي بن النعمان عن أبي مريم الأنصاري . عن أبي جعفر عليه السلام قال : قلت له : كيف كانت الصلاة على النبي عليه السلام ؟ قال : لما غسله أمير المؤمنين عليه السلام وكفنه سجّاه ثم أدخل عليه عشرة فداروا حوله ثم وقف أمير المؤمنين عليه السلام في وسطهم فقال : « إن الله وملائكته يصلون على النبي يا أيها الذين آمنوا صلوا عليه وسلموا تسليماً » ، فيقول القوم كما يقول حتى صلى عليه أهل المدينة وأهل العوالي .

٣٧/١٢٣٠- محمد بن يحيى ، عن سلمة بن الخطاب ، عن علي بن سيف ، عن أبي المغراء ، عن عقبة بن بشير ، عن أبي جعفر عليه السلام قال : قال النبي عليه السلام لعلي عليه السلام : يا علي ادفني في هذا

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ions they! That is the bounty from Allāh; Allāh suffices as One who is All-knowing (an-Nisā', 4:69-70).''

1229-36. Muḥammad ibn al-Ḥusayn (—) Sahl ibn Ziyād (—) Ibn Faḍḍāl (—) 'Alī ibn an-Nu'mān (—) Abū Maryam al-Anṣārī, that he said to Abū Ja'far, peace be upon him:

“How was the funeral prayer [recited] over the Prophet, may the blessing and peace of Allāh be upon him and his descendants?”

He said: “When Amīr al-Mu'minīn, peace be upon him, had given him the *ghusl* [for the dead] and wrapped him in the shroud, he covered him. Then he brought into his presence ten persons who surrounded him. Amīr al-Mu'minīn stood in the middle of them and recited: *Surely Allāh and His angels bless the Prophet. O believers, do you also bless him, and pray him peace.* (al-Aḥzāb, 33:56). This group recited as [Amīr al-Mu'minīn] recited, until the people of Madinah and the people of the high lands [on one side of Madinah: *al-'awālī*] had prayed the funeral prayer.”

1230-37. Muḥammad ibn Yaḥyā (—) Salamah ibn al-Khaṭṭāb (—) 'Alī ibn Sayf (—) Abū 'l-Mighrā (—) 'Uqbah ibn Bashir, that Abū Ja'far, peace be upon him, said:

“The Prophet, may the blessing and peace of Allāh be upon him and his descendants, said to 'Alī, peace be upon him: 'O 'Alī, bury me

المكان و ارفع قبري من الأرض أربع أصابع ورش عليه من الماء .
 ٣٨/١٢٣١- علي بن إبراهيم ، عن أبيه ، عن ابن أبي عمير ، عن حماد ، عن الحنبل ، عن أبي
 عبدالله عليه السلام قال : أتى العباس أمير المؤمنين عليه السلام فقال : يا علي إن الناس قد اجتمعوا
 أن يدفنوا رسول الله صلى الله عليه وآله في بقيع المصلى وأن يؤمهم رجل منهم ، فخرج أمير المؤمنين عليه السلام
 إلى الناس فقال : يا أيها الناس إن رسول الله صلى الله عليه وآله إمام حياً وميتاً وقال : إني
 أدفن في البقعة التي أقبض فيها ، ثم قام على الباب فصلى عليه ، ثم أمر الناس عشرة
 عشرة يصلون عليه ثم يخرجون .

٣٩/١٢٣٢- محمد بن يحيى ، عن سلمة بن الخطاب ، عن علي بن سيف ، عن عمرو بن شمر
 عن جابر ، عن أبي جعفر عليه السلام قال : لما قبض النبي صلى الله عليه وآله صلت عليه الملائكة والمهاجرون

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in this place, raise my grave with earth to [the height of] four fingers, and sprinkle water on it."

1231-38. 'Alī ibn Ibrāhīm (—) his father (—) Ibn Abī 'Umayr (—) Hammād (—) al-Ḥalabī, that Abū 'Abdillāh, peace be upon him, said:

"al-'Abbās came to Amīr al-Mu'minīn, peace be upon him, and said: 'O 'Alī, the people have gathered together to bury the Prophet, may the blessing and peace of Allāh be upon him and his descendants, in Baqī' al-Muṣallā [i.e., the part of al-Baqī' that was used for prayer], and one of them should be the leader [of the funeral prayer].' Amīr al-Mu'minīn went out to the people and said: 'O people! the Messenger of Allāh, may the blessing and peace of Allāh be upon him and his descendants, is [our] leader in his life and in his death, and he said: "I should be buried in the spot where I die."' Then he stood at the door [of the house where the Prophet died and was buried] and prayed for him, and commanded the people to pray for him ten by ten, and then they left."

1232-39. Muḥammad ibn Yaḥyā (—) Salamah ibn al-Khaṭṭāb (—) 'Alī ibn Sayf (—) 'Amr ibn Shimr (—) Jābir, that Abū Ja'far, peace be upon him, said:

"When the Prophet, may the blessing and peace of Allāh be upon him and his descendants, passed away, the angels, the Emigrants, and

والأنصار فوجاً فوجاً، قال: وقال أمير المؤمنين عليه السلام: سمعت رسول الله صلى الله عليه وآله يقول في صحته وسلامته: إنما نزلت هذه الآية علي في الصلاة علي بعد قبض الله لي، إن الله وملائكته يصلون على النبي يا أيها الذين آمنوا صلوا عليه وسلموا تسليماً .

٤٠/١٢٣٣- بعض أصحابنا رفعه، عن محمد بن سنان، عن داود بن كثير الرقي قال: قلت لأبي عبد الله: ما معنى السلام على رسول الله؟ فقال: إن الله تبارك وتعالى لما خلق نبيه ووصيه وابنته وابنيه وجميع الأئمة وخلق شيعتهم أخذ عليهم الميثاق وأن يصبروا ويصابروا ويرابطوا وأن يتقوا الله ووعدهم أن يسلم لهم الأرض المباركة والحرم الآمن وأن ينزل لهم البيت المعمور، ويظهر لهم السقف المرفوع ويريحهم من عدوهم والأرض التي بدّلها الله من السلام ويسلم ما فيها لهم لاشية فيها، قال: لا خصومة فيها العدو وهم وأن يكون لهم

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the Anṣār prayed for him, group by group.” He said: “Amir al-Mu’minin, peace be upon him, said: ‘I heard the Messenger of Allāh, may the blessing and peace of Allāh be upon him and his descendants, say when he was in sound health [before his last illness]: “Indeed, this verse has been sent down to me concerned the [funeral] prayer for me after Allāh takes me away: *Surely Allāh and His angels bless the Prophet. O believers, do you also bless him, and pray him peace.* (al-Aḥzāb, 33:56).” ’”

1233-40. One of our co-sectarians, *rafa’ahu* (—) Muḥammad ibn Sinān, that Dāwūd ibn Kathīr ar-Raqqī said:

“I said to Abū ‘Abdillāh, peace be upon him: ‘What does “peace be on the Messenger of Allāh” mean?’ He said: ‘When Allāh, the Blessed, the Exalted, created His Prophet and his successor and his daughter and his two sons, and all the Imāms, and created their *shī’ah*, He took compact with them that they should be patient, call others to be patient, to take up their positions, and be godfearing, and promised them that the sacred earth the secured sanctuary would protect them, that He would send down to them the Inhabited House, that He would make the Uplifted Roof appeared to them, that He would deliver them from their enemies, that Allāh would change the land to peace, and that He would make whatsoever was in it submit to them with no defect in it.’ He said: ‘No enemy therein to fight them, and that they would have

فيهما يحبون وأخذ رسول الله ﷺ على جميع الأئمة وشيعتهم الميثاق بذلك ؛ وإنما السلام عليه تذكرة نفس الميثاق وتجديده على الله ، لعله أن يعجله جل وعز ويعجل السلام لكم بجميع ما فيه .

٤١/١٢٣٤- ابن محبوب ، عن عبدالله بن سنان ، عن أبي عبدالله عليه السلام قال : سمعته يقول : اللهم صل على محمد صفيك و خليك و نجيك المدبر لأمرك .

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everything they wished in it. And the Messenger of Allāh, may the blessing and peace of Allāh be upon him and his descendants, took compact with all the Imāms and their *shī'ah* concerning this. Thus [the meaning of] “peace be upon him” is a recalling of the very compact and the renewing of it with Allāh, that He, to Whom belong Might and Majesty, might hasten this [for the Prophet] and hasten peace for you in all its totality.’”

1234-41. Ibn Maḥbūb (—) ‘Abdullāh ibn Sinān, that he heard Abū ‘Abdillāh, peace be upon him, say:

“O Allāh! send blessings on Muḥammad, Your chosen one, Your nearest friend, the one to whom You whispered, the one who regulates Your affair.”

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﴿باب﴾

﴿النهي عن الاشراف على قبر النبي صلى الله عليه وآله﴾

١/١٢٣٥- عدة من أصحابنا، عن أحمد بن محمد البرقي، عن جعفر بن المنثري الخطيب قال: كنت بالمدينة وسقف المسجد الذي يشرف على القبر قد سقط والفعلة يصعدون وينزلون ونحن جماعة، فقلت لأصحابنا من منكم له موعدٌ يدخل على أبي عبد الله عليه السلام الليلة؟ فقال مهران بن أبي نصر أنا وقال إسماعيل بن عمار الصيرفي أنا، فقلنا لهما: سلاه لنا عن الصعود لنشرف على قبر النبي صلى الله عليه وآله، فلما كان من الغد لقيناهما، فاجتمعنا جميعاً، فقال إسماعيل:

CHAPTER 112

THE FORBIDDING OF [BEING IN A PLACE FROM WHICH
ONE CAN] LOOK DOWN ON THE GRAVE OF THE
PROPHET, MAY THE BLESSING AND PEACE OF
ALLĀH BE UPON HIM AND HIS DESCENDANTS

1235-1. A group of our co-sectarians (—) Aḥmad ibn Muḥammad al-Barqī, that Ja‘far ibn Muthannā al-Khaṭīb said:

“I was in Madinah when the roof of the mosque over the grave had fallen down. Labours were climbing up and down and we were a group. I said to our companions: ‘Which of you has an appointment to-night to visit Abū ‘Abdillāh, peace be upon him?’ Mihrān ibn Abi Naṣr said: ‘I’, and Ismā‘il ibn ‘Ammār aṣ-Ṣayrafī said: ‘I’, and we said to them: ‘Ask him from us about climbing onto the roof to overlook the grave of the Prophet, may the blessing and peace of Allāh be upon him and his descendants.’ The next day we met them and gathered together, and Ismā‘il said: ‘We have asked him for you about what you mentioned. He said: “I do not desire any of them to be in a position over him, nor do I think anyone who has seen something safe from being

قدسألناه لكم عما ذكرتم، فقال: ما أحبُّ لأحد منهم أن يعلو فوقه ولا آمنه أن يرى شيئاً
ينهب منه بصره أو يراه قائماً يصلي أو يراه مع بعض أزواجه ﷺ.

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struck blind – either someone who has seen him standing in prayer or seen him with one of his wives, may the blessing and peace of Allāh be upon him and his descendants.””¹

1. It would seem that this Tradition is composed of two parts narrated from Abū ‘Abdillāh, peace be upon him. In one part he narrated the situation during the Prophet’s lifetime, may the blessing and peace of Allāh be upon him and his descendants. Here the Imām first describes the immediate consequence (blindness) for anyone who saw the Prophet in certain circumstances in which he should not be seen, then he narrates two specific circumstances of privacy whose punishment is described in many Traditions, both Imāmi and non-Imāmi. In brief they described someone who peeped into the Prophet’s apartments, or looked through a gap in the wall, as being pursued by the Prophet with one or several *mishqas* (a kind of metal arrow sharp at both ends with a wooden handle) and escaping, and the Prophet saying that if he had caught him he would have struck him with them or prised out his eye. (See *al-Kāfi*, book *ad-diyāt* [chap. ‘he who will have no indemnity for bodily injury due to him’], vol.7, pp.292, 293; *Man lā yaḥduruhu ‘l-faqīh*, same book, same chap., vol.4, p.74; *at-Tahdhīb*, same book, same chap., vol.10, pp.207, 208; *Wasā’ilu ‘sh-Shi’ah*, vol.19, pp.48–50; al-Bukhārī, book *ad-diyāt* [chap. ‘he who peeps into a house, and whose eye is prised out, to whom no indemnity is due’], vol.9, p.13; Muslim, book *al-ādāb* [chap. ‘forbidding looking into another’s house’] vol.6, pp.180–1; at-Tirmidhī, book *al-isti’dhān* [chap. ‘he who peeps into another’s house without seeking permission’], vol.5, p.84 (= 2808, 2809); Abū Dāwūd, book *al-adab* [chap. ‘seeking permission’], vol.4, pp.343–4 (= 5171-5); Aḥmad, vol.3, pp.108, 239, 242; al-Bayhaqī, *as-Sunanu ‘l-kubrā*, vol.8, pp.338–9.) In the second part, on the grounds that the same respect is due, and the same restrictions apply, to the Prophet after his death as before, the Imām compares the consequences of infringing on the Prophet’s privacy after his death to those of doing so during his lifetime. The narrator of this Tradition has mixed up these two parts. Moreover this is a weak Tradition: the Ja’far ibn al-Muthannā al-Khaṭīb was a companion of the Eighth Imām and, if he was born in the time of the Sixth Imām, he was not of an age to narrate from him (*Mir’ātu ‘l-‘uqūl*, vol.5, p.272; and see *Mu’jam rijāli ‘l-ḥadīth*, vol.4, pp.93-94).

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﴿ باب ﴾

﴿ مولد أمير المؤمنين صلوات الله عليه ﴾

ولد أمير المؤمنين عليه السلام بعد عام الفيل بثلاثين سنة وقتل عليه السلام في شهر رمضان لتسع بقين منه ليلة الأحد سنة أربعين من الهجرة وهو ابن ثلاث وستين سنة ، بقي بعد قبض النبي صلى الله عليه وآله ثلاثين سنة وأمّه فاطمة بنت أسد بن هاشم بن عبد مناف وهو أول هاشمي ولده هاشم مرتين .

CHAPTER 113

THE BIRTH OF AMĪR AL-MU'MINĪN, MAY ALLĀH BLESS HIM

Amir al-Mu'minin, peace be upon him, was born thirty years after the Year of the Elephant, and was murdered nine days before the end of month of Ramaḍān, on Sunday night, in the fortieth year of the *hijrah*,¹ when he was sixty-three years old, thirty years after the demise of the Prophet, may the blessing and peace of Allāh be upon him and his descendants. His mother was Fāṭimah bint Asad ibn Hāshim ibn 'Abd Manāf, and he was the first Hāshimite both of whose parents were Hāshimites.

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1. The correct date is Wednesday night, the nineteenth of Ramaḍān, for the day on which he was dealt the fatal wound, and the night of Friday, the twenty-first of Ramaḍān, for the day on which he died. (See *Kitābu 'l-Irshād* (Engl. transl.), p.5; *al-Bihār*, vol.42, p.227.) All the tables of comparative AH/AD dates give the twenty-first of Ramaḍān in this year as a Friday, not a Sunday. There is a weak Tradition to the effect that he died on the twenty-third, in which case it would have been a Sunday.

١/١٢٣٦- الحسين بن محمد ، عن محمد بن يحيى الفارسي ، عن أبي حنيفة محمد بن يحيى ، عن الوليد بن أبان ، عن محمد بن عبد الله بن مسكان ، عن أبيه قال: قال أبو عبد الله عليه السلام: إن فاطمة بنت أسد جاءت إلى أبي طالب لتبشّره بمولد النبي صلى الله عليه وآله فقال أبو طالب: اصبري سبناً أْبشرك بمثله إلا النبوة ، وقال: السبت ثلاثون سنة وكان بين رسول الله صلى الله عليه وآله وأمير المؤمنين عليه السلام ثلاثون سنة .

٢/١٢٣٧- علي بن محمد بن عبد الله ، عن السياري ، عن محمد بن جمهور ، عن بعض أصحابنا عن أبي عبد الله عليه السلام قال : إن فاطمة بنت أسد أم أمير المؤمنين كانت أول امرأة هاجرت إلى رسول الله صلى الله عليه وآله من مكة إلى المدينة على قدميها وكانت من أبرّ الناس برسول الله صلى الله عليه وآله ، فسمعت رسول الله وهو يقول : إن الناس يحشرون يوم

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1236-1. al-Husayn ibn Muḥammad (—) Muḥammad ibn Yaḥyā al-Fārisī (—) Abū Ḥanīfah Muḥammad ibn Yaḥyā (—) al-Walīd ibn Abān (—) Muḥammad ibn ‘Abdillāh ibn Muskān, that his father said:

“Abū ‘Abdillāh, peace be upon him, said: ‘Fāṭimah the daughter of Asad came to Abū Ṭālib to give him the news of the birth of the Prophet, may the blessing and peace of Allāh be upon him and his descendants. Abū Ṭālib said: “Be patient for a *sabt* period; I give you good news of one like him [in every respect] except for the prophethood.”’ [Abū ‘Abdillāh, peace be upon him,] said: ‘*Sabt* is a period of thirty years, and between the Messenger of Allāh, may the blessing and peace of Allāh be upon him and his descendants, and Amīr al-Mu’minīn, peace be upon him, was [a difference in age of] thirty years.’”

1237-2. ‘Alī ibn Muḥammad ibn ‘Abdillāh (—) as-Sayyārī (—) Muḥammad ibn Jumhūr (—) one of our co-sectarians, that Abū ‘Abdillāh, peace be upon him, said:

“Fāṭimah bint Asad, the mother of Amīr al-Mu’minīn, was the first woman to emigrate to the Messenger of Allāh, may the blessing and peace of Allāh be upon him and his descendants, from Makkah to Madīnah by foot. She was one of the most devoted to the Messenger of Allāh, may the blessing and peace of Allāh be upon him and his descendants, of the people. She heard the Messenger of Allāh say: ‘The people will be revived on the Day of Resurrection naked as they were born.’”

القيامة عراة كما ولدوا فقالت : واسوأناه ، فقال لها رسول الله ﷺ : فإني أسأل الله أن يبعثك كاسية .

وسمعه يذكر ضغطة القبر ، فقالت : واضعفاء ، فقال لها رسول الله ﷺ : فإني أسأل الله أن يكفيك ذلك ، وقالت لرسول الله ﷺ يوماً : إني أريد أن أعتق جاريتي هذه ، فقال لها : إن فعلت أعتق الله بكل عضو منها عضواً منك من النار ، فلما مرضت أوصت إلى رسول الله ﷺ وأمرت أن يعتق خادمها ، واعتقل لسانها فجعلت تؤمي إلى رسول الله ﷺ إيماء ، فقبل رسول الله ﷺ وصيتها .
فبينما هو ذات يوم قاعدٌ إذ أتاه أمير المؤمنين عليه السلام وهو يبكي فقال له

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She said: 'How unseemly it will be!' The Messenger of Allāh, may the blessing and peace of Allāh be upon him and his descendants, said to her: 'Then I shall ask Allāh to resurrect you clothed.'

"She also heard him mention the pressing (*daḡḡṭah*) in the grave. She said: 'How weak I will be from it!' The Messenger of Allāh, may the blessing and peace of Allāh be upon him and his descendants, said to her: 'Then I shall ask Allāh to spare you from it.' One day she said to the Messenger of Allāh, may the blessing and peace of Allāh be upon him and his descendants: 'I desire to make this female slave of mine free.' He said to her: 'If you do so, Allāh will free from the Fire, for every one of her limbs [you free], a [corresponding] limb of yours.' When she was ill, she appointed the Messenger of Allāh, may the blessing and peace of Allāh be upon him and his descendants, as her executor, and instructed that her female servant (*khādim*) be freed. She was unable to speak, so she indicated [her wish to free her] by a gesture to the Messenger of Allāh, may the blessing and peace of Allāh be upon him and his descendants, and the Messenger of Allāh, may the blessing and peace of Allāh be upon him and his descendants, accepted to execute her will.

"One day, when [the Prophet] was sitting down, Amir al-Mu'minin, peace be upon him, came to him weeping, and the Messenger of Allāh, may the blessing and peace of Allāh be upon him and his descendants,

رسول الله ﷺ : ما يبكيك ؟ فقال : ماتت أمي فاطمة ، فقال رسول الله : وأمي والله وقام مسرعاً حتى دخل فنظر إليها وبكى ، ثم أمر النساء أن يغسلنها وقال ﷺ : إذا فرغتن فلا تحدثن شيئاً حتى تعلمنني ، فلما فرغن أعلمنه بذلك ، فأعطاهن أحد قميصيه الذي يلي جسده وأمرهن أن يكفنها فيه وقال للمسلمين : إذا رأيتموني قد فعلت شيئاً لم أفعله قبل ذلك فسلوني لم فعلته ، فلما فرغن من غسلها وكفنها دخل ﷺ فحمل جنازتها على عاتقه ، فلم يزل تحت جنازتها حتى أودعها قبرها ، ثم وضعها ودخل القبر فاضطجع فيه ، ثم قام فأخذها على يديه حتى وضعها في القبر ثم انكب عليها طويلاً يناجيها ويقول لها : ابنك ، ابنك [ابنك] ثم خرج وسوى عليها ، ثم انكب على قبرها فسمعوه يقول : لا إله إلا الله ، اللهم إني أستودعها إياك ثم انصرف ، فقال له المسلمون : إننا رأيناك فعلت أشياء لم تفعلها قبل اليوم فقال : اليوم فقدت

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said to him: 'What makes you weep?' He said: 'My mother Fāṭimah, has died.' The Messenger of Allāh said: 'By Allāh, my mother also. Then he stood up [and walked off] quickly till he reached [her] and looked upon her and wept. Then he ordered the women to give her *ghusl* [for the dead]; and he, may the blessing and peace of Allāh be upon him and his descendants, said: 'When you have finished, do not do anything before informing me.' When they had finished, they informed him and he gave them one of the two clothes which he wore next to his body, and ordered them to shroud her in it. Then he said to the Muslims: 'If you see me doing anything which I have not done before ask me why.' And when they had finished washing her body and shrouding her he, may the blessing and peace of Allāh be upon him and his descendants, went in to her and carried out her corpse on his shoulder, and did not put her corpse down until he had brought her to her grave. He put her down and went down into the grave and lay down in it; then he stood up and took her in his hands and placed her in the grave, and bent down over her for a long time whispering to her. He was saying to her: 'Your son, your son[, your son].' Then he left [the grave] and covered her with earth. He bent over her grave, and they heard him say: 'There is no god but Allāh, O Allāh! I confide her to You.' Then he left, and the Muslims said to him: 'We saw you doing things which you have not done before today.' He said: 'Today, I have lost the devotion of Abū

برّ أبي طالب ، إن كانت ليكون عندها شيء فتؤثرني به على نفسها وولدها وإني
 ذكرت القيامة وأن الناس يحشرون عراة ، فقالت : واسوأ تأه ، فضمنت لها أن يبعثها
 الله كاسية وذكّرت ضغطة القبر فقالت : واضعفاء ، فضمنت لها أن يكفيها الله ذلك ،
 فكفنتها بقميصي واضطجعت في قبرها لذلك ، وانكبت عليها فلقنتها ما تسأل عنه ،
 فانها سئلت عن ربها فقالت وسئلت عن رسولها فأجابت وسئلت عن وليها وإمامها
 فارتجّ عليها ، فقلت : ابنك ، ابنك [ابنك] .

٣/١٢٣٨ - بعض أصحابنا ، عمن ذكره ، عن ابن محبوب ، عن عمر بن أبان الكلبي ،
 عن الفضل بن عمر قال : سمعت أبا عبد الله عليه السلام يقول : لما ولد رسول الله ﷺ
 فتح لآمنه بياض فارس وقصور الشام ، فجاءت فاطمة بنت أسد أم أمير المؤمنين إلى
 أبي طالب ضاحكة مستبشرة ، فأعلمته ما قالت آمنة ، فقال لها أبو طالب : وتتعجبين

Tālib. Whenever she had something, she would prefer to give it to me rather than [keep it] for herself or her children. [One] I mentioned the Resurrection and that the people would be revived naked; she said: "How unseemly it will be!" So I guaranteed to her that Allāh would revive her clothed. And I mentioned the pressing in the grave, and she said: "How weak I will be from it!" So I guaranteed to her that Allāh would spare her from it. And I had her shrouded in my cloth, and I lay in her grave because of this. And I bent over her and dictated to her [word by word] what she was being asked about, because she was asked about her Lord, and she answered; and she was asked about her Messenger, and she answered; and she was asked about her Master and Imām, and she wavered [in her words] and I said: "Your son, your son [, your son]." "

1238-3. One of our co-sectarians (—) whoever related it (—) Ibn Maḥbūb (—) 'Umar ibn Abān al-Kalbī, that al-Mufaḍḍal ibn 'Umar said:

"I heard Abū 'Abdillāh, peace be upon him, say: 'When the Messenger of Allāh, may the blessing and peace of Allāh be upon him and his descendants, was born, the white walls of [the palaces of] Persia and the palaces of Shām appeared to Āminah [the mother of the Prophet]. Then Fāṭimah bint Asad, the mother of Āmir al-Mu'minīn, peace be upon him, came to Abū Tālib, laughing like one who had received some good news. She informed him of what Āminah had said, and Abū Tālib

من هذا إنك تجلين وتلدين بوصيه ووزيره .

١٢٣٩/٤- عدة من أصحابنا ، عن أحمد بن محمد بن عيسى ، عن البرقي ، عن أحمد بن زيد النيسابوري قال : حدثني عمر بن إبراهيم الهاشمي ، عن عبد الملك بن عمر عن أسيد بن صفوان صاحب رسول الله ﷺ قال : لما كان اليوم الذي قبض فيه أمير المؤمنين عليه السلام ارتج الموضع بالبكاء ودهش الناس كيوم قبض النبي ﷺ و جاء رجل باكياً وهو مسرعٌ مسترجعٌ وهو يقول : اليوم انقطعت خلافة النبوة حتى وقف على باب البيت الذي فيه أمير المؤمنين عليه السلام فقال :
رحمك الله يا أبا الحسن كنت أول القوم إسلاماً وأخلصهم إيماناً ، وأشدّهم

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said to her: 'You are so amazed at this when you will bear and give birth to one who will be his successor and *wazīr*.'

1239-4. A group of our co-sectarians (—) Aḥmad ibn Muḥammad ibn 'Isā (—) al-Barqī, that Aḥmad ibn Zayd an-Naysābūrī said:

“Umar ibn Ibrāhīm al-Hāshimī narrated to us from 'Abdu 'l-Malik ibn 'Umar¹ that Asīd ibn Ṣafwān, the companion of the Messenger of Allāh, may the blessing and peace of Allāh be upon him and his descendants, said:

“On the day when Amīr al-Mu'minīn, peace be upon him, passed away, the place was convulsed with weeping and the people were utterly confounded as on the day the Prophet, may the blessing and peace of Allāh be upon him and his descendants, passed away. A man came in a hurry, weeping and saying: “*Indeed we are from Allāh and to Allāh we return*”. He was saying: “This day the vicegerency of the prophethood [i.e., ruling over the Muslim Community as the ruling of the Messenger] has come to an end”. until he stopped at the door of the house where [the body] of Amīr al-Mu'minīn was and said: ‘May Allāh have mercy on you, O Abu 'l-Ḥasan! You were the first person to accept Islam, the most sincere of them in faith, the strongest of them in certain knowl-

1. The correct name is 'Abdu 'l-Malik ibn 'Umayr, as it appears in the *isnād* of aṣ-Ṣadūq's narration (see *Kamālu 'd-dīn*, vol.2, p.387; *al-Bihār*, vol.42, p.303). The same Tradition appears in non-Imāmi narrations, with the same *isnād* up to 'Umar ibn Ibrāhīm al-Hāshimī, but the speaker and the one who is being described are different. The correct *ḥadīth* would seem to be the one given here, but the proof for this opinion is lengthy, and must be given elsewhere.

يقيناً ، وأخوفهم لله ، وأعظمهم عنا. وأحوطهم على رسول الله ﷺ وآمنهم على أصحابه ، وأفضلهم مناقب ، وأكرمهم سوابق ، وأرفعهم درجة ، وأقربهم من رسول الله ﷺ وأشبههم به هدياً وخلقاً وسمناً ، وفعلاً ، وأشرفهم منزلة ، وأكرمهم عليه ، فجزاك الله عن الإسلام وعن رسوله وعن المسلمين خيراً .

قويت حين ضعف أصحابه ، وبرزت حين استكانوا ، ونهضت حين وهنوا ، ولزمت منهاج رسول الله ﷺ إذ هم أصحابه ، [و] كنت خليفته حقاً ، لم تنازع ولم تضرع برغم المنافقين ، وغيظ الكافرين ، وكره الحاسدين ، وصغر الفاسقين .
فقمتم بالأمر حين فشلوا ، ونطقت حين تتعنوا ، ومضيت بنور الله إذ وقفوا ،

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edge, the most godfearing of them, of them the one who suffered most and the most protective of them towards the Messenger of Allāh, may the blessing and peace of Allāh be upon him and his descendants, the most honest of them before his companions, the most outstanding of them in virtuous deeds, the most noble of them in his past, the most elevated of them in degree, the nearest of them to the Messenger of Allāh, may the blessing and peace of Allāh be upon him and his descendants, of them the most like to him in behaviour, character, bearing, and deed, the most exalted of them in station, the most respected of them by [the Prophet], may Allāh reward you for your good deeds towards Islam, His Messenger, and the Muslims.

““You were stony when his companions were weak, you came out when they chose not to move, you rose up when they lacked strength, you kept close to the way of the Messenger of Allāh, may the blessing and peace of Allāh be upon him and his descendants, when his companions had [another way] in mind, you were certainly his deputy, you did not fight or humble yourself although the hypocrites [urged you on], and the unbelievers raged [against you], and the jealous hated [you], and the evildoers bore malice [against you].¹

““You rose to the affair [the caliphate] when they failed, you articulated clearly when they stutted, you advanced in the light of

1. In the text: *ṣiḡhar*, but the correct reading is more likely to be *dhiḡhn*, as in several manuscripts, and in the narration of aṣ-Ṣadūq.

فاتبعوك فهدوا ، و كنت أخفضهم صوتاً ، وأعلاهم قنوتاً وأقلهم كلاماً ، وأصوبهم
 نطقاً ، وأكبرهم رأياً ، وأشجعهم قلباً ، وأشدّهم يقيناً ، وأحسنهم عملاً ، وأعرفهم بالأمر .
 كنت والله يعسوباً للدين ، أولاً وآخراً : الأول حين تفرّق الناس ، والآ خر
 حين فشلوا ، كنت للمؤمنين أباً رحيماً ، إذ صاروا عليك عيلاً ، فحملت أثقال ماعنه
 ضعفوا ، وحفظت ما أضاعوا ، ورعيت ما أهملوا ، وشمّرت [إذ] اجتمعوا ، وعلوت
 إذ هلعوا ، وصبرت إذ أسرعوا ، وأدرّكت أوتار ما طلبوا ، ونالوا بك ما لم يحتسبوا .
 كنت على الكافرين عذاباً صلباً ونهباً ، و للمؤمنين عمداً و حصناً ، فطرت والله
 بنعمائها وفزت بجبائها ، وأحرزت سوابقها ، وذهبت بفضائلها ، لم تقلل حجّتك ،

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Allāh when they stood still, they followed you in order to be guided. You were the most softly spoken of them, the most humble of them before Allāh, the most sparing of them in speech, the most right-speaking of them, the most powerful of them in giving opinion, the most steadfast in heart of them, the most confirmed of them in certainty, the most correct of them in action, and the most knowledgeable of them in affairs.

“““By Allāh, you were a leader in religion like the queen bee, at the beginning and at the end – at the beginning, when the people scattered [on the battle field, e.g., of Uhud, in the lifetime of the Prophet], and at the end, when they failed [on the death of the Prophet]; you were a merciful father to the believers when they depended on you, you carried the heavy burdens which they were too weak [to bear], preserved what they let go, tended what they neglected, girded yourself when they convened; your power heightened when they were in despair, you were forbearing when they rushed forth, you obtained the blood of those whose revenge they sought, and through you they obtained that which they had not reckoned.

“““You were a chastisement which poured over the unbelievers and scattered them, and a pillar and a fortress for the believers. So, by Allāh, you flew off with the blessings [of the religion], you won its special rewards, you departed with its excellences, your proof has never

ولم يزغ قلبك ، ولم تضعف بصيرتك ، ولم تجبن نفسك ولم تخز.

كنت كالجبل لا تحركه العواصف ، وكنت كما قال: أمن الناس في صحبتك وذات يدك ، وكنت كما قال: ضعيفاً في بدنك ، قوياً في أمر الله ، متواضعاً في نفسك ، عظيماً عند الله ، كبيراً في الأرض ، جليلاً عند المؤمنين ، لم يكن لأحد فيك مهمز ، ولا لقائل فيك مهمز [ولا لأحد فيك معطم] ولا لأحد عندك هواة ، الضعيف الذليل عندك قوي عزيز حتى تأخذه بحقه ، والقوي العزيز عندك ضعيف ذليل حتى تأخذ منه الحق ، والقريب والبعيد عندك في ذلك سواء ، شأنك الحق والصدق والرفق ، وقولك حكم و حزم وأمرك حلم وحزم ، ورأيك علم وعزم فيما فعلت ، وقد نهج السبيل ، وسهل العسير وأطقت النيران ، واعتدل بك الدين ، وقوي بك الإسلام ، فظهر أمر الله ولو كره

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been unravelled, your heart never wavered, your insight never weakened, your soul was never discouraged, you never shrunk [from anything] nor fell [from your position].

“““You were like the mountains which tempests cannot move; you were, as he [the Prophet] said: ‘the most trustworthy among people in your relationships and with what was entrusted to you’, and you were, as he said: ‘weak in [matters] concerning your own body [self], but strong in the affairs of Allāh, you showed your own self humble, but you were exalted before Allāh, [you were] mighty in the land and exalted in the sight of the believers’; no-one could goad you, no-one could taunt you, [no-one could take advantage of you,] no-one could make you accept something through fear; the weak and the humbled were strong and respected before you till you gave them their rights, and the strong and honoured were weak and humble before you till you took the rights from them; those near [to him] or far [from him] were treated alike by you; your character was at the level of righteousness, truthfulness, and thoughtfulness, your word was decisive and resolute, and your command was forgiving and judicious; in what you did you displayed knowledge and resolve; through you the road was open, difficulties were made easy, the fires [of sedition in religion] were extinguished, the religion was stabilized, and Islam became strong; the command of Allāh was manifested *although the unbelievers detested it,*

الكافرون ، وثبت بك الإسلام والمؤمنون ، وسبقت سبقاً بعيداً ، وأتعبت من بعدك تعباً شديداً ، فجعلت عن البكاء ، وعظمت رزيتك في السماء ، وهدأت مصيبتك الأنام ، فإنا لله وإنا إليه راجعون ، رضينا عن الله قضاءه ، وسلمنا الله أمره ، فوالله لن يصاب المسلمون بمثلك أبداً .

كنت للمؤمنين كهفاً وحصناً ، وقنة راسياً ، وعلى الكافرين غلظة وغيظاً ، فألحقك الله بنبيه ، ولا أحرماناً أجرك ، ولا أضلماً بعدك ، وسكت القوم حتى انقضى كلامه وبكى وبكى أصحاب رسول الله ﷺ ثم طلبوه فلم يصادفوه .

٥/١٢٤٠ - عدة من أصحابنا ، عن أحمد بن محمد ، عن علي بن الحكم ، عن صفوان الجمال قال : كنت أنا وعامر وعبد الله بن جذاعة الأزدي عند أبي عبد الله عليه السلام قال : فقال له عامر : جعلت فداك إن الناس يزعمون أن أمير المؤمنين عليه السلام دفن بالرحبة؟

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Islam and the believers stood firm through you; you outdistanced [others] by a long way, and you made those who followed extremely exhausted; you were beyond weeping, and your misfortune was agonizing before heaven; the people were devastated by your afflictions, *surely we belong to Allāh and to him we return*, we accept what Allāh determined, we surrender to Allāh's command; by Allāh, no Muslim will ever afflict anyone like they afflicted you.

““You were a protective cover and a fortress for the believers, an immovable peak, and you treated the unbelievers harshly and furiously. Allāh brought you to where he brought His Prophet; may He not deprive us of reward for your [misfortunes], nor permit us to stray after you.”

““The people kept silent until he had finished speaking, then he wept and the companions of the Messenger of Allāh, may the blessing and peace of Allāh be upon him and his descendants, wept. Afterwards they sought him but could not find him.”

1240-5. A group of our co-sectarians (—) Aḥmad ibn Muḥammad (—) ‘Alī ibn al-Ḥakam, that Ṣafwān al-Jammāl said:

“I and ‘Amir and [his brother] ‘Abdullāh ibn Jadhā’ah al-Azdi were in the presence of Abū ‘Abdillāh, peace be upon him.” He said: “‘Amir said to him: ‘May I be made your ransom! the people claim that Amir al-Mu’minin, peace be upon him, was buried in the great public

قال : لا ، قال : فأين دفن ؟ قال : إنّه لما مات احتمله الحسن عليه السلام فأتي به ظهر الكوفة قريباً من النجف يسرة عن الغريّ يمناً عن الحيرة ، فدفنه بين زكوات بيض ، قال : فلمّا كان بعد ذهبت إلى الموضع ، فتوهّمت موضعاً منه ، ثمّ أتيتّه فأخبرته فقال لي : أصبت رحمك الله - ثلاث مرّات - .

١٢٤١/٦ - أحمد بن محمد ، عن ابن أبي عمير ، عن القاسم بن محمد ، عن عبد الله بن سنان قال : أتاني عمر بن يزيد فقال لي : اركب ، فركبت معه ، فمضينا حتّى أتينا منزل حفص الكناسي فاستخرجته فركب معنا ، ثمّ مضينا حتّى أتينا الغريّ فانتبهنا إلى قبر ، فقال : انزلوا هذا قبر أمير المؤمنين عليه السلام ، فقلنا من أين علمت ؟ فقال : أتيتّه مع أبي عبد الله عليه السلام حيث كان بالحيرة غير مرّة وخبرني أنّه قبره .

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space [rahbah, in front of the Great Mosque in Kūfah].’ He said: ‘No.’ He said: ‘Then where was he buried?’ He said: ‘When he died, al-Ḥasan, peace be upon him, carried him and took him to the open land [zahar] outside Kūfah near to an-Najaf¹ to the left of al-Ghariyy² and to the right of al-Ḥirah. He buried him among some white hillocks.’ [‘Amir] said: ‘Afterwards I went to the place, and made out one spot there. I went back to [Abū ‘Abdillāh, peace be upon him,] and informed him, whereupon he said: ‘You have found it, may Allāh have mercy on you’ – three times.”

1241–6. Aḥmad ibn Muḥammad (–) Ibn Abi ‘Umayr (–) al-Qāsim ibn Muḥammad, that ‘Abdullāh ibn Sinān said:

“‘Umar ibn Yazid came to me and said to me: ‘Mount your stead.’ So I mounted along with him, and we went till we reached the house of Ḥafṣ al-Kumāsī. I brought him out and he mounted his stead along with us. Then we went on till we reached al-Ghariyy and reached a grave. [‘Umar] said: ‘Dismount, this is the grave of Amir al-Mu’minin, peace be upon him.’ We said: ‘From whom did you learn this?’ He said: ‘I came here several times with Abū ‘Abdillāh, peace be upon him, when he was in al-Ḥirah, and he told me that it is [Amir al-Mu’minin’s] grave.’”

1. an-Najaf was a terrain which stretched from Hirah to Kūfah.

2. al-Ghariyy was the name of a cemetery where there were two tombs, hence the alternative name al-Ghariyyān.

١٢٤٢/٧- محمد بن يحيى ، عن سلمة بن الخطاب ، عن عبد الله بن محمد ، عن عبد الله بن القاسم عن عيسى شلقان قال: سمعت أبا عبد الله عليه السلام يقول: إن أمير المؤمنين عليه السلام له خؤولة في بني مخزوم وإن شاباً منهم أتاه فقال: يا خالي إن أخي مات وقد حزنْتُ عليه حزناً شديداً ، قال: فقال له: تشتهي أن تراه؟ قال: بلى، قال: فأرني قبره ، قال: فخرج ومعه بردة رسول الله صلى الله عليه وآله متزراً بها ، فلما انتهى إلى القبر تلملمت شفتاه ثم ركض برجله فخرج من قبره وهو يقول بلسان الفرس ، فقال أمير المؤمنين عليه السلام: ألم تمت وأنت رجلٌ من العرب؟ قال: بلى ولكننا متنا على سنة فلان وفلان فانقلبنا ألسنتنا .

١٢٤٣/٨- محمد بن يحيى ، عن أحمد بن محمد ، وعلي بن محمد ، عن سهل بن زياد جميعاً ، عن ابن محبوب ، عن أبي حمزة ، عن أبي جعفر عليه السلام قال: لما قبض أمير المؤمنين عليه السلام

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1242-7. Muḥammad ibn Yaḥyā (-) Salamah ibn al-Khattāb (-) ‘Abdullāh ibn Muḥammad (-) ‘Abdullāh ibn al-Qāsim, that ‘Isā Shalqān said:

“I heard Abū ‘Abdillāh, peace be upon him, say: ‘Amīr al-Mu’minīn, was related through one of his grandmothers to Banū Makhzūm, and a youth from them came to him and said: “O maternal uncle, my brother has died and I mourned a great deal over him.”’ He said: ‘He said to him: “Do you want to see him?” He said: “Yes.” He said: “Show me his grave.”’ He said: ‘He went out with the cloak (*burdah*) of the Messenger of Allāh, may the blessing and peace of Allāh be upon him and his descendants, round his waist. When he reached the grave he murmured through his lips and kicked it. He came out of the grave speaking the language of Fārs (i.e., a non-Arabic language). Amīr al-Mu’minīn, peace be upon him, said: “Did you not die an Arab?” He said: “Yes, but we died accepting the way of so-and-so and so-and-so, and our language changed.”’¹

1243-8. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad*; and ‘Alī ibn Muḥammad (-) Sahl ibn Ziyād, both from Ibn Maḥbūb (-) Abū Ḥamzah, that Abū Ja‘far, peace be upon him, said:

“When Amīr al-Mu’minīn, peace be upon him, passed away, al-

1. Being a weak Tradition it is not worth explaining it here (see *Mir’ātu ‘l-‘uqūl*, vol.5, p.308).

قام الحسن بن علي عليه السلام في مسجد الكوفة فحمد الله وأثنى عليه وصلى على النبي صلى الله عليه وآله ثم قال : أيها الناس إنه قد قبض في هذه الليلة رجلٌ ماسبقه الأولون ولا يدركه الآخرون، إنه كان لصاحب داية رسول الله صلى الله عليه وآله ، عن يمينه جبريل وعن يساره ميكائيل ، لا ينشني حتى يفتح الله له ما ترك بيضاء ولا حمراء إلا سبعمائة درهم فضلت عن عطائه، أراد أن يشتري بها خادماً لأهله . والله لقد قبض في الليلة التي فيها قبض وصي موسى يوشع بن نون واللييلة التي عرج فيها بعيسى ابن مريم ، واللييلة التي نزل فيها القرآن . ١٢٤٤-٩- علي بن محمد رفعه قال: قال أبو عبد الله عليه السلام : لما غسل أمير المؤمنين عليه السلام نودوا من جانب البيت إن أخذتم مقدّم السرير كنفيتم مؤخره ، وإن أخذتم مؤخره كنفيتم مقدّمه .

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Hasan ibn 'Ali, peace be upon him, stood up in the Mosque of Kūfah, said: 'Praise be to Allāh' and lauded Him, and blessed the Messenger of Allāh, may the blessing and peace of Allāh be upon him and his descendants. Then he said: 'O people! a man passed away this night, whom those before could not outdistance, and whom those after cannot overtake. He was truly the standard-bearer of the Messenger of Allāh, may the blessing and peace of Allāh be upon him and his descendants, on his right was Jibril and on his left was Mikā'il. He would never retreat until Allāh gave him victory. By Allāh! he left neither white (silver) or red (gold) except seven hundred dirhams remaining from what was due to him (not from the *baytu 'l-māl*) with which he intended to buy a female slave for his family. By Allāh! he was taken away in the same night in which the successor of Mūsā, Yusha' ibn Nūn (Josnah) was taken away, and the same night in which 'Īsā ibn Maryam was taken up (to heaven), and the same night in which the Qur'ān was sent down.'

1244-9. 'Ali ibn Muḥammad, *rafa'ahu*, said:

"Abū 'Abdillāh, peace be upon him, said: 'When Amir al-Mu'minin, peace be upon him, was given the *ghusl* [for the dead], it was called out from one side of the house: "If you take up the front of the bier, the rear will be taken care of for you, and if you take up the rear, the front will be taken care of for you."'"

١٠/١٢٤٥- عبدالله بن جعفر وسعد بن عبدالله جميعاً ، عن إبراهيم بن مهزيار ، عن أخيه علي بن مهزيار ، عن الحسن بن محبوب ، عن هشام بن سالم ، عن حبيب السجستاني قال: سمعت أبا جعفر عليه السلام يقول : ولدت فاطمة بنت محمد ﷺ بعد مبعث رسول الله بخمس سنين وتوفيت و لها ثمان عشرة سنة و خمسة وسبعون يوماً .

١١/١٢٤٦- سعد بن عبدالله ، عن أحمد بن محمد بن عيسى ، عن الحسن بن علي بن فضال ، عن عبدالله بكير ، عن بعض أصحابنا ، عن أبي عبدالله عليه السلام أنه سمعه يقول : لما قبض أمير المؤمنين عليه السلام أخرجه الحسن والحسين ورجلان آخران حتى إذا خرجوا من الكوفة تركوهما عن أيمانهم ثم أخذوا في الجبانة حتى مروا به إلى الغري فدفنوه وسووا قبره فانصرفوا .

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1245-10. ‘Abdullāh ibn Ja‘far and Sa‘d ibn ‘Abdillāh together (—) Ibrāhīm ibn Mahziyār (—) his brother ‘Alī ibn Mahziyār (—) al-Ḥasan ibn Maḥbūb (—) Hishām ibn Sālim, that Ḥabīb ibn as-Sijistānī said:

“I heard Abū Ja‘far, peace be upon him, say: ‘Fāṭimah, the daughter of Muḥammad, may the blessing and peace of Allāh be upon him and his descendants, was born five years after the declaration of the Messengership, and died when she was eighteen years and seventy-five days old.”¹

1246-11. Sa‘d ibn ‘Abdillāh (—) Aḥmad ibn Muḥammad ibn ‘Isā (—) al-Ḥasan ibn ‘Alī ibn Faddāl (—) ‘Abdullāh ibn Bukayr (—) one of our co-sectarians, that he heard Abū ‘Abdillāh, peace be upon him, say:

“When Amir al-Mu‘minin, peace be upon him, passed way, al-Ḥasan and al-Ḥusayn and two other men took him out until they had come out of al-Kūfah, leaving it on their right. Then they proceeded to al-Jabbānah (the main cemetery of Kūfah), and passed through it to al-Ghariyy and buried him. They made the top of the grave flat and departed.”

1. This Tradition belongs in the following chapter. Perhaps it was in the margin of the copy which al-Kulayni used, and he put it in this chapter by mistake (see *Mir’ātu l-‘uqūl*, vol.5, p.311).

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