



BY

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

Volume One

AL-UṢŪL — Part Two

4) THE BOOK OF DIVINE PROOF

(IV)

W O F I S

World Organization for Islamic Services

Tehran — IRAN



AL-KULAWMI AL-FARAZI

AL-KĀFĪ
ج

AL-USUL — Part Two

4
OF



تأليف

السَّيِّحُ أَبِي جَعْفَرٍ مُحَمَّدُ بْنُ يَعْقُوبَ بْنِ إِسْحَاقَ بْنِ عَلِيٍّ الْكَلِينِيُّ الرَّازِيُّ

الجزء الأول

الأصول - القسم الثاني

(٤) كتاب الحجامة

٤

المؤسسة العالمية للخدمات الإسلامية



الإكشاف

تأليف

الشيخ أبي جعفر محمد بن يعقوب بن إسحاق الكليني الرازي

الجزء الأول

الأصول - القسم الثاني

(٤) كتاب الحجج

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AL-KĀFĪ

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**World Organization for Islamic Services
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ASH-SHAYKH MUHAMMAD RIDĀ AL-JA'FARĪ

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

*Praise belongs to Allāh, the Lord of all being;
the All-compassionate, the All-merciful;
the Master of the Day of Judgement;
Thee only we serve, and to Thee alone we pray
for succour;
Guide us in the straight path;
the path of those whom Thou hast blessed,
not of those against whom Thou art wrathful,
nor of those who are astray.*

* * * * *

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
أَحْمَدُكَ يَا رَبِّ الْعَالَمِينَ الرَّحْمَنَ الرَّحِيمَ
مَلِكُ يَوْمِ الدِّينِ يَا أَعْبُدُكَ يَا مَنْ تَسْتَعِينُ
أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ
أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ
وَلَا الضَّالِّينَ

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

TRANSLITERATION

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

Long Vowels

ا	ā
و	ū
ي	ī

Short Vowels

—	a
—	u
—	i

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تقدیر
FOREWORD

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

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

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

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

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

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

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

ولا بد لنا من التأكيد على أن كتاب (الكافي) وإن آمناً وآمن معنا، بقيمته العلمية و قداسته المذهبية ومركز مؤلفه العالي من الثقة والاعتماد كل من درس الكافي ومؤلفه ومركزه من التراث الإسلامي الرفيع - ونحن مؤمنون بهذا أعمق الإيمان - أقول: لا بد 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 - ١١١١/١٧٠٠) وهو من أبرز علماء الحديث ومن أخلصهم للكتاب ومؤلفه العظيم وأشدّهم إيماناً واعتقاداً، ووثوقاً واعتماداً، لتكشف للدارس هذه النقطة التي لم نرد أن نستعرضها إلا بإشارة مجملة نؤكد عليها دون الدخول في التفاصيل.

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

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

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

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

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

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

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

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

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

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

والذي دعانا الى هذا حرصنا ، أشد الحرص ، على الإحتفاظ بالطابع الإسلاميّ الأصيل حتّى في الأعلام والأسماء ، والظهور بمظهر الأصالة ، والإبتعاد -كلّ الإبتعاد- عن التبعيّة والذليّة ولو كانت في النطق والتعبير.

—٦—

وضعنا في مفتتح كل جزء جدولين :

١- جدول يعطي معلومات عامة مجدولة عن النبيّ الأكرم (صلى الله عليه وآله وسلم) والصّديقة الطاهرة فاطمة الزهراء (عليها السّلام) والأئمّة الاثني عشر (عليهم السّلام) ، ولكل واحد من هؤلاء رقم يخصّه حسب تسلسلهم .

ونستعين بهذا الجدول على تفسير التعابير المبهمة -ولو لغير المختصّين- التي ترد ضمن رواية الحديث .

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

راجع مثلا : (رفعه) في هذا الفهرس

والحقنا بكل جزء فهرس ثلاثة :

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

مثلا : جاء في فهرس هذا الجزء :

(٧) - (ابوجعفر ، ٤٣٨ ، ٤٣٩... الخ

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

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

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

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

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

١٤٠١/٨/١٥

١٩٨١/٦/١٨

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

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

— 2 —

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

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

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

(25)

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

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

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

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

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

— 4 —

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

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

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

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

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

— 5 —

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

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

— 6 —

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

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

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

(28)

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

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

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

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

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

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

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

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

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

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

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

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

15/8/1401

18/6/1981

Tehran – Iran

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

CAUTION

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

1. Abū Ja‘far Muḥammad ibn Yaḥyā al-‘Aṭṭār al-Qummi;
2. ‘Alī ibn Mūsā ibn Ja‘far al-Kamandāni;
3. Abū Sulaymān Dāwūd ibn Kawrah al-Qummi;
4. Abū ‘Alī Aḥmad ibn Idrīs ibn Aḥmad al-Ash‘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 Khālid al-Barqī, the Group here means the following four persons:—

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

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

1. Abu ‘l-Ḥasan ‘Alī ibn Muḥammad ibn Ibrāhīm ibn Abān ar-Rāzi, who is renowned with ‘Allān al-Kulayni;
2. Abu ‘l-Ḥusayn Muḥammad ibn Abi ‘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 Abi Bakr al-Ash‘ari al-Qummi.

* * * * *

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

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

Sl. No.	Designation	Agomen (Kunya)	Name	Father's Name	Title (Laqab)	Date of Birth	Date of Death	Martyred by means of	Place of Burial
1.	The Last Prophet of Allah	Abu'l-Qāsim	Muhammad (Almad)	'Abdullah (al-Muṭṭafī)	Rasūlu'l-Lāh, Nabīyu'l-Lāh, an-Nabī, 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.	- - -	Umm Abihā	Fāṭimah	Muhammad	az-Zahra', as-Siddiqah, 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 AD)	Injured	"
3.	1st Imām	Abu'l-Hasan, Abu'l-Hasanayn	'Alī	Abū Ṭalīb	Amīr al-mu'minīn, al-Waṣī, al-Murtadā, (Haydar)	13th Rajab, 10 Years before the declaration of the Prophethood. (25.5.600 AD)	21st Ramaḡān, 40 AH (28.1.661 AD)	Sword - while he was engaged in prayers.	Holy an-Najaf, al-Ashraf, Iraq.
4.	2nd Imām	Abū Muhammad	al-Hasan	'Alī	al-Mujtabā, as-Sibt (al-Akbar)	15th Ramaḡān, 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-Husayn	'Alī	Sayyidu'ah-Shahadā', as-Sibt (al-Aghar)	3rd Sha'bān, 4 AH (8.1.626 AD)	10th Muharram, 61 AH (10.10.680 AD)	Sword - in the Battle of 'Ashūrā.	Holy Karbalā', (at-Jaff), Iraq.
6.	4th Imām	Abū Muhammad	'Alī	al-Husayn	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-Baqir	3rd Šafar, 57 AH (16.12.676 AD)	7th Dhū'l-Ḥijjah, 114 AH (28.1.733 AD)	Poison	Holy Medina, Saudi Arabia.
8.	6th Imām	Abū 'Abdillāh, Abū Mūsā	Ja'far	Muhammad	as-Šādiq	17th Rabi' I, 83 AH (20.4.702 AD)	25th Shawwāl, 148 AH (14.12.765 AD)	"	"
9.	7th Imām	Abū'l-Ḥasan (al-Awwal) = The First; Abū Ibrāhīm	Mūsā	Ja'far	al-Kāzim, al-'Abd as-Šāliḥ, al-'Alīm	7th Šafar, 129 AH (28.10.746 AD)	25th Rajab, 183 AH (1.9.799 AD)	"	Holy al-Kāzimiyyah, Iraq.
10.	8th Imām	Abū'l-Ḥasan (ar-Riḥā'ī) = The Second	'Alī	Mūsā	as-Riḍā	11th Dhū'l-q'ḍah, 148 AH - (29.12.765 AD)	17th Šafar, 203 AH (24.8.818 AD)	"	Holy Maash'had (Tūs - Khurāsān), Iran.
11.	9th Imām	Abū Ja'far (ar-Riḥā'ī) = The Second	Muhammad	'Alī	al-Taḳī, al-Jawād	10th Rajab, 195 AH (8.4.811 AD)	30th Dhū'l-q'ḍah, 220 AH (25.11.835 AD)	"	Holy al-Kāzimiyyah, Iraq.
12.	10th Imām	Abū'l-Ḥasan (ar-Thālith) = The Third	'Alī	Muhammad	an-Naqī, al-Hādī	2nd Rajab, 212 AH (27.9.827 AD)	3rd Rajab, 254 AH (28.6.868 AD)	"	Holy Sāmarrā' (Surra-man-rā'), Iraq.
13.	11th Imām	Abū Muhammad	al-Ḥasan	'Alī	al-'Askarī	8th Rabi' II, 232 AH (3.12.846 AD)	8th Rabi' I, 260 AH (1.1.874 AD)	"	"
14.	12th Imām	Abū'l-Qāsim	Muhammad	al-Ḥasan	al-Mahdi, al-Qā'im, al-Ḥujjah, al-Chā'ib, Šāhibu'r-Zamān, Šāhibu'l-Amr.	15th Šar'ban, 255 AH (29.7.869 AD)	Still alive but in occultation.	"	"

LIST OF

Technical terms and special signs used in the Traditions

اخبَرنا - 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.)

UṢŪL AL-KĀFI



The Book of
DIVINE PROOF

﴿ باب ﴾

﴿ أن الأئمة عليهم السلام يعلمون علم ما كان وما يكون وآله ﴾

﴿ لا يخفى عليهم الشيء صلوات الله عليهم ﴾

١/٦٧٨ - أحمد بن محمد بن يحيى ، عن محمد بن الحسين ، عن إبراهيم بن إسحاق الأحمري ، عن عبد الله بن حماد ، عن سيف التمار قال : كنا مع أبي عبد الله عليه السلام جماعة من الشيعة في الحجر فقال: علينا عين؟ فالتفتنا يمنة ويسرة فلم نر أحداً فقلنا : ليس علينا عين فقال: ورب الكعبة ورب البنية ثلاث مرات لو كنت بين موسى والخضر لأخبرتكما أنني

* * * * *

CHAPTER 48

CONCERNING THE FACT THAT THE IMĀMS, PEACE BE
UPON THEM, HAVE KNOWLEDGE OF WHAT HAS BEEN,
AND WHAT WILL BE: AND THE FACT THAT NOTHING
CAN BE CONCEALED FROM THEM – MAY THE BLESSING
OF ALLĀH BE UPON THEM

678-1. Aḥmad ibn Muḥammad and Muḥammad ibn Yahyā
(-) Muḥammad ibn al-Ḥusayn (-) Ibrāhīm ibn Ishāq al-Aḥmar (-)
'Abdullāh ibn Hammād that Sayf at-Tammār said:

"We, a group of Shī'ah, were in the company of Abū 'Abdillāh
(p.b.u.h.) at Ḥijr (a place close to the Ka'bah in Mecca). He said: 'Does
anyone have their eyes on us?' We turned to the right and to the left,
but did not see anyone, and we said: 'No-one has his eyes on us.'
Then he said: 'By the Lord of the Ka'bah, and by the Lord of this
building (the Ka'bah),' – three times (he said this) – 'if I had been
with Mūsā and al-Khiḍr, I would have told them that I had more know-
ledge than them, and I would have informed them of what was not

أعلم منهما ولا نبتئهما بما ليس في أيديهما، لأن موسى والخضر عليهما السلام أعطيا علم ما كان ولم يعطيا علم ما يكون وما هو كائن حتى تقوم الساعة وقد ورثناه من رسول الله صلى الله عليه وآله وراثته. ٢/٦٧٩ - عدة من أصحابنا، عن أحمد بن محمد، عن محمد بن سنان، عن يونس بن يعقوب، عن الحارث بن المغيرة؛ وعدة من أصحابنا منهم عبد الله بن علي وأبو عبيدة وعبد الله بن بشر الخثعمي سمعوا أبا عبد الله عليه السلام يقول: إنني لأعلم ما في السماوات وما في الأرض وأعلم ما في الجنة وأعلم ما في النار، وأعلم ما كان وما يكون، قال: ثم مكث هنيهة فرأى أن ذلك كبر على من سمعه منه فقال: علمت ذلك من كتاب الله عز وجل، إن الله عز وجل يقول: فيه تبيان كل شيء. ١٣٨.

١٣٨- راجع ما تقدم في الحديث رقم ٦١٠

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then present to them, for Mūsā and al-Khiḍr (p.b.u.t.) were given the knowledge of what was, but were not given the knowledge of what would be and what will be till the Hour is come, and we indeed have inherited this from the Messenger of Allāh (p.b.u.h.a.h.p.).' ”

679 – 2. A group of our associates (–) Aḥmad ibn Muḥammad (–) Muḥammad ibn Sinān (–) Yūnus ibn Ya'qūb that al-Ḥārith ibn al-Mughīrah and a group of our associates, among whom were 'Abdu 'l-A'lā, Abū 'Ubaydah and 'Abdullāh ibn Bishr al-Kath'amī, heard Abū 'Abdillāh (p.b.u.h.) say:

“Verily, I know what is in the heavens and what is in the earth. I know what is in Paradise, I know what is in the Fire, and I know what has been and what will be.” He (the narrator) said: “Then he paused for a moment, and then he saw that this was too difficult for those who heard it from him, so he said: ‘I have learnt (all this) from the Book of Allāh, to Whom belong Might and Majesty. Truly Allāh, to Whom belong Might and Majesty, says: “In it is the clarification of all things” (for original wording see *ḥadīth* no.610).’ ”

٣/٦٨٠ - علي بن محمد ، عن سهل ، عن أحمد بن محمد بن أبي نصر ، عن عبد الكريم ، عن جماعة بن سعد الخنعمي أنه قال : كان المفضل عند أبي عبد الله عليه السلام فقال له المفضل : جعلت فداك يفرض الله طاعة عبد على العباد ويحجب عنه خبر السماء ؟ قال : لا ، الله أكرم وأرحم وأرأف بعباده من أن يفرض طاعة عبد على العباد ثم يحجب عنه خبر السماء صباحاً ومساءً .

٤/٦٨١ - محمد بن يحيى ، عن أحمد بن محمد ، عن ابن محبوب ، عن ابن رثاب ، عن ضريس الكناسي قال : سمعت أبا جعفر عليه السلام يقول - وعنده أناس من أصحابه - : عجبت من قوم يتولّونا ويجعلونا أئمة فيصفون أن طاعتنا مفترضة عليهم كطاعة رسول الله صلى الله عليه وآله ثم يكسرون حجّتهم ويخصمون أنفسهم بضعف قلوبهم ، فيتنقصونا حقّاً ويعيبون ذلك على من أعطاه الله برهان حق معرفتنا والتسليم لأمرنا ، أترون أن الله تبارك

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680 - 3. 'Ali ibn Muḥammad (-) Sahl (-) Aḥmad ibn Muḥammad ibn Abi Naṣr (-) 'Abdū 'l-Karīm that Jamā'ah ibn Sa'd al-Kath'amī said:

"al-Mufaḍḍal was in the presence of Abū 'Abdillāh (p.b.u.h.) and al-Mufaḍḍal said to him: 'May I be made your ransom, (how can) Allāh make obedience to one slave obligatory on (His) creatures, but conceal from him the information of the heaven?' He said: 'No, Allāh is more generous, more merciful and more gentle with His creatures than that he should make obedience to one slave obligatory on (His) creatures, but conceal from him the information of the heaven, morning and evening.'"

681 - 4. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Ibn Maḥbūb (-) Ibn Ri'āb that Ḍurays al-Kunāsī said:

"I heard Abū Ja'far (p.b.u.h.) say - and a group of his companions were in his presence: 'I am surprised at the group who accept our mastership, take us as their Imāms and claim that obedience to us is obligatory on them just as obedience to the Messenger of Allāh (p.b.u.h. a.h.p.), and then go against the evidence they have and defeat themselves through the unsteadfastness of their hearts, for they belittle our rights and find fault concerning this (which is explained later) with those

وتعالى افترض طاعة أوليائه على عباده ، ثم يُخفي عنهم أخبار السماوات والأرض ويقطع عنهم مواد العلم فيما يرد عليهم مما فيه قوام دينهم ؟! فقال له حمران : جعلت فداك أرايت ما كان من أمر قيام علي بن أبي طالب والحسن والحسين عليهم السلام وخروجهم وقيامهم بدين الله عز ذكره ، وما أصيبوا من قتل الطواغيت إياهم والظفر بهم حتى قتلوا وغلبوا ؟ فقال أبو جعفر عليه السلام : يا حمران إن الله تبارك وتعالى قد كان قدّر ذلك عليهم وقضاء وأمضاء وحتمه على سبيل الاختيار ثم أجراه فبتقدّم علم إليهم من رسول الله صلى الله عليه وآله قام علي والحسن والحسين عليهم السلام ، ويعلم صمت من صمت منا ، ولو أنتم يا حمران حيث نزل بهم ما نزل من أمر الله عز وجل وإظهار الطواغيت

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whom Allāh has given the evidence for the truth of the recognition of us and submission to our degree. Can you conceive that Allāh, the Blessed, the Sublime, would make obedience to those He has appointed masters (*awliyā'*) obligatory on His creatures, and would then conceal from them the information of the heavens and the earth, and would then cut off from them the sources of knowledge concerning (those matters that) turn up for them in which there is (question of) the very basis of their religion?'

"Then Ḥumrān said to him: 'May I be made your ransom, what do you say about the affair of the stance of 'Alī ibn Abī Ṭālib, al-Ḥasan and al-Ḥusayn (p.b.u.t.), their rising up and their establishing the religion of Allāh, may His remembrance be glorified, and of those who exceeded in corruption overcoming them and killing them, their being slaughtered and defeated?' Then Abū Ja'far (p.b.u.h.) said: 'O Ḥumrān! Allāh, the Blessed, the Sublime, fore-ordained this for them, decreed it, finalized it and made it a reality by means of their volition, then He carried it out. Thus 'Alī, al-Ḥasan and al-Ḥusayn stood up through the knowledge which had come to them before from the Messenger of Allāh (p.b.u.h.a.h.p.); and through (this) knowledge are silent those among us who are silent. O Ḥumrān! When what came to them of the will of Allāh, to Whom belong Might and Majesty,

عليهم سألوا الله عز وجل أن يدفع عنهم ذلك وألحوا عليه في طلب إزالة ملك الطواغيت وذهاب ملكهم إذا لأجابه ودفع ذلك عنهم، ثم كان انتضاء مدة الطواغيت وذهاب ملكهم أسرع من سلك منظوم انقطع فتبدد، وما كان ذلك الذي أصابهم يا حمران لذنوب اقترفوه ولا لعقوبة معصية خالفوا الله فيها ولكن لمنازل وكرامة من الله، أراد أن ييلغوها، فلا تذهبن بك المذاهب فيهم.

٥/٦٨٢ - علي بن إبراهيم، عن أبيه، عن علي بن معبد، عن هشام بن الحكم قال، سألت أبا عبد الله عليه السلام بمنى عن خمسمائة حرف من الكلام فأقبلت أقول: يقولون كذا وكذا قال: فيقول: قل كذا وكذا، قلت: جعلت فداك هذا الحلال وهذا

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befell them, and He caused those who exceeded in corruption to stand over them, if they had asked Allāh, to Whom belong Might and Majesty, that He rid them of this and had implored Him in their request that the power of those who exceed in corruption be destroyed and their rule be brought to an end, He would have accepted and rid them of it; and then the finishing of the period of those who exceeded in corruption and the termination of their rule would have been quicker than a string of beads which is cut and (the beads) scattered. That which befell them, O Ḥumrān, was not because of a wrong-doing which they had committed, nor as a punishment for disobedience in which they disobeyed Allāh, but (it was) for stages and honour from Allāh which He wished them to reach. So do not search here and there about them.' ”

682 – 5, ‘Alī ibn Ibrāhīm (–) his father (–) ‘Alī ibn Ma‘bad that Hishām ibn al-Ḥakam said:

“I asked Abū ‘Abdillāh (p.b.u.h.) at Minā (a place near Mecca) about five hundred subjects in (the science of) *kalām* (see the introduction to *Kitābu ‘t-tawḥīd*). I would face (him) and say: ‘They (the *mutakallimūn*) say this and that.’ ” He said: “Then he would say: ‘You should say this and that.’ I said: ‘May I be made your ransom, as for what is *ḥalāl* (lawful) and *ḥarām* (unlawful), I know that you

الحرام ، أعلم أنك صاحبه وأنتك أعلم الناس به وهذا هو الكلام ، فقال لي : ويك يا هشام [لا] يحتج الله تبارك وتعالى على خلقه بحجة لا يكون عنده كل ما يحتاجون إليه .

٦/٦٨٣ - محمد بن يحيى ، عن أحمد بن محمد ، عن عمر بن عبد العزيز ، عن محمد بن الفضيل عن أبي حمزة قال : سمعت أبا جعفر (عليه السلام) يقول : لا والله لا يكون عالمٌ جاهلاً أبداً ، عالماً بشيء جاهلاً بشيء ، ثم قال : الله أجل وأعز وأكرم من أن يفرض طاعة عبد يحجب عنه علم سائه وأرضه ، ثم قال : لا يحجب ذلك عنه .

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are the master of this, and that you are the most knowledgeable of persons about it, but as for *kalām* (where do you get your knowledge)?' He said to me: 'What is this, O Hishām? Allāh, the Blessed, the Sublime does not use a Proof as an argument for His creatures unless he has everything of which they are in need.' "

683 - 6. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) 'Umar ibn 'Abdi 'l-'Aziz (-) Muḥammad ibn al-Fuḍayl that Abū Ḥamzah said:

"I heard Abū Ja'far (p.b.u.h.) say: 'No, by Allāh, indeed no; no man of knowledge can ever be an ignorant person, (that is,) a man who knows something but is ignorant of something (else).' Then he said: 'Allāh is more glorified, more mighty and more generous than that He should make obedience to one slave obligatory, and conceal from him the knowledge of His heaven and His earth.' Then he said: 'He does not conceal that from him.' "

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باب

﴿ أن الله عز وجل لم يعلم نبيه علماً الا أمره أن يعلمه أمير المؤمنين ﴾

﴿ وأنه كان شريكه في العلم ﴾

١/٦٨٤ - علي بن إبراهيم ، عن أبيه ، عن ابن أبي عمير ، عن ابن أذينة ، عن عبد الله ابن سليمان ، عن حران بن أعين ، عن أبي عبد الله عليه السلام قال : إن جبريل عليه السلام أتى رسول الله صلى الله عليه وآله برمانتين فأكل رسول الله صلى الله عليه وآله إحداهما وكسراً لآخرى بنصفين فأكل نصفاً وأطعم علياً نصفاً ثم قال رسول الله صلى الله عليه وآله : يا أخي هل تدري ما هاتان الرمانتان؟ قال : لا ، قال : أما الأولى فالنبوة ، ليس لك فيها نصيب وأما الأخرى فالعلم أنت

CHAPTER 49

CONCERNING THE FACT THAT ALLĀH, TO WHOM BELONG MIGHT AND MAJESTY, DID NOT TEACH ANY KNOWLEDGE TO HIS PROPHET WITHOUT COMMANDING HIM TO TEACH IT TO AMĪR AL-MU'MINĪN, AND THE FACT THAT HE SHARES WITH HIM IN KNOWLEDGE

684 - 1. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abi 'Umayr (-) 'Abdullāh ibn Sulaymān (-) Ḥumrān ibn A'yan that Abū 'Abdillāh (p.b.u.h.) said:

"Indeed, Jibril (p.b.u.h.) brought two pomegranates to the Messenger of Allāh (p.b.u.h.a.h.p.), and the Messenger of Allāh (p.b.u.h.a.h.p.) ate one of them; then he broke the other into two, and ate one half himself and gave the other half to 'Alī to eat. Then the Messenger of Allāh (p.b.u.h.a.h.p.) said: 'O my brother! Do you know what these two pomegranates were? He said: 'No.' He said: 'The first was the prophethood, and you have no part in it, but the other

شريكي فيه ، فقلت : أصلحك الله كيف كان ؟ ، يكون شريكه فيه ؟ قال : لم يعلم الله محمدًا ﷺ علماً إلا وأمره أن يعلمه علياً ﷺ .

٢/٦٨٥ - علي ، عن أبيه ، عن ابن أبي عمير ، عن ابن أذينة ، عن زرارة ، عن أبي جعفر ﷺ قال : نزل جبريل ﷺ على رسول الله ﷺ برمانتين من الجنة فأعطاه إياهما فأكل واحدة وكسراً أخرى بنصفين فأعطى علياً ﷺ نصفها فأكلها ؛ فقال يا علي أما الرمانة الأولى التي أكلتها فالنبوة ليس لك فيها شيء ، وأما الأخرى فهو العلم فأنت شريكي فيه .

٣/٦٨٦ - محمد بن يحيى ، عن محمد بن الحسن ، عن محمد بن عبد الحميد ، عن منصور بن يونس ، عن ابن أذينة ، عن محمد بن مسلم قال : سمعت أبا جعفر ﷺ يقول : نزل

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was Knowledge and you are an (equal) partner with me in it.¹ I said: 'May Allāh make things well for you, how is this? How did he become a partner with him in it?' He said: 'Allāh did not teach Muḥammad (p.b.u.h.a.h.p.) any knowledge, without commanding him to teach it to 'Ali (p.b.u.h.).'

685 - 2. 'Ali (-) his father (-) Ibn Abi 'Umayr (-) Ibn Udhaynah (-) Zurārah that Abū Ja'far (p.b.u.h.) said:

"Jibrīl brought down to the Messenger of Allāh (p.b.u.h.a.h.p.) two pomegranates from Paradise, and he gave them to him. He ate one, and broke the other into two, he gave 'Ali (p.b.u.h.) one half of it and he ate it. Then he said: 'O 'Ali! The first pomegranate which I ate was the prophethood, and there was nothing in it for you. But the other one was Knowledge, and you are my (equal) partner in it.' "

686 - 3. Muḥammad ibn Yaḥyā (-) Muḥammad ibn al-Ḥasan (-) Muḥammad ibn 'Abdī 'l-Ḥamīd (-) Maṣṣūr ibn Yūnus (-) Ibn Udhaynah that Muḥammad ibn Muslim said:

1. This has a symbolic reference to the fact that the stage of prophethood was exclusively for the Holy Prophet and that the stage of Knowledge was common to both him and Amir al-mu'minin; not that prophethood and knowledge are two pomegranates. Subsequent *aḥādith* should be understood in this way.

جبريل على محمد ﷺ برمانتين من الجنة، فلقيه عليّ ﷺ فقال: ما هاتان الرمانتان اللتان في يدك؟ فقال: أما هذه فالنبوة، ليس لك فيها نصيب، وأما هذه فالعلم، ثم فلقها رسول الله ﷺ بنصفين فأعطاه نصفها وأخذ رسول الله ﷺ نصفها ثم قال: أنت شريكي فيه وأنا شريكك فيه، قال: فلم يعلم والله رسول الله ﷺ حرفاً مما علمه الله عز وجل إلا وقد علمه علياً ثم انتهى العلم إلينا، ثم وضع يده على صدره.

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"I heard Abū Ja'far (p.b.u.h.) say: 'Jibrīl brought down to Muḥammad (p.b.u.h.a.h.p.) two pomegranates from Paradise. 'Alī (p.b.u.h.) met him and said: "What are these two pomegranates which are in your hand?" He said: "This one is the prophethood, and there is no part in it for you, but this one is Knowledge," Then the Messenger of Allāh (p.b.u.h.a.h.p.) split it (the second one) into two and gave him half of it, and the Messenger of Allāh (p.b.u.h.a.h.p.) took half of it. Then he said: "You are my (equal) partner in this, I am your partner in it." ' He said: 'By Allāh, the Messenger of Allāh (p.b.u.h.a.h.p.) does not know any bit of knowledge from what Allah, to Whom belong Might and Majesty, has taught him, without him teaching it to 'Alī. Then this Knowledge passed down to us.' And then he placed his hand on his chest."

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﴿ باب ﴾

﴿ جهات علوم الائمة عليهم السلام ﴾

١/٦٨٧ - محمد بن يحيى ، عن أحمد بن محمد ، عن محمد بن إسماعيل ، عن عمه حمزة بن بزيع ، عن علي السائي عن أبي الحسن الأول موسى عليه السلام قال : قال : مبلغ علمنا على ثلاثة وجوه : ماض وغابر وحادث فأما الماضي فمفسر ، وأما الغابر فمزبور وأما الحادث فقذف في القلوب ، وتقر في الأسماع وهو أفضل علمنا ولا نبي بعد نبينا .

CHAPTER 50

THE DIMENSIONS OF THE KNOWLEDGE OF THE IMĀMS, PEACE BE UPON THEM

687 — 1. Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad (—) Muḥammad ibn Ismā'il (—) his paternal uncle Ḥamzah ibn Bazī' that 'Alī as-Sā'i said that Abu 'l-Ḥasan al-Awwal (the First) Mūsā (p.b.u.h.) said:

"The extent of our knowledge is of three kinds: that which is *māḍīn* (lit., past), that which is *ghābir* (lit. continues) and that which is *ḥadīth* (i.e. happening now). As for that which is *māḍīn*, it has been explained (to us by the Holy Prophet — p.b.u.h.a.h.p.), and that which is *ghābir* is written down (with us), and that which is *ḥadīth* (comes to us through) being cast into (our hearts, and (through) being spoken (*naqr*, lit., tapped) into (our) ears.¹ This latter is the most excellent of our knowledge, and there is no prophet after our Prophet."²

1. For explanations relevant to the understanding of this and the following *aḥādīth*, refer to the Appendix to this fascicle, and to chapters 2 and 3 and note in fascicle 1 of *The Book of Divine Proof*.
2. This last point is to make it quite clear that none of the knowledge of the Imāms comes directly through prophetic revelation, and this has been explained in detail in our note to chapter 3 of this book.

٢/٦٨٨ - محمد بن يحيى، عن أحمد بن أبي زاهر، عن علي بن موسى، عن صفوان بن يحيى، عن الحارث بن المغيرة، عن أبي عبد الله عليه السلام [قال] قلت : أخبرني عن علم عالمكم ؟ قال : وراثته من رسول الله صلى الله عليه وآله ومن علي عليه السلام قال : قلت : إنا نتحدث أنه يقذف في قلوبكم وينكت في آذانكم قال : أو ذاك .

٣/٦٨٩ - علي بن إبراهيم، عن أبيه، عن حماد بن عيسى، عن الفضل بن عمر قال : قلت لأبي الحسن عليه السلام : روينا ، عن أبي عبد الله عليه السلام أنه قال : إن علمنا غابر ومزبور ونكت في القلوب ونقر في الأسماع فقال أما الغابر فما تقدم من علمنا ، وأما المزبور فما يأتينا ، وأما النكت في القلوب فاللهام وأما النقر في الأسماع فأمر الملك .

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688 - 2. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Abi Zāhir (-) 'Alī ibn Mūsā (-) Ṣafwān ibn Yaḥyā (-) al-Ḥārith ibn al-Mughirah that he said:

"I said to Abū 'Abdillāh (p.b.u.h.): 'Inform me of the knowledge of the knowledgeable among you.' He said: 'It is an inheritance from the Messenger of Allāh (p.b.u.h.a.h.p.) and from 'Alī (p.b.u.h.).' I said: 'Among us it is said that it is in fact cast into your hearts and spoken into your ears.' He said: '(Yes), in this way (as well).'"

689 - 3. 'Alī ibn Ibrāhīm (-) his father (-) the person who narrated (it) to him that al-Mufaḍḍal ibn 'Umar said:

"I said to Abu 'l-Ḥasan (p.b.u.h.): 'It has come to us through narration from Abū 'Abdillāh (p.b.u.h.) that he said: "Verily, our knowledge is *ghābir* (lit., has been left), or is written down (*mazbūr*), or is pricked in (our) hearts or spoken into (our) ears.'" He said: 'As for (the knowledge which is) *ghābir*, it is (that part) of our knowledge which we have received before, and as for what has been written down it is what will happen (in the future), and as for what has been pricked in (our) hearts it is inspiration (*ilhām*), and as for what is spoken into (our) ears it is the affairs of the angels.'" "

﴿ باب ﴾

﴿ ان الائمة عليهم السلام لو ستر عليهم لا خبروا كل امرئ بماله وعليه ﴾
 ١/٦٩٠ - عدة من أصحابنا ، عن أحمد بن محمد ، عن الحسين بن سعيد ، عن فضالة
 ابن أيوب ، عن أبان بن عثمان ، عن عبد الواحد بن المختار قال ، قال أبو جعفر عليه السلام
 لو كان لألسنتكم أوكية لحدثت كل امرئ بماله وعليه .
 ٢/٦٩١ - وبهذا الإسناد ، عن أحمد بن محمد ، عن ابن سنان ، عن عبد الله بن مسكان

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CHAPTER 51

CONCERNING THE FACT THAT IF THE SECRETS OF
 THE IMĀMS, PEACE BE UPON THEM, COULD BE KEPT
 UNDISCLOSED THEY WOULD INFORM EVERYONE OF
 WHAT IS TO THEIR ADVANTAGE AND WHAT IS TO
 THEIR DISADVANTAGE

690 - 1. A group of our associates (—) Aḥmad ibn Muḥammad
 (—) al-Ḥusayn ibn Sa'īd (—) Faḍālah ibn Ayyūb (—) Abān ibn 'Uthmān
 that 'Abdu 'l-Waḥīd ibn al-Mukhtār said:

"Abū Ja'far (p.b.u.h.) said: 'If your tongues had been tied (i.e.,
 if you could keep to yourself what you know), I would have told every-
 one what is to their advantage and what is to their disadvantage.'"

691 - 2. By the same chain of transmission (—) Aḥmad ibn
 Muḥammad (—) Ibn Sinān that 'Abdullāh ibn Muskān said:

قال : سمعت أبا بصير يقول : قلت لأبي عبد الله عليه السلام : من أين أصاب أصحاب علي ما أصابهم مع علمهم بمناياهم وبلاياهم ؟ قال : فأجابني - شبه المغضب - : ممن ذلك إلا منهم ؟ ! فقلت : ما يمنعك جعلت فداك ؟ قال : ذلك بابٌ أُغلق إلا أن الحسين بن علي صلوات الله عليهما فتح منه شيئاً يسيراً ثم قال : يا أبا محمد ؛ إن أولئك كانت على أفواههم أوكية .

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“I heard Abū Baṣīr say: ‘I said to Abū ‘Abdillāh (p.b.u.h.): “How was it possible for what happened to the companions of ‘Ali to happen, while they had knowledge of their deaths and what would happen to them (that is, if they knew this, why did they not try to evade their future)?”’ He said: ‘He answered me – as if he were angry – “How could it be possible if not through themselves (that is, if they had not themselves accepted their future)?” I said: “What prevents you (from telling your companions their future), may I be made your ransom?”’ He said: “This door has been closed, except that al-Ḥusayn ibn ‘Ali – may the blessings of Allāh be upon them – opened it a little, but only a little (that is, he informed his companions on the eve of ‘Āshūrā of what would befall them).” Then he said: “O Abū Muḥammad! Indeed they were people whose mouths were tied (that is, they could keep secrets to themselves).”’ ”

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﴿ باب ﴾

﴿ النفويض الى رسول الله صلى الله عليه وآله والى الائمة ﴾
 ﴿ عليهم السلام فى أمر الدين ﴾

١/٦٩٢ - محمد بن يحيى ، عن أحمد بن أبي زاهر ، عن علي بن إسماعيل ، عن صفوان ابن يحيى ، عن عاصم بن حميد ، عن أبي إسحاق النخعي قال: دخلت على أبي عبد الله عليه السلام فسمعتة يقول : إن الله عز وجل أدب نبيه على محبته فقال : « و إنك لعلى خلق عظيم »^{١٣٩} ثم فوض إليه فقال عز وجل : « وما آتاكم الرسول فخذوه وما نهاكم عنه

١٣٩ - القلم ، ٤/٦٨

CHAPTER 52

CONCERNING WHAT HAS BEEN CONFIDED TO THE
 MESSENGER OF ALLĀH, MAY THE BLESSINGS OF
 ALLĀH BE UPON HIM AND HIS PROGENY, AND TO THE
 IMĀMS, PEACE BE UPON THEM, FROM THE MATTERS
 OF THE RELIGION

692 - 1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Abi Zāhir (-)
 'Alī ibn Ismā'il (-) Ṣafwān ibn Yaḥyā (-) 'Aṣim ibn Ḥumayd that
 Abū Ishāq an-Naḥwī said:

"I went into the presence of Abū 'Abdillāh (p.b.u.h.), and I heard him say: 'Truly Allāh, to Whom belong Might and Majesty, has educated his Prophet in moral perfections (*addaba*) because of His love for him, and He has said: *Surely thou art upon a mighty morality* (al-Qalam, 68:4). Then He delegated (the duty, for example, to educate others) to him, and He to Whom belong Might and Majesty said: *Whatever the Messenger gives you, take; whatever he forbids you, give over* (al-Ḥashr,

فانتبهوا^{٤٠} وقال عز وجل: «من يطع الرسول فقد أطاع الله»^{٤١} قال: ثم قال وإن نبي الله
فوض إلى علي وأئتمنه فسلمتم وجد الناس فوالله لنحبكم أن تقولوا إذا قلنا وأن تصمتوا
إذا صمتنا ونحن فيما بينكم وبين الله عز وجل، ما جعل الله لأحد خيراً في خلاف أمرنا.
• عدة من أصحابنا، عن أحمد بن محمد، عن ابن أبي نجران، عن عاصم بن
حميد، عن أبي إسحاق قال: سمعت أبا جعفر عليه السلام يقول ثم ذكر نحوه.

٢/٦٩٣ - علي بن إبراهيم، عن أبيه، عن يحيى بن أبي عمران، عن يونس، عن
بكر بن بكر، عن موسى بن أشيم قال: كنت عند أبي عبد الله عليه السلام فسأله رجل عن
آية من كتاب الله عز وجل فأخبره بها ثم دخل عليه داخل فسأله عن تلك الآية

١٤١ - النساء، ٨٠/٤

١٤٠ - الحشر، ٧/٥٩

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59:7); and He to Whom belong Might and Majesty said: *Whosoever obeys the Messenger, thereby obeys Allāh* (an-Nisā', 4:80).'" He said: "Then he said: 'Verily, the Prophet of Allāh delegated (it) to 'Alī and entrusted (it) to him. Then you accepted this but the (other) people rejected it. By Allāh, we desire that you should speak when we speak, and be silent when we are silent. We are what is between you and Allāh, to Whom belong Might and Majesty. Allāh has not created any good for anyone against our commands.'"

*A group of our associates (—) Aḥmad ibn Muḥammad (—) Ibn Abī Najrān (—) 'Aṣim ibn Ḥumayd that Abū Ishāq said:

"I heard Abū 'Abdillāh (p.b.u.h.) say: . . .", then he said what is above.

693 - 2. 'Alī ibn Ibrāhīm (—) his father (—) Yaḥyā ibn Abī 'Umrān (—) Yūnus (—) Bakkār ibn Bakr that Mūsā ibn Ashyam said:

"I was in the presence of Abū 'Abdillāh (p.b.u.h.) when a man asked him about (the interpretation of) a verse from the Book of Allāh, to Whom belong Might and Majesty, and he informed him about it. Then someone else came into him and asked him about the same verse,

فأخبره بخلاف ما أخبر [به] الأول فدخلني من ذلك ما شاء الله حتى كأن قلبي يشرح بالسكاكين فقلت في نفسي: تركت أباقتادة بالشام لا يخطئ، في الواو وشبهه وجئت إلى هذا يخطئ، هذا الخطأ كله، فبينما أنا كذلك إذ دخل عليه آخر فسأله عن تلك الآية فأخبره بخلاف ما أخبرني وأخبر صاحبي، فسكنت نفسي، فعلمت أن ذلك منه تقيّة، قال: ثم التفت إليّ فقال لي: يا ابن أشىم إن الله عز وجل فوض إلى سليمان بن داود فقال: « هذا عطاؤنا فامنن أو أمسك بغير حساب »^{١٤٢} وفوض إلى نبيه ﷺ فقال: « ما آتاكم الرسول فخذوه وما نهاكم عنه فانتهوا »^{١٤٣} فما فوض إلى رسول الله ﷺ فقد فوضه إلينا.

١٤٣ - الحشر، ٧/٥٩

١٤٢ - ص، ٣٩/٣٨

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and he informed him about it (in a way which was) opposed to what he had told the first man. Then something according to Allāh's wish got into me to a point as if my heart was being sliced with knives, and I said to myself: 'I left Abū Qatādah in Shām, and he never made a mistake about a single *waw* (a letter in the Arabic alphabet) or the like of it, and I have come to this man who makes all these mistakes.' And while I was thus, another man came to him and asked him about this same verse, and he informed him (in a way which was) opposed to what he had informed me (the first man) and what he had informed the other man. Then my heart was appeased, for I knew that this was because of *taqiyyah* (precautionary dissimulation)." He said: "Then he turned to me and said to me: 'O Ibn Ashyam, Allāh to Whom belong Might and Majesty, authorized Sulaymān ibn Dāwūd, and said: *This is Our gift, bestow or withhold without reckoning* (Ṣād, 38:39), and He authorized His prophet (p.b.u.h.a.h.p.) and said: *Whatever the Messenger gives you, take; whatever he forbids you, give over* (al-Ḥashr, 59:7). And whatever the Messenger of Allāh (p.b.u.h.a.h.p.) has been authorized, he has authorized it to us.'"¹

1. There are two matters which need to be mentioned here; one is specific to this *ḥadīth*, the other applies to all the *aḥādīth* in this chapter. —→

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That which is concerned specifically with this *ḥadīth* can be divided up thus:

a) al-'Allāmah al-Majlisī (*Mir'ātu 'l-'uqūl*, vol.3, p.148) says of Abū Qatādah that his name is Tamīm ibn Nudhayr al-'Adawī; however it does not seem possible that this can be the case since al-'Adawī was a Baṣrian and had no relation with Shām (Ibn Sa'd, *at-Tabaqāt*, vol.7, pt.1, p.94; Ibn Hajar, *Tahdhibu 't-tahdhīb*, vol.12, p.205; *al-Iṣābah*, vol.1, pp.378–379). This Abū Qatādah is in fact another one of the people of Shām (? – 164/781). He was a narrator of *ḥadīth* who is known to us only by what the scholars of *ḥadīth* have left to us, viz. that he was Abū Qatādah of Shām, and that he was not a trustworthy narrator (al-Bukhārī, *at-Tarīkhu 'l-kabīr*, [al-kunā], vol.9, p.64; al-Khatīb, *Tārīkh Baghdād*, vol.14, pp.401–402; adh-Dhahabī, *Mizānu 'l-i'tidāl*, vol.4, p.564; Ibn Hajar, *Lisānu 'l-mizān*, vol.7, p.97; *al-Iṣābah*, vol.4, p.39).

b) Mūsā ibn Ashyam was a person who is deemed untrustworthy in narration, and even his faith is doubted (al-Kishshī, p.344; *Majma'u 'r-rijāl*, vol.6; pp.149–150; Ibn Dāwūd, p.521; al-'Allāmah, p.257; *Jāmi'u 'r-ruwāt*, vol.2, p.271). For this reason, this *ḥadīth* is counted as weak, as is said in *Mir'ātu 'l-'uqūl*, vol.3, p.148.

c) It should be observed that the fact that the Imām gave three different explanations (*tafsīr*) for one verse does not mean that they contradict each other. As in any other scientific explanation, the words must be chosen so as to suit the capacity of the audience, and the three different *tafsīrs* thus corresponded each to the needs and understandings of the three persons who asked for them. The narrator's mistake was to imagine that *tafsīr* is something fixed like the verse itself (see his reference to Abū Qatādah); but in fact there is no need to invoke *taqiyyah* as an explanation for the differences, the matter is simpler than that.

The second matter concerns the fashion in which the command of Allāh is manifested in the Prophet. This can be divided up into two ways; firstly the command may come to him directly, as in the case of the verses of the Qur'ān, for example. Secondly, Allāh may create in the Prophet a power or capacity to perceive reality and the affairs of the world without any error so that he knows in every instance what is necessary to be done according to the needs of the people and the situation. This second kind is intrinsically related to the purity and sinlessness (*'iṣmah*) of the Prophets and Imāms. This corresponds to the meanings of *ḥukm* (judgement) and *'ilm* (knowledge) as they appear in the Qur'ān, viz: *And when he (Mūsā) was fully grown and in the perfection of his strength, We gave him judgement and knowledge* (al-Qaṣaṣ, 28:14), or when the Qur'ān say of Yūsuf: *And when he was fully grown, We gave him judgement and knowledge*

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٣/٦٩٤ - عدة من أصحابنا ، عن أحمد بن محمد ، عن الحجّال ، عن ثعلبة ، عن زرارة قال : سمعت أبا جعفر وأبا عبد الله عليهما السلام يقولان : إن الله عز وجل فوض إلى نبيه عليه السلام أمر خلقه لينظر كيف طاعتهم ، ثم تلا هذه الآية : وما آتاكم الرسول فخذوه وما نهاكم عنه فانتهوا ^{١٤٤}.

٤/٦٩٥ - علي بن إبراهيم ، عن أبيه ، عن ابن أبي عمير ، عن عمر بن أذينة ، عن فضيل بن يسار قال : سمعت أبا عبد الله عليه السلام يقول لبعض أصحاب قيس الماصر : إن

١٤٤ - النساء ، ٤٠/٤

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694 - 3. A group of our associates (-) Aḥmad ibn Muḥammad (-) al-Ḥajjāl (-) Tha'labah that Zurārah said:

"I heard Abū Ja'far and Abū 'Abdillāh (p.b.u.t.) say: 'Verily, Allāh, to Whom belong Might and Majesty, has delegated to His Prophet (p.b.u.h.a.h.p.) the affairs of His creatures, so that He can see how (good) their obedience is.' Then they recited this verse: *Whatever the Messenger gives you, take; whatever he forbids you, give over.*"

695 - 4. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abi 'Umayr (-) 'Umar ibn Udhaynah that Fuḍayl ibn Yasār said:

"I heard Abū 'Abdillāh (p.b.u.h.) say to one of the companions of Qays al-Māṣir: 'Surely Allāh, to Whom belong Might and Majesty,

(Yūsuf, 12:22). In the case of the Holy Prophet (p.b.u.h.a.h.p.) the verses relevant to this form of command from Allāh are mentioned in the *aḥādīth* in this chapter. The meaning of the *ta'dīb* (education in moral perfection) which was given by Allāh to the Holy Prophet and which is mentioned here is exactly what we have just described, which, when it reached its perfection, permitted the Prophet to educate others, and administer the society.

Thus when, in the *aḥādīth* of this chapter, we see that the commands are of two kinds, one created by Allāh, the other created by the Holy Prophet, the meaning is also as we have explained, that is, that one series of commands came directly to the Prophet, and another was issued through him according to his perfect and faultless perception of reality (his *sunnah*, as in the distinction between *farḍu 'ulāh*, what Allāh has made obligatory, and the *sunnah* of the Prophet, what the Prophet actualised). Thus both of them are in fact the gifts of Allāh and are created by Him alone.

الله عز وجل أدب نبيه فأحسن أدبه فلما أكمل له الأدب قال: «إنيك لعلی خلق عظیم»، ثم فوض إليه أمر الدين والأمة ليسوس عباده، فقال عز وجل: «ما آتاكم الرسول فخذوه وما نهاكم عنه فانتهوا»، وإن رسول الله ﷺ كان مسدداً موقفاً مؤيداً بروح القدس، لا يزل ولا يخطئ في شيء مما يسوس به الخلق، فتأدب بآداب الله ثم إن الله عز وجل فرض الصلاة ركعتين، ركعتين عشر ركعات فأضاف رسول الله ﷺ إلى الركعتين ركعتين وإلى المغربد كعة فصارت عدیل الفريضة لا يجوز تركهن إلا في سفر وأفرد الركعة في المغرب فتركها قائمة في السفر والحضر فأجاز الله عز وجل له ذلك كله فصارت الفريضة سبع عشرة ركعة، ثم سن رسول الله ﷺ

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educated His Prophet in moral perfections and made his education excellent, and when He had perfected his education for him he said: *Surely thou art upon a mighty morality* (al-Qalam, 68:4). Then he delegated to him the affairs of the religion and the community, so that he might rule over and guide His creatures. And He, to Whom belong Might and Majesty, said: *Whatever the Messenger gives you, take; whatever he forbids you, give over* (al-Hashr, 59:7). Verily, the Messenger of Allāh (p.b.u.h.a.h.p.) was the one who was rightly guided, the one who succeeded, and the one who was confirmed by the *ruhū'l-quḍus* (the Pure Spirit). He neither slipped nor erred in anything by which he ruled and guided the creatures. So he was educated in the moral perfection of Allāh.

“In this way Allāh, to Whom belong Might and Majesty made the prayer obligatory as two two *rak'ahs*, ten *rak'ahs* (all together, in the daily prayers). The Messenger of Allāh (p.b.u.h.a.h.p.) added to the two *rak'ahs*, two *rak'ahs* (i.e., in the prayers of noon, afternoon and night), and one *rak'ah* at sunset (*maghrib*), and these are counted as equal to the obligatory ones. They may not be omitted except while journeying; and he made the additional *rak'ah* in *maghrib* single and made it fixed both while journeying and while at home. And Allāh, to Whom belong Might and Majesty, permitted all of this to him, and the obligation became seventeen *rak'ahs*. Then the Messenger of Allāh

النوافل أربعاً وثلاثين ركعة مثلي الفريضة فأجاز الله عز وجل له ذلك والفريضة والنافلة إحدى وخمسون ركعة منهار كعتان بعد العتمة جالساً تعدُّ بر كعة مكان الوتر وفرض الله في السنة صوم شهر رمضان وسنَّ رسول الله ﷺ صوم شعبان وثلاثة أيام في كل شهر مثلي الفريضة فأجاز الله عز وجل له ذلك وحرَّم الله عز وجل الخمر بعينها وحرَّم رسول الله ﷺ المسكر من كل شراب فأجاز الله لذلك كلَّه وعاف رسول الله ﷺ أشياء وكرها ولم يَنْه عنها نهي حرام إنَّما نهي عنها نهي إعافه وكرهاه ، ثم رخص فيها

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(p.b.u.h.a.h.p.) actualised the supererogatory prayers as thirty-four *rak'ahs*, twice the obligatory (number of) prayers, and Allāh, to Whom belong Might and Majesty, permitted this to him. So the obligatory and supererogatory prayers were fifty-one *rak'ahs*. Of these are the two *rak'ahs* sitting down after darkness (*'utamah*, that is, after the obligatory night prayer) which is counted as one *rak'ah* to go with (the one *rak'ah* of) *al-watr*. (The supererogatory prayers are: noon, eight *rak'ahs*; afternoon, eight; sunset four; after mid-night, eight and two [*ash-shaf'*] and one [*al-watr*]; morning two; altogether thirty-three, plus the two *maghrib* ones sitting counted as one, making a total of thirty-four).

“Allāh has made the fast of Ramaḍān obligatory in every year, and the Messenger of Allāh (p.b.u.h.a.h.p.) actualised the fasting of Sha'bān and of three days in each month, twice the obligatory (fast) (i.e., 30 plus [3 x 10] days, not obligatory, just as the supererogatory prayers), and Allāh, to Whom belong Might and Majesty permitted this to him. Allāh, to Whom belong Might and Majesty, made wine (*khamr*) forbidden in its essence, and the Messenger of Allāh (p.b.u.h.a.h.p.) made any drink which intoxicates forbidden, and Allāh permitted all this to him.

“The Messenger of Allāh (p.b.u.h.a.h.p.) detested certain things and showed his dislike of them, but he did not forbid them with an obligatory forbidding (*ḥarām*), instead he forbade them with the

فصار الأخذ برخصه واجباً على العباد كوجوب ما يأخذون بنهيه وعزائمه ولم يرخّص لهم رسول الله ﷺ فيما نهاهم عنه نهي حرام ولا فيما أمر به أمر فرض لازم فكثير المسكر من الأثربة نهاهم عنه نهي حرام لم يرخّص فيه لأحد ولم يرخّص رسول الله ﷺ لأحد تقصير الرّكعتين اللّتين ضمّتهما إلى ما فرض الله عزّ وجلّ، بل ألزمهم ذلك إلزاماً واجباً، لم يرخّص لأحد في شيء من ذلك إلّا للمسافر وليس لأحد أن يرخّص [شيئاً] ما لم يرخّصه رسول الله ﷺ، فوافق أمر رسول الله ﷺ أمر الله عزّ وجلّ ونهيه نهي الله عزّ وجلّ ووجب على العباد التسليم له كالتسليم لله تبارك وتعالى.

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forbidding of detestation and dislike. He conceded that they might be done, and the carrying out of what he had conceded became an obligation on the creatures just as the obligation of carrying out what is forbidden and what is ordained (i.e., it became forbidden for them to abstain absolutely from doing that which was only *makrūh* [detested and disliked]). The Messenger of Allāh (p.b.u.h.a.h.p.) did not concede to them anything which he had forbidden with an obligatory forbidding, nor (allow them not to do) anything which he had commanded by a command which must be obeyed. So he forbade any intoxicating drink with an obligatory forbidding, and did not concede to anyone in this. And the Messenger of Allāh (p.b.u.h.a.h.p.) did not concede to anyone any reduction in the two *rak'ahs* which he had put with what Allāh, to Whom belong Might and Majesty, had made obligatory, but rather he ordained them with an obligatory ordaining. He did not concede to anyone anything of these except for the traveller. No-one can permit anything unless the Messenger of Allāh (p.b.u.h.a.h.p.) has conceded it. Thus the command of the Messenger of Allāh (p.b.u.h.a.h.p.) corresponds to the command of Allāh, to Whom belong Might and Majesty, and his forbidding to the forbidding of Allāh, to Whom belong Might and Majesty; and submission to him was made obligatory on creatures just as submission to Allāh, the Blessed, the Sublime. ”

٥/٦٩٦- أبو علي الأشعري ، عن محمد بن عبد الجبار ، عن ابن فضال ، عن ثعلبة بن ميمون ، عن زرارَةَ أَنَّهُ سَمِعَ أَبَا جَعْفَرٍ وَأَبَا عَبْدِ اللَّهِ عَلَيْهِمَا السَّلَامُ يَقُولَانِ : إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى فَوَضَّ إِلَى نَبِيِّهِ ﷺ أَمْرَ خَلْقِهِ لِيَنْظُرَ كَيْفَ طَاعَتِهِمْ ، ثُمَّ تَلَا هَذِهِ الْآيَةَ « مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا » .

* محمد بن يحيى ، عن أحمد بن محمد ، عن الحجاج ، عن ثعلبة بن ميمون ، عن زرارَةَ مثله .
٦/٦٩٧- محمد بن يحيى ، عن أحمد بن محمد ، عن محمد بن سنان ، عن إسحاق بن عمار ، عن أبي عبد الله عليه السلام قال : إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى أَدَّبَ نَبِيَّهَ ﷺ فَلَمَّا انْتَهَى بِهِ إِلَى مَا أَرَادَ ، قَالَ لَهُ : « إِنَّكَ لَعَلَى خَلْقٍ عَظِيمٍ » ، فَقَوَّضَ إِلَيْهِ دِينَهُ فَقَالَ : « وَمَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا » وَإِنَّ اللَّهَ عَزَّ وَجَلَّ فَرَضَ الْفَرَائِضَ وَلَمْ يَقْسَمْ

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5. Abū 'Alī al-Ash'arī (—) Muḥammad ibn al-Jabbār (—) Ibn Faḍḍāl (—) Tha'labah ibn Maymūn (—) Zurārah that he heard Abū Ja'far and Abū 'Abdillāh (p.b.u.t.) say:

“Verily, Allāh, the Blessed, the Sublime, has delegated to His Prophet (p.b.u.h.a.h.p.) the affairs of His creatures, so that He can see how (good) their obedience is.” Then they recited this verse: *Whatever the Messenger gives you, take; and whatever he forbids you, give over.*

* Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad (—) al-Ḥajjāl (—) Tha'labah ibn Maymūn (—) Zurārah, narrated as above.

6. Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad (—) Muḥammad ibn Sinān (—) Ishāq ibn 'Ammār that Abū 'Abdillāh (p.b.u.h.) said:

“Verily, Allāh, the Blessed, the sublime, educated His Prophet (p.b.u.h.a.h.p.) in moral perfections, and when (his education) reached to where He wished, He said to him: *Surely thou art upon a mighty morality.* And then He delegated to him His religion and said: *Whatever the Messenger gives you, take; and whatever he forbids you, give over.* Surely Allāh, to Whom belong Might and Majesty, determined the portions of inheritance and did not detail anything for the grand-

للجدّ شيئاً وإن رسول الله ﷺ أطعمه السدس فأجاز الله جلّ ذكره له ذلك، وذلك قول الله عزّ وجلّ: « هذا عطاؤنا فامنن أو أمسك بغير حساب » .

٧/٦٩٨ - الحسين بن محمد ، عن معلى بن محمد ، عن الوشاء ، عن حماد بن عثمان ، عن زرارّة ، عن أبي جعفر عليه السلام قال : وضع رسول الله ﷺ دية العين ودية النفس وحرّم النبيذ وكلّ مسكر ، فقال له رجل : وضع رسول الله ﷺ من غير أن يكون جاء فيه شيء ؟ قال : نعم ليعلم من يطع الرسول ممّن يعصيه .

٨/٦٩٩ - محمد بن يحيى ، عن محمد بن الحسن قال : وجدت في نوادر محمد بن سنان

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parents, and the Messenger of Allāh (p.b.u.h.a.h.p.) gave them one-sixth, and Allāh, may His remembrance be glorified, permitted this to him (for details refer to books on inheritance). This is the word of Allāh, to Whom belong Might and Majesty: *This is Our gift, bestow or withhold without reckoning* (Ṣād, 38:39)."

698 — 7. al-Ḥusayn ibn Muḥammad (—) Mu'allā ibn Muḥammad (—) al-Washshā' (—) Ḥammād ibn 'Uthmān (—) Zurārah that Abū Ja'far (p.b.u.h.) said:

"The Messenger of Allāh (p.b.u.h.a.h.p.) determined the indemnity for an eye and the blood-money for the whole person and He forbade *nabīdh* (a slightly intoxicating beverage which could be made from several things, but was not greatly fermented) and every intoxicating substance." Then a man said to him: "Did the Messenger of Allāh (p.b.u.h.a.h.p.) determine (anything) without something coming (to him) concerning it?" He said: "Yes, so that he who obeyed the Messenger could be known from he who disobeyed him."

699 — 8. Muḥammad ibn Yaḥyā that Muḥammad ibn al-Ḥasan said:

"I found in the *Nawādir* (the name of a book) of Muḥammad ibn Sinān that 'Abdullāh ibn Sinān said: 'Abū 'Abdillāh (p.b.u.h.) said:

عن عبد الله بن سنان ، قال : قال أبو عبد الله عليه السلام : لا والله ما فوض الله إلى أحد من خلقه إلا إلى رسول الله صلى الله عليه وآله وإلى الأئمة ، قال عز وجل : « إِنَّا أَنْزَلْنَاهُ إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَى اللَّهُ »^{١٤٥} ، وهي جارية في الأوصياء عليهم السلام .

٩/٧٠٠- محمد بن يحيى ، عن محمد بن الحسن ، عن يعقوب بن يزيد ، عن الحسن بن زياد ، عن محمد بن الحسن الميثمي ، عن أبي عبد الله عليه السلام قال . سمعته يقول : إن الله عز وجل أدب رسوله حتى قومه على ما أراد ، ثم فوض إليه فقال عز ذكره : « مَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا » ، فما فوض الله إلى رسوله صلى الله عليه وآله فقد فوضه إلينا .
١٠/٧٠١- علي بن محمد ، عن بعض أصحابنا ، عن الحسين بن عبد الرحمن ، عن صندل الخياط ، عن زيد الشحام قال : سألت أبا عبد الله عليه السلام في قوله تعالى : « هَذَا عَطَاؤُنَا

١٤٥- النساء ، ٤/١٠٥

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“By Allāh, Allāh does not delegate to anyone of His creatures except to the Messenger of Allāh (p.b.u.h.a.h.p.) and to the Imāms. He, to Whom belong Might and Majesty, said: *Surely We have sent down to thee the Book with the truth, so that thou mayest judge between the people by that Allāh has shown thee* (an-Nisā', 4:105), and this was carried through to the successors (p.b.u.t.).”

700-9. Muḥammad ibn Yaḥyā (—) Muḥammad ibn al-Ḥasan (—) Ya'qūb ibn Yazīd (—) al-Ḥasan ibn Ziyād that Muḥammad ibn al-Ḥasan al-Mithamī said:

“I heard Abū 'Abdillāh (p.b.u.h.) say: ‘Verily, Allāh, to Whom belong Might and Majesty, educated His Messenger in moral perfection till He had established him as He wished. Then He delegated to him (the affairs of His religion) and said, may His remembrance be made mighty: *Whatever the Messenger gives you, take; whatever he forbids you, give over.* And what Allāh delegated to His Messenger (p.b.u.h. a.h.p.), he has delegated to us.’”

701-10. 'Alī ibn Muḥammad (—) one of our associates (—) al-Ḥusayn ibn 'Abdī'r-Raḥmān (—) Ṣandal al-Khayyāṭ that Zayd ash-Shaḥḥām said:

فأمنن أو أمسك بغير حساب، قال : أعطى سليمان ملكاً عظيماً ثم جرت هذه الآية في رسول الله ﷺ فكان له أن يعطي ما شاء، ويمنع من شاء ، وأعطاه [الله] أفضل مما أعطى سليمان لقوله : « ما آتاكم الرسول فخذوه وما نهاكم عنه فانتهوا » .

٥٣

﴿ باب ﴾

﴿ في أن الائمة بمن يشبهون ممن مضى وكراهية القول ﴾
 ﴿ فيهم بالنبوة ﴾

١/٧٠٢ - أبو علي الأشعري ، عن محمد بن عبد الجبار ، عن صفوان بن يحيى ، عن حران بن أعين قال : قلت لأبي جعفر عليه السلام : ما موضع العلماء ؟ قال : مثل ذي

“I asked Abū ‘Abdillāh (p.b.u.h.) about the words of He Who is Sublime: *This is Our gift; bestow or withhold without reckoning* (Şād, 38:39). He said: ‘He gave Sulaymān a great kingdom. Then this (same) verse was carried through to the Messenger of Allāh (p.b. u.h. a.h.p.), so he could bestow anything he wished to anyone he wished, and hold back from anyone he wished. Allāh gave him the most excellent of what He had given to Sulaymān, as He said: *Whatever the Messenger gives you, take; and whatever he forbids you, give over.*’ ”

CHAPTER 53

CONCERNING TO WHICH OF THOSE PERSONS WHO
 HAVE PASSED AWAY THE IMĀMS MAY BE COMPARED,
 AND THE FACT THAT SAYING THERE IS PROPHETHOOD
 IN THEM IS REPUGNANT

702 – 1. Abū ‘Alī al-Ash‘ari (—) Muḥammad ibn ‘Abdī ‘l-Jabbār
 (—) Şafwān ibn Yahyā that Ḥumrān ibn A‘yan said:

القرنين وصاحب سليمان وصاحب موسى عليهما السلام.

٢/٧٠٣ - علي بن إبراهيم ، عن أبيه ، عن ابن أبي عمير ، عن الحسين بن أبي العلاء.

قال: قال أبو عبد الله عليه السلام : إنما الوقوف علينا في الحلال والحرام فأما النبوة فلا

٣/٧٠٤ - محمد بن يحيى الأشعري ، عن أحمد بن محمد ، عن البرقي ، عن النضر بن سويد

عن يحيى بن عمران الحلبي ، عن أيوب بن الحر ، قال: سمعت أبا عبد الله عليه السلام يقول :

إن الله عز ذكره ختم بنبيكم النبيين فلا نبي بعده أبداً ، وختم بكتابكم الكتب

فلا كتاب بعده أبداً ، وأنزل فيه تبيان كل شيء ، وخلقكم وخلق السماوات والأرض ونبا

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“I said to Abū Ja‘far (p.b.u.h.): ‘What is the rank of the men of Knowledge?’ He said: ‘Like Dhu ‘l-Qarnayn (see 18:83 – 99, especially: *We established him in the land, and We gave him a way to everything*) and the companion of Sulaymān (see 27:40), and the companion of Mūsā (p.b.u.t.) (See 18:65; *Then they found one of Our servants unto whom We had given mercy from Us, and We had taught him knowledge proceeding from Us*).’ ”

703 – 2. ‘Alī ibn Ibrāhīm (–) his father (–) Ibn Abī ‘Umayr that al-Ḥusayn ibn Abī ‘l-‘Alā’ said:

“Abū ‘Abdillāh (p.b.u.h.) said: ‘It terminates in us with what is *ḥalāl* (lawful) and what is *ḥarām* (unlawful), but (as for) the prophet-hood, no, (we have no part).’ ”

704 – 3. Muḥammad ibn Yaḥyā al-Ash‘ari (–) Aḥmad ibn Muḥammad (–) al-Barqī (–) an-Naḍr ibn Suwayd (–) Yaḥyā ibn ‘Imrān al-Ḥalabī that Ayyūb ibn al-Ḥurr said:

“I heard Abū ‘Abdillāh (p.b.u.h.) say: ‘Verily, Allāh, may His remembrance be made mighty, sealed the prophets with your Prophet, so there will never be a prophet after him. And He sealed the Books with your Book, so there will never be a book after it. He sent down in it the clarification of all things, of (the way in which) you were created, and of the creation of the heavens and the earth, and the information of what was before you, the distinguishing of what is

ما قبلكم وفصل ما بينكم وخبر ما بعدكم وأمر الجنة والنار وما أنتم صائرون إليه .
 ٤/٧٠٥ - عدة من أصحابنا ، عن أحمد بن محمد ، عن الحسين بن سعيد ، عن حماد بن
 عيسى ، عن الحسين بن المختار ، عن الحارث بن المغيرة قال : قال أبو جعفر عليه السلام :
 إن علياً عليه السلام كان محدثاً فقلت : فتقول : نبي ؟ قال : فحرك بيده هكذا . ثم قال : أو
 كصاحب سليمان أو كصاحب موسى أو كذي القرنين أو ما بلغكم أنه قال : وفيكم مثله ؟
 ٥/٧٠٦ - علي بن إبراهيم ، عن أبيه ، عن ابن أبي عمير ، عن ابن أذينة ، عن بريد
 ابن معاوية ، عن أبي جعفر وأبي عبد الله عليه السلام : قال : قلت له : ما منزلتكم ؟ ومن تشبهون
 ممن مضى ؟ قال : صاحب موسى وذو القرنين ، كانا عالمين وام يكونا نبيين .

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between you, and information of what will be after you, of the affairs of Paradise and the Fire, and of that which you will reach.' ”

705 - 4. A group of our associates (—) Aḥmad ibn Muḥammad (—) al-Ḥusayn ibn Sa'īd (—) Ḥammād ibn 'Īsā (—) al-Ḥusayn ibn al-Mukhtār that al-Ḥārith ibn al-Mughīrah said:

“Abū Ja'far (p.b.u.h.) said: ‘Indeed, ‘Ali (p.b.u.h.) was a *muḥaddath* (see chap. 3).’ I said: ‘Then you say he was a prophet?’ ” He said: “He moved his hand like this (to indicate a negative answer). Then he said: ‘He was like the companion of Sulaymān, and like the companion of Mūsā, and like Dhu 'l-Qarnayn. Has it not reached you that he (Amīr al-mu'minin — p.b.u.h.) said: “Among you there is the like of him (i.e., Dhu 'l-Qarnayn).” ? ’ ”

706 - 5. ‘Ali ibn Ibrāhīm (—) his father (—) Ibn Abi ‘Umayr (—) Ibn Udhaynah that Burayd ibn Mu'āwiyah said:

“I said to Abū Ja'far and Abū ‘Abdillāh (p.b.u.t.): ‘What is your station? And to whom of those who have passed away can you be compared?’ They (both) said: ‘The companion of Mūsā and Dhu 'l-Qarnayn; they were both men of Knowledge but they were not prophets.’ ”

٦/٧٠٧ - محمد بن يحيى، عن أحمد بن محمد، عن البرقي، عن أبي طالب، عن سدير قال : قلت لأبي عبد الله عليه السلام : إن قوماً يزعمون أنكم آلهة ، يتلون بذلك علينا قرآناً : «وهو الذي في السماء ، إله وفي الأرض إله»^{١٤٦} ، فقال : يا سدير سمعي وبصري وبشري ولحمي ودمي وشعري من هؤلاء ، براء وبرى ، الله منهم ، ما هؤلاء ، على ديني ولا على دين آبائي والله لا يجمعني الله وإياهم يوم القيامة إلا وهو ساخط عليهم ، قال : قلت : وعندنا قوم يزعمون أنكم رسل يُقرؤون علينا بذلك قرآناً « يا أيها الرسل كلوا من الطيبات واعملوا صالحاً إني بما تعملون عليم »^{١٤٧} ، فقال : يا سدير سمعي وبصري وشعري وبشري

١٤٧ - المؤمنون ، ٥١/٢٣

١٤٦ - الزخرف ، ٨٤/٤٣

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707 - 6. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) al-Barqī (-) Abū Ṭālib that Sadir said:

"I said to Abū 'Abdillāh (p.b.u.h.): 'Verily, a group is claiming that you are gods. They recited to us in this matter (the verse of) the Qur'ān: *And it is He Who in heaven is God and in earth is God* (az-Zukhruf, 43:84).' (They misinterpreted this as: "*And it is He Who in heaven is God, and in earth there is a god.*") He said: 'O Sadir, my hearing, my sight, the external part of my body, my flesh, my blood and my hair are (all) quit of these people, and Allāh (too) is quit of them. They are not of my religion nor of the religion of my forefathers. By Allāh, Allāh will not join me with them on the Day of Resurrection, except in that He will be wrathful against them.' " He said: "I said: 'And there is with us a group who are claiming that you are messengers, and they recite to us (the verse of) the Qur'ān: *O Messengers, eat of the good things and do righteousness; surely I know the things you do* (al-Mu'minīn, 23:51).' (Perhaps they understood that since the word of Allāh is always applicable, He must here be speaking to a living being, and that since the Messenger of Allāh [p.b.u.h.a.h.p.] was dead, He must be addressing another. However, it is clear from the context that this is the narration of Allāh's speech in the past, and the following verse quite obviously makes this point). He said:

ولحمي ودمي من هؤلاء. براء وبرى، الله منهم ورسوله، ماهؤلاء، على ديني ولا على دين آباي والله لا يجمعني الله وإياهم يوم القيامة إلا سأخط عليهم، قال: قلت: فما أنتم؟ قال: نحن خزّان علم الله، نحن تراجمة أمر الله، نحن قوم معصومون، أمر الله تبارك وتعالى بطاعتنا ونهى عن معصيتنا، نحن الحجّة البالغة على من دون السماء و فوق الأرض.

٧/٧٠٨ - عدة من أصحابنا، عن أحمد بن محمد، عن الحسين بن سعيد، عن عبد الله بن بحر عن ابن مسكان، عن عبد الرحمن بن أبي عبد الله، عن محمد بن مسلم قال: سمعت أبا عبد الله عليه السلام يقول: الأئمة بمنزلة رسول الله ﷺ إلا أنهم ليسوا بأنبياء ولا يحلّ لهم من النساء ما يحلّ للنبي ﷺ فأما ما خلا ذلك فهم فيه بمنزلة رسول الله ﷺ.

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'O Sadir, my hearing, my sight, my hair, the external part of my body, my flesh and my blood are (all) quit of these people, and Allāh and His Messenger are quit of them (too). They are not of my religion, nor of the religion of my forefathers. By Allāh, Allāh will not join me to them on the Day of Resurrection, except in that He will be wrathful against them.' He said: "I said: 'What are you?' He said: 'We are the depositories of Allāh's Knowledge; we are the expounders of Allāh's command; we are an immaculate people. Allāh, the Blessed, the Sublime, has commanded obedience to us, and forbidden disobedience of us. We are the Proof that reaches over those who are under the sky and over the earth.'"

708-7. A group of our associates (-) Aḥmad ibn Muḥammad (-) al-Ḥusayn ibn Sa'id (-) 'Abdullāh ibn Baḥr (-) Ibn Muskān (-) 'Abdu 'r-Raḥmān ibn Abi 'Abdillāh that Muḥammad ibn Muslim said:

"I heard Abū 'Abdillāh (p.b.u.h.) say: 'The Imāms are of the station of the Messenger of Allāh (p.b.u.h.a.h.p.), except (in) that they are not prophets and (in that) they are not allowed (the same number of) wives which were allowed to the Prophet (p.b.u.h.a.h.p.). However, apart from this, they are in it (other matters) of the station of the Messenger of Allāh (p.b.u.h.a.h.p.).'"

﴿باب﴾

﴿أن الأئمة عليهم السلام محدثون منهمون﴾

١/٧٠٩ - محمد بن يحيى ، عن أحمد بن محمد ، عن الحجّال ، عن القاسم بن محمد ، عن عبيد بن زرارّة قال : أرسل أبو جعفر عليه السلام إلى زرارّة أن يعلم الحكم بن عتيبة أن أوصياء محمد عليه وعليهم السلام محدثون .

٢/٧١٠ - محمد ، عن أحمد بن محمد ، عن ابن محبوب ، عن جميل بن صالح ، عن زياد بن

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CHAPTER 54

CONCERNING THE FACT THAT THE IMĀMS, PEACE BE
UPON THEM, ARE MUḤADDATHŪN¹ AND ARE MADE TO
UNDERSTAND PERFECTLY

709 - 1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) al-Ḥajjāl (-) al-Qāsim ibn Muḥammad that 'Ubayd ibn Zurārah said:

"Abū Ja'far (p.b.u.h.) dispatched to Zurārah (ibn A'yan) that he inform al-Ḥakam ibn 'Uṭaybah (al-Kindī al-Kūfī [50/670 - 115/733], one of the *tābi't* [those who knew the companions of the Holy Prophet and famous narrators of *ḥadīth*]) that the Successors to Muḥammad - peace be upon him and them - are *muḥaddathūn*."

710 - 2. Muḥammad (-) Aḥmad ibn Muḥammad (-) Ibn Maḥbūb (-) Jamīl ibn Ṣāliḥ (-) Ziyād ibn Sūqah that al-Ḥakam ibn 'Uṭaybah said:

1. See chapter 3 and note.

سوقه ، عن الحكم بن عتيبة قال : دخلت على علي بن الحسين عليهما السلام يوماً فقال : يا حكم هل تدري الآية التي كان علي بن أبي طالب عليه السلام يعرف قاتله بها ويعرف بها الأمور العظام التي كان يحدث بها الناس ؟ قال الحكم : فقلت في نفسي : قد وقعت على علم من علم علي بن الحسين ، أعلم بذلك تلك الأمور العظام ، قال : فقلت : لا والله لا أعلم ، قال : ثم قلت : الآية تخبرني بها يا ابن رسول الله ؟ قال : هو والله قول الله عز ذكره : « وما أرسلنا من قبلك من رسول ولا نبي » ^{١٤٨} (ولا محدث) وكان علي بن أبي طالب عليه السلام محدثاً فقال له رجل يقال له : عبد الله بن زيد ، كان أخا علي لأمه ، سبحان الله محدثاً ؟! كأنه ينكر ذلك ، فأقبل علينا أبو جعفر عليه السلام فقال : أما والله إن ابن أمك

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"I went in to the presence of 'Ali ibn al-Ḥusayn (p.b.u.h.) one day, and he said: 'O Ḥakam! Do you know the verse by which (it can be understood that) 'Ali ibn Abi Ṭālib (p.b.u.h.) knew his murderer, and knew the great matters of which he used to inform the people?' " al-Ḥakam said: "I said to myself: 'I am going to come across some knowledge from the knowledge of 'Ali ibn al-Ḥusayn by which I can know these great matters.' " He said: "Then I said: 'No, by Allāh, I do not know.' " He said: "Then I said: 'Will you inform me of the verse, O son of the Messenger of Allāh?' He said: 'Those, by Allāh, are the words of Allāh, may His remembrance be made mighty: *We sent not ever any messenger or prophet before thee* (al-Ḥajj, 22:52) nor any *muḥaddath* (see chap. 3 and note), and 'Ali ibn Abi Ṭālib (p.b. u.h.), was a *muḥaddath*.' Then a man, who was called 'Abdullāh ibn Zayd, who was the brother of 'Ali (ibn al-Ḥusayn) through his mother, said to him: 'Glory be to Allāh, (was he) a *muḥaddath*?' It was as if he did not accept this. Then Abū Ja'far (p.b.u.h.) turned to us and said: 'Take note, by Allāh, indeed the son of your mother (i.e., 'Abdullāh ibn Zayd), after all, knew this.' " He said: "Then when

بعد قد كان يعرف ذلك ، قال : فلمّا قال ذلك سكت الرجل ، فقال : هي التي هلك فيها أبو الخطاب فلم يدركها تأويل المحدث والنبي .

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he had said this, the man was silent. Then he said: 'It is this in which Abu 'l-Khaṭṭāb met his doom, for he did not know the real interpretation of *muḥaddath* and *nabī* (prophet).' ”¹

1. Two points need to be mentioned in respect of this *ḥadīth*.

i) This *ḥadīth* is in fact two *ḥadīth*, one forming the first part, and the other forming the second. The first part is as al-Kulaynī narrates and Muḥammad ibn al-Ḥasan aṣ-Ṣaffār (? – 290/903) who was the teacher of ash-Shaykh al-Kulaynī, narrates it with the same chain of transmission. The text stops after the verse of the Holy Qur’ān, and continues thus:

“I (i.e., al-Ḥakam) said: ‘Was ‘Alī ibn Abī Ṭālib a *muḥaddath*?’ He said: ‘Yes, and every Imām from us, the *Ahlu ’l-bayt*, is indeed a *muḥaddath*.’ ” (*Baṣā’iru ’d-darajāt*, pp.319 – 320; *al-Biḥār*, vol. 26, p.67)

Thus the last part of the sentence after the verse is really a question asked by al-Ḥakam, and not a part of the words of the Imām.

The remaining part, starting with the entry of ‘Abdullāh ibn Zayd, is actually a completely different *ḥadīth* from which the chain of transmission has been dropped, which concerns al-Imām Abū Ja‘far (p.b.u.h.), concerning the same matter, and this *ḥadīth* comes in its complete form as *ḥadīth* no.1391 of this book. In fact, the correct name of this man is ‘Abdullāh ibn Zubayd, and his mother was the foster mother of ‘Alī ibn al-Ḥusayn (p.b.u.h.). A detailed description of this matter will be given in the foot-note of *ḥadīth* no. 1391.

The evidence for these being two completely different *ḥadīth* is that aṣ-Ṣaffār, Shaykh al-Kulaynī’s teacher, narrates them as two separate *ḥadīth* with two completely different chains of transmission. The first is as we have given above, and the second is:

aṣ-Ṣaffār says: “‘Alī ibn al-Ḥassan narrated to us (–) Mūsā ibn Bakr (–) Ḥumrān that Abū Ja‘far (p.b.u.h.) said: ‘The Messenger of Allāh

(p.b.u.h.a.h.p.) said: "From my *Ahlu 'l-bayt*, there are twelve *muḥad-dath*." Then 'Abdullāh ibn Zayd, who was the brother of 'Alī ibn al-Ḥusayn (p.b.u.h.), said to him (Abū Ja'far): '. . . (the rest as in the narration of al-Kulaynī).' " (*Baṣa'iru 'd-darajāt*, p. 320; *al-Biḥār*, vol. 26, pp. 67–68; *ibid.*, vol. 47, pp. 341). For details of 'Abdullāh ibn Zayd, refer to the note to this subsequent *ḥadīth*.

ii) The last sentence of the Imām's words contain a reference to Abu 'l-Khaṭṭāb. This part is not included in *ḥadīth* no. 1391, but it is in the version narrated by aṣ-Ṣaffār. Thus we should clarify the position here.

Abu 'l-Khaṭṭāb's full name is Muḥammad ibn al-Miqlās (Abū Zaynab) al-Asadī al-Kūfī, and he was the leader of the extremist Khaṭṭābiyyah sect. At the beginning he was a true Imāmite Shi'ah, and was even trustworthy in *ḥadīth*, being a companion of al-Imām aṣ-Ṣādiq (p.b.u.h.). However, he subsequently became an extremist, and he believed that the Imāms were prophets, which is what is referred to in this *ḥadīth*, and it is said that more than this he believed in the divinity of the Imāms. The Khaṭṭābiyyah attributed false sayings to him, such as the transmigration of souls (*tanāsukh*), incarnation (*ḥulūl*), and it is said that they believed he was a prophet, even a god. al-Imām aṣ-Ṣādiq (p.b.u.h.) repudiated him and cursed him and his followers, and there are many *ahādīth* from al-Imām aṣ-Ṣādiq (p.b.u.h.) and the subsequent Imāms which relate their rejection and cursing of him.

Abu 'l-Khaṭṭāb and his followers gave the appearance of much preoccupation with worship and abstinence, and were often in the Great Mosque in Kūfah engaged in these activities, until, during the time of al-Manṣūr al-'Abbāsī (95/714 – caliphate 136/754 – 158/775) his governor in Kūfah, his nephew 'Isā ibn Mūsā (102/721 – 167/783), sent troops into the Mosque after the Khaṭṭābiyyah in 137/754 – 755; there followed fierce fighting in which, despite the Khaṭṭābiyyah not being armed, all of this sect were killed, about seventy persons. Afterwards the sect completely disappeared, and, like most extremists Shi'ite sects, no trace of them remains, although some historians allege that the esoteric tendency of Ismā'ilism found its origins in the Khaṭṭābiyyah sect and the ideas of Abu 'l-Khaṭṭāb (Ibn an-Nadīm, p. 238; Ibn al-Athīr, vol. 8, p. 28).

(For details of Abu 'l-Khaṭṭāb and his sect, refer to: *Tanqīḥu 'l-maqāl*, vol. 3, pt. 1, pp. 189 – 191; *Mu'jam rijālī 'l-ḥadīth*, vol. 8, pp. 25 – 26; *ibid.*, vol. 14, pp. 258 – 276; and other biographies; Sa'd ibn 'Abdillāh al-Ash'arī, *al-Maqālāt wa 'l-firaq*, pp. 54 – 55, 63 – 64, 81 – 83; an-Nawbakhti, *Firaqu 'sh-Shi'ah*, pp. 37 – 40, 58 – 64; and other books on sects.)

Now, we are faced with a historical difficulty, for the extremism of Abu 'l-Khaṭṭāb only manifested itself in the time of al-Imām aṣ-Ṣādiq (p.b.

u.h.) (83/702 – 148/765). Therefore it seems that the person referred to in this *ḥadīth* cannot be him, for he was not known for these views in the time of al-Imām al-Bāqir (p.b.u.h.) (57/676 – 114/733).

Thus, it seems highly probable that the person referred to was in fact al-Mughirah ibn Sa'id al-Bajali al-Kūfi who was the head of the extremist Mughiriyyah sect, who were more famous than the Khattābiyyah and preceded them. They held similar but more extreme views concerning al-Imām al-Bāqir and the subsequent Imāms. Perhaps it is even true that the Khattābiyyah sect sprang from the remnants of the Mughiriyyah. al-Mughirah was a contemporary of al-Imām al-Bāqir (p.b.u.h.), and declared his views during his Imāmate, although his rebellion was during the time of al-Imām aṣ-Ṣādiq (p.b.u.h.) in the year 119/737, when Khālīd ibn 'Abdillāh al-Qasrī (66/686 – 126/743), the governor of Hishām ibn 'Abdī 'l-Malik, the Umayyid caliph (71/690 – caliphate 105/724 – 125/743) attacked him and his followers with his army, and after capturing them had them burnt. (*Tan-qīḥu 'l-maḡāl*, vol.3, pt.1, pp.236 – 237; *Mu'jam riḡālī 'l-ḥadīth*, vol.18, pp.315 – 320; *Mizānu 'l-i'tidāl*, vol.4, pp.160 – 162; *Lisānu 'l-mizān*, vol.6, pp.75 – 78; *al-Maḡālāt wa 'l-firaq*, pp.43 – 44, 50, 55, etc.; *Firaqu 'sh-Shi'ah*, pp.37, 52 – 55; aṭ-Ṭabarī, vol.2, pp.1619 – 1622; Ibn al-Athīr, vol.5, pp.207 – 208; Ibn Kathīr, vol.9, p.323; *ibid.*, vol.10, pp.19 – 20; and other biographies and histories).

It seems that the narrator of this *ḥadīth* was misled by the similarity in the beliefs of these two men and confused the attribution of the Imām's words. There is further evidence for supposing that al-Mughirah was aware of the meaning of *muḥaddath* at the time of Abū Ja'far (p.b.u.h.) in what has been narrated by aṣ-Ṣaffār and aṣh-Shaykh al-Mufid through Abū Ḥamzah ath-Thumālī. Apparently al-Ḥakam ibn 'Utaybah (the narrator of the present *ḥadīth*) told al-Mughirah ibn Sa'id what he had heard from the Imām Abū Ja'far (al-Bāqir – p.b.u.h.) about "*muḥaddath*", and al-Mughirah subsequently went to the Imām who confirmed what al-Ḥakam had narrated. (*Baḡā'iru 'd-darajāt*, p.324; *al-Ikhtisāṣ*, p.287; *al-Biḥār*, vol.26, pp.69 – 70). If we are thus justified in assuming that the narrator was confused, the correct reading for the last sentence of the *ḥadīth* should be; "It is this in which al-Mughirah ibn Sa'id met his doom, . . ."

٣/٧١١ - أحمد بن محمد و محمد بن يحيى ، عن محمد بن الحسن ، عن يعقوب بن يزيد ، عن محمد بن إسماعيل قال : سمعت أبا الحسن عليه السلام يقول : الأئمة علماء صادقون مفهمون محدثون .

٤/٧١٢ - علي بن إبراهيم ، عن محمد بن عيسى ، عن يونس ، عن رجل ، عن محمد بن مسلم قال : ذكر المحدث عند أبي عبد الله عليه السلام فقال : إنه يسمع الصوت ولا يرى الشخص فقلت له : جعلت فداك كيف يعلم أنه كلام الملك ؟ قال : إنه يعطى السكينة والوقار حتى يعلم أنه كلام ملك .

٥/٧١٣ - محمد بن يحيى ، عن أحمد بن محمد ، عن الحسين بن سعيد ، عن حماد بن عيسى عن الحسين بن المختار ، عن الحارث بن المغيرة ، عن حمران بن أعين قال : قال

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711 - 3. Aḥmad ibn Muḥammad and Muḥammad ibn Yaḥyā (-) Muḥammad ibn al-Ḥasan (-) Ya'qūb ibn Yazīd that Muḥammad ibn Ismā'il said:

"I heard Abu 'l-Ḥasan (p.b.u.h.) say: 'The Imāms are men of Knowledge, veracious, who are caused to understand perfectly, and are *muḥaddathun*.'"

712 - 4. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Īsā (-) Yūnus (-) a man that Muḥammad ibn Muslim said:

"(The term) *muḥaddath* was mentioned before Abū 'Abdillāh (p.b.u.h.) and he said: 'He hears the voice, but does not see the person?' Then I said to him: 'May I be made your ransom! How does he know that it is the speech of the angel?' He said: 'He will be given peace of heart and tranquility till he knows that it is the speech of the angel (see chap. 3 and note).'"

713 - 5. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) al-Ḥusayn ibn Sa'id (-) Ḥammād ibn 'Īsā (-) al-Ḥusayn ibn al-Mukhtār (-) al-Ḥārith ibn al-Mughīrah that Ḥumrān ibn A'yan said:

أبو جعفر عليه السلام إن علياً عليه السلام كان محدثاً ، فخرجت إلى أصحابي فقلت : جئكم بعجوبة ، فقالوا : وما هي ؟ فقلت : سمعت أبا جعفر عليه السلام يقول ، كان علي عليه السلام محدثاً فقالوا : ما صنعت شيئاً ألا سألته من كان يحدثه ، فرجعت إليه فقلت : إنني حدثت أصحابي بما حدثتني فقالوا : ما صنعت شيئاً ألا سألته من كان يحدثه ؟ فقال لي : يحدثه ملك ، قلت : تقول : إنه نبي ؟ قال : فحرك يده هكذا - : أو كصاحب سليمان أو كصاحب موسى أو كذي القرنين ، أو ما بلغكم أنه قال : وفيكم مثله .

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“Abū Ja‘far (p.b.u.h.) said: ‘Verily, ‘Ali (p.b.u.h.) was someone who was called a *muḥaddath* (see chap. 3).’ Then I went out to my companions and said: ‘I have brought you something amazing.’ They said: ‘What is it?’ Then I said: ‘I heard Abū Ja‘far (p.b.u.h.) say that ‘Ali (p.b.u.h.) was a *muḥaddath*.’ They said: ‘(But) you have done nothing. Why did you not ask him who it was who used to speak to him?’ I went back to him and said: ‘I told my companions what you told me and they said: “You have done nothing. Why did you not ask him who it was who used to speak to him?”’ He said to me: ‘An angel used to speak to him.’ I said: ‘You say he was a prophet?’” He said: “He moved his hand thus (to indicate a negative answer, and said): ‘Like the companion of Sulaymān, like the companion of Mūsā and like Dhu ‘l-Qarnayn. Has it not reached you that he (Amīr al-mu‘minīn – p.b.u.h.) said: “Among you there is the like of him (Dhu ‘l-Qarnayn).”?’”

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﴿ باب ﴾

﴿ فيه ذكر الارواح التي في الائمة عليهم السلام ﴾

١/٧١٤ - محمد بن يحيى، عن أحمد بن محمد، عن الحسين بن سعيد، عن حماد بن عيسى، عن إبراهيم بن عمر اليماني، عن جابر الجعفي قال: قال أبو عبد الله عليه السلام: يا جابر إن الله تبارك وتعالى خلق الخلق ثلاثة أصناف وهو قول الله عز وجل: «وكنتم أزواجاً ثلاثة فأصحاب الميمنة ما أصحاب الميمنة وأصحاب المشئمة ما أصحاب المشئمة والسابقون السابقون أولئك المقربون»^{١٤٩} فالسابقون هم رسل الله عليهم السلام وخاصة الله من

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CHAPTER 55

IN WHICH IS MENTION OF THE ARWĀḤ (SPIRITS) WHICH ARE
IN THE IMĀMS, PEACE BE UPON THEM

714 - 1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) al-Ḥusayn ibn Sa'id (-) Ḥammād ibn 'Īsā (-) Ibrāhīm ibn 'Umar al-Yamānī that Jābir al-Ju'fī said:

"Abū 'Abdillāh (p.b.u.h.) said: 'O Jābir! Allāh, the Blessed, the Sublime, created the creatures in three classes; and this is the word of Allāh, to Whom belong Might and Majesty: *And you shall be three bands - Companions of the Right (O Companions of the Right!), Companions of the Left (O Companions of the Left!), and the Outstrippers; the Outstrippers those are they who are brought near (al-Wāqī'ah, 56:7 - 11).* The Outstrippers are the Messengers of Allāh

خلقه ، جعل فيهم خمسة أرواح أيدهم بروح القدس فيه عرفوا الأشياء، وأيدهم بروح الإيمان فيه خافوا الله عز وجل ، وأيدهم بروح القوة فيه قددوا على طاعة الله ، وأيدهم بروح الشهوة فيه اشتبهوا طاعة الله عز وجل و كرهوا معصيته ، وجعل فيهم روح المذرج الذي به ينهب الناس و يجيئون ؛ وجعل في المؤمنين و أصحاب الميمنة روح الإيمان فيه خافوا الله ، وجعل فيهم روح القوة فيه قددوا على طاعة الله ، وجعل فيهم روح الشهوة فيه اشتبهوا طاعة الله ، وجعل فيهم روح المذرج الذي به ينهب الناس و يجيئون .

٢٠٧١ - محمد بن يحيى ، عن أحمد بن محمد ، عن موسى بن عمر ، عن محمد بن سنان ، عن

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(p.b.u.t.) and they have a special relation with Allāh among His creatures. He put in them five *arwāḥ* (pl. of *rūḥ*, that is, spirits). He sustained them with the *ruḥu 'l-quḍus* (the Pure Spirit), by which they perceive things (as they really are); and He sustained them with the *ruḥu 'l-īmān* (the Spirit of Faith), by which they fear Allāh, to Whom belong Might and Majesty; and He sustained them with the *ruḥu 'l-quwwah* (the Spirit of Power), by which they were empowered to obey Allāh; and He sustained them with the *ruḥu 'sh-shahwah* (the Spirit of Desire), by which they were made desirous of obedience to Allāh, to Whom belong Might and Majesty, and made to dislike disobedience to Him; and He put in them the *ruḥu 'l-madraj* (the Spirit of Movement), by which people go and come. And He put in the believers, the Companions of the Right, the Spirit of Faith, by which they fear Allāh; and He put in them the Spirit of Power, by which they were empowered to obey Allāh; and He put in them the Spirit of Desire, by which they were made desirous of obedience to Allāh; and He put in them the Spirit of Movement, by which the people go and come.' ”

715 - 2. Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad (—) Mūsā ibn 'Umar (—) Muḥammad ibn Sinān (—) 'Ammār ibn Marwān (—) al-Munakhkhal that Jābir said:

عمار بن مروان ، عن المنخل ، عن جابر ، عن أبي جعفر عليه السلام قال : سألت عن علم العالم ، فقال لي : يا جابر إن في الأنبياء والأوصياء خمسة أرواح : روح القدس وروح الإيمان وروح الحياة وروح القوة وروح الشهوة ، فبروح القدس يا جابر عرفوا ما تحت العرش إلى ما تحت الثرى ، ثم قال : يا جابر إن هذه الأربعة أرواح يصيبها الحدثان إلا روح القدس فإنها لاتلهو ولا تلعب .

٣٧٦ - الحسين بن محمد ، عن المعلّى بن محمد ، عن عبدالله بن إدريس ، عن محمد بن سنان ، عن المفضل بن عمر ، عن أبي عبدالله عليه السلام قال : سألت عن علم الإمام بما في أقطار الأرض وهوفي بيته مرخى عليه ستره ، فقال : يا مفضل إن الله تبارك وتعالى جعل في النبي صلى الله عليه وآله خمسة أرواح : روح الحياة فيه دب ودرج ، وروح القوة فيه نهض

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“I asked Abū Ja‘far (p.b.u.h.) about the Knowledge of the man of Knowledge. He said to me: ‘O Jābir! There are five *arwāḥ* in the prophets and the successors. The *ruḥu ‘l-quḍus* (the Pure Spirit), the *ruḥu ‘l-īmān* (the Spirit of Faith), the *ruḥu ‘l-ḥayāt* (the Spirit of Life equivalent to the Spirit of Movement in no.714), and the *ruḥu ‘l-quwwah* (the Spirit of Power) and the *ruḥu ‘sh-shahwah* (the Spirit of Desire). Then, by the Pure Spirit, O Jābir, they perceive what is below the Throne down to what is within the earth.’ Then he said: ‘O Jābir! These four *arwāḥ* may be affected by contingencies, but the Pure Spirit is never diverted nor plays (i.e., it never acts purposelessly).’ ”

716 – 3. al-Ḥusayn ibn Muḥammad (—) al-Mu‘allā ibn Muḥammad (—) ‘Abdullāh ibn Idris (—) Muḥammad ibn Sinān that al-Mufaḍḍal ibn ‘Umar said:

“I asked Abū ‘Abdillāh (p.b.u.h.) about how the Imām knows what is all over the earth when he is in his house with the curtain lowered. He said: ‘O Mufaḍḍal! Allāh, the Blessed, the Sublime, has put five *arwāḥ* in the Prophet (p.b.u.h.a.h.p.): the *ruḥu ‘l-ḥayāt* (the Spirit of Life), by which he moves and comes and goes; the *ruḥu ‘l-*

وجاهد، وروح الشهوة فيه أكل و شرب و أتى النساء من الحلال، وروح الإيمان فيه آمن وعدل، وروح القدس فيه حل النبوة فإذا قبض النبي ﷺ انتقل روح القدس فصار إلى الامام، وروح القدس لا ينام ولا يغفل ولا يلهو ولا يزهو والأربعة الأرواح تنام وتغفل وتزهو وتلهو، وروح القدس كان يرى به .

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quwwah (the Spirit of Power), by which he rises and struggles; the *ruhū 'sh-shahwah* (the Spirit of Desire), by which he eats and drinks and comes to women lawfully; and the *ruhū 'l-imān* (the Spirit of Faith), by which he accepts the faith and acts justly; and the *ruhū 'l-qudus* (the Pure Spirit), by which he bears the prophethood. Then, when the Prophet (p.b.u.h.a.h.p.) is taken away, the Pure Spirit is transferred and reaches the Imāms. The Pure Spirit does not sleep nor does it become neglectful, it is not diverted, nor does it falsely display. But the (other) four *arwāh* sleep, are neglectful, falsely display themselves and are diverted. He (the Prophet or the Imām) sees (everything) by the Pure Spirit.' ”

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﴿ باب ﴾

﴿ الروح التي يمدد الله بها الأئمة عليهم السلام ﴾

١/٧١٧ - عدة من أصحابنا ، عن أحمد بن محمد ، عن الحسين بن سعيد ، عن النضر بن سويد ، عن يحيى الحلبي ، عن أبي الصباح الكناني ، عن أبي بصير قال : سألت أبا عبد الله عليه السلام عن قول الله تبارك وتعالى : « وكذلك أوحينا إليك روحاً من أمرنا ما كنت تدري ما الكتاب ولا الإيمان »^{١٥} قال : خلق من خلق الله عز وجل أعظم من جبرئيل وميكائيل ، كان مع رسول الله صلى الله عليه وآله يخبره ويسدده وهو مع الأئمة من بعده .

١٥٠ - الشورى ، ٥٢/٤٢

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CHAPTER 56

THE SPIRIT BY WHICH ALLĀH DIRECTS THE STEPS
OF THE IMĀMS, PEACE BE UPON THEM

717-1. A group of our associates (—) Aḥmad ibn Muḥammad (—) al-Ḥusayn ibn Sa'id (—) an-Naḍr ibn Suwayd (—) Yaḥyā al-Ḥalabī (—) Abū 'ṣ-Ṣabbāḥ al-Kinānī. that Abū Baṣīr said:

"I asked Abū 'Abdillāh (p.b.u.h.) about the words of Allāh, the Blessed, the Sublime: *Even so We have revealed to thee a Spirit of Our bidding. Thou knewest not what the Book was, nor faith* (ash-Shūrā, 42:52). He said: '(It is) one of the created things of Allāh, to whom belong Mighty and Majesty; (it is) greater than Jibrīl and Mikā'il. It was with the Messenger of of Allāh (p.b.u.h.a.h.p.); it informed him and directed his steps, and it is with the Imāms after him.' "

٢/٧١٨ - محمد بن يحيى ، عن محمد بن الحسين ، عن علي بن أسباط ، عن أسباط بن سالم قال : سأله رجلٌ من أهل هيت - وأنا حاضر - عن قول الله عز وجل : « وكذلك أوحينا إليك روحاً من أمرنا » فقال : منذ أنزل الله عز وجل ذلك الروح على محمد ، ﷺ ما صعد إلى السماء وإنه لفينا .

٣/٧١٩ - علي بن إبراهيم ، عن محمد بن عيسى ، عن يونس ، عن ابن مسكان ، عن أبي بصير قال : سألت أبا عبد الله عليه السلام عن قول الله عز وجل : « يسألونك عن الروح قل الروح من أمر ربي »^(١٥) قال : خلق أعظم من جبريل وميكائيل ، كان مع رسول الله ﷺ وهو مع الأئمة ، وهو من الملكوت .

٤/٧٢٠ - علي ، عن أبيه ، عن ابن أبي عمير ، عن أبي أيوب الخزاز ، عن أبي بصير

١٥١ - الاسراء ، ١٧/٨٥

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718-2. Muḥammad ibn Yaḥyā (-) Muḥammad ibn al-Ḥusayn (-) 'Alī ibn Asbāṭ that Asbāṭ ibn Sālim said:

"A man from Hit (a town in Iraq) asked him (the Imām), while I was present, about the words of Allāh, to whom belong Might and Majesty: *Even so We have revealed to thee a Spirit of Our bidding*. He said: 'Since Allāh, to Whom belong Might and Majesty, sent this Spirit down on Muḥammad (p.b.u.h.a.h.p.), it has not ascended to Heaven; and it is in us.' "

719-3. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Īsā (-) Yūnus (-) Ibn Muskān that Abū Baṣīr said:

"I asked Abū 'Abdillāh (p.b.u.h.) about the words of Allāh, to Whom belong Might and Majesty: *They will question thee concerning the Spirit. Say: 'The Spirit is of the bidding of my Lord'* (al-Isrā', 17:85). He said: '(It is) a created thing greater than Jibril and Mikā'il; it was with the Messenger of Allāh (p.b.u.h.a.h.p.), it is with the Imāms, and it is from the Kingdom (al-Malakūt).' "

720-4. 'Alī (-) his father (-) Ibn Abī 'Umayr (-) Abū Ayyūb al-Khazzāz that Abū Baṣīr said:

قال : سمعت أبا عبد الله عليه السلام يقول : « يسألونك عن الروح قل الروح من أمر ربي » ، قال : خلق أعظم من جبريل وميكائيل ، لم يكن مع أحد ممن مضى ، غير محمد بن عبد الله وهو مع الأئمة يسدّ دهم ، وليس كل ما طلب وجد .

٥/٧٢١ - محمد بن يحيى ، عن عمران بن موسى ، عن موسى بن جعفر ، عن علي بن أسباط ، عن محمد بن الفضيل ، عن أبي حمزة قال : سألت أبا عبد الله عليه السلام عن العلم ، أهو علم يتعلمه العالم من أفواه الرجال أم في الكتاب عندكم تقرؤنه فتعلمون منه ؟ قال : الأمر أعظم من ذلك وأوجب ، أما سمعت قول الله عز وجل : « وكذلك أوحينا إليك روحاً من أمرنا ما كنت تدري ما الكتاب ولا الإيمان » ، ثم قال : أي شيء يقول أصحابكم في هذه الآية ، أيقرون أنه كان في حال لا يدري ما الكتاب ولا الإيمان ؟ فقلت : لا أدري - جعلت فداك - ما يقولون ، فقال [لي] : بلى قد كان في حال لا يدري

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“I heard Abū ‘Abdillāh (p.b.u.h.) say (concerning) *They will question thee concerning the Spirit. Say: ‘The Spirit is the bidding of my Lord’*. ‘(It is) a created thing greater than Jibrīl and Mikā’il. It was not with any one of those who have passed except Muḥammad (p.b.u.h. a.h.p.), and it is with the Imāms, directing their steps. And not everything which is sought is found.’”

721-5. Muḥammad ibn Yaḥyā (-) ‘Imrān ibn Mūsā (-) Mūsā ibn Ja‘far (-) ‘Alī ibn Asbāṭ (-) Muḥammad ibn Fuḍayl that Abū Ḥamzah said:

“I asked Abū ‘Abdillāh (p.b.u.h.) about knowledge: ‘Is it knowledge which the knower gets to know from the mouths of men, or (is it) in the book which is with you which you recite and learn from?’ He said: ‘The matter is greater than that and more essential. Have you not heard the words of Allāh, to Whom belong Might and Majesty: *Even so We have revealed to thee a Spirit of Our bidding. Thou knowest not what the Book was, nor faith?*’ Then he said: ‘What do your companions say about this verse? Do they accept that he (the Messenger – p.b.u.h.a.h.p.) was in a state in which he did not know what the Book was, nor faith?’ I said: ‘May I be made your ransom, I don’t know what they say.’ He said (to me): ‘Indeed, he was in a state in which

ما الكتاب ولا الإيمان حتى بعث الله تعالى الروح التي ذكر في الكتاب ، فلما أوحاها إليه علم بها العلم والفهم ، وهي الروح التي يعطيها الله تعالى من شاء ، فإذا أعطاها عبداً علمه الفهم .

٦/٧٢٢ - محمد بن يحيى ، عن محمد بن الحسين ، عن علي بن أسباط ، عن الحسين بن أبي العلاء ، عن سعد الاسكاف قال : أتى رجل أمير المؤمنين عليه السلام يسأله عن الروح ، أليس هو جبريل ؟ فقال له أمير المؤمنين عليه السلام : جبريل عليه السلام من الملائكة والروح غير جبريل ، فكرر ذلك على الرجل فقال له : لقد قلت عظيماً من القول ، ما أحد يزعم أن الروح غير جبريل فقال له : أمير المؤمنين عليه السلام : إنك ضال تروي عن أهل الضلال ، يقول الله تعالى لنبيه عليه السلام : « أتى أمر الله فلا تستعجلوه سبحانه و تعالى عما يشركون ، ينزل الملائكة بالروح^{١٥٢} ، والروح غير الملائكة صلوات الله عليهم .

١٥٢ - النحل ، ١/١٦ - ٢

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he did not know what the Book was, nor faith, until Allāh Most High sent forth the Spirit which is mentioned in the Book; and because He revealed it to him, He taught knowledge and understanding through it. This is the Spirit which Allāh Most High gives to whom He wishes; and when He gives it to a slave, He teaches him understanding.' ”

722-6. Muḥammad ibn Yaḥyā (-) Muḥammad ibn al-Ḥusayn (-) 'Alī ibn Asbāṭ (-) al-Ḥusayn ibn Abi 'l-'Alā' that Sa'd al-Iskāf said:

“A man came to Amīr al-mu'minīn (p.b.u.h.) and asked him about the Spirit: 'Is it not Jibrīl?' Amīr al-mu'minīn (p.b.u.h.) said to him: 'Jibrīl (p.b.u.h.) is one of the angels, and the Spirit is not Jibrīl.' — and he repeated this to the man — then he (the man) said to him: 'You have said something very important, no-one claims that the Spirit is not Jibrīl.' Amīr al-mu'minīn said to him: 'You are wrongly guided, and you recount from the people of misguidance. Allāh Most High has said to His Prophet (p.b.u.h.a.h.p.): *Allāh's command comes; seek not to hasten it. Glory be to Him! High be the exalted above that they associate with Him! He sends down the angels with the Spirit* (an-Nahl, 16:1-2), and the Spirit is not the angels, may the blessings of Allāh be upon them.' ”

﴿ باب ﴾

﴿ وقت ما يعلم الامام جميع علم الامام الذي كان قبله ﴾
عليهم جميعاً السلام

١/٧٢٣- محمد بن يحيى ، عن أحمد بن محمد ، عن الحسين بن سعيد ، عن علي بن أسباط
عن الحكم بن مسكين ، عن بعض أصحابنا قال : قلت لأبي عبد الله عليه السلام متى يعرف
الأخير ما عند الأول ؟ قال : في آخر دقيقة تبقى من روحه .
٢/٧٢٤- محمد ، عن محمد بن الحسين ، عن علي بن أسباط ، عن الحكم بن مسكين ،
عن عبيد بن زرارة وجماعة معه قالوا : سمعنا أبا عبد الله عليه السلام يقول : يعرف الذي بعد
الإمام علم من كان قبله في آخر دقيقة تبقى من روحه .

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CHAPTER 57

THE TIME AT WHICH THE IMĀM COMES TO KNOW ALL
THE KNOWLEDGE OF THE IMĀM WHO PRECEDED HIM,
PEACE BE UPON THEM ALL

723-1. Muḥammad ibn Yahyā (—) Aḥmad ibn Muḥammad (—)
al-Ḥusayn ibn Saʿid (—) ʿAlī ibn Asbāṭ (—) al-Ḥakam ibn Miskīn that
one of our co-sectarians said:

“I said to Abū ʿAbdillāh (p.b.u.h.): ‘When does the subsequent
(Imām) come to know that which the previous (Imām) had with him?’
He said: ‘In the last moment which remains of his life.’”

724-2. Muḥammad (—) Muḥammad ibn al-Ḥusayn (—) ʿAlī ibn
Asbāṭ (—) al-Ḥakam ibn Miskīn that ʿUbayd ibn Zurārah and a group
with him said:

“We heard Abū ʿAbdillāh (p.b.u.h.) say: ‘The one who is after
the Imām comes to know the knowledge of he who was before him
in the last moment which remains of his life.’”

٣/٧٢٥ - محمد بن يحيى ، عن محمد بن الحسين ، عن يعقوب بن يزيد ، عن علي بن أسباط ، عن بعض أصحابه ، عن أبي عبد الله عليه السلام قال : قلت له : الإمام متى يعرف إمامته وينتهي الأمر إليه ؟ قال : في آخر دقيقة من حياة الأول .

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725-3. Muḥammad ibn Yaḥyā (—) Muḥammad ibn al-Ḥusayn (—) Ya'qūb ibn Yazīd (—) 'Alī ibn Asbāṭ (—) one of his companions, that he said to Abū 'Abdillāh (p.b.u.h.):

“When does the Imām come to know of his Imāmate and the landing up of the affair with him?” He said: “In the last moment of the life of the preceding (Imām).”

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﴿باب﴾

﴿ في أن الأئمة صلوات الله عليهم في العلم والشجاعة ﴾

﴿ و الطاعة سواء ﴾

١/٧٢٦ - محمد بن يحيى ، عن أحمد بن أبي زاهر ، عن الخشاب ، عن علي بن حسان ، عن عبد الرحمن بن كثير ، عن أبي عبد الله عليه السلام قال : قال [الله تعالى] «والذين آمنوا واتبعتهم ذريتهم بإيمان ألحقنا بهم ذريتهم وما ألتناهم من عملهم من شيء»^{١٥٣} قال : «والذين آمنوا» النبي صلى الله عليه وآله وأمير المؤمنين عليه السلام وذريته الأئمة والأوصياء صلوات الله عليهم ، «ألحقنا بهم» ولم ننقص ذريتهم ، الحجة التي جاء بها محمد صلى الله عليه وآله في علي عليه السلام وحجتهم واحدة وطاعتهم واحدة .

١٥٣ - الطور ، ٢١/٥٢

CHAPTER 58

CONCERNING THE FACT THAT THE IMĀMS, MAY THE BLESSINGS OF ALLĀH BE UPON THEM, ARE EQUAL IN KNOWLEDGE, COURAGE AND SUBMISSION

726-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Abī Zāhir (-) al-Khashshāb (-) 'Alī ibn Ḥassān (-) 'Abdu'r-Raḥmān ibn Kathīr that Abū 'Abdillāh (p.b.u.h.) said:

"He (Allāh) said: *Those who believed, and their seed followed them in belief, We shall join their seed with them, and We shall not defraud them of aught of their work*" (aṭ-Ṭūr, 52:21). He said: "Those who believed' are the Prophet (p.b.u.h.a.h.p.) and Amīr al-mu'minīn (p.b.u.h.), and his 'seed' the Imāms and the successors, may Allāh bless them. 'We shall join with them', and not diminish for 'their seed', the Proof which Muḥammad (p.b.u.h.a.h.p.) brought concerning 'Alī (p.b.u.h.). The Proof for them (all) is the same, and the submission of them (all) is the same."

٢/٧٢٧ - علي بن محمد بن عبدالله ، عن أبيه ، عن محمد بن عيسى ، عن داود النهدي
عن علي بن جعفر ، عن أبي الحسن عليه السلام قال : قال لي : نحن في العلم والشجاعة
سواء ، وفي العطايا على قدمنا نؤمر .

٣/٧٢٨ - أحمد بن محمد ، عن محمد بن الحسن ، عن علي بن إسماعيل ، عن صفوان بن
يحيى ، عن ابن مسكان ، عن الحارث بن المغيرة ، عن أبي عبدالله عليه السلام قال : سمعته
يقول : قال رسول الله ﷺ : نحن في الأمر والفهم والحلال والحرام نجري مجرى
واحداً ، فأمّا رسول الله ﷺ و علي عليه السلام فلهما فضلها .

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727-2. 'Alī ibn Muḥammad ibn 'Abdillāh (-) his father (-) Muḥammad ibn 'Īsā (-) Dāwūd an-Nahdī that 'Alī ibn Ja'far said:

"Abu 'l-Ḥasan (p.b.u.h.) said to me: 'We are equal in knowledge and courage; and in bestowing to the extent we are commanded.'"

728-3. Aḥmad ibn Muḥammad (-) Muḥammad ibn al-Ḥāsan (-) 'Alī ibn Ismā'il (-) Ṣafwān ibn Yaḥyā (-) Ibn Muskān that al-Hārith ibn al-Mughīrah said:

"I heard Abū 'Abdillāh (p.b.u.h.) say: 'The Messenger of Allāh (p.b.u.h.a.h.p.) said: "We are exactly the same as regards command, understanding, and what is lawful and what is unlawful"; but the Messenger of Allāh (p.b.u.h.a.h.p.) and 'Alī (p.b.u.h.) have their own excellence.'"

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﴿ باب ﴾

﴿ أن الامام عليه السلام يعرف الامام الذي يكون من بعده و أن ﴾
 قول الله تعالى « ان الله يأمركم أن تؤدوا الامانات الى
 اهلها » فيهم عليهم السلام نزلت

١/٧٢٩- الحسين بن محمد ، عن معلى بن محمد ، عن الحسن بن علي الوشاء ، عن أحمد
 ابن عائد ، عن ابن أذينة ، عن بريد العجلي قال : سألت أبا جعفر عليه السلام عن قول الله
 عز وجل : « إن الله يأمركم أن تؤدوا الامانات إلى أهلها وإذا حكمتم بين الناس
 أن تحكموا بالعدل » قال : إيتاناعني ، أن يؤدي الأول إلى الإمام الذي بعده

١٥٥- النساء ، ٤/٥٨

١٥٤- النساء ، ٤/٥٨

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CHAPTER 59

CONCERNING THE FACT THAT THE IMÂM, PEACE BE UPON
 HIM, KNOWS THE IMÂM WHO WILL BE AFTER HIM, AND THAT
 THE SAYING OF ALLÂH THE SUBLIME, "ALLÂH COMMANDS
 YOU TO CONVEY THE TRUSTS TO THEIR OWNERS" (AN-
 NISÂ', 4:58), CAME DOWN CONCERNING THEM, PEACE BE
 UPON THEM

729-1. al-Ḥusayn ibn Muḥammad (—) Mu'allā ibn Muḥammad
 (—) al-Ḥasan ibn 'Alī al-Washshā' (—) Aḥmad ibn 'Ā'idh (—) Ibn Udhay-
 nah that Burayd al-'Ijlī said:

"I asked Abū Ja'far (p.b.u.h.) about the words of Allāh, to whom
 belong Might and Majesty: *Allāh commands you to convey the trusts
 to their owners; and when you judge between the people, that you
 judge with justice* (an-Nisā', 4:58). He said: 'He (Allāh) means us,
 that the preceding (Imām) should convey the Books, Knowledge

الكتب والعلم والسلاح «وإذا حكمتم بين الناس أن تحكموا بالعدل» الذي في أيديكم، ثم قال للناس : «يا أيها الذين آمنوا أطيعوا الله وأطيعوا الرسول وأولي الأمر منكم»^{١٥٦}، إيانا عنى خاصة ، أمر جميع المؤمنين إلى يوم القيامة بطاعتنا ، فإن خفتم تنازعاً في أمر فردوه إلى الله وإلى الرسول وإلى أولي الأمر منكم ، كذا نزلت وكيف يأمرهم الله عز وجل بطاعة ولاية الأمر ويرخص في منازعتهم ؟ ! إنما قيل ذلك للمأمورين الذين قيل لهم : «أطيعوا الله وأطيعوا الرسول وأولي الأمر منكم» .
٢٠٧٣- الحسين بن محمد ، عن معلى بن محمد ، عن الحسن بن علي الوشاء ، عن أحمد بن عمر قال : سألت الرضا (عليه السلام) عن قول الله عز وجل : «إن الله يأمركم

١٥٦- النساء ، ٥٩/٤

and the Arms to the Imām who is after him. "And when you judge between the people, that you judge with (the) justice" which is in your hands. Then He tells the people: *O believers, obey Allāh, and obey the Messenger and those in authority among you* (an-Nisā', 4:59). He means us exclusively; He commands all believers till the Day of the Resurrection to obey us. Then if you fear contention in any matter, refer it to Allāh, and the Messenger and those in authority among you: thus was it sent down.¹ How could Allāh, to whom belong Might and Majesty, order them to obey those who have been given authority and allow strife among them? Surely this was said concerning those who were commanded, to whom it was said: *Obey Allāh, and obey the Messenger and those in authority among you.*' "

730-2. al-Ḥusayn ibn Muḥammad (-) Mu'allā ibn Muḥammad (-) al-Ḥasan ibn 'Alī al-Washshā' that Aḥmad ibn 'Umar said:

"I asked ar-Riḍā (p.b.u.h.) about the words of Allāh, to Whom

1. See an-Nisā', 4:59: *If you should quarrel on anything, refer it to Allāh and the Messenger.* The Imām (p.b.u.h.) means here, not that the words have been altered, but that their real meaning is that reference should be made to Allāh, the Messenger or the Imāms before a quarrel arises, rather than waiting until the quarrel has arisen and then going to them to have it solved.

أن تؤدوا الأمانات إلى أهلها ، قال : هم الأئمة من آل محمد ﷺ أن يؤدي الإمام الأمانة إلى من بعده ولا يخص بها غيره ولا يزويها عنه .

٣/٧٣١ - محمد بن يحيى ، عن أحمد بن محمد ، عن الحسين بن سعيد ، عن محمد بن الفضيل عن أبي الحسن الرضا عليه السلام في قول الله عز وجل : « إن الله يأمركم أن تؤدوا الأمانات إلى أهلها » قال : هم الأئمة يؤدي الإمام إلى الإمام من بعده ، ولا يخص بها غيره ولا يزويها عنه .

٤/٧٣٢ - محمد بن يحيى ، عن أحمد بن محمد ، عن محمد بن سنان ، عن إسحاق بن عمار ، عن ابن أبي يعفور ، عن المعلى بن خنيس قال : سألت أبا عبد الله عليه السلام عن قول الله عز وجل : « إن الله يأمركم أن تؤدوا الأمانات إلى أهلها » قال : أمر الله الإمام الأول أن يدفع إلى الإمام الذي بعده كل شيء عنده .

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belong Might and Majesty: *Allāh commands you to convey the trusts to their owners*. He said: 'They are the Imāms from the Household of Muḥammad (p.b.u.h.a.h.p.) – the Imām must convey the trust to the one after him, not bestow it on anyone else, and not deny it to him (the one after him).'

731 – 3. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad (–) al-Ḥusayn ibn Sa'īd (–) Muḥammad ibn Fuḍayl that Abu 'l-Ḥasan ar-Riḍā (p.b.u.h.) said concerning the words of Allāh to Whom belong Might and Majesty: *Allāh commands you to convey the trusts to their owners*:

"They are the Imāms. The Imām conveys to the Imām after him, not bestowing them on anyone else, and not denying them to him."

732 – 4. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad (–) Muḥammad ibn Sinān (–) Ishāq ibn 'Ammār (–) Ibn Abī Ya'fūr that al-Mu'allā ibn Khunays said:

"I asked Abū 'Abdillāh (p.b.u.h.) about the words of Allāh, to Whom belong Might and Majesty: *Allāh commands you to convey the trusts to their owners*. He said: 'Allāh commands the preceding Imām to hand over to the Imām after him everything that is with him.'"

٥/٧٣٣ - محمد بن يحيى ، عن محمد بن الحسين ، عن ابن محبوب ، عن العلاء بن رزين ،
عن عبدالله بن أبي يعفور ، عن أبي عبدالله عليه السلام قال : لا يموت الا امام حتى يعلم من يكون
من بعده فيوصي [إليه] .

٦/٧٣٤ - أحمد بن إدريس ، عن محمد بن عبد الجبار ، عن صفوان بن يحيى ، عن [ابن]
أبي عثمان ، عن المعلّى بن خنيس ، عن أبي عبدالله عليه السلام قال : إنَّ الاَمام يعرف الاَمام
الَّذي من بعده فيوصي إليه .

٧/٧٣٥ - أحمد ، عن محمد بن عبد الجبار ، عن أبي عبدالله البرقي ، عن فضالة بن أيوب
عن سليمان بن خالد ، عن أبي عبدالله عليه السلام قال : مامات عالم حتى يعلمه الله عزَّ وجلَّ
إلى من يوصي .

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733 - 5. Muḥammad ibn Yaḥyā (-) Muḥammad ibn al-Ḥusayn
(-) Ibn Maḥbūb (-) al-'Alā' ibn Razīn (-) 'Abdullāh ibn Abī Ya'fūr
that Abū 'Abdillāh (p.b.u.h.) said:

"The Imām does not die until he knows who will be after him,
and appoints (him) his successor."

734 - 6. Aḥmad ibn Idrīs (-) Muḥammad ibn 'Abdī 'l-Jabbār
(-) Ṣafwān ibn Yaḥyā (-) (Ibn) Abī 'Uthmān (-) al-Mu'allā ibn
Khunays that Abū 'Abdillāh (p.b.u.h.) said:

"The Imām knows the Imām who is after him, and appoints
(him) his successor."

735 - 7. Aḥmad (-) Muḥammad ibn 'Abdī 'l-Jabbār (-) Abū
'Abdillāh al-Barqī (-) Fuḍālah ibn Ayyūb (-) Sulaymān ibn Khālid
that Abū 'Abdillāh (p.b.u.h.) said:

"The one who knows does not die until Allāh, to Whom belong
Might and Majesty, informs him about whom he will appoint as his
successor."

﴿ باب ﴾

﴿ ان الامامة عهد من الله عز وجل معهود من واحد الى واحد عليهم السلام ﴾
 ١/٧٣٦ - الحسين بن محمد ، عن معلى بن محمد ، عن الحسن بن علي الوشاء قال: حدثني
 عمر بن أبان ، عن أبي بصير قال: كنت عند أبي عبد الله عليه السلام فذكروا الأوصياء وذكر
 إسماعيل فقال : لا والله يا أبا محمد ما ذاك إلينا وما هو إلّا إلى الله عز وجل ينزل واحداً
 بعد واحد .

٢/٧٣٧ - محمد بن يحيى ، عن أحمد بن محمد ، عن الحسين بن سعيد ، عن ابن أبي عمير ، عن حماد بن

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CHAPTER 60

THE IMÂMATE IS A COVENANT FROM ALLĀH, TO WHOM
 BELONG MIGHT AND MAJESTY, WHICH IS DELEGATED
 FROM ONE (OF THE IMĀMS) TO ANOTHER, PEACE BE
 UPON THEM

736-1. al-Ḥusayn ibn Muḥammad (-) Mu'allā ibn Muḥammad
 that al-Ḥasan ibn 'Alī al-Washshā' said:

“ ‘Umar ibn Abān narrated to me that Abū Baṣīr said: ‘I was in
 the presence of Abū ‘Abdillāh (p.b.u.h.) when (some people) were
 naming the successors, and I named Ismā'il (the eldest son of al-Imām
 aṣ-Ṣādiq – p.b.u.h.). Then he said: “No, by Allāh, O Abū Muḥammad.
 That is not for us (to do), it is only for Allāh, to Whom belong Might
 and Majesty; He reveals (the Imāms) one after the other.” ’ ”

737-2. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-)
 al-Ḥusayn ibn Sa'īd (-) Ibn Abī 'Umayr (-) Ḥammād ibn 'Uthmān
 that 'Amr ibn al-'Ash'ath said:

عثمان، عن عمرو بن الأشعث قال: سمعت أبا عبد الله عليه السلام يقول: أترون الموالي منا يوصي إلى من يريد؟ لا والله ولكن عهد من الله ورسوله عليه السلام لرجل فرجل حتى ينتهي الأمر إلى صاحبه .

* الحسين بن محمد ، عن معلى بن محمد ، عن محمد بن جمهور ، عن حماد بن عيسى ، عن منهل ، عن عمرو بن الأشعث ، عن أبي عبد الله عليه السلام مثله .

٣/٧٣٨ - الحسين بن محمد ، عن معلى بن محمد ، عن علي بن محمد ، عن بكر بن صالح ، عن محمد بن سليمان ، عن عيثم بن أسلم ، عن معاوية بن عمار ، عن أبي عبد الله عليه السلام قال : إن الإمامة عهد من الله عز وجل لمعهود لرجال مسمين ، ليس للإمام أن يزويها عن الذي يكون من بعده ، إن الله تبارك وتعالى أوحى إلى داود عليه السلام أن اتخذ وصياً من أهلك فإنه قد سبق في علمي أن لا أبعث نبياً إلا وله وصي من أهل موطنه لداود عليه السلام

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“I heard Abū ‘Abdillāh (p.b.u.h.) say: ‘Do you think that the appointer among us (Imāms) can make anyone he wants his successor? No, by Allāh, it is rather a covenant from Allāh and His Messenger (p.b.u.h.a.h.p.) for one man after another, until it comes down to the one who is entrusted with it.’ ”

* al-Ḥusayn ibn Muḥammad (—) Mu‘allā ibn Muḥammad (—) Muḥammad ibn Jumhūr (—) Ḥammād ibn ‘Isā (—) Minhāl (—) ‘Amr ibn al-Ash‘ath (—) Abū ‘Abdillāh (p.b.u.h.), the same tradition.

738 — 3. al-Ḥusayn ibn Muḥammad (—) Mu‘allā ibn Muḥammad (—) ‘Alī ibn Muḥammad (—) Bakr ibn Ṣāliḥ (—) Muḥammad ibn Sulaymān (—) ‘Aytham ibn Aslam (—) Mu‘āwiyah ibn ‘Ammār that Abū ‘Abdillāh (p.b.u.h.) said:

“The Imāmate is a covenant from Allāh, to Whom belong Might and Majesty, which is entrusted to men who are named. It is not for the Imām to withhold it from him who is after him. Allāh, the Blessed, the Sublime, revealed to Dāwūd (p.b.u.h.): ‘Single out a successor from your household, since it has already occurred in My Knowledge that I would not send forth any prophet without his having a successor

أولاد عدة وفيهم غلام كانت أمه عند داود وكان لها محبة ، فدخل داود عليه السلام عليها حين أتاه الوحي فقال لها : إن الله عز وجل أوحى إليّ يأمرني أن أتخذ وصيّاً من أهلي فقالت له امرأته : فليكن ابني ؟ قال : ذلك أريد وكان السابق في علم الله المحتوم عنده أنه سليمان ، فأوحى الله تبارك و تعالى إلى داود : أن لا تعجل دون أن يأتيك أمري فلم يلبث داود عليه السلام أن ورد عليه رجالان يختصمان في الغنم والبرك فأوحى الله عز وجل إلى داود أن اجمع ولدك فمن قضى بهذه القضية فأصاب فهو وصيك من بعدك ، فجمع داود عليه السلام ولده ، فلما أن قص الخصمان قال سليمان عليه السلام : يا صاحب الكرم مني دخلت غنم هذا الرجل كرمك ؟ قال : دخلته ليلاً ، قال : قضيت عليك يا صاحب الغنم بأولاد غنمك وأصوافها في عامك هذا ، ثم قال له داود : فكيف لم تقض برقاب

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from his household.' Now, Dāwūd (p.b.u.h.) had many sons, and among them was a youth whose mother was with Dāwūd, and he loved her. So Dāwūd (p.b.u.h.) went in to her when the revelation came to him, and said to her: 'Allāh, to Whom belong Might and Majesty has sent me a revelation, commanding me to single out a successor from my household.' His wife said to him: 'Let it be my son!' He said: 'That is what I want.' But it had previously occurred in the Knowledge of Allāh, and had been determined therein, that he (the successor) should be Sulaymān, so Allāh, the Blessed, the Sublime, revealed to Dāwūd: 'Do nothing before My command comes to you!' It was not long before two men who were quarrelling about some sheep and a vineyard came to Dāwūd, and Allāh, to Whom belong Might and Majesty, revealed to Dāwūd: 'Gather together your sons, and whoever correctly settles this legal dispute will be your successor after you.' So Dāwūd (p.b.u.h.) gathered together his sons, and, when the two disputants had related (their evidence), Sulaymān (p.b.u.h.) said: 'You, the owner of the vineyard, when did the sheep of this man come into your vineyard?' He said: 'They came into it in the night.' He said: 'I pronounce judgement against you, O owner of the sheep, (that you give up to the owner of the vineyard) the lambs of your sheep and their wool this year.' Then Dāwūd said to him: 'Why did you not

الغنم وقد قوّم ذلك علماء بني إسرائيل وكان ثمن الكرم قيمة الغنم ؟ فقال سليمان : إن الكرم لم يجتث من أصله وإنما أُكل حمله وهو عائد في قابل ، فأوحى الله عز وجل إلى داود : أن القضاء في هذه القضية ما قضى سليمان به ، يا داود أردت أمراً وأردنا أمراً غيره ، فدخل داود على امرأته فقال : أردنا أمراً وأراد الله عز وجل أمراً غيره ولم يكن إلّا ما أراد الله عز وجل ، فقد رضينا بأمر الله عز وجل وسلمنا . وكذلك الأوصياء عليهم السلام ، ليس لهم أن يتعدوا بهذا الأمر فيجاوزون صاحبه إلى غيره .

قال الكليني في معنى الحديث الأول : أن الغنم لو دخلت الكرم نهراً ، لم يكن على صاحب الغنم شيء لأن لصاحب الغنم أن يسرح غنمه بالنهار ترعى وعلى صاحب

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judge (that he give up to the man) the necks of the sheep (the animals themselves), when the learned among the Banū Isrā'il have established this (as the penalty), and the value of the vineyard is the (same as) the price of the sheep?' Sulaymān said: 'The vineyard was not uprooted, and they only ate what they bore, they will bear fruit (again) next year.' Then Allāh, to Whom belong Might and Majesty, revealed to Dāwūd: 'The judgement in this case is as Sulaymān judged it, O Dāwūd. You want one thing and We want another.' Then Dāwūd came to his wife and said: 'We wanted one thing and Allāh, to Whom belong Might and Majesty, wanted another, and only that which Allāh, to Whom belong Might and Majesty, wants will come to pass. We are content with the command of Allāh, to Whom belong Might and Majesty, and we submit.' And thus is it with the Successors (p.b.u.t.); it is not for them to take exception to this command, and to ignore its rightful recipient in favour of someone else.' "

al-Kulaynī says regarding the first *ḥadīth* (i.e. about what the judgement should have been in case the answer to Sulaymān's question about the time the sheep entered the vineyard had been during the day): "If the sheep had entered the vineyard during the day, there would have been nothing against the owner of the sheep, because the owner of the sheep had to send his sheep during the day to graze, and

الكرم حفظه وعلى صاحب الغنم أن يربط غنمه ليلاً ولصاحب الكرم أن ينام في بيته .
 ٤/٧٣٩ - محمد بن يحيى ، عن أحمد بن محمد ، عن ابن أبي عمير ، عن ابن بكير وجيل ،
 عن عمرو بن مصعب قال : سمعت أبا عبد الله عليه السلام يقول : أترون أن الموصي منا يوصي
 إلى من يريد ؟ لا والله ولكنه عهد من رسول الله ﷺ إلى رجل فرجل حتى انتهى
 إلى نفسه

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the owner of the vineyard was responsible for looking after it (the vineyard); the owner of the sheep should tie up his sheep during the night, and the owner of the vineyard has the right to sleep in his home.¹

739 - 4. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Ibn Abi 'Umayr (-) Ibn Bukayr and Jamīl that 'Amr ibn Muṣ'ab said:

"I heard Abū 'Abdillāh (p.b.u.h.) say: 'Do you think that he who appoints a successor from among us, appoints anyone he wishes? No, by Allāh, indeed it is a covenant from the Messenger of Allāh (p.b.u.h. a.h.p.) to one man after another, until it reaches (the one who is to appoint the successor) himself.' "

1. The episode of Dāwūd and Sulaymān (p.b.u.t.) is referred to in the Chapter of al-Anbiyā', 21:78-79.

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﴿ باب ﴾

﴿ ان الائمة عليهم السلام لم يفعلوا شيئاً ولا يفعلون الا بمهد من الله ﴾
 ﴿ عز وجل وأمر منه لا يتجاوزونه ﴾

١/٧٤٠ - محمد بن يحيى والحسين بن محمد ، عن جعفر بن محمد ، عن علي بن الحسين ابن علي ، عن إسماعيل بن مهران ، عن أبي جميلة ، عن معاذ بن كثير ، عن أبي عبد الله عليه السلام قال : إن الوصية نزلت من السماء على محمد كتاباً ، لم ينزل على محمد عليه السلام كتابٌ مختوم إلا الوصية ، فقال جبريل عليه السلام : يا محمد هذه وصيتك في أمّتك عند أهل بيتك ، فقال رسول الله صلى الله عليه وآله : أي أهل بيتي يا جبريل ؟ قال : نجيب الله

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CHAPTER 61

THE IMĀMS, PEACE BE UPON THEM, HAVE NEVER DONE ANYTHING AND WILL NEVER DO ANYTHING UNLESS IT BE THROUGH THE COVENANT FROM ALLĀH, TO WHOM BELONG MIGHT AND MAJESTY, AND BY HIS COMMAND, WHICH THEY NEVER STEP BEYOND

740 - 1. Muḥammad ibn Yaḥyā and al-Ḥusayn ibn Muḥammad (-) Ja'far ibn Muḥammad (-) 'Alī ibn al-Ḥusayn ibn 'Alī (-) Ismā'il ibn Mihrān (-) Abū Jamīlah (-) Mu'ādh ibn Kathīr that Abū 'Abdillāh (p.b.u.h.) said:

"The instruction concerning successorship came down from heaven to Muḥammad (p.b.u.h.a.h.p.) in written form, and no sealed writing came down to Muḥammad (p.b.u.h.a.h.p.) except the instruction concerning successorship. Jibrīl (p.b.u.h.) then said: 'O Muḥammad! This is your instruction concerning successorship within your community among your *Ahlu 'l-bayt*.' The Messenger of Allāh (p.b.u.h.a.h.p.) said: 'Which one among my *Ahlu 'l-bayt*, O Jibrīl?' He said:

منهم ودرّيته ، ليرثك علم النبوة كما ورّثه إبراهيم عليه السلام وميراثه لعلي عليه السلام و
 ذريتك من صلبه ، قال : وكان عليها خواتيم ، قال : ففتح علي عليه السلام الخاتم الأول
 ومضى لما فيها ثم فتح الحسن عليه السلام الخاتم الثاني ومضى لما أمر به فيها ، فلمّا
 توفي الحسن ومضى فتح الحسين عليه السلام الخاتم الثالث فوجد فيها أن قاتل فاقتل
 وتقتل واخرج بأقوام للشهادة ، لا شهادة لهم إلا معك ، قال : ففعل عليه السلام ، فلمّا
 مضى دفعها إلى علي عليه السلام بن الحسين عليه السلام قبل ذلك ، ففتح الخاتم الرابع فوجد
 فيها أن اصمت وأطرق لما حجب العلم ، فلمّا توفي ومضى دفعها إلى محمد بن علي عليه السلام
 ففتح الخاتم الخامس فوجد فيها أن فسر كتاب الله تعالى وصدق أباك وورث ابنك

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‘ The chosen one of Allāh from among them and his offspring, so that he can inherit the knowledge of prophethood from you, just as Ibrāhīm (p.b.u.h.) bequeathed it; and the inheritance of it belongs to ‘Alī (p.b.u.h.) and your offspring from his loins.’ ” He said: “It (the writing) had (several) seals on it.¹” He said: “‘Alī (p.b.u.h.) opened the first, and he carried out what was in it; then al-Ḥasan (p.b.u.h.) opened the second seal, and he carried out what was commanded in it. When al-Ḥasan died and passed away, al-Ḥusayn (p.b.u.h.) opened the third seal and found in it: ‘Fight, and slay, and you will be slain. Go forth with (several) groups of people to martyrdom, there is no martyrdom for them except with you.’ ” He said: “So he (p.b.u.h.) did (this), and when he passed away he had, before that, handed it (the written document) to ‘Alī ibn al-Ḥusayn (p.b.u.h.), and he opened the fourth seal and found in it: ‘Do not speak out, lower your head in silence, because knowledge has become concealed.’ Then, when he died and passed away, he handed it to Muḥammad ibn ‘Alī (p.b.u.h.); and he opened the fifth seal and found in it: ‘Interpret the Book of Allāh, the Sublime, substantiate (what) your father (did), and bequeath (what you have) to your son; build up the community (to your bid-

1. It seems that the writing was in the form of several scrolls each wrapped around the others, and each bearing a seal.

واصطنع الأمة وقم بحق الله عز وجل وقل الحق في الخوف والأمن ولا تخش إلا الله ، ففعل ، ثم دفعها إلى الذي يليه ، قال : قلت له : جعلت فداك فأنت هو ؟ قال : فقال : ما بي إلا أن تذهب يامعاذ فتروي علي قال : فقلت : أسأل الله الذي رزقك من آباءك هذه المنزلة أن يرزقك من عقبك مثلها قبل الممات ، قال : قد فعل الله ذلك يامعاذ ، قال : فقلت : فمن هو جعلت فداك ؟ قال : هذا الراقد – وأشار بيده إلى العبد الصالح – وهو راقد .

٢/٧٤١ – أحمد بن محمد و محمد بن يحيى ، عن محمد بن الحسين ، عن أحمد بن محمد ، عن أبي الحسن الكناني ، عن جعفر بن نجيع الكندي ، عن محمد بن أحمد بن عبيد الله العمري عن أبيه ، عن جده ، عن أبي عبد الله عليه السلام قال : إن الله عز وجل أنزل على نبيه ﷺ

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ding) and rise up for the Rights of Allāh, to Whom belong Might and Majesty; speak the truth when in fear and when in safety, and fear naught but Allāh.' He carried (this) out. Then he handed it over to the one who followed him." I (Mu'ādh) said: "I said to him: 'May I be made your ransom, are you that person?'" He said: "He said: 'It is nothing to me, except that you will go, O Mu'ādh, and relate this against me.'" He said: "I said: 'I beseech Allāh, Who has endowed you with this station from your forefathers, that He endow you with the like of it from among your offspring before (your) death.' He said: 'Allāh, has already done that, O Mu'ādh.'" He said: "I said: 'Who is that, may I be made your ransom?' He said: 'He is sleeping' – and he pointed with his hand to al-'Abdu 's-Šāliḥ (the righteous servant of God), and he was asleep."

741 – 2. Aḥmad ibn Muḥammad and Muḥammad ibn Yaḥyā (–) Muḥammad ibn al-Ḥusayn (–) Aḥmad ibn Muḥammad (–) Abu 'l-Ḥasan al-Kinānī (–) Ja'far ibn Najīḥ al-Kindī (–) Muḥammad ibn Aḥmad ibn 'Ubaydillāh al-'Umari (–) his father (–) his grandfather that Abū 'Abdillāh (p.b.u.h.) said:

كتاباً قبل وفاته ، فقال : يا محمد هذه وصيتك إلى النجبة من أهلك ، قال : وما النجبة يا جبريل ؟ فقال : علي بن أبي طالب وولده عليه السلام ، وكان على الكتاب خواتيم من ذهب فدفعه النبي صلى الله عليه وآله وسلم إلى أمير المؤمنين عليه السلام وأمره أن يفك خاتماً منه ويعمل بما فيه ، ففك أمير المؤمنين عليه السلام خاتماً وعمل بما فيه ، ثم دفعه إلى ابنه الحسن عليه السلام ففك خاتماً وعمل بما فيه ، ثم دفعه إلى الحسين عليه السلام ، ففك خاتماً فوجد فيه أن اخرج يقوم إلى الشهادة ، فلا شهادة لهم إلا معك واشر نفسك لله عز وجل ، ففعل ثم دفعه إلى علي بن الحسين عليه السلام ففك خاتماً فوجد فيه أن أطرق واصمت والزم منزلك وابعد ربك حتى يأتيك اليقين ، ففعل ، ثم دفعه إلى ابنه محمد بن علي عليه السلام ، ففك خاتماً فوجد فيه حدث الناس وافتهم ولا تخافن إلا الله عز وجل ، فإنه لا سبيل

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“Allāh, to Whom belong Might and Majesty, sent down a writing to His Prophet (p.b.u.h.a.h.p.) before his death, and said: ‘O Muḥammad, this is your instruction concerning successorship to the noble among your household.’ He said: ‘Who are the noble ones, O Jibril?’ He said: ‘‘Ali ibn Abi Ṭālib and his sons (p.b.u.t.).’ There were seals of gold on the writing, and the Prophet (p.b.u.h.a.h.p.) handed it on to Amīr al-mu’minīn (p.b.u.h.) commanding him to break open one of its seals and carry out what (was written) in it. So Amīr al-mu’minīn (p.b.u.h.) broke open a seal and carried out what was in it. Then he handed it on to his son, al-Ḥasan (p.b.u.h.), and he broke open one seal and carried out what was in it. Then he handed it on to al-Ḥusayn (p.b.u.h.), and he broke open one seal and found in it: ‘Go forth with a group of men to martyrdom, for there is no martyrdom for them except with you; and sell your self to Allāh, to Whom belong Might and Majesty.’ So he did (this). Then he handed it on to ‘Ali ibn al-Ḥusayn (p.b.u.h.), and he broke open one seal and found in it: ‘Lower your head in silence, do not speak out, stay in your house, and worship your Lord till what is certain (death) carries you away.’ So he did (this). Then he handed it on to his son, Muḥammad ibn ‘Ali (p.b.u.h.), and he broke open one seal and found in it: ‘Speak to the people, give them legal rulings, and do not fear other than Allāh, to Whom belong

لأحد عليك [ففعّل] ، ثمّ دفعه إلى ابنه جعفر فكّ خاتماً فوجد فيه حدّث الناس وافهم
وانشر علوم أهل بيتك وصدّق آبائك الصالحين ولا تخافنّ إلا الله عزّ وجلّ وأنت في
حرز وأمان ، ففعّل ، ثمّ دفعه إلى ابنه موسى عليه السلام و كذلك يدفعه موسى إلى الذي
بعده ثمّ كذلك إلى قيام المهديّ صلّى الله عليه .

٣/٧٤٢ - محمد بن يحيى ، عن أحمد بن محمد ، عن ابن محبوب ، عن ابن رثاب ، عن ضريس
الكناسي ، عن أبي جعفر عليه السلام قال : قال له حران : جعلت فداك أرايت ما كان من
أمر عليّ والحسن والحسين عليه السلام وخروجهم وقيامهم بدين الله عزّ وجلّ وما أصيبوا
من قتل الطواغيت إيّاهم والظفر بهم حتّى قتلوا وغلبوا ؟ فقال أبو جعفر عليه السلام يا حران
إنّ الله تبارك وتعالى [قد] كان قد ردّ ذلك عليهم وقضاه وأمضاه وحتمه ، ثمّ أجراه فبتقدّم

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Might and Majesty, then no-one can find a way to (harm) you.' (So, he did). Then he handed it on to his son Ja'far (p.b.u.h.), and he broke open one seal and found in it: 'Speak to the people, give them legal rulings, propagate the sciences of your *Ahlu 'l-bayt*, substantiate (what) your righteous fathers (did), do not fear other than Allāh, to Whom belong Might and Majesty, and you will be protected and safe-guarded.' " So he did (this). Then he handed it on to his son, Mūsā (p.b.u.h.), and similarly Mūsā will hand it on to the one who is after him, and so on to the rising up of al-Mahdi, may Allāh bless him.

742-3. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Ibn Maḥbūb (-) Ibn Ri'āb (-) Ḍurays al-Kunāsī that Ḥumrān said to Abū Ja'far (p.b.u.h.):

"May I be made your ransom! Do you know what happened in the matter of 'Alī, al-Ḥasan and al-Ḥusayn (p.b.u.t.), their going forth and rising up in the religion of Allāh, to Whom belong Might and Majesty, and how being killed by the oppressors befell them and (their) victory over them so that they were killed and defeated?" Abū Ja'far (p.b.u.h.) said: "O Ḥumrān! Allāh, the Blessed, the Sublime, had ordained that for them; He had determined it, endorsed it and made it necessary. Then He caused it to happen. So, with previous

علم ذلك إليهم من رسول الله قام علي^٢ والحسن والحسين، ويعلم صمت من صمت منا .
 ٤/٧٤٣ - الحسين بن محمد الأشعري ، عن معلى بن محمد ، عن أحمد بن محمد ، عن الحارث
 ابن جعفر ، عن علي بن إسماعيل بن يقطين ، عن عيسى بن المستفاد أبي موسى الضير
 قال : حدثني موسى بن جعفر عليه السلام قال : قلت لأبي عبد الله : أليس كان أمير المؤمنين
عليه السلام كاتب الوصية ورسول الله صلى الله عليه وآله المملي عليه وجبريل والملائكة المقربون
عليهم السلام شهود ؟ قال : فأطرق طويلاً ثم قال : يا أبا الحسن قد كان ما قلت
 ولكن حين نزل برسول الله صلى الله عليه وآله الأمر ، نزلت الوصية من عند الله كتاباً مسجلاً ،
 نزل به جبريل مع أمناء الله تبارك وتعالى من الملائكة ، فقال جبريل : يا محمد مر
 باخراج من عندك إلا وصيتك ، ليقبضها منا وتشهدنا بدفعك إياها إليه ضامناً لها

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knowledge of this (given) to them from the Messenger of Allāh (p.b.u. h.a.h.p.), 'Ali, al-Ḥasan and al-Ḥusayn rose up. Whichever of us has kept silent, has done so through knowledge."

743 - 4. al-Ḥusayn ibn Muḥammad al-Ash'ari (-) Mu'allā ibn Muḥammad (-) Aḥmad ibn Muḥammad (-) al-Ḥārith ibn Ja'far (-) 'Alī ibn Ismā'il ibn Yaqtīn that 'Isā ibn al-Mustafād, Abū Mūsā aḍ-Ḍarīr said:

"Mūsā ibn Ja'far (p.b.u.h.) related to us: 'I said to Abū 'Abdillāh (p.b.u.h.): "Is it not (the case) that Amīr al-mu'mīnīn (p.b.u.h.) wrote the instruction of successorship, that the Messenger of Allāh (p.b.u.h. a.h.p.) dictated it to him, and that Jibrīl and the angels (p.b.u.t.) stationed near to him (p.b.u.h.a.h.p.) were witnesses?"' He said: 'He lowered his head in silence for a long time, and then said: "O Abū 'l-Ḥasan, it was as you said; however, when the command (to leave this world) came down to the Messenger of Allāh (p.b.u.h.a.h.p.), the instruction for successorship came down from Allāh in the form of a writing, wrapped up and sealed. Jibrīl came down with it together with the angels whom Allāh, the Blessed, the Sublime, trusted (for this work). Jibrīl said: 'O Muḥammad! Order whoever is with you to leave, except your successor, so that he can take possession of it from us and

— يعني علياً عليه السلام — فأمر النبي صلى الله عليه وآله بإخراج من كان في البيت ما خلا علياً عليه السلام ؛ وفاطمة فيما بين الستر والباب ، فقال جبريل : يا محمد ربك يقرئك السلام ويقول : هذا كتاب ما كنت عهدت إليك وشرطت عليك وشهدت به عليك وأشهدت به عليك ملائكتي وكفى بي يا محمد شهيداً ، قال : فارتعدت مفاصل النبي صلى الله عليه وآله فقال يا جبريل ربّي هو السلام ومنه السلام وإليه يعود السلام صدق عز وجل وبر ، هات الكتاب ، فدفعه إليه وأمره بدفعه إلى أمير المؤمنين عليه السلام فقال له : اقرأه ، فقرأه حرفاً حرفاً ، فقال : يا علي ! هذا عهد ربّي تبارك وتعالى إليّ وشرطه عليّ وأمانته وقد بلغت ونصحت وأدّيت ، فقال علي عليه السلام وأنا أشهد لك [بأبي وأمي أنت] بالبلاغ والنصيحة والتصديق على ما قلت ويشهد لك به سمعي وبصري ولحمي ودمي ، فقال

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call us to witness your handing it over to him; so that he, that is 'Ali (p.b.u.h.), will become responsible for it.' Then the Prophet (p.b.u.h. a.h.p.) ordered whoever was in the house to leave, with the exception of 'Ali (p.b.u.h.), and Fātimah (p.b.u.h.) was between the curtain and the door. Then Jibril said: 'O Muḥammad, your Lord greets you with peace, and says: "This writing is what I entrusted to you and imposed upon you, and I am a witness about it against you, and I call My angels as witnesses about it against you, although I am sufficient as a witness, O Muḥammad!"' He said: "Then the joints of the Prophet ('s — p.b. u.h.a.h.p. — limbs) began to shake, and he said: 'O Jibril, my Lord is Himself peace, and peace is from Him, and to Him peace returns. He, to Whom belong Might and Majesty speaks truly and keeps His promise. Let me have the writing!' So he handed it to him and commanded him to hand it to Amir al-mu'minin (p.b.u.h.), and (the Prophet — p.b. u.h.a.h.p.) said to him: 'Read it!' So he read it word by word. Then he said: 'O 'Ali, this is the covenant of my Lord, the Blessed, the Sublime, to me, His imposition on me and His trust. I have conveyed it, acted in good faith and satisfied (the trust).' Then 'Ali (p.b.u.h.) said: 'And I bear witness for you [may my father and my mother be made your ransom] to the conveyance (of it), to (your) good faith, and to (your) having satisfied (the trust) according to what you said;

جبريل عليه السلام : وأنا لكما على ذلك من الشاهدين، فقال رسول الله صلى الله عليه وآله : يا علي أخذت وصيتي وعرفتني وضمنت الله ولي الوفاء بما فيها ؟، فقال علي عليه السلام : نعم بأبي أنت وأمي علي ضمانها وعلى الله عوني وتوفيقي على أدائها ، فقال رسول الله صلى الله عليه وآله : يا علي إني أريد أن أشهد عليك بموافاتي بها يوم القيامة ، فقال علي عليه السلام : نعم أشهد ، فقال النبي صلى الله عليه وآله : إن جبريل وميكائيل فيما بيني وبينك الآن وهما حاضران معهما الملائكة المقرَّبون لأشهدهم عليك ، فقال : نعم ليشهدوا وأنا - بأبي أنت وأمي - فأشهدهم رسول الله صلى الله عليه وآله وكان فيما اشترط عليه النبي بأمر جبريل عليه السلام فيما أمر الله عز وجل أن قال له : يا علي تقي بما فيها من موالة

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and my ears, eyes, flesh and blood bear witness to it.' Then Jibril (p.b.u.h.) said: 'I, too, am of the witnesses for you two in this.' Then the Messenger of Allāh (p.b.u.h.a.h.p.) said: 'O 'Ali, have you taken my instruction concerning successorship, have you understood it, and are you responsible before Allāh and me for keeping to what is in it?' 'Ali said: 'May my father and mother be made your ransom, the responsibility for it is on me, and aid for me and my success in executing it lies with Allāh.' Then the Messenger of Allāh (p.b.u.h.a.h.p.) said: 'O 'Ali, I desire to call a witness against you that you will have (news of) this brought to me on the Day of the Resurrection.' 'Ali (p.b.u.h.) said: 'Yes, call a witness.' Then the Prophet (p.b.u.h.a.h.p.) said: 'I call to witness against you concerning what is now between me and you Jibril and Mikā'il, who are present, and with them the angels stationed near to Him.' He said: 'Yes, let them be witnesses, and I also call them as witnesses, may my father and mother be made your ransom.' Then the Messenger of Allāh (p.b.u.h.a.h.p.) called them as witnesses.

“ “And in what the Prophet stipulated for him by the command of Jibril (p.b.u.h.) in what Allāh, to Whom belong Might and Majesty, commanded, was that he said to him: 'O 'Ali, fulfil what is in it as

من وإلى الله ورسوله والبراءة والعداوة لمن عادى الله ورسوله والبراءة منهم على الصبر منك [و] على كظم الغيظ وعلى ذهاب حقك وغضب خمسك وانتهاك حرمتك؟ فقال : نعم يا رسول الله فقال أمير المؤمنين عليه السلام : والذي فلق الحبة وبرأ النسمة لقد سمعت جبريل عليه السلام يقول للنبي : يا محمد عرفه أنه ينتهك الحرمه وهي حرمه الله وحرمه رسول الله صلى الله عليه وآله وعلى أن تخضب لحيتهم رأسه بدم عبيط قال أمير المؤمنين عليه السلام : فصعقت حين فهمت الكلمة من الأمين جبريل حتى سقطت على وجهي وقلت : نعم قبلت ورضيت وإن انتهكت الحرمه و عطلت السنن ومزق الكتاب وهدمت الكعبة وخضب لحيتي من رأسي بدم عبيط صابراً محتسباً أبداً حتى أقدم عليك ، ثم دعا رسول الله صلى الله عليه وآله فاطمة والحسن والحسين وأعلمهم مثل ما أعلم أمير المؤمنين ،

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regards friendship with those who take Allāh and His Messenger as masters, and rejection and enmity towards those who are enemies to Allāh and His Messenger. And (your) rejection of them should be with patience on your behalf, with the restraint of (your) anger, despite the loss of your rights, the seizure of your *khums*, and the violation of your sanctity.' Then he said: 'Yes, O Messenger of Allāh.'

“““Amir al-mu'minin (p.b.u.h.) said: 'By He Who split open the seeds, and created the souls. I heard Jibril (p.b.u.h.) say to the Prophet: "O Muḥammad, make him know that his sanctity will be violated, and that it is the sanctity of Allāh and the sanctity of the Messenger of Allāh (p.b.u.h.a.h.p.), and that this beard of his will be coloured by fresh, abundant blood from his head." ' Amir al-mu'minin (p.b.u.h.) said: 'I was stunned when I understood what the trustworthy Jibril had said so that I fell down on my face. I said "Yes, I accept (it) and am content (with it), even if the sanctity is violated, the ways (of the Prophet) are not followed, the Book is torn up, the Ka'bah razed, and my beard coloured with the fresh, abundant blood of my head; (and I will be) patient, expecting a reward from God, for ever, till I come before you (on the Day of Resurrection)." ' Then the Messenger of Allāh (p.b.u.h.a.h.p.) called Fāṭimah, al-Ḥasan and al-Ḥusayn (p.b.u.t.)

فقالوا مثل قوله فختمت الوصية بخواتيم من ذهب ، لم تمسه النار ودفعت إلى أمير المؤمنين عليه السلام ، فقلت لأبي الحسن عليه السلام : بأي أنت وأمي ألا تذكر ما كان في الوصية ؟ فقال : سن الله وسنن رسوله ، فقلت : أكان في الوصية توثيبهم وخلافهم على أمير المؤمنين عليه السلام ؟ فقال : نعم والله شيئاً شيئاً ، و حرفاً حرفاً ، أما سمعت قول الله عز وجل : « إِنَّا نَحْنُ نَحْيِي الْمَوْتِي وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ »^{١٥٧} ، والله لقد قال رسول الله صلى الله عليه وآله وسلم لأمر المؤمنين وفاطمة عليها السلام : أليس قد فهمتما ما تقدمت به إليكما وقبلتماه ؟ فقالا : بلى وصبرنا على ما ساءنا وغازنا .

١٥٧ - يس ، ٣٦ / ١٢

and instructed them as he had instructed Amīr al-mu'minīn, and they said the same as he had said. Then the instructions for the successorship was sealed with seals of gold that fire had not touched, and he handed it to Amīr al-mu'minīn (p.b.u.h.)." I (the narrator) said to Abu 'l-Ḥasan (p.b.u.h.): 'May my father and mother be made your ransom, will you not say what is in the instructions for successorship?' He said: 'The ways that Allāh has laid down, and the ways of His Messenger.' I said: 'In the instructions for successorship was there the pouncing (on him) of those (who confronted him) and their opposition to Amīr al-mu'minīn (p.b.u.h.)?' He said: 'Yes, by Allāh, bit by bit and word by word. Have you not heard the words of Allāh, to Whom belong Might and Majesty: *Surely it is We who bring the dead to life and write down what they have forwarded and what they have left behind; everything we have numbered in a clear "Imām"*. (Yā Sīn, 36:12)? By Allāh, the Messenger of Allāh (p.b.u.h.a.h.p.) said to Amīr al-mu'minīn and Fāṭimah (p.b.u.t.): "Have you not understood what I have put before you, and do you accept it?" They said: "Yes, and we shall be patient despite what wrongs us and makes us angry." "

وفي نسخة الصفواني زيادة :

٥/٧٤٤ - علي بن إبراهيم، عن أبيه، عن عبد الله بن عبد الرحمن الأصم، عن أبي عبد الله البزاز، عن حريز قال : قلت لأبي عبد الله عليه السلام : جعلت فداك ما أقل بقاءكم أهل البيت وأقرب آجالكم بعضهما من بعض مع حاجة الناس إليكم ؟ فقال : إن لكل واحد منا صحيفة فيها ما يحتاج إليه أن يعمل به في مدته ، فإذا انقضى ما فيها مما أمر به عرف أن أجله قد حضر فاتاه النبي صلى الله عليه وآله وسلم يعني إليه نفسه وأخبره بما له عند الله وإن الحسين عليه السلام قرأ صحيفته التي أعطيتها ، وفسر له ما يأتي بنعي وبقي فيها أشياء لم تقض ، فخرج للقتال وكانت تلك الأمور التي بقيت أن الملائكة سألت الله في نصرته فأذن لها ومكثت تستعد للقتال وتناهب لذلك حتى قتل فنزلت وقد انقطعت مدته

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(The following) is added in the copy of aş-Şafwānī (Abū 'Abdillāh, Muḥammad ibn Aḥmad ibn 'Abdillāh al-Qudā'i [? - fl. 352/963], one of al-Kulaynī's students who narrated *al-Kāfi* from him):

744 - 5. 'Alī ibn Ibrāhīm (-) his father (-) 'Abdullāh ibn 'Abdī'r-Raḥmān al-Aṣamm (-) Abū 'Abdillāh al-Bazzāz that Ḥarīz said:

"I said to Abū 'Abdillāh (p.b.u.h.): 'May I be made your ransom, how few of you, *Ahlu 'l-bayt*, are left (in this world), and how close together are your deaths one to the next, given the need of people for you?' He said: 'Each one of us has a sheet of (writing) in which is what he needs to do in his lifetime. And when what is in it of what he was commanded to do comes to an end, he knows that his death is upon him. Then the Prophet (p.b.u.h.a.h.p.) comes to him and announces his death to him, and announces to him what he has with Allāh. al-Ḥusayn read his sheet which was given to him, and that which came to announce his death was interpreted to him while there remained in it (the sheet) things which had not take place. So he went out to the battle; and it was (among) the matters which remained that the angels asked Allāh to help him. He gave them His permission, and they remained prepared for the battle and made themselves ready for it,

وقتل ﷺ ، فقالت الملائكة : يا رب أذنت لنا في الانحدار وأذنت لنا في نصرته، فأنحدرنا وقد قبضته، فأوحى الله إليهم: أن الزموا قبره حتى تروه وقد خرج فانصروه وابكوا عليه وعلى ما فاتكم من نصرته فإنكم قد خصصتم بنصرته وبالبكاء عليه، فبكت الملائكة تعزياً وحزناً على ما فاتهم من نصرته ، فإذا خرج يكونون أنصاره .

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till he was slain. Then they came down when his lifetime had been interrupted, and he (p.b.u.h.) was slain. Then the angels said: "O Lord, You have permitted us to come down, and you have permitted us to help him, and we came down and brought him to you." Then Allāh revealed to them: "Stick close to his grave till you see him come out (of it), then help him, and weep for him and for that you failed to help him, for indeed you were marked out to help him and to weep over him." Then the angels wept in consolation and in grief for having failed to help him. Then, when he comes out they will be his helpers.' "

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﴿ باب ﴾

﴿ الامور التي توجب حجة الامام عليه السلام ﴾

١/٧٤٥ - محمد بن يحيى ، عن أحمد بن محمد ، عن ابن أبي نصر قال : قلت لأبي الحسن الرضا عليه السلام : إذا مات الإمام بم يعرف الذي بعده ؟ فقال للإمام علامات منها أن يكون أكبر ولد أبيه ويكون فيه الفضل والوصية ، ويقدم الركب فيقول : إلى من أوصى فلان ؟ فيقال : إلى فلان ، والسلاح فينا بمنزلة التابوت في بني إسرائيل ، تكون الإمامة مع السلاح حيثما كان .

٢/٧٤٦ - محمد بن يحيى ، عن محمد بن الحسين ، عن يزيد شعر عن هارون بن حمزة

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CHAPTER 62

THOSE THINGS WHICH DEMAND ACCEPTANCE OF THE DIVINE PROOF OF THE IMÂM, PEACE BE UPON HIM

745 - 1. Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad that Ibn Abi Naṣr said:

“I said to Abu 'l-Ḥasan ar-Riḍā (p.b.u.h.): ‘When the Imâm dies, how does he know the one who is after him?’ He said: ‘There are signs for the Imâm: among them are that he is the eldest son of his father (i.e. at his father’s death), and there is superiority in him, and he has been appointed successor (by the previous Imâm), so that travellers will come and say: “Whom did so-and-so appoint as his successor?” and it will be said: “So-and-so.” And the Armoury (see ch. 38/39) among us is like the Ark among the Banū Isrâ'il: the Imâmâte is with the Armoury wherever it is.’”

746 - 2. Muḥammad ibn Yaḥyā (—) Muḥammad ibn al-Ḥusayn (—) Yazîd Sha'ar (—) Hârûn ibn Ḥamzah that 'Abdu 'l-A'lâ said:

عن عبدالأعلى قال : قلت لأبي عبد الله عليه السلام : المتوَّاب على هذا الأمر، المدَّعي له ، ما الحجَّة عليه ؟ قال : يُسأل عن الحلال والحرام ، قال : ثمَّ أقبل عليَّ فقال : ثلاثة من الحجَّة لم تجتمع في أحدٍ إلَّا كان صاحب هذا الأمر أن يكون أولى الناس بمن كان قبله ويكون عنده السلاح ويكون صاحب الوصية الظاهرة التي إذا قدمت المدينة سألت عنها العامة والصبيان : إلى من أوصي فلان ؟ فيقولون : إلى فلان بن فلان . ٣/٧٤٧ - علي بن إبراهيم ، عن أبيه ، عن ابن أبي عمير ، عن هشام بن سالم وحفص بن البختري ، عن أبي عبد الله عليه السلام قال : قيل له : بأي شيء يُعرف الإمام ؟ قال : بالوصية الظاهرة وبالفضل ، إنَّ الإمام لا يستطيع أحدٌ أن يطعن عليه في فم ولا بطن ولا فرج ، فيقال : كذابٌ ويأكل أموال الناس ، وما أشبه هذا .

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"I said to Abū 'Abdillāh (p.b.u.h.): 'What is the proof for the claimant's rising to this affair?' He said: 'He must be asked about what is lawful and what is unlawful.'" He said: "Then he turned to me and said: 'There are three proofs which do not come together in one person unless he be the rightful possessor of this affair: he must be the closest person (in rank) to the one who was before him; the Armoury must be with him; he must be the rightful possessor of the evident successorship, so that if you enter a city and ask about it from the ordinary people and the children: "Whom did so-and-so appoint as his successor?" they will say: "So-and-so, son of so-and-so."'"

747-3. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Hishām ibn Sālim and Ḥafṣ ibn al-Bakhtari that someone said to Abū 'Abdillāh (p.b.u.h.):

"By what sign can we recognize the Imām?" He said: "By the evident successorship and by (his) superiority, so that no-one can find fault with him in (his) mouth, stomach or private parts, and say: 'He is a liar', or 'he eats up the people's property', or anything like this."

٤/٧٤٨ - محمد بن يحيى ، عن محمد بن إسماعيل ، عن علي بن الحكم ، عن معاوية بن وهب قال : قلت لأبي جعفر عليه السلام : ما علامة الإمام الذي بعد الإمام؟ فقال : طهارة الولادة وحسن المنشأ ، ولا يلهو ولا يلعب .

٥/٧٤٩ - علي بن إبراهيم ، عن محمد بن عيسى ، عن يونس ، عن أحمد بن عمر ، عن أبي الحسن الرضا عليه السلام قال : سألت عن الدلالة على صاحب هذا الأمر ، فقال : الدلالة عليه : الكبر والفضل والوصية ، إذا قدم الركب المدينة فقالوا : إلى من أوصى فلان؟ قيل : فلان بن فلان ، ودور واعم السلاح حيثما دار ، فأما المسائل فليس فيها حجة .

٦/٧٥٠ - محمد بن يحيى ، عن أحمد بن محمد ، عن أبي يحيى الواسطي ، عن هشام بن سالم ، عن أبي عبد الله عليه السلام قال : إن الأمر في الكبير مالم تكن فيه عاهة .

748 - 4. Muḥammad ibn Yaḥyā (—) Muḥammad ibn Ismā'il (—) 'Alī ibn al-Ḥakam that Mu'āwiyah ibn Wahb said:

"I said to Abū Ja'far (p.b.u.h.): 'What is the sign of the Imām who is after the (previous) Imām?' He said: 'Purity of birth, good upbringing, doing nothing purposelessly and doing nothing (just) for amusement.'"

749 - 5. 'Alī ibn Ibrāhīm (—) Muḥammad ibn 'Isā (—) Yūnus that Aḥmad ibn 'Umar said:

"I asked Abu 'l-Ḥasan ar-Riḍā (p.b.u.h.) about the evidence for the rightful possessor of this affair. He said: 'The evidence for this is: age, superiority and successorship, so that if travellers enter the city and say: "Whom did so-and-so appoint as his successor?"', it will be said: "So-and-so, son of so-and-so." Go round with the Armoury wherever it goes, but (someone's) giving answers is no proof for him in this (being an Imām).'"

750 - 6. Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad (—) Abū Yaḥyā al-Wāsiṭī (—) Hishām ibn Sālim that Abū 'Abdillāh (p.b.u.h.) said:

"The affair (comes down) to the eldest, as long as there is no defect in him."

٧/٧٥١- أحمد بن مهران، عن محمد بن علي، عن أبي بصير قال : قلت لأبي الحسن عليه السلام : جعلت فداك بم يعرف الـامام ؟ قال : فقال : بخصال : أما أولها فانه بشي . قد تقدّم من أبيه فيه بـاشارة إليه لتكون عليهم حجة ويسأل فيجيب وإن سكت عنه ابتداءً ويخبر بما في غد ويكلّم الناس بكلّ لسان، ثم قال لي : يا أبا محمد أعطيك علامة قبل أن تقوم فلم ألبث أن دخل علينا رجل من أهل خراسان، فكلّمه الخراساني بالعربيّة فأجابه أبو الحسن عليه السلام بالفارسيّة فقال له الخراساني : والله جعلت فداك ما معني أن أكلّمك بالخراسانيّة غير أني ظننت أنك لا تحسنها، فقال : سبحان الله إذا كنت لا أحسن أجيبك فما فضلي عليك ؟ ثم قال لي : يا أبا محمد إن الـامام لا يخفى عليه كلام أحد من الناس ولا طير ولا بهيمة ولا شي . فيه الرّوح ، فمن لم يكن هذه الخصال فيه فليس هو بـامام .

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751-7. Aḥmad ibn Mihrān (—) Muḥammad ibn ‘Alī that Abū Baṣīr said:

“I asked Abu ‘l-Ḥasan (Mūsā — p.b.u.h.): ‘May I be made your ransom; how can the Imām be recognized?’” He said: “He said: ‘By particularities. But the first of them is that something comes first from his father by which he indicates him, so that this becomes a proof for them (people). (The second:) (if) he is asked, he will answer; and if he is not asked, he originates (the explanation). (The third:) he informs about what (will happen) tomorrow; and (the fourth:) he can speak to people in every language.’ Then he said to me: ‘O Abū Muḥammad, I will show you a sign before you step out from here.’ I did not stay long before a man from the people of Khurāsān came to us; the man from Khurāsān spoke to him (the Imām) in Arabic, and Abu ‘l-Ḥasan (p.b.u.h.) replied to him in Persian. Then the man from Khurāsān said to him: ‘By Allāh, may I be made your ransom, the only thing that prevented me from speaking to you in the Khurāsānī dialect was that I supposed you did not know it well.’ He said: ‘Glory be to Allāh, if I cannot give you a good answer, what makes me superior over you?’ Then he said to me: ‘O Abū Muḥammad, the speech of no person, no bird, no animal nor anything which has a soul is hidden from the Imām, so anyone who does not have these particularities is not an Imām.’”

﴿باب﴾

﴿ثبات الإمامة في الأعقاب وإنها لا تعود في أخ ولا عم﴾
 ﴿ولا غيرهما من القرابات﴾

١/٧٥٢- علي بن إبراهيم ، عن محمد بن عيسى ، عن يونس ، عن الحسين بن ثوير بن أبي فاختة ، عن أبي عبد الله عليه السلام قال : لا تعود الإمامة في أخوين بعد الحسن والحسين أبداً ، إنما جرت من علي بن الحسين كما قال الله تبارك وتعالى : *دوآ ولوا الأرحام بعضهم أولى ببعض في كتاب الله* ^{١٥٨} ، فلا تكون بعد علي بن الحسين عليه السلام إلا في الأعقاب وأعقاب الأعقاب .

١٥٨- الأنفال ، ٧٥/٨ ، الأحزاب ، ٦/٣٣

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CHAPTER 63

THE CONTINUITY OF THE IMÂMATE AMONG THE
 DESCENDANTS, AND THE FACT THAT IT IS NOT
 DIVERTED TO A BROTHER OR A PATERNAL UNCLE
 OR ANY RELATIVE OTHER THAN THEM

752-1. 'Ali ibn Ibrâhîm (-) Muḥammad ibn 'Isâ (-) Yûnus (-) al-Ḥusayn ibn Thuwayr ibn Abi Fâkhîtah that Abû 'Abdillâh (p.b.u.h.) said:

"The Imâmte will never be diverted between two brothers after al-Ḥasan and al-Ḥusayn; it proceeds from 'Ali ibn al-Ḥusayn, as Allâh, the Blessed, the Sublime, said: *Some of those who are bound by blood are closer (to each other) than others in the Book of Allâh* (al-Anfâl, 8:75; al-Aḥzâb, 33:6). There was no-one after 'Ali ibn al-Ḥusayn (p.b.u.h.), except it went to the next descendant or the next descendant of the next descendant."

٢/٧٥٣ - علي بن محمد ، عن سهل بن زياد ، عن محمد بن الوليد ، عن يونس بن يعقوب
عن أبي عبد الله عليه السلام أنه سمعه يقول: أبا الله أن يجعلها لأخوين بعد الحسن والحسين عليهما السلام.
٣/٧٥٤ - محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن محمد بن إسماعيل بن بزيع ،
عن أبي الحسن الرضا عليه السلام أنه سئل أتكون الإمامة في عمّ أو خال ؟ فقال : لا ،
فقلت : ففي أخ ؟ قال : لا ، قلت : ففي مَنْ ؟ قال : في ولدي ، وهو يومئذ لا ولد له .
٤/٧٥٥ - محمد بن يحيى ، عن محمد بن الحسين ، عن عبد الرحمن بن أبي نجران ،
عن سليمان بن جعفر الجعفري ، عن حماد بن عيسى ، عن أبي عبد الله عليه السلام أنه قال :
لا تجتمع الإمامة في أخوين بعد الحسن والحسين إنما هي في الألقاب وألقاب الألقاب .

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753 - 2. 'Alī ibn Muḥammad (—) Sahl ibn Ziyād (—) Muḥammad ibn Walid that Yūnus ibn Ya'qūb heard Abū 'Abdillāh (p.b.u.h.) say:

"Allāh does not accept to appoint to it (the Imāmate) two brothers after al-Ḥasan and al-Ḥusayn (p.b.u.t.)."

754 - 3. Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad ibn 'Isā (—) Muḥammad ibn Ismā'il ibn Bazī' that Abu 'l-Ḥasan ar-Riḍā (p.b.u.h.) was asked:

"Can the Imāmate (go) to a paternal or maternal uncle?" He said: "No!" Then I said: "Or to a brother?" He said: "No!" I said: "Then to whom?" He said: "To my son." — In those days he did not have a son.

755 - 4. Muḥammad ibn Yaḥyā (—) Muḥammad ibn al-Ḥusayn (—) 'Abdu'r-Raḥmān ibn Abī Najrān (—) Sulaymān ibn Ja'far al-Ja'fari (—) Ḥammād ibn 'Isā that Abū 'Abdillāh (p.b.u.h.) said:

"The Imāmate will not come to both of two brothers after al-Ḥasan and al-Ḥusayn. It will (go) to the next descendant and the next descendant of the next descendant."

٥٧٥٦- محمد بن يحيى ، عن محمد بن الحسين ، عن ابن أبي نجران ، عن عيسى بن
عبدالله بن عمر بن علي بن أبي طالب عليه السلام ، عن أبي عبدالله عليه السلام قال : قلت له : إن
كان كونُ -ولا أراني الله- فبمن أئتمُّ ؟ فأوماً إلى ابنه موسى ، قال : قلت : فإن حدث
بموسى حدثٌ فبمن أئتمُّ ؟ قال : بولده ، قلت : فإن حدث بولده حدثٌ وترك أخاً
كبيراً أو ابناً صغيراً ؛ فبمن أئتمُّ ؟ قال : بولده ثم واحداً فواحداً . «وفي نسخة الصفواني :
ثم هكذا أبداً .

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756 – 5. Muḥammad ibn Yaḥyā (–) Muḥammad ibn al-Ḥusayn
(–) Ibn Abī Najrān that ‘Īsā ibn ‘Abdillāh (ibn Muḥammad) ibn ‘Umar
ibn ‘Alī ibn Abī Ṭālib (p.b.u.h.) said:

“I said to Abū ‘Abdillāh (p.b.u.h.): ‘If something should happen
(to you), and may Allāh not let me see (it), whom should I follow?’
He pointed to his son, Mūsā (p.b.u.h.).” He said: “I said: ‘If (some-
thing) occurs to Mūsā, whom should I follow?’ He said: ‘His son.’
I said: ‘If (something) occurs to him, and he leaves a grown-up brother
and a son who is not yet adult, whom should I follow?’ He said: ‘His
son, and then one (son) after the other.’” – and in aṣ-Ṣafwānī’s copy
– “ ‘then like this, to the end.’ ”

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﴿ باب ﴾

﴿ ما نص الله عز وجل ورسوله على الأئمة عليهم السلام واحداً فواحداً ﴾
 ١/٧٥٧ - علي بن إبراهيم ، عن محمد بن عيسى ، عن يونس* و علي بن محمد ، عن سهل
 ابن زياد أبي سعيد ، عن محمد بن عيسى ، عن يونس ، عن ابن مسكان ، عن أبي بصير
 قال سألت أبا عبد الله عليه السلام عن قول الله عز وجل : « أطيعوا الله وأطيعوا الرسول وأولي
 الأمر منكم »^{٥٩} فقال : نزلت في علي بن أبي طالب والحسن والحسين عليهم السلام ، فقلت
 له : إن الناس يقولون : فما له لم يسم علياً وأهل بيته عليهم السلام في كتاب الله عز و
 جل ؟ قال : فقال : قولوا لهم : إن رسول الله صلى الله عليه وآله نزلت عليه الصلاة ولم يسم الله

١٥٩ - النساء ، ٥٩/٤

CHAPTER 64

WHAT ALLĀH, TO WHOM BELONG MIGHT AND MAJESTY,
 AND HIS MESSENGER STIPULATED FOR THE IMĀMS,
 PEACE BE UPON THEM, ONE AFTER THE OTHER

757-1. 'Alī ibn Ibrāhīm (—) Muḥammad ibn 'Isā (—) Yūnus
 *and 'Alī ibn Muḥammad (—) Sahl ibn Ziyād, Abū Sa'id (—) Muḥam-
 mad ibn 'Isā (—) Yūnus (—) Ibn Muskān that Abū Baṣīr said:

"I asked Abū 'Abdillāh (p.b.u.h.) about the words of Allāh, to
 Whom belong Might and Majesty: *Obey Allāh, and obey the Messenger
 and those in authority among you* (an-Nisā', 4:59). He said: 'It was
 sent down concerning 'Alī ibn Abī Ṭālib and al-Ḥasan and al-Ḥusayn
 (p.b.u.t.).' I said to him: 'People say: "Why has He not specified
 'Alī and his Ahlu 'l-bayt (p.b.u.t.) in the Book of Allāh, to Whom
 belong Might and Majesty." ' " He said: "He said: 'Tell them: "(The
 verse concerning) prayer was sent down to the Messenger of Allāh

لهم ثلاثاً ولا أربعاً ، حتى كان رسول الله ﷺ هو الذي فسر ذلك لهم ، ونزلت عليه الزكاة ولم يسم لهم من كل أربعين درهماً درهم ، حتى كان رسول الله ﷺ هو الذي فسر ذلك لهم ، ونزل الحج فلم يقل لهم : طوفوا أسبوعاً حتى كان رسول الله ﷺ هو الذي فسر ذلك لهم ، ونزلت : أطيعوا الله وأطيعوا الرسول وأولي الأمر منكم ، ونزلت في عليّ والحسن والحسين - فقال رسول الله ﷺ : في عليّ : من كنت مولاه ، فعليّ مولاه ؛ وقال ﷺ أوصيكم بكتاب الله وأهل بيته ، فإنني سألت الله عز وجل أن لا يفرق بينهما حتى يوردهما عليّ الحوض ، فأعطاني ذلك ، وقال : لا تعلموهم فهم أعلم منكم ؛ وقال : إنهم لن يخرجوكم من باب هدى ، ولن يدخلوكم

١٦٠ - النساء ، ٥٩/٤

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(p.b.u.h.a.h.p.), but Allāh did not specify three or four (*rak'ahs*), so it was the Messenger of Allāh (p.b.u.h.a.h.p.) who interpreted that (verse) to them. And (the verse concerning) *zakāt* was sent down to him, but He did not specify that from every forty dirhams one dirham (should be given), so it was the Messenger of Allāh (p.b.u.h.a.h.p.) who interpreted that (verse) for them. And He sent down (the verse concerning) the *hajj*, but He did not say to them: 'Circumambulate (the Ka'bah) seven times', so it was the Messenger of Allāh (p.b.u.h.a.h.p.) who interpreted this (verse) to them. And '*Obey Allāh, and obey the Messenger and those in authority among you*' was sent down, and it was sent down concerning 'Alī and al-Ḥasan and al-Ḥusayn, and the Messenger of Allāh (p.b.u.h.a.h.p.) said concerning 'Alī: 'For whomsoever I am his master (*mawlā*)', 'Alī is his master.' He (p.b.u.h.a.h.p.) said: 'I enjoin (obedience to) the Book of Allāh and my *Ahlu 'l-bayt* on you. I have asked Allāh, to Whom belong Might and Majesty, not to separate the two until they come to me at the Pool, and He granted me this.' He said: 'You cannot teach them, for they are more knowledgeable than you.' And he said: 'They will never put you out by the gate (of the city) of right guidance, and they will never lead you in

في باب ضلالة، فلو سكت رسول الله ﷺ فلم يبين من أهل بيته، لادعاه آله
 فلان وآل فلان، لكن الله عز وجل أنزل في كتابه تصديقاً لنبيه ﷺ وإنما يريد الله ليذهب
 عنكم الرجس أهل البيت ويطهركم تطهيراً ١٦١، فكان عليّ والحسن والحسين
 وفاطمة رضي الله عنهم، فأدخلهم رسول الله ﷺ تحت الكساء في بيت أم سلمة، ثم قال:
 اللهم إن لكل نبي أهلاً وثقلاً وهؤلاء أهل بيتي وثقلي، فقالت أم سلمة: أأنت
 من أهلِكَ؟ فقال: إنك إلى خير ولكن هؤلاء أهلي وثقلي، فلما قبض رسول الله
 ﷺ كان عليّ أولى الناس بالناس لكثرة ما بلغ فيه رسول الله ﷺ وإقامته
 للناس وأخذه بيده، فلما مضى عليّ لم يكن يستطيع عليّ ولم يكن ليفعل أن يدخل

١٦١- الاحزاب، ٣٣/٣٣

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through the gate (of the city) of misguidance.' If the Messenger of Allāh (p.b.u.h.a.h.p.) had remained silent, and had not made clear who his *Ahlu 'l-bayt* were, the household of so-and-so and the household of so-and-so would lay claim to it. However, Allāh, to Whom belong Might and Majesty, sent down (this explanation) in His Book to confirm His Prophet (peace be upon him and his progeny): *Ahlu 'l-bayt, Allāh only desires to put away from you abomination, and to cleanse you* (al-Aḥzāb, 33:33), and they were 'Alī and al-Ḥasan and al-Ḥusayn and Fāṭimah (p.b.u.t.). The Messenger of Allāh (p.b.u.h.a.h.p.) brought them under the covering in the room of Umm Salamah, and said: 'O Allāh, every prophet had a household (*ahl*) and a charge, and these are my household and my charge.' Then Umm Salamah said: 'Am I not of your household?' He said: 'You are on a good (way), but these are my household and my charge.' When the Messenger of Allāh (p.b.u.h.a.h.p.) passed away, 'Alī was the most suitable person to be over the people because of the extent to which the Messenger of Allāh (p.b.u.h.a.h.p.) had informed (the people) about him, so he made him stand up among the people and took his hand. And when 'Alī passed away he was not able to — and did not — allow Muḥammad ibn 'Alī, or

محمد بن عليّ ولا العباس بن عليّ ولا واحداً من ولده إذا لقال الحسن والحسين :
 إن الله تبارك وتعالى أنزل فينا كما أنزل فيك فأمر بطاعتنا كما أمر بطاعتك وبلغ
 فينا رسول الله ﷺ كما بلغ فيك وأذهب عنا الرجس كما أذهب عنك ، فلما مضى
 عليّ عليه السلام كان الحسن عليه السلام أولى بهالكبره ، فلما توفي لم يستطع أن يدخل
 ولده ولم يكن ليفعل ذلك والله عز وجل يقول : «وأولوا الأرحام بعضهم أولى ببعض
 في كتاب الله» فيجعلها في ولده إذا لقال الحسن أمر الله بطاعتي كما أمر بطاعتك و
 طاعة أبيك وبلغ في رسول الله ﷺ كما بلغ فيك وفي أبيك وأذهب الله عني
 الرجس كما أذهب عنك وعن أبيك ، فلما صارت إلى الحسين عليه السلام لم يكن أحداً من

١٦٢-الانفال، ٨/٧٥، الاحزاب، ٢٣/٦

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al-Abbās ibn ‘Alī, or any other of his sons, either, to enter (into the Imāmate). If it had been so, al-Ḥasan and al-Ḥusayn would have said: ‘Allāh, the Blessed, the Sublime, sent down concerning us, just as he sent down concerning you (‘Alī – p.b.u.h.); He commanded obedience to us just as He commanded obedience to you. The Messenger of Allāh (p.b.u.h.a.h.p.) informed (the people) about us just as he informed (them) about you, and He put abomination away from us, just as He did from you.’ When ‘Alī (p.b.u.h.) passed away, al-Ḥasan (p.b.u.h.) was the most worthy of it because of his age. When he died he could not let his sons into it (the Imāmate), nor did he do it. But Allāh, to Whom belong Might and Majesty, says: *Some of those bound by blood are nearer (to each other) than others in the Book of Allāh* (al-Anfāl, 8:75; al-Aḥzāb, 6:33), so he should have established it among his sons. In that case, al-Ḥusayn (p.b.u.h.) would have said: ‘Allāh has ordered obedience to me, just as He ordered obedience to you and obedience to your father; and the Messenger of Allāh (p.b.u.h.a.h.p.) informed (the people) about me, just as he informed (them) about you and your father; and Allāh has put abomination away from me just

أهل بيته يستطيع أن يدعي عليه كما كان هو يدعي على أخيه و على أبيه ، لو أرادوا أن يصرفا الأمر عنه ولم يكونا ليفعلوا ثم صارت حين أفضت إلى الحسين عليه السلام فجرى تأويل هذه الآية : « أولوا الأرحام بعضهم أولى ببعض في كتاب الله » ثم صارت من بعد الحسين لعلي بن الحسين ، ثم صارت من بعد علي بن الحسين إلى محمد بن علي عليه السلام . وقال : الرّجس هو الشك ، والله لانشك في ربنا أبداً . .

* محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن محمد بن خالد و الحسين بن سعيد عن النضر بن سويد ، عن يحيى بن عمران الحلبي ، عن أيوب بن الحر و عمران بن علي الحلبي ، عن أبي بصير عن أبي عبد الله عليه السلام مثل ذلك .

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as he put it away from you and your father.”¹ So when it reached al-Ḥusayn, there was not one of the people of his household who could lay claims (to the Imāmate) against him, as he (himself) could have laid claims (to the Imāmate) against his brother and his father had these two wanted to divert the affair from him; but they did not (and could not have done) this. Then the time came when it reached al-Ḥusayn (p.b.u.h.), and the interpretation of this verse: *Some of those bound by blood are nearer (to each other) than others in the Book of Allāh* was realized. Then it fell after al-Ḥusayn on ‘Alī ibn al-Ḥusayn, and after ‘Alī ibn al-Ḥusayn it fell on Muḥammad ibn ‘Alī.” He said: ‘Abomination means doubt (in that verse); by Allāh, we do not doubt in our Lord, ever.’”

* Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad ibn ‘Īsā (—) Muḥammad ibn Khālīd and al-Ḥusayn ibn Sa‘īd (—) an-Naḍr ibn Suwayd (—) Yaḥyā ibn ‘Imrān al-Ḥalabī (—) Ayyūb ibn al-Ḥurr and ‘Imrān ibn ‘Alī al-Ḥalabī (—) Abū Baṣīr (—) Abū ‘Abdillāh (p.b.u.h.), the-same tradition.

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1. Since Allāh had specified the passing of the Imāmate to al-Ḥusayn (p.b.u.h.), there was no place for the general rule which comes in the verse, and which would necessitate the passing of the Imāmate to the eldest of al-Ḥasan’s (p.b.u.h.) sons. The Imāmate is a matter of Divine ordinance; and separate from the question of inheritance; however He may sometimes make use of the succession of inheritance through blood relationship for the Imāmate, and sometimes not.

٢/٧٥٨ - محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن أبيه، عن عبد الله بن المغيرة، عن ابن مسكان، عن عبد الرّحيم بن روح القصير، عن أبي جعفر عليه السلام في قول الله عز وجل: «النبي أولى بالمؤمنين من أنفسهم وأزواجه أمهاتهم وأولوا الأرحام بعضهم أولى ببعض في كتاب الله» ^{١٦٣} فيمن نزلت؟ فقال: نزلت في الأمرة، إن هذه الآية جرت في ولد الحسين عليه السلام من بعده، فنحن أولى بالأمر ورسول الله عليه السلام من المؤمنين والمهاجرين والأنصار، قلت: فولد جعفر لهم فيها نصيب؟ قال: لا، قلت: فولد العباس فيها نصيب؟ فقال: لا، فعددت عليه بطون بني عبد المطلب، كل ذلك يقول:

١٦٣ - الأحزاب، ٢٣/٦

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758 - 2. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-) his father (-) 'Abdullāh ibn al-Mughīrah (-) Ibn Muskān (-) 'Abdu 'r-Raḥīm ibn Rūḥ al-Qaṣīr that Abū Ja'far (p.b.u.h.) said concerning the words of Allāh, to Whom belong Might and Majesty: *The Prophet is nearer to the believers than their selves* (i.e. if there is a conflict between a person's free-will and what the Prophet has determined, the latter rules over the former); *his wives are their mothers. Some of those bound by blood are nearer (to each other) than others in the Book of Allāh* (al-Aḥzāb, 33:6), and about whom they were sent down:

"They came down concerning the Authority. This verse finds a reference concerning the sons (descendants) of al-Ḥusayn (p.b.u.h.) after him, and we are those nearer to the affair (the Imāmate) and the Messenger of Allāh (p.b.u.h.a.h.p.) among the believers and the emigrants and the Anṣār (Muslims of Medina)." "I ('Abdu 'r-Raḥīm ibn Rūḥ) said: 'Do the sons of Ja'far, (ibn Abī Ṭālib) have a part in it?' He said: 'No.' I said: 'Do the sons of al-'Abbās (ibn 'Abdi 'l-Muṭṭalib) have a part in it?' He said: 'No.' Then I enumerated for him the branches of the sons of 'Abdu 'l-Muṭṭalib, and he said: 'No.' to all of

لا، قال: ونسيت ولد الحسن عليه السلام؛ فدخلت بعد ذلك عليه، فقلت له: هل لولد الحسن عليه السلام فيها نصيب؟ فقال: لا، والله يا عبد الرحمن مالمحمدى فيها نصيب غيرنا.

٣/٧٥٩- الحسين بن محمد، عن معلى بن محمد، عن أحمد بن محمد، عن الحسن بن محمد الهاشمي، عن أبيه، عن أحمد بن عيسى، عن أبي عبد الله عليه السلام في قول الله عز وجل: «إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا»^{١٦٤} قال: إِنَّمَا يعني أولى بكم أي أحق بكم وبأُمُوركم وأنفسكم وأموالكم، الله ورسوله والذين آمنوا يعني علياً وأولاده الأئمة عليهم السلام إلى يوم القيامة، ثم وصفهم الله عز وجل فقال: «الَّذِينَ يَقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ»^{١٦٤} وكان أمير المؤمنين عليه السلام في صلاة الظهر وقد صلى ركعتين وهوراكع وعليه

١٦٤- المائدة، ٥٥/٥

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them.” He (ibn Rūh) said: “But I forgot the sons of al-Ḥasan (p.b. u.h.), and after that I went in to him (again). Then I asked him: ‘Do the sons of al-Ḥasan have a part in it?’ He said: ‘No.’ By Allāh, O ‘Abdu ‘r-Raḥīm, no-one related to Muḥammad has a part in it except us.’”

759-3. al-Ḥusayn ibn Muḥammad (—) Mu‘allā ibn Muḥammad (—) Aḥmad ibn Muḥammad (—) al-Ḥasan ibn Muḥammad al-Ḥāshimī (—) his father (—) Aḥmad ibn ‘Īsā that Abū ‘Abdillāh (p.b.u.h.) said concerning the words of Allāh, to Whom belong Might and Majesty: *Your master is only Allāh, and His Messenger and those who believe* (al-Mā'idah, 5:55).

“This means that the nearest to you, that is those who have the most rights over you, your affairs, your selves and your possessions are only Allāh, His Messenger and those who believe, that is ‘Alī and his sons, the Imāms (p.b.u.t.), till the Day of the Resurrection. Then Allāh, to Whom belong Might and Majesty, described them, saying: *who perform the prayer and pay zakāt while they are in rukū‘* (al-Mā'idah, 5:55). Amir al-mu'minin was at the noon prayer, and he had prayed two rak'ats and was in rukū'. He was wearing a garment

حَلَّةٌ قِيمَتُهَا أَلْفُ دِينَارٍ ، وَكَانَ النَّبِيُّ ﷺ كَسَاهُ إِيَّاهَا ، وَكَانَ النَّجَاشِيُّ أَهْدَاهَا لَهُ ، فَجَاءَ سَائِلٌ فَقَالَ : السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ وَأُولَى الْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ ، تَصَدَّقْ عَلَى مَسْكِينٍ ، فَطَرَحَ الْحَلَّةَ إِلَيْهِ وَأَوْمَأَ بِيَدِهِ إِلَيْهِ أَنْ أَحْمِلَهَا : فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِيهِ هَذِهِ الْآيَةَ وَصَيَّرَ نِعْمَةً أَوْلَادَهُ بِنِعْمَتِهِ فَكُلُّ مَنْ بَلَغَ مِنْ أَوْلَادِهِ مَبْلَغَ الْإِمَامَةِ ، يَكُونُ بِهِ هَذِهِ النِّعْمَةُ مِثْلَهُ فَيَتَصَدَّقُونَ وَهُمْ رَاكِعُونَ وَالسَّائِلُ الَّذِي سَأَلَ أَمِيرَ الْمُؤْمِنِينَ عَزَّ وَجَلَّ مِنَ الْمَلَائِكَةِ ، وَالَّذِينَ يَسْأَلُونَ الْأَنْعَمَةَ مِنْ أَوْلَادِهِ يَكُونُونَ مِنَ الْمَلَائِكَةِ .

٤٠٧٦- علي بن إبراهيم ، عن أبيه ، عن ابن أبي عمير ، عن عمر بن أذينة ، عن زرارة و الفضيل بن يسار و بكير بن أعين و محمد بن مسلم و بريد بن معاوية و أبي الجارود جميعاً عن أبي جعفر ع قال : أمر الله عز وجل رسوله بولاية علي وأنزل عليه « إنما

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worth a thousand dinars which the Prophet (p.b.u.h.a.h.p.) had put on him; the Najāshi (the Negus, the then ruler of Abyssinia) had given it to him as a gift. Then someone came with a question and said: 'as-Salāmu 'alayk, O one appointed Master by Allāh, nearer to the believers than their selves, give alms to a poor man.' Then he tossed the garment towards him and gestured to him with his hand that he should put it on. Then Allāh, to Whom belong Might and Majesty, sent down this verse about him, and through blessing him He brought about the blessing of his sons, and whichever of his sons attained the Imāmate became like him through this attribution, that they gave alms while they were in *rukū'*. And the person who asked Amir al-mu'minin (p.b.u.h.) was one of the angels, while those who ask the Imāms among his descendants are (also) from the angels."

760 - 4. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) 'Umar ibn Udhaynah (-) Zurārah and Fuḍayl ibn Yasār and Bukayr ibn A'yan and Muḥammad ibn Muslim and Burayd ibn Mu'āwiyah and Abu 'l-Jārūd, together, that Abū Ja'far (p.b.u.h.) said:

"Allāh, to Whom belong Might and Majesty, charged His Messen-

وليتكم الله ورسوله والذين آمنوا الذين يقيمون الصلاة ويؤتون الزكاة^{١٦٥} وفرض ولاية أولي الأمر، فلم يدروا ماهي، فأمر الله محمد ﷺ أن يفسر لهم الولاية، كما فسر لهم الصلاة والزكاة والصوم والحج، فلما أتاه ذلك من الله، ضاق بذلك صدر رسول الله ﷺ وتخوف أن يرتدوا عن دينهم وأن يكذبوه فضايق صدره وراجع ربه عز وجل فأوحى الله عز وجل إليه دياً أيها الرسول بلغ ما أنزل إليك من ربك وإن لم تفعل فما بلغت رسالته والله يعصمك من الناس^{١٦٦}، فصدع بأمر الله تعالى ذكره فقام بولاية علي عليه السلام يوم غدیر خم، فنادى الصلاة جامعة وأمر الناس أن يبلغ الشاهد الغائب. - قال عمر بن أذينة: قالوا جميعاً غير أبي الجارود - وقال أبو جعفر عليه السلام:

١٦٦ - المائدة، ٦٧/٥

١٦٥ - المائدة، ٥٥/٥

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ger with the Mastership of 'Ali, and sent down to him: *Your Master is only Allāh, and His Messenger and those who believe who perform the prayer and pay zakāt*. He decreed the Mastership of those in authority, although they (the people) did not understand what it was. Allāh command Muḥammad (p.b.u.h.a.h.p.) to interpret (and explain) Mastership for them as he had interpreted (and explained) prayer, zakāt, fasting and ḥajj. When this came to him from Allāh, the mind of the Messenger of Allāh (p.b.u.h.a.h.p.) became straitened by it and he became afraid lest they (the people) abandon their religion and come to deny it. So his mind was staitened and he consulted with his Lord, to Whom belong Might and Majesty; and Allāh to Whom belong Might and Majesty revealed to him: *O Messenger, deliver that which has been sent down to thee from thy Lord; for if thou dost not, thou will not have delivered His Message. Allāh will protect thee from men* (al-Mā'idah, 5:67). He complied with the command of Allāh, may remembrance of Him be exalted, and endorsed the Mastership of 'Ali on the day of Ghadir Khumm. He convened the communal prayer, and he commanded the people that those who were witnesses should inform those who were absent." - 'Umar ibn Udhaynah said: "All but Abu 'l-Jārūd said: 'Abū Ja'far (p.b.u.h.) said: "One divine precept

و كانت الفريضة تنزل بعد الفريضة الأخرى وكانت الولاية آخر الفرائض ، فأنزل الله عز وجل " اليوم أكملت لكم دينكم و أتممت عليكم نعمتي " ١٦٧ قال أبو جعفر عليه السلام : يقول الله عز وجل : لا أنزل عليكم بعده فريضة ، قد أكملت لكم الفرائض . ٥/٧٦١ - علي بن إبراهيم ، عن صالح بن السندي ، عن جعفر بن بشير ، عن هارون بن خارجة ، عن أبي بصير ، عن أبي جعفر عليه السلام قال : كنت عنده جالسا ، فقال له رجل : حدثني عن ولاية علي ، أمن الله أو من رسوله ؟ فغضب ثم قال : ويحك كان رسول الله ﷺ أخوف الله من أن يقول عالم يأمره به الله ، بل افترضه كما افترض الله الصلاة والزكاة والصوم والحج .

١٦٧ - المائدة ، ٣/٥

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came down after another, and the Mastership was the last divine ordinance. And Allāh, to Whom belong Might and Majesty, sent down: *Today I have completed your religion for you, and I have perfected My blessing upon you* (al-Mā'idah, 5:3)." Abū Ja'far (p.b.u.h.) said: "Allāh, to Whom belong Might and Majesty, said: 'I shall not send down (any ordinance) to you after this ordinance: I have completed the divine ordinances for you.'""

761-5. 'Alī ibn Ibrāhīm (-) Ṣāliḥ ibn as-Sindī (-) Ja'far ibn Bashīr (-) Hārūn ibn Khārijah that Abū Baṣīr said:

"I was with Abū Ja'far (p.b.u.h.) at a session, when a man said to him: 'Tell me about the Mastership (*wilāyah*) of 'Alī, whether it is from Allāh or from His Messenger?' He became angry, and said: 'Woe betide you! The Messenger of Allāh (p.b.u.h.a.h.p.) was too fearing of Allāh that he should say what he was not commanded by Allāh. Indeed, He decreed it (the Mastership of 'Alī - p.b.u.h.) just as Allāh decreed prayer, *zakāt*, fasting and *ḥajj*.'"

٦٧٦٢-٦- عن أحمد بن محمد ، عن أحمد بن محمد بن الحسين جميعاً ، عن محمد بن إسماعيل ابن بزيع ، عن منصور بن يونس ، عن أبي الجارود ، عن أبي جعفر عليه السلام قال : سمعت أبا جعفر عليه السلام يقول : فرض الله عز وجل على العباد خمساً ، أخذوا أربعاً وتركوا واحداً ، قلت : أتسميهم لي جعلت فداك ؟ فقال : الصلاة وكان الناس لا يدرون كيف يصلون ، فنزل جبريل عليه السلام فقال : يا محمد أخبرهم بمواقيت صلاتهم ، ثم نزلت الزكاة فقال : يا محمد أخبرهم من زكاتهم ما أخبرتهم من صلاتهم ، ثم نزل الصوم فكان رسول الله ﷺ إذا كان يوم عاشورا بعث إلى ما حوله من القرى فصاموا ذلك اليوم فنزل شهر رمضان بين شعبان وشوال ، ثم نزل الحج فنزل جبريل عليه السلام فقال : أخبرهم من حجهم ما أخبرتهم من صلاتهم وزكاتهم وصومهم .

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762 - 6. Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad and Muḥammad ibn al-Ḥusayn, the two together (—) Muḥammad ibn Ismā'il ibn Bāzī' (—) Mansūr ibn Yūnus that Abu 'l-Jārūd said:

"I heard Abū 'Ja'far (p.b.u.h.) say: 'Allāh, to Whom belong Might and Majesty, made five things incumbent on (his) servants: they accepted four and rejected one.' I said: 'May I be made your ransom, name them for me.' He said: 'Prayer; but the people did not understand how to pray, then Jibrīl (p.b.u.h.) came down and said: "O Muḥammad, inform them of the timings of their prayers." Then *zakāt* was sent down, and He said: "O Muḥammad, inform them of their *zakāt* as you have informed them of their prayer." Then fasting was sent down, and, when the day of 'Āshūrā came, the Messenger of Allāh (p.b.u.h.a.h.p.) sent a message to the villages around it (Medina), and they fasted on that day. Then (the fasting) of the month of Ramaḍān, between (the months of) Sha'bān and Shawwāl, was sent down. Then *hajj* was sent down, and Jibrīl (p.b.u.h.) came down and said: "Inform them of their *hajj* as you informed them of their prayer, their *zakāt* and their fasting." Then the Mastership was sent down,

ثم نزلت الولاية وإنما أتاه ذلك في يوم الجمعة بعرفة ، أنزل الله عز وجل
 « اليوم أكملت لكم دينكم وأتممت عليكم نعمتي » وكان كمال الدين بولاية علي^{١٦٨}
 ابن أبي طالب عليه السلام فقال عند ذلك رسول الله ﷺ : أمتي حديثوا عهد بالجاهلية
 ومني أخبرتهم بهذا في ابن عمي يقول قائل، ويقول قائل - فقلت في نفسي من غير أن
 ينطق به لساني - فأتتني عزيمة من الله عز وجل بتلة أوعدني إن لم أبلغ أن يعد بني،
 فنزلت « يا أيها الرسول بلغ ما أنزل إليك من ربك وإن لم تفعل فما بلغت رسالته
 والله يعصمك من الناس إن الله لا يهدي القوم الكافرين »^{١٦٩} فأخذ رسول الله ﷺ بيد
 علي عليه السلام فقال : أيها الناس إنه لم يكن نبي من الأنبياء ممن كان قبلي إلا وقد

١٦٩ - المائدة، ٥/٦٧

١٦٨ - المائدة، ٥/٣

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and when this came to him on Friday at 'Arafah (or 'Arafāt, the gathering place for the pilgrims on the 9th of Dhu 'l-Hijjah, near Mecca), Allāh, to Whom belong Might and Majesty, sent down: *Today I have completed your religion for you, and I have perfected My blessing upon you* (al-Mā'idah, 5:3). The completion of the religion was through the Mastership of 'Alī ibn Abi Ṭālib (p.b.u.h.). Then the Messenger of Allāh (p.b.u.h.a.h.p.) said together with this (verse): "My community has recently experienced the *jāhiliyyah* (the period of ignorance before Islam), and whenever I inform them of this concerning my cousin, one speaker will say this and another will say that. I say (this) to myself without my tongue speaking out: a decisive obligation came to me from Allāh, to Whom belong Might and Majesty, with finality; He threatened me that if I did not make (this) reach (the people), He would punish me." Then was sent down: *O Messenger, deliver that which has been sent down to thee from thy Lord; for if thou dost not, thou wilt not have delivered His Message. Allāh will protect thee from men. Allāh guides not the people of the unbelievers* (al-Mā'idah, 5:67). Then the Messenger of Allāh (p.b.u.h.a.h.p.) took the hand of 'Alī (p.b.u.h.) and said: "O people, there was no prophet among the prophets who were before me to whom Allāh

عمره الله ، ثم دعاه فأجابه ، فأوشك أن أدعى فأجيب وأنا مسؤول وأنتم مسؤولون فماذا أنتم قائلون ؟ فقالوا : نشهد أنك قد بلغت و نصحت ، وأدّيت ما عليك فجزاك الله أفضل جزاء المرسلين ، فقال : اللهم أشهد - ثلاث مرات - ثم قال : يا معشر المسلمين هذا وليكم من بعدي فليبلغن الشاهد منكم الغائب .

قال أبو جعفر عليه السلام : كان والله [علي عليه السلام] أمين الله على خلقه وغيبه ودينه الذي ارتضاه لنفسه ، ثم إن رسول الله صلى الله عليه وآله وسلم حضره الذي حضر ، فدعا علياً فقال : يا علي إني أريد أن أئتمنك على ما أئتمني الله عليه من غيبه و علمه و من خلقه و من دينه الذي ارتضاه لنفسه فلم يشركوا الله فيها يا زياد أحداً من الخلق ثم إن علياً عليه السلام حضره الذي حضره فدعا ولده و كانوا اثنا عشر ذكراً فقال لهم : يا بني إن

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did not grant a span of life, then He called him and he answered Him. The time is now near when I shall be called and I will answer. I shall be questioned and you will be questioned, and what will you say?" They said: "We bear witness that you have delivered (what you had to deliver) and advised sincerely, and conveyed what you had. May Allāh reward you with the best of the rewards of those who were messengers." He said: "O Allāh, I call you to witness" — three times — then he said: "O assembly of believers, that this man is your Master (*walī*) after me. Let the one among you who witnesses this convey (what he has seen) to the one who is absent." 'Abū Ja'far (p.b.u.h.) said: 'By Allāh, ('Alī — p.b.u.h.) was the one trusted by Allāh over His creation, His unseen (commands), and His religion which He Himself accepted (for His creatures). Then came to the Messenger of Allāh (p.b.u.h.a.h.p.) that which came (his death), and he called 'Alī and said: "O 'Alī, I wish to entrust you with what Allāh has entrusted me both of His unseen (commands) and of knowledge of Him, and of His creation and His religion which He Himself accepted (for His creatures)."' (Abū Ja'far — p.b.u.h. — said:) 'By Allāh, O Ziyād, (ibn Mundhir Abu 'l-Jārūd), he (the Prophet — p.b.u.h.a.h.p.) has not given any share in this to anyone. Then came to 'Alī (p.b.u.h.) that which came, and he called his sons, and they were twelve males. He said

الله عز وجل قد أبى إلا أن يجعل في سنة من يعقوب وإن يعقوب دعا ولده وكانوا اثنا عشر ذكراً ، فأخبرهم بصاحبهم ، ألا وإني أخبركم بصاحبكم ، ألا إن هذين ابنا رسول الله ﷺ الحسن والحسين عليهما السلام فاسمعوا لهما وأطيعوا ، ووازروهما فإني قد ائتمنتهما على ما ائتمنتني عليه رسول الله ﷺ مما ائتمنه الله عليه من خلقه ومن غيبه ومن دينه الذي ارتضاه لنفسه ، فأوجب الله لهما من علي عليه السلام ما أوجب لعلي عليه السلام من رسول الله ﷺ فلم يكن لأحد منهما فضل على صاحبه إلا بكبره ، وإن الحسن كان إذ حضر الحسن لم ينطق في ذلك المجلس حتى يقوم ، ثم إن الحسن عليه السلام حضره الذي حضره فسلم ذلك إلى الحسين عليه السلام ، ثم إن حسيناً حضره الذي حضره فدعا ابنته الكبرى فاطمة - بنت الحسين عليه السلام - فدفع إليها كتاباً ملفوفاً ووصية ظاهرة و

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to them: "O my sons, Allāh, to Whom belong Might and Majesty, willed that He bring about in me one of the particularities (He established) with Ya'qūb (see al-Baqarah, 2:132 – 133): and Ya'qūb called his sons, and they were twelve males. He informed them of the one in authority among them. Indeed, I shall inform you of the one in authority among you. They are these two sons of the Messenger of Allāh (p.b.u.h.a.h.p.), al-Ḥasan and al-Husayn (p.b.u.t.). Listen to them, and obey and support them. I entrust them with what the Messenger of Allāh (p.b.u.h.a.h.p.) entrusted me of what Allāh entrusted him of His creation and His unseen (commands) and His religion, which He Himself accepted (for His creatures)." Allāh made obligatory for them through 'Alī (p.b.u.h.) what he made obligatory for 'Alī through the Messenger of Allāh (p.b.u.h.a.h.p.). Neither of them had any excellence over the one in authority over him except on account of his age. When al-Ḥasan (p.b.u.h.) was present, al-Husayn (p.b.u.h.) said nothing in a session, until (al-Ḥasan – p.b.u.h.) rose (to leave). Then came to al-Ḥasan (p.b.u.h.) what came to him, and he handed it (the Imāmite) to al-Husayn. Then came to al-Husayn (p.b.u.h.) what came to him, and he called his eldest daughter, Fātimah bint al-Husayn (p.b.u.h.) and handed over to her a rolled up writing and an open testament (for 'Alī ibn al-Husayn – p.b.

كان علي بن الحسين عليه السلام مبطوناً لا يرون إلا أنه لما به ، فدفعت فاطمة الكتاب إلى علي بن الحسين ثم صار والله ذلك الكتاب إلينا .

* الحسين بن محمد ، عن معلى بن محمد ، عن محمد بن جمهور ، عن محمد بن إسماعيل بن بزيع ، عن منصور بن يونس ، عن أبي الجارود ، عن أبي جعفر عليه السلام مثله .

٧/٧٦٣ - محمد بن الحسن ، عن سهل بن زياد ، عن محمد بن عيسى ، عن صفوان بن يحيى عن صباح الأزرق ، عن أبي بصير قال : قلت لأبي جعفر عليه السلام : إن رجلاً من المختارية لقيني فزعم أن محمد بن الحنفية إمام ، فغضب أبو جعفر عليه السلام ، ثم قال : أفلا قلت

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u.h.). 'Alī ibn al-Ḥusayn (p.b.u.h.) was ill with a gastric complaint which (everyone) thought he would die of, so Fāṭimah handed the writing to 'Alī ibn al-Ḥusayn (p.b.u.h.). Thereafter, by Allāh, this writing has come down to us.' ”

* al-Ḥusayn ibn Muḥammad (—) Mu'allāh ibn Muḥammad (—) Muḥammad ibn Jumhūr (—) Muḥammad ibn Ismā'il ibn Bazī' (—) Maṣṣūr ibn Yūnus (—) Abū 'l-Jārūd (—) Abū Ja'far (p.b.u.h.), the same tradition.

763 – 7. Muḥammad ibn al-Ḥasan (—) Sahl ibn Ziyād (—) Muḥammad ibn 'Īsā (—) Ṣafwān ibn Yaḥyā (—) Ṣabbāḥ al-Azraq that Abū Baṣīr said:

“I said to Abū Ja'far (p.b.u.h.): 'A man from the Mukhtāriyyah¹ met me and claimed that Muḥammad ibn al-Ḥanafiyyah (one of the sons of 'Alī ibn Abī Ṭālib – p.b.u.h.) was an Imām.' Abū Ja'far (p.b.u.h.) became angry, then he said: 'Did you not say any-

1. i.e. the Kaysāniyyah – Mukhtār ibn Abī 'Ubayd ath-Thaqafi (1/622 – 67/687) was the leader of the uprising to avenge the slaying of al-Ḥusayn (p.b.u.h.) at Karbalā', and Kaysān Abū 'Amra was then his leading supporter among the *mawālī* .

له؟ قال قلت : لا والله ما دريت ما أقول ، قال : أفلا قلت له : إن رسول الله ﷺ أوصى إلى عليّ والحسن والحسين فلما مضى عليّ ﷺ أوصى إلى الحسن والحسين ولو ذهب يزويها عنهما لقالا له : نحن وصيان مثلك ولم يكن ليفعل ذلك ، و أوصى الحسن إلى الحسن ولو ذهب يزويها عنه لقال : أنا وصي مثلك من رسول الله ﷺ ومن أبي ولم يكن ليفعل ذلك ، قال الله عز وجل : « وأولو الأرحام بعضهم أولى ببعض »^{١٧٠} هي فينا وفي أبنائنا .

١٧٠- الأنفال ، ٨/٧٥ ، الأحزاب ، ٣٣/٦

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thing to him?" He said: "I said: 'No, by Allāh! I did not know what to say.' He said: 'Did you not say to him: "The Messenger of Allāh (p.b.u.h.a.h.p.) appointed 'Alī, al-Ḥasan and al-Ḥusayn as his successors. When 'Alī (p.b.u.h.) passed away, he appointed al-Ḥasan and al-Ḥusayn as his successors, and if he ('Alī) had tried to withhold it from them, they would have said to him: 'We are successors like you.' But he would never have done this. al-Ḥasan appointed al-Ḥusayn as his successor, and if he had tried to withhold it from him, he would have said: 'I am a successor like you of the Messenger of Allāh (p.b.u.h.a.h.p.) and of my father.' But he would not have done this. Allāh, to Whom belong Might and Majesty, said: *Some of those bound by blood are nearer (to each other) than others* (al-Anfāl, 8:75; al-Aḥzāb, 33:6)." This is about us and about our sons.'"

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APPENDIX

There are some matters in the *aḥādīth* nos. 687 and 689 which need clarification in order to solve their apparent contradiction.

1. The root *gh-b-r* is one of those which in Arabic are called *aḍḍād*, that is, they have two contrary meanings. One meaning of this word, which is "to have remained" or "to have lasted", is opposite to its second meaning, which is "to have passed" or "to have gone away". Thus the *nomen agentis*, *ghābir*, can take either of these two meanings, both of which are well recorded in original linguistic sources, and there is thus a kind of homonymy in which the two meanings oppose one another. (See al-Aṣmā'ī, *al-Aḍḍād*, p. 58; as-Sijistānī, *al-Aḍḍād*, pp. 153 – 154; Ibn Sikkit, *al-Aḍḍād*, p. 240; al-Anbārī, *al-Aḍḍād*, p. 129; Abu 'ṭ-Tayyib al-Ḥalabī, *al-Aḍḍād fī kalāmi 'l-'Arab*, vol. 2, pp. 527 – 530; *Lisānu 'l-'Arab*, vol. 5, pp. 3 – 7; *Tāju 'l-'arūs*, vol. 3, pp. 436 – 439).

2. The description of knowledge (*'ilm*) can be made according to three divisions: the knower, the known, and the cause of knowledge. In the second and third divisions, there are three sub-divisions: past, present and future. Thus knowledge may be described as, for example, past in two senses: past according to the cause, for example, I know now because I learnt it yesterday; or past according to what is known, for example, I know what happened yesterday. Similarly with present and future knowledge.

3. In the first of the two *aḥādīth* (no. 687), knowledge is divided into three categories: *māḍīn*, *ghābir* and *ḥādīth*. Since *ghābir* is here contrasted with *māḍīn* (past), it clearly has the sense we first mentioned, that is, that of continuation. In the second *ḥādīth* (no. 689), knowledge again has a three-fold division, this time into *ghābir*, *mazbūr* and that “which has been pricked in (our) hearts . . .”; *ḥādīth* was defined in this way in the first *ḥādīth*. As for *ghābir* and *mazbūr*, in the first *ḥādīth* they are given as equivalents, but in the second they are two separate divisions. From the explanations given it is clear that *mazbūr* has the same sense (i.e., written down) in both *aḥādīth*, thus we must conclude that *ghābir* is used in the first *ḥādīth* with the sense of *mazbūr*, and in the second with the sense of *māḍīn*. Since we already know that *ghābir* has two meanings, this difference can be accounted for by its homonymity.

4. The sense of *māḍīn* in the first *ḥādīth* is given as that which has been explained (*mufassar*), and thus refers to the cause of the knowledge being in the past, while the more obvious sense, that is, knowledge of what has happened, was probably too clear to require explanation. In the second *ḥādīth*, *ghābir* is explained as that which was before, which must mean “before” in both senses, that is, by cause, and of previous events. Thus *māḍīn* in the first and *ghābir* in the second *ḥādīth* have the same sense, that is, knowledge through what preceded and knowledge of what preceded. In the second kind of knowledge, that is, *ghābir* in the first *ḥādīth* and *mazbūr* in the first and second, the explanations given show that the cause of this knowledge is its being written down (*mazbūr*); this is the definition given in the first *ḥādīth*, but in the second, *mazbūr* is itself explained as being knowledge of what will happen to us (*mā ya’tīnā*), which is a description according to what is known. Thus it is clear that this second kind of knowledge has been caused previously, but is of events which are going to happen in the future. It is also clear that this written knowledge is precisely what was mentioned in the *aḥādīth* in chapter 40, which concerned such things as the scroll (*muṣṣhaf*) of Fāṭimah, peace be upon her.

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