



تأليف

الشيخ أبي جعفر محمد بن يعقوب بن إسحاق الكليني الرازي

الجزء الأول

الأصول - القسم الثاني

(٤) كتاب الحجامة

٦

المؤسسة العالمية للخدمات الإسلامية



91

AL-KULAYNĪ AR-RĀZĪ

AL-KĀFĪ ٥١٥

AL-USUL - Part Two 4

(V) ONE



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

(VI)

W O F I S

World Organization for Islamic Services

Tehran — IRAN

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الكافي

تأليف

السَّيِّدِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ يَعْقُوبَ بْنِ أَبِي طَالِبٍ الْكَلِينِيِّ الرَّضِيِّ

للجزء الأول

الأصول - القسم الثاني

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AL-KĀFĪ

BY

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

Volume One

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

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ
مَالِكِ يَوْمِ الدِّينِ إِيَّاكَ تَعْبُدُ وَإِيَّاكَ كَسْتَعِينُ
أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ
أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ
وَلَا الضَّالِّينَ

اللَّهُمَّ صَلِّ عَلَى
سَيِّدِ رَسَلِكَ وَخَاتَمِ أَنْبِيَائِكَ
مُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ الطَّاهِرِينَ
وَصَلِّ عَلَى جَمِيعِ الْأَنْبِيَاءِ وَالرَّسُلِينَ

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

ا	a
و	u
ي	i

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قیدر
FOREWORD

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

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

وإنّ من أهمّ هذا التراث كتاب (الكافي) تأليف الشيخ أبي جعفر محمّد بن يعقوب الكلينيّ الرّازي (٣٢٨/٣٢٩ = ٩٤٠/٩٤١). وقد أغنتنا المقدّمة التي جاءت في فاتحة (كتاب العقل والجهل) عن التعريف به وبمؤلفه العظيم وقيّمته الدينيّة والمركز الذي يحتلّه في جملة ما وصل إلينا من تراث أئمة أهل البيت (عليهم السلام).

ونحمد الله سبحانه على أن هذه المحاولة لترجمة (الكافي) الى الإنجليزية قد نجحت ونجرت، وقد جرينا فيها شوطا لم يكن لنا، لولا أن تداركنا رحمة من ربنا، أن نبليغه، فقد تمّ ترجمة (كتاب العقل والجهل) و(كتاب فضل العلم) و(كتاب التوحيد) ونشر من قبل جئنا كل ما نملك - بحول الله وقوته - لتحقيق العمل وإنجازه، فكم من خطوة خطوناها، ثم بدا لنا أن فيها نقصا ولو بمضيق القص فنستدرك، وكم من صيغة وضعناها ثم وجدنا أن غيرها قد يكون هو الصحيح، أو الأصح، أو الأكمل فنستبدل به، 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) نبأ 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 النص العربي، وعلى هذا جرى عملنا وبهذا بصّح لنا أن ندعي أن لغة الترجمة لغة كاتب انجليزي المولد خبير بلغته، وبهذا يمكننا أن نقول بأننا - والله الحمد في ذلك كله - قد خطونا خطوة أخرى الى الأمام في هذه السبيل.

ومع هذا فاننا لا ندعي الكمال في ذلك، وكلّ ما قمنا به، ونحمد الله على إنجازه، أنّنا نعدّ أنفسنا أن قد خطونا الخطوة الأولى، ونحن واثقون بأنّها ستتقّبها خطوات - ممّا 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 صفارات صفحات محدودة، الى أن تكمل ترجمة كلّ جزء من أجزاء (الكافي) ويكمل طبعه، وحينئذ ستضمّ هذه الأجزاء بعضها مع البعض الآخر فتكوّن وحدات تمثّل كلّ وحدة ترجمة كاملة لجزء من أجزاء الكتاب. وقد أرفقنا بالترجمة الانجليزية، النص العربي للكتاب بصورته الكاملة، فوضعنا في أعلى كلّ صفحة قدر ما يطابق الترجمة التي ادرجت في تلك الصفحة.

ولا بد لنا من التأكيد على أن كتاب (الكافي) وإن آمنًا وآمن معنا، بقيمته العلمية و قداسته المذهبية ومركز مؤلفه العالي من الثقة والاعتماد كل من درس الكافي ومؤلفه ومركزه من التراث الإسلامي الرفيع - ونحن مؤمنون بهذا أعظم 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 و من أخلصهم للكتاب ومؤلفه العظيم وأشدّهم إيمانًا واعتقادًا، ووثوقًا واعتمادًا، لتكشف للدارس هذه النقطة التي لم نرد أن نستعرضها إلا بإشارة مجملة نوّكد عليها دون الدخول في التفاصيل.

ولهذا السبب وغيره احتفظنا بأسانيد الأحاديث كاملة، كما جاءت في النص الأصلي، لم نحذف منها شيئًا، لا أصل السند ولا حلقة من حلقاته. فلا بدّ للكشف عن حال سند أي حديث من الرجوع الى 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 رأى فقهي من هذه الأحاديث لا يصح ولا يتم إلا بعد عرض الروايات - بأسانيدها - على كتب الرجال، و بعد 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 بدّ للباحث من الرجوع الى كتب العقيدة والكلام، أو الرجوع الى كتب الفقه والشريعة، الكتب التي تعنى بالتأحية الاستدلالية وتقيم الحجّة على أي مبدأ عقدي أو رأي فقهي، ان أراد الباحث لبحوثه ودراساته أن تكون منهجية، وللتائج التي ينتهي اليها أن تكون سليمة صحيحة موثوقة بها، ترضى ضميره العلمي وتلزم غيره وتضطره الى الأخذ بها. وهذه نقطة أغفلها - بعمد أو بغير عمد - كثير من الباحثين، نتبه عليها هنا كي لا ينزلق غيرهم الى المنحدر الذي انزلقوا اليه ولا يقع في الأخطاء التي وقعوا فيها.

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

إنَّ أَمَسَ كتب الكافي بعقيدة الشيعة الإمامية في الإمامة ألما هو (كتاب الحجّة) الكتاب المخصّص لبيان معنى الإمامة وحدودها ومعالمها، والائمة (عليهم السلام) وخصائصهم وميزاتهم، ومن الواضح أنَّ هذا الجانب من عقيدة الإمامية هو أهمُّ ما يمتازون به عن غيرهم من إخوانهم المسلمين فمن الطبيعي 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، وأنَّ ما قلناه هناك لا بدّ وأن يراعى بكلّ دقّة عند الرجوع الى أحاديث (كتاب الحجّة) وخاصة حينما يراد استخلاص عقيدة الامامية.

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 أهمُّ هذه العوامل الثلاثة.

فلهذا كله اضطررنا إلى أن نخرج على الأصل الذي اتّخذناه كمبدأ، وهو عدم إثقال الكتاب بالهوامش والشروح - كما تقدم - فعلّقنا وفسّرنا في موارد كثيرة بما يرفع كثيرا من نقاط الإبهام ويعين على تجنّب الأخطاء ونؤكد هنا ونصرّ على هذا التأكيد أنه لا بدّ 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 كلها بالإنجليزية، فليس لقارئ النّص العربيّ إلا أن يرجع إليها في نصّها الانجليزيّ، ولا يكتفي بمراجعة النّص العربي وحده.

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

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

—٦—

وضعنا في مفتاح كل جزء جدولين :

١- جدول يعطي معلومات عامة مجدولة عن النبيّ الاكرم (صلى الله عليه وآله وسلم)
والصديقة الطاهرة فاطمة الزهراء (عليها السلام) والأئمة الاثنى عشر (عليهم السلام) ،
ولكل واحد من هؤلاء رقم يخصه حسب تسلسلهم .

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

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

راجع مثلا : (رفعه) في هذا الفهرس

والحقنا بكل جزء فهرس ثلاثة :

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

مثلا : جاء في فهرس هذا الجزء :

(٧) - ابوجعفر، ٤٣٨، ٤٣٩... الخ

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

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

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

وهذه الفهارس الثلاثة الأخيرة تأتي ملحقة بالجزء الأخير من أجزاء (كتاب الحجّة).
وبعد، فإله سبحانه هو الذي نستعين به ونتوكل عليه ونستهديه ونستمد منه أن يوفقنا
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-Kulayni ar-Rāzi (d.328/329 = 940/941). We do not need to introduce either the book or its author since the preface (in *The Book of Reason and Ignorance*) takes care of that and also shows the religious significance and the status of this book in our heritage, namely the heritage transmitted to us through *Ahlu 'l-bayt* (the Household of the Holy Prophet – peace be upon them).

– 2 –

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

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

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

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

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

— 3 —

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

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

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

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

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

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

— 4 —

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

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

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

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

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

– 5 –

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

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

– 6 –

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

15/8/1401

18/6/1981

Tehran – Iran

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

CAUTION

I – Wherever the author (al-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 Khālīd al-Barqī, the Group here means the following four persons:—

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

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

1. Abu ‘l-Ḥasan ‘Alī ibn Muḥammad ibn Ibrāhīm ibn Abān ar-Rāzi, who is renowned with ‘Allān al-Kulayni;
2. Abu ‘l-Ḥusayn Muḥammad ibn 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 (<i>Kunya</i>)	Name	Father's Name	Title (<i>Laqab</i>)	Date of Birth	Date of Death	Martyred by means of	Place of Burial
1.	The Last Prophet of Allāh	Abu'l-Qāsim	Muhammad (Aḥmad) (al-Muṭaffi)	'Abdullāh	Rasūlul-Lāh, Nabiyul-Lāh, an-Nabī. Khātamul-'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-Zahrā', 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-Ḥasan, Abu'l-Ḥasanayn	'Alī	Abū Tālib	Amīr al-mu'minīn, al-Waṣī, al-Murtadā, (Ḥaydar)	13th Rājab, 10 Years before the declaration of the Prophethood. (25.5.600 AD)	Struck on 19th Ramaḍān (25th Jan.), Died on 21st Ramaḍān 40 AH (27.1.661 AD).	Sword - while he was engaged in prayer.	Holy an-Najaf, al-Ashraf, Iraq.
4.	2nd Imām	Abū Muhammad	al-Ḥasan	'Alī	al-Muṭṭabā, as-Sibī (al-Akbar)	15th Ramaḍān, 3 AH (1.3.625 AD)	7th Šafar, 50 AH (6.3.670 AD)	Poison	Holy Medina, Saudi Arabia.
5.	3rd Imām	Abū 'Abdillāh.	al-Ḥusayn	'Alī	Sayyidul-'gh-Shuhadā', as-Sibī (al-Akbar)	3rd Šar'ban, 4 AH (8.1.626 AD)	10th Muharram, 61 AH (10.10.680 AD)	Sword - in the Battle of 'Ashūrā.	Holy Karbalā' (al-Jaff), Iraq.
6.	4th Imām	Abū Muhammad	'Alī	al-Ḥusayn	Zaynu'l-'Ābidīn, Sayyidul-'s-Sājidīn, as-Sajjād.	5th Šar'ban, 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 Dhi'l-Ḥijjah, 114 AH (28.1.733 AD)	Poison	Holy Medina, Saudi Arabia.
8.	6th Imām	Abū 'Abdillāh, Abū Mūsā	Ja'far	Muhammad	aṣ-Šadiq	17th Rabi' I, 83 AH (20.4.702 AD)	25th Shawwāl, 148 AH (14.12.765 AD)	"	"
9.	7th Imām	Abu'l-Ḥasan (aṭ-Ṭawwāl = The First), Abū Ibrahim	Mūsā	Ja'far	al-Kāzim, al-'Abd aṣ-Šālih, al-'Alim	7th Šafar, 129 AH (28.10.746 AD)	25th Rajab, 183 AH (1.9.799 AD)	"	Holy al-Kāzimiyyah, Iraq.
10.	8th Imām	Abu'l-Ḥasan (aṭh-Ṭāni = The Second)	'Alī	Mūsā	aṣ-Riḍā	11th Dhi'l-Qi'dah, 148 AH - (29.12.765 AD)	17th Šafar, 203 AH (24.8.818 AD)	"	Holy Mash'had (Tūs - Khurāsān), Iran.
11.	9th Imām	Abū Ja'far (aṭh-Ṭāni = The Second)	Muhammad	'Alī	al-Taqi, al-Jawād	10th Rajab, 195 AH (8.4.811 AD)	30th Dhi'l-Qi'dah, 220 AH (25.11.835 AD)	"	Holy al-Kāzimiyyah, Iraq.
12.	10th Imām	Abu'l-Ḥasan (aṭh-Ṭāliṭh = The Third)	'Alī	Muhammad	an-Naqi, al-Ḥadi	2nd Rajab, 212 AH (27.9.827 AD)	3rd Rajab, 254 AH (28.6.868 AD)	"	Holy Sāmarrā' (Surra-man-rā'ī), Iraq.
13.	11th Imām	Abū Muhammad	al-Ḥasan	'Alī	al-'Askari	8th Rabi' II, 232 AH (3.12.846 AD)	8th Rabi' I, 260 AH (1.1.874 AD)	"	"
14.	12th Imām	Abu'l-Qāsim	Muhammad	al-Ḥasan	al-Mahdi, al-Qā'im, al-Ḥujjah, al-Cha'ib, Ṣāhibu'z-Zamān, Ṣāhibu'l-Amr.	15th Sha'bān, 255 AH (29.7.869 AD)	Still alive but in occultation.	- - -	- - -

LIST OF

Technical terms and special signs used in the Traditions

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

UṢŪL AL-KĀFĪ



**The Book of
DIVINE PROOF**

﴿ باب ﴾

﴿ الاشارة والنص على أبي جعفر الثاني عليه السلام ﴾

١/٨٣٠ - علي بن محمد ، عن سهل بن زياد ، عن محمد بن الوليد ، عن يحيى بن حبيب الزيات قال : أخبرني من كان عند أبي الحسن الرضا عليه السلام ، فلما نهضوا قال لهم : القوا أبا جعفر فسلموا عليه وأحدثوا به عهداً ، فلما نهض القوم التفت إلي فقال : يرحم الله المفضل إنه كان ليقنع بدون هذا .

٢/٨٣١ - محمد بن يحيى ، عن أحمد بن محمد ، عن معمر بن خلاد قال : سمعت الرضا عليه السلام

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CHAPTER 73

THE SIGN AND THE WARRANT FOR ABŪ JA'FAR
ATH-THĀNĪ (THE SECOND), PEACE BE UPON HIM

830 – 1. 'Alī ibn Muḥammad (—) Sahl ibn Ziyād (—) Muḥammad ibn al-Walīd that Yaḥyā ibn Ḥabīb az-Zayyāt said:

“Some people who were sitting (in the session of) Abu 'l-Ḥasan ar-Riḍā (p.b.u.h.) informed me that when they stood up to go he said to them: ‘Go to meet Abū Ja'far and greet him. Renew your relations with him.’ When the people had stood up and gone, he turned to me and said: ‘May Allāh be merciful to al-Mufaḍḍal (ibn 'Umar, a famous companion of the Imāms, aṣ-Ṣādiq and al-Kāzim), it would have been enough for him (to recognize the future Imām) without this (instruction).’ ”

831 – 2. Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad that Mu'ammār ibn Khallād said:

وذكر شيئاً فقال : ما حاجتكم إلى ذلك ، هذا أبو جعفر قد أجلستم مجلسي وصيرته
مكاني وقال : إنا أهل بيت يتوارث أصاغرنا عن أكابرنا القذة بالقذة .

٣/٨٣٢ - محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن أبيه محمد بن عيسى قال : دخلت
على أبي جعفر الثاني عليه السلام فناظرني في أشياء ، ثم قال لي : يا أبا علي ارتفع الشك ما
لأبي غيري .

٤/٨٣٣ - عدة من أصحابنا ، عن أحمد بن محمد ، عن جعفر بن يحيى ، عن مالك بن أشيم ،
عن الحسين بن بشار قال : كتب ابن قياص إلى أبي الحسن عليه السلام كتاباً يقول فيه :
كيف تكون إماماً وليس لك ولد؟ فأجابه أبو الحسن الرضا عليه السلام - شبه المغضب - : وما علمك
أنه لا يكون لي ولد والله لا تمضي الأيام والليالي حتى يرزقني الله ولدًا ذكرًا يفرق
به بين الحق والباطل .

* * * * *

“I heard ar-Riḍā (p.b.u.h.) mentioning something, and he said:
(But) what is your need of this? This is Abū Ja‘far: I have seated
him in my place and appointed him to my position.’ He said: ‘We are
the *Ahlu ‘l-bayt*: our young inherit from our elders. We are exactly
alike.’”

832 - 3. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn
‘Īsā that his father, Muḥammad ibn ‘Īsā, said:

“I went in to Abū Ja‘far ath-Thānī (p.b.u.h.), and he discussed
(many) things with me. Then he said to me: ‘O Abū ‘Alī, there is no
room for doubt. My father had no other (son but me).’”

833 - 4. A group of our co-sectarians (-) Aḥmad ibn Muḥam-
mad (-) Ja‘far ibn Yaḥyā (-) Mālik ibn Ashyam that al-Ḥusayn ibn
Bashshār said:

“Ibn Qiyāmā wrote to Abu ‘l-Ḥasan ar-Riḍā (p.b.u.h.) a letter
in which he said: ‘How can you be an Imām and not have a son?’ So
Abu ‘l-Ḥasan ar-Riḍā (p.b.u.h.) replied to him as if he were angry:
‘Who has told you that I have no son? By Allāh, the days and nights
(of my life) will not go by without Allāh providing me with a male
child, through whom He will differentiate Truth from falsehood.’”

٥/٨٣٤ - بعض أصحابنا ، عن محمد بن عليّ ، عن معاوية بن حكيم ، عن ابن أبي نصر قال : قال لي ابن النجاشي : من الإمام بعد صاحبك ؟ فأشتهي أن تسأله حتى أعلم ، فدخلت على الرضا عليه السلام فأخبرته ، قال : فقال لي : الإمام ابني ، ثم قال : هل يتجرأ أحد أن يقول ابني وليس له ولد .

٦/٨٣٥ - أحمد بن مهران ، عن محمد بن عليّ ، عن معمر بن خلاد قال : ذكرنا عند أبي الحسن عليه السلام شيئاً بعد ما ولد له أبو جعفر عليه السلام ، فقال : ما حاجتكم إلى ذلك ، هذا أبو جعفر قد أجلسه مجلسي وصيّته في مكاني .

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834 – 5. One of our co-sectarians (–) Muḥammad ibn ‘Alī (–) Mu‘āwiyah ibn Ḥakīm that Ibn Abī Naṣr said:

“Ibn an-Najāshī said to me: ‘Who will be the Imām after your Master? I wish you to ask him so that I might know.’ So I went to ar-Riḍā (p.b.u.h.) and informed him.” He said: “He said to me: ‘The Imām will be my son.’ Then he said: ‘Does anyone have the courage to say (it will be) my son while he has no son?’¹”

835 – 6. Aḥmad ibn Mihrān (–) Muḥammad ibn ‘Alī that Mu‘ammar ibn Khallād said:

“We mentioned something before Abu ‘l-Ḥasan (p.b.u.h.) after Abū Ja‘far (p.b.u.h.) had been born to him. He said: ‘What is your need of this? This is Abū Ja‘far: I have seated him in my place and appointed him to my position.’”

1. ash-Shaykh al-Mufīd narrates this same ḥadīth from al-Kulaynī, with the addition: “At that time Abū Ja‘far (p.b.u.h.) had not been born, but not many days passed before he was born.” (*al-Irshād* [Engl.], p. 482; *Mir‘ātu ‘l-‘uqūl*, vol. 3, pp. 374–375).

٧/٨٣٦ - أحمد ، عن محمد بن علي ، عن ابن قيا ما الواسطي قال : دخلت على علي بن موسى عليه السلام فقلت له : أكون إمامان ؟ قال : لا إلا وأحدهما صامت ، فقلت له : هو ذا أنت ، ليس لك صامت ولم يكن ولد له أبو جعفر عليه السلام بعد . فقال لي : والله ليجعلن الله مني ما يثبت به الحق وأهله ، ويمحق به الباطل وأهله ، فولد له بعد سنة أبو جعفر عليه السلام وكان ابن قيا ما واقفياً .

٨/٨٣٧ - أحمد ، عن محمد بن علي ، عن الحسن بن الجهم قال : كنت مع أبي الحسن عليه السلام جالساً ، فدعا بابنه وهو صغير فأجلسه في حجره ، فقال لي : جرده وانزع قميصه ، فنزعته فقال لي : انظر بين كتفيه ، فنظرت فإذا في أحد كتفيه شبيه بالخاتم داخل في اللحم ، ثم قال : أترى هذا ؟ كان مثله في هذا الموضع من أبي عليه السلام .

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836 - 7. Aḥmad (—) Muḥammad ibn 'Alī that Ibn Qiyāmā al-Wāsiṭī said:

"I went in to 'Alī ibn Mūsā (p.b.u.h.) and said to him: 'Can there be two Imāms?' He said: 'No, unless one of them is silent.' So I said to him: 'It is you who do not have a silent (Imām as a son).' — Abū Ja'far (p.b.u.h.) had not been born to him at that time. He said to me: 'By Allāh, Allāh will bring forth from me the one by whom He will establish the Truth and those who hold it, and by whom He will eliminate falsehood and those who hold it.' Then, after one year, Abū Ja'far (p.b.u.h.) was born to him." Ibn Qiyāmā was a Wāqifi.

837 - 8. Aḥmad (—) Muḥammad ibn 'Alī that al-Ḥasan ibn al-Jahm said:

"I was sitting with Abu 'l-Ḥasan (p.b.u.h.). He called to his son, who was a child, and sat him down in my lap. He said to me: 'Strip him and take off his shirt.' So I took it off, and he said to me: 'Look between his shoulder-blades.' So I looked, and there, on one of his shoulder-blades, was something like a seal which penetrated the flesh. Then he said: 'Do you see this? The like of this was in this place on my father (p.b.u.h.).'"

٩/٨٣٨ - عنه ، عن محمد بن علي ، عن أبي يحيى الصنعاني قال : كنت عند أبي الحسن الرضا عليه السلام فجئني ، بابنه أبي جعفر عليه السلام وهو صغير ، فقال : هذا المولود الذي لم يولد مولودٌ أعظم بركة على شيعتنا منه .

١٠/٨٣٩ - محمد بن يحيى ، عن أحمد بن محمد ، عن صفوان بن يحيى قال : قلت للرضا عليه السلام : قد كنّا نسألك قبل أن يهب الله لك أبا جعفر عليه السلام فكنت تقول : يهب الله لي غلاماً ، فقد وهب الله لك ، فأقر عيوننا ، فلا أرانا الله يومك فإن كان كونٌ فإلى من؟ فأشار بيده إلى أبي جعفر عليه السلام وهو قائمٌ بين يديه ، فقلت : جعلت فداك هذا ابن ثلاث سنين؟ فقال: وما يضرُّه من ذلك فقد قام عيسى عليه السلام بالحجة وهو ابن ثلاث سنين^{٢٠٤}.

٢٠٤- وروي المفيد في الارشاد/ ٢٩٨، والطبرسي في اعلام الوري / ٣٣١، والاربلي في كشف الغمة، ٣٠١/٢، عن الكليني هذا الحديث ، وفيه : (ابن أقل من ثلاث سنين) وانظر: مرآة العقول، ٣٧٧/٣، البحار، ٢١/٥٠

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838 – 9. From him (Aḥmad ibn Mihrān) (–) Muḥammad ibn ‘Alī that Abū Yaḥyā as-San‘ānī said:

“I was with Abu ‘l-Ḥasan ar-Riḍā (p.b.u.h.), and his son, Abū Ja‘far (p.b.u.h.), who was a child, was brought (to him). He said: ‘No child will be born whose blessing will be greater for our Shi‘ah than this child.’”

839 – 10. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad that Ṣafwān ibn Yaḥyā said:

“I said to ar-Riḍā (p.b.u.h.): ‘We used to ask you (about your successor), before Allāh bestowed Abū Ja‘far (p.b.u.h.) on you, and you used to say: “Allāh will bestow a son on me.” Now Allāh has bestowed him on you, and our eyes have been refreshed (i.e. we are delighted). May Allāh never let us (live to) see the day of your (death), but if what must happen happens, then to whom (will the Imāmate come)?’ He pointed to Abū Ja‘far (p.b.u.h.) who was standing in front of him. I said: ‘May I be made your ransom, but this son (of yours) is three years old.’ He said: ‘There is nothing against him in that. When ‘Īsā (Jesus – p.b.u.h.) rose up with the proof (of his prophethood), he was a child of three years (or “less than three years” in *al-Irshād*

١١/٨٤٠ - الحسين بن محمد ، عن معلى بن محمد ، عن محمد بن جمهور ، عن معمر بن خلاد قال : سمعت إسماعيل بن إبراهيم يقول للرضا عليه السلام : إن أباي في لسانه ثقل ، فأنا أبعث به إليك غداً تمسح على رأسه وتدعوه فأنتم مولاه ، فقال : هو مولى أبي جعفر فابعث به غداً إليه .
١٢/٨٤١ - الحسين بن محمد ، عن محمد بن أحمد النهدي ، عن محمد بن خلاد الصيقل ، عن محمد بن الحسن بن عمار قال : كنت عند علي بن جعفر بن محمد جالساً بالمدينة و كنت أقمت عنده سنتين أكتب عنه ما يسمع من أخيه - يعني أبا الحسن عليه السلام - إذ دخل عليه أبو جعفر محمد بن علي الرضا عليه السلام المسجد - مسجد الرسول صلى الله عليه وآله -

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[Engl.], p. 481; *I'lāmu 'l-warā*, p. 331; *Kashfu 'l-ghummah*, vol. 2, p. 351. All narrate this from al-Kulaynī).¹

840 - 11. al-Ḥusayn ibn Muḥammad (—) Mu'allā ibn Muḥammad (—) Muḥammad ibn Jumhūr that Mu'ammār ibn Khallād said:

"I heard Ismā'il ibn Ibrāhīm say to ar-Riḍā (p.b.u.h.): 'My son is sluggish in his speech. I sent him to you yesterday so that you could run your hand over his head and say a prayer for him, because he is under your mastership.' He said: 'He is under the mastership of Abū Ja'far.² So send him to him tomorrow.'"

841 - 12. al-Ḥusayn ibn Muḥammad (—) Muḥammad ibn Aḥmad an-Nahdī (—) Muḥammad ibn Khallād aṣ-Ṣayqal that Muḥammad ibn al-Ḥasan ibn 'Ammār said:

"I was sitting with 'Alī ibn Ja'far ibn Muḥammad in Medina (in the Mosque of the Prophet) — for two years I stayed with him, writing down what I heard from his brother, i.e. Abū 'l-Ḥasan (p.b.u.h.) — when Abū Ja'far Muḥammad ibn 'Alī ar-Riḍā (p.b.u.h.) came in to him in the mosque — the Mosque of the Messenger (p.b.u.h.a.h.p.).

1. See also: *Mir'ātu 'l-'uqūl*, vol. 3, p. 377; *al-Bihār*, vol. 50, p. 21.

2. Because when he grew up his Imām would be al-Imām al-Jawād (p.b.u.h.).

فوثب علي بن جعفر بلا حذاء ولا رداء فقبل يده وعظمه ، فقال له أبو جعفر عليه السلام :
 يا عم اجلس رحمك الله فقال : يا سيدي كيف أجلس وأنت قائم ، فلمّا رجع علي بن
 جعفر إلى مجلسه جعل أصحابه يوبّخونه ويقولون : أنت عم أبيه وأنت تفعل به هذا
 الفعل؟ فقال : اسكتوا إذا كان الله عز وجل - وقبض على لحيته - لم يؤهل هذه الشيبة وأهل
 هذا الفتى ووضعه حيث وضعه ، أنكر فضله ؟! نعوذ بالله ممّا تقولون ، بل أنا لم عبد.
 ١٣/٨٤٢ - الحسين بن محمد ، عن الخیراني ، عن أبيه قال : كنت واقفاً بين يدي
 أبي الحسن عليه السلام بخراسان فقال له قائل : يا سيدي إن كان كونٌ فإلى من ؟ قال :
 إلى أبي جعفر ابني ، فكان القائل استصغر سن أبي جعفر عليه السلام ، فقال أبو الحسن

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'Ali ibn Ja'far leapt up without shoes or cloak on, kissed his hand and showed him much deference. Abū Ja'far (p.b.u.h.) said to him: 'O uncle, sit down. May Allāh have mercy on you.' He said: 'O my master, how can I sit down while you are standing.' When 'Ali ibn Ja'far returned to his session, his companions rebuked him and said: 'You are his father's paternal uncle, and you behave like this with him!' He said: 'Be quiet! If Allāh, to Whom belong Might and Majesty' – and he took hold of his beard – 'did not make this white beard fit (for the Imāmate), but made this young man fit (for it) and put him in the position He put him in, should I deny his excellence? I take refuge with Allāh from what you say. Rather I am his slave.' ”

842 – 13. al-Ḥusayn ibn Muḥammad (–) al-Khayrānī, that his father said:

“I was standing before Abu 'l-Ḥasan (p.b.u.h.) (when he was) in Khurāsān, and someone said to him: 'O my master, if what must happen happens, to whom (will the Imāmate come)?' He said: 'To Abū Ja'far, my son.' It was as if the speaker thought that Abū Ja'far (p.b.u.h.) was too young. Abu 'l-Ḥasan said: 'Indeed Allāh, the

عليه السلام : إن الله تبارك وتعالى بعث عيسى ابن مريم رسولا نبيا ، صاحب شريعة مبتدأة في أصغر من السن الذي فيه أبو جعفر عليه السلام .

١٤/٨٤٣ - علي بن إبراهيم ، عن أبيه ؛ وعلي بن محمد القاساني جميعاً ، عن زكريا بن يحيى بن النعمان الصيرفي قال : سمعت علي بن جعفر يحدث الحسن بن الحسين بن علي بن الحسين فقال : والله لقد نصر الله أبا الحسن الرضا عليه السلام ، فقال له الحسن : إي والله جعلت فداك لقد بنى عليه إخوته ، فقال علي بن جعفر : إي والله ونحن مموته بغينا عليه ، فقال له الحسن : جعلت فداك كيف صنعتم فإني لم أحضركم ؟ قال : قال له إخوتنا ونحن أيضاً : ما كان فينا إمام قط حائل اللون فقال لهم الرضا عليه السلام : هو ابني ، قالوا : فإن رسول الله ﷺ قد قضى بالقافة فبيننا وبينك القافة ، قال :

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Blessed, the Sublime, sent 'Isā the son of Maryam as a messenger and prophet, the bringer of a new Divine Law, at a younger age than that at which Abū Ja'far is (now).''

843 - 14. 'Alī ibn Ibrāhīm (-) his father and 'Alī ibn Muḥammad al-Qāsānī that Zakariyyā ibn Yaḥyā ibn an-Nu'mān aṣ-Ṣayrafī said:

"I heard 'Alī ibn Ja'far telling al-Ḥasan ibn al-Ḥusayn ibn 'Alī ibn al-Ḥusayn: 'By Allāh, Allāh helped (saved) Abu 'l-Ḥasan ar-Riḍā (p.b.u.h.).' al-Ḥasan said to him: 'Indeed, by Allāh, may I be made your ransom. His brothers treated him unjustly.' 'Alī ibn Ja'far said: 'Indeed, by Allāh, and we, his uncles, treated him unjustly.' al-Ḥasan said to him: 'May I be made your ransom. What did you devise (against him), for I was not with you.' He said: 'His brothers said to him, and we also: "There has never been among us, an Imām who is coloured."¹ Then ar-Riḍā (p.b.u.h.) said to them: 'He is my son.' They said: 'The Messenger of Allāh (p.b.u.h.a.h.p.) based his opinion (in matters of consanguinity) on (the judgement of) physiognomists (*qāfah*, pl. of *qā'if*), so let physiognomists (come and judge) between us and you.'

1. Since the mother of al-Imām al-Jawād was from Nubia, he had some of the colouring of his mother.

ابعثوا أنتم إليهم فأمّا أنا فلا، ولا تعلموهم لما دعوتموهم ولنكونوا في بيوتكم .
 فلمّا جاؤوا أقعدونا في البستان واصطفّ عمومته وإخوته وأخواته وأخذوا
 الرضا عليه السلام وألبسوه جبّة صوف وقلنسوة منها ووضعوا على عنقه مسحاة وقالوا له :
 ادخل البستان كأنك تعمل فيه ، ثمّ جاؤوا بأبي جعفر عليه السلام فقالوا : ألحقوا هذا الغلام
 بأبيه ، فقالوا : ليس له ههنا أبٌ ولكن هذا عمٌ أبيه ، وهذا عمٌ أبيه ، وهذا عمّه ، وهذه
 عمته ، وإن يكن له ههنا أبٌ فهو صاحب البستان ، فإنّ قدميه و قدميه واحدة فلمّا
 رجع أبو الحسن عليه السلام قالوا : هذا أبوه .

قال علي بن جعفر : فقمّت فمصصت ريق أبي جعفر عليه السلام ثمّ قلت له : أشهد
 أنّك إمامي عند الله ، فبكى الرضا عليه السلام ، ثمّ قال : يا عمّ ! ألم تسمع أبي وهو يقول :

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He said: 'Send for them yourselves, but I will not. Do not let them know why you have called for them, and stay in your houses (until they come).' When they came, they (the brothers and uncles) called us to gather in a garden, and his uncles, brothers and sisters stood in a line. They took ar-Riḍā (p.b.u.h.) and made him wear a woollen garment, a cap of the same material, and placed a spade on his shoulder. They said to him: 'Go into the garden as if you are going to work in it.' Then they brought Abū Ja'far (p.b.u.h.) and said (to the physiognomists): 'Relate this child to his father.' (The physiognomists) said: 'There is no-one here who is his father, but this man is the paternal uncle of his father, this man is the paternal uncle of his father (also), this man is his paternal uncle, and this woman is his paternal aunt. If there is anyone here who is his father it is the gardener, because his (the gardener's) feet are the same as his feet.' When Abu 'l-Ḥasan (p.b.u.h.) turned round and came near to them, they said: 'This man is his father.' " 'Alī ibn Ja'far said: "I stood up and (kissed him so that) I sucked in some of Abū Ja'far's (p.b.u.h.) spittle. Then I said to him: 'I bear witness that you are my Imām before Allāh.' Then ar-Riḍā (p.b.u.h.) wept, and said: 'O uncle, did you not hear my father when

قال رسول الله ﷺ : بأبي ابن خيرة الإمام ابن النوبة الطيبة الفم ، المنتجة الرحم ، ويلهم لعن الله الأعيب وذريته ، صاحب الفتنة ، ويقتلهم سنين وشهوراً وأياماً يسومهم خسفاً ويسقيهم كأساً مصبرة ، وهو الطريد الشريد الموتور بأبيه وجده صاحب الغيبة ، يقال : مات أوهلك ، أي وادسلك ؟! أف يكون هذا ياعم ! إلا مني ، فقلت : صدقت جعلت فداك .

٢٠٥- جاء في الارشاد/ ٢٩٧ ، واعلام الوري/ ٣٣٠ ، وكشف الغمة ، ٣٥١/٢ ، والبحار ، ٢١/٥٠ عن الكافي : (ويكون من ولده الطريد الشريد...)

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he said: "The Messenger of Allāh (p.b.u.h.a.h.p.) said: 'May my father be made the ransom for the son of the chosen one among the female slaves, the son of the Nubian woman, whose mouth is sweet, whose womb has been chosen (for giving birth to an Imām).' " Woe to them! May Allāh curse the U'aybis (a derogatory diminutive for al-'Abbās) and his descendants (the 'Abbāsids), the fomentors of (this) disturbance. He (and they) will kill them (who were deceived by the 'Abbāsids) for many years, many months and many days.¹ He has brought wrong upon them, and has given them to drink of a bowl whose bitterness is of aloes. (Among his [the son of the Nubian woman] descendants)² will be the one who is pursued and exiled, who has been wronged by the murder of his father and grandfather, the one who goes into occultation. It will be said that he is dead, he has perished, or (asked) where he has gone. Can these things happen except through me, uncle?' I said: 'You are right, may I be made your ransom.' "

1. This refers to the struggles between the 'Abbāsids and their opponents some of which were spread over years, some over months and some over days.
2. This addition is from the narration of al-Kulayni in *al-Irshād* (Engl.), p.481; *I'lāmu 'l-warā*, p.330; *Kashfu 'l-ghummah*, vol.2, p.351; *al-Bihār*, vol. 50, p.21.

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﴿ باب ﴾

﴿ الإشارة والنص على أبي الحسن الثالث عليه السلام ﴾

١/٨٤٤ - علي بن إبراهيم، عن أبيه، عن إسماعيل بن مهران قال: لما خرج أبو جعفر عليه السلام من المدينة إلى بغداد في الدفعة الأولى من خرجته، قلت له عند خروجه: جعلت فداك إنني أخاف عليك في هذا الوجه، فأبى من الأمر بعدك؟ فكرُّ بوجهه إلي ضاحكاً وقال ليس الغيبة حيث ظننت في هذه السنة، فلما أخرج به الثانية إلى المعتصم صرت إليه فقلت

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CHAPTER 74

THE SIGN AND THE WARRANT FOR ABU 'L-HASAN
ATH-THĀLITH (THE THIRD), PEACE BE UPON HIM

844 — 1. 'Alī ibn Ibrāhīm (—) his father that Ismā'il ibn Mihrān said:

"When Abū Ja'far (p.b.u.h.) was going out from Medina to Baghdād in the first of his two journeys there, I said to him as he left: 'May I be made your ransom, I fear for you in (your setting out in) this direction. To whom will the affair belong after you?' He turned his face towards me, laughing, and said: 'The concealment (*ghaybah*)¹ is not, as you imagine, during this year.' When he was taken away the second time to al-Mu'tasim (179/795 — became caliph 218/833 — 227/841), I went to him and said to him: 'May I be made your ran-

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1. If someone was taken to prison and died there, this was sometimes called "*ghaybah*". This is one reason why a group of the Shi'ah supposed that al-Imām Mūsā's (p.b.u.h.) *ghaybah*, which was mentioned in some traditions, was the occultation, when in reality it was merely his death in captivity.

له : جعلت فداك أنت خارجٌ فإلى من هذا الأمر من بعدك؟ فبكى حتى اخضلت لحيته، ثم التفت إليّ فقال : عندهذه يخاف عليّ ، الأمر من بعدي إلى ابني عليّ .
 ٢/٨٤٥ - الحسين بن محمد، عن الخيرانبي ، عن أبيه أنه قال : كان يلزم باب أبي جعفر عليه السلام للخدمة التي كان وكل بها وكان أحمد بن محمد بن عيسى يجيئ في السحر في كل ليلة ليعرف خبر علة أبي جعفر عليه السلام وكان الرسول الذي يختلف بين أبي جعفر عليه السلام وبين أبي إذا حضر قام أحمد و خلا به أبي ، فخرجت ذات ليلة وقام أحمد عن المجلس و خلا أبي بالرسول واستدار أحمد فوقف حيث يسمع الكلام ، فقال الرسول لأبي : إن مولاك يقرأ عليك السلام ويقول لك : إنني ماض والأمر صائر إلى ابني عليّ وله عليكم بعدي ما كان لي عليكم بعد أبي ثم مضى الرسول ورجع أحمد إلى موضعه وقال لأبي ما الذي قد قال لك؟ قال: خيراً ، قال : قد سمعت ما قال ، فلم تكتمه؟ وأعادما سمع

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som, you are leaving, so to whom will the affair come after you?' He wept until his beard became wet, then he turned to me and said: 'In this (departure) there should be fear for me. The affair belongs to my son, 'Ali, after me.' "

845 - 2. al-Ḥusayn ibn Muḥammad that al-Khayrānī said:

"My father was attached to the house of Abū Ja'far (p.b.u.h.), so as to be of service in whatever he was entrusted with. Aḥmad ibn Muḥammad ibn 'Isā used to come every night just before daybreak, to learn the news of Abū Ja'far's (p.b.u.h.) illness. There was a messenger who used to go between Abū Ja'far (p.b.u.h.) and my father. When he arrived, Aḥmad would stand up and go, and my father would confer privately with him. One night, I went out and Aḥmad got up to go from the session, and my father conferred privately with the messenger; but Aḥmad returned and stood where he could hear what they were saying. The messenger said to my father: 'Your Master sends you his greetings, and says to you: "I am going to die, and the affair will fall to my son, 'Ali. He has (a right) over you after me as I have (a right) over you after my father."' ' Then the messenger went away, and Aḥmad came back to his place and said to my father: 'What was it he said to you?' He said: 'It will be all right.' He said: 'I heard what he said. Why do you conceal it?' And he repeated what he had heard.

فقال له أبي: قد حرّم الله عليك ما فعلت لأن الله تعالى يقول: «ولا تجسسوا»^{٢٠٦}، فاحفظ الشهادة لعلنا نحتاج إليها يوماً ما وإياك أن تظهرها إلى وقتها.

فلما أصبح أبي كتب نسخة الرسالة في عشر رقاع و ختمها و دفعها إلى عشرة من وجوه العصاة وقال: إن حدث بي حدث الموت قبل أن أطلبكم بها فافتحوها و اعملوا بما فيها ، فلما مضى أبو جعفر عليه السلام ذكر أبي أنه لم يخرج من منزله حتى قطع على يديه نحو من أربع مائة إنسان واجتمع رؤساء العصاة عند محمد بن الفرج يتفاوضون هذا الأمر ، فكتب محمد بن الفرج إلى أبي يعلمه باجتماعهم عنده وأنه لولا مخافة الشهرة لصار معهم إليه ويسأله أن يأتيه ، فركب أبي و صار إليه ، فوجد القوم مجتمعين عنده ،

٢٠٦- الحجرات ، ٤٩ / ١٢

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Then my father said to him: 'Allāh has made what you have done forbidden to you, because Allāh, the Sublime, says: *And do not spy* (al-Ḥujurāt, 49:12). Keep to yourself what you have witnessed, perhaps we will need it some day. Take care that you do not speak it out until its time. In the morning, my father wrote out ten copies of the message (from the Imām), sealed them and handed them to the ten prominent men of the sect, and said: 'If the moment of death occurs to me before I ask for them back from you, break them open and act according to what is in them.' When Abū Ja'far (p.b.u.h.) passed away, my father told me he (i.e. my father) did not leave his house till four hundred men had (come and) declared their certainty (over the Imāmate) at his hand. Then the heads of the sect gathered in the house of Muḥammad ibn al-Faraj (ar-Rukhkhajī, one of the famous, trustworthy companions of the Imāms ar-Riḍā, al-Jawād and al-Hādī — p.b.u.t.), and discussed this matter. Muḥammad ibn al-Faraj wrote to my father, informing him of their gathering in his house, and that, if it were not for fear of its become known, he would have come with them to him (i.e. al-Khayānī's father). He asked him to come to him. My father got on his mount and went to him,

فقالوا لأبي : ما تقول في هذا الأمر ؟ فقال أبي لمن عنده الرقاع : احضروا الرقاع فأحضروها ، فقال لهم : هذا ما أمرت به ، فقال بعضهم : قد كنّا نحبُّ أن يكون معك في هذا الأمر شاهدٌ آخر ؟ فقال لهم : قد آتاكم الله عزّ وجلّ به هذا أبو جعفر الأشعريّ يشهد لي بسماع هذه الرّسالة وسأله أن يشهد بما عنده ، فأنكر أحمد أن يكون سمع من هذا شيئاً فدعاه أبي إلى المباهلة ، فقال : لمّا حقّق عليه ، قال : قد سمعت ذلك وهذا مكرمة كنت أحبُّ أن تكون لرجل من العرب لالرجل من العجم : فلم يبرح القوم حتّى قالوا بالحقّ جميعاً .

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and found the crowd gathered at his house. They said to my father: 'What do you say about this matter?' My father said to those in whose hands the copies (he had made) were: 'Bring out the copies.' And they brought them out. He said to them: 'This is what I was ordered to do.' Some of them said: 'We would like there to be another witness in this matter with you.' He said to them: 'Allāh, to Whom belong Might and Majesty, will give you (another) one. This man, Abū Ja'far al-Ash'ari, will be witness for me that I heard this message, and he (my father) asked him to bear witness to what he knew. Then Aḥmad denied that he had heard anything of this, and my father called on him to take an oath of destruction. He said, when he (my father) had established the truth (of this) for him.¹ 'Verily, I heard this, and it is an honour which I should have liked to be for one of the men from the Arabs, not for a man from the non-Arabs (*ajam*). The crowd did not disperse until they had all confirmed the truth (of the matter)."

1. al-Mufid gives in place of this sentence and what follows: "He was frightened of that and then admitted: 'Verily . . . from the Arabs. But as a result of the challenge to an oath of destruction, there is no way of concealing testimony.'" (*al-Irshād* [Engl.], p.498)

«وفي نسخة الصفواني:

٣/٨٤٦ - محمد بن جعفر الكوفي، عن محمد بن عيسى بن عبيد، عن محمد بن الحسين الواسطي
أنه سمع أحمد بن أبي خالد المولى أبي جعفر يحكي أنه أشهد على هذه الوصية المنسوخة :
«شهد أحمد بن أبي خالد المولى أبي جعفر أن أبا جعفر محمد بن علي بن موسى بن جعفر بن محمد
ابن علي بن الحسين بن علي بن أبي طالب عليه السلام أشهد أنه أوصى إلى علي ابنه بنفسه
وأخواته وجعل أمر موسى إذا بلغ إليه وجعل عبدالله بن المساور قائماً على
تركته من الضياع والأموال والتفقات والرتيق وغير ذلك إلى أن يبلغ علي بن محمد .
صير عبدالله بن المساور ذلك اليوم إليه ، يقوم بأمر نفسه وأخواته ويصير أمر موسى
إليه ، يقوم لنفسه بعدهما على شرط أبيهما في صدقاته التي تصدق بها وذلك يوم

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In the copy of as-Şafwānī:

846 – 3. Muḥammad ibn Ja‘far al-Kūfi (–) Muḥammad ibn ‘Īsā ibn ‘Ubayd that Muḥammad ibn al-Ḥusayn al-Wāsiṭī said that he heard Aḥmad ibn Abī Khālīd, the slave-servant of Abū Ja‘far, said (to him) that he had been a witness to the testament of which this is a copy:

“Aḥmad ibn Abī Khālīd, the slave-servant of Abu Ja‘far, bears witness that Abū Ja‘far, Muḥammad ibn ‘Alī ibn Mūsā ibn Ja‘far ibn Muḥammad ibn ‘Alī ibn al-Ḥusayn ibn ‘Alī ibn Abī Ṭālib (p.b.u.h.), who calls him as a witness, appoints ‘Alī, his son, to be in charge of his own (affairs) and (those of) his sisters. He hands over the affairs of Mūsā (to ‘Alī) when he (‘Alī) becomes of age, and he appoints ‘Abdullāh ibn al-Musāwir to stand over his (Abū Jafar’s) legacy – agricultural estate, property, financial support for others, slaves and other things – until ‘Alī ibn Muḥammad becomes of age; from this day (all the affairs which were in the hands of) ‘Abdullāh ibn al-Musāwir will be handed over to him (‘Alī). He will then stand over his own (affairs) and (those of) his sisters and the affairs of Mūsā will come under his control. He (Mūsā) will by himself have control over his (father’s) *ṣadaqāt* which he has bequeathed (*waqf*, etc.) after these two (i.e., after ‘Abdullāh ibn al-Musāwir and ‘Alī, if he dies) according to (the instructions of) the father of these two.

الأحد لثلاث ليال خلون من ذي الحجة سنة عشرين ومائتين وكتب أحمد بن أبي خالد
شهادته بخطه وشهد الحسن بن محمد بن عبد الله بن الحسن بن علي بن الحسين بن علي بن
أبي طالب عليه السلام وهو الجواني على مثل شهادة أحمد بن أبي خالد في صدر هذا الكتاب
وكتب شهادته بيده وشهد نصر الخادم وكتب شهادته بيده .

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“(He, Aḥmad ibn Abi Khālid, witnesses) this on Sunday, the third of *Dhu 'l-ḥijjah*, 220 (28th November 835, three days after the death of al-Jawād [p.b.u.h.] on Thursday, 30th *Dhu 'l-qa'dah*, 220 [25th November 835]).”

Aḥmad ibn Abi Khālid wrote his testimony in his own handwriting and al-Ḥasan ibn Muḥammad ibn 'Abdillāh ibn al-Ḥasan ibn 'Alī ibn al-Ḥusayn ibn 'Alī ibn Abi Ṭālib (p.b.u.t.), who is called al-Jawwāni, witnessed (this) in the same way as the witnessing of Aḥmad ibn Abi Khālid, which is at the beginning of this written document; and he wrote his testimony by his own hand. And Naṣr, the servant (of al-Jawād – p.b.u.h.) witnessed (it) and wrote his witnessing by his own hand.

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﴿ باب ﴾

﴿ (الإشارة والنص على أبي محمد عليه السلام) ﴾

١/٨٤٧ - علي بن محمد ، عن محمد بن أحمد النهدي ، عن يحيى بن يسار القنبري قال : أوصى أبو الحسن عليه السلام إلى ابنه الحسن قبل مضيته بأربعة أشهر ، وأشهدني على ذلك وجماعة من الموالي .

٢/٨٤٨ - علي بن محمد ، عن جعفر بن محمد الكوفي ، عن بشار بن أحمد البصري ، عن علي بن عمر النوفلي قال : كنت مع أبي الحسن عليه السلام في صحن داره ، فمر بنا محمد ابنه

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CHAPTER 75

THE SIGN AND THE WARRANT FOR ABŪ MUḤAMMAD
PEACE BE UPON HIM

847 — 1. ‘Alī ibn Muḥammad (—) Muḥammad ibn Aḥmad an-Nahdī, that Yaḥyā ibn Yasār al-Qandarī said:

“Abu ‘l-Ḥasan, peace be upon him, appointed his son, al-Ḥasan, his successor four months before he passed away; and he took me and a group of freedmen as witnesses.”

848 — 2. ‘Alī ibn Muḥammad (—) Ja‘far ibn Muḥammad al-Kūfī (—) Bashshār ibn Aḥmad al-Baṣrī, that ‘Alī ibn ‘Umar an-Nawfālī said:

“I was with Abu ‘l-Ḥasan, peace be upon him, in the yard of his house, when Muḥammad, his son¹, walked past us. I said to him:

1. This is Abū Ja‘far Muḥammad ibn ‘Alī, the eldest son of the Imām al-Hādī, who died before his father (c 230/845 — 252/866). His shrine is near Balad which is near Baghdād, and the place is now known as as-Sayyid Muḥammad. In the following *aḥādīth* his name is frequently mentioned.

فقلت له : جعلت فداك هذا صاحبنا بعدك ؟ فقال : لا ، صاحبكم بعدي الحسن .
 ٣/٨٤٩ - عنه ، عن بشار بن أحمد ، عن عبد الله بن محمد الإسفهاني قال : قال أبو الحسن
 عليه السلام : صاحبكم بعدي الذي يصلي علي ، قال : ولم نعرف أبا عبد الله قبل ذلك ، قال : فخرج
 أبو عبد الله فصرخ عليه .

٤/٨٥٠ - وعنه ، عن موسى بن جعفر بن وهب ، عن علي بن جعفر قال : كنت حاضراً
 أبا الحسن عليه السلام لما توفي ابنه محمد فقال للحسن : يا بني أحدث الله شكراً فقد أحدث
 فيك أسراً .

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'May I be made your ransom, is he our Master after you?' He said:
 'No, your Master after me is al-Hasan.'

849 - 3. From him (-) Bashshār ibn Aḥmad that 'Abdullāh ibn Muḥammad al-Isfahānī said:

"Abu 'l-Hasan, peace be upon him, said: 'Your Master after me is the one who will read the prayer [for the dead] over me.'" He said: "We did not know of [the existence of] Abū Muḥammad before this." He said: "Then [after the death of al-Hādī, peace be upon him,] Abū Muḥammad appeared and read the prayer over him."

850 - 4. From him (-) Mūsā ibn Ja'far ibn Wāḥb, that 'Alī ibn Ja'far said:

"I was present before Abu 'l-Hasan, peace be upon him, when his son, Muḥammad, died. He said to al-Hasan: 'O my dear son, renew thanks to Allāh, for he has renewed something for you¹.'" "

1. This refers to a particular sense of *badā'* which will be explained at ḥadīth no. 856. See also the following *aḥādīth*.

٥/٨٥١ - الحسين بن محمد ، عن معلى بن محمد ، عن أحمد بن محمد بن عبد الله بن مروان الأنباري قال : كنت حاضراً عند [مضي] أبي جعفر محمد بن عليّ ف جاء أبو الحسن عليه السلام فوضع له كرسيّ فجلس عليه ، وحوله أهل بيته ، وأبو محمد قائم في ناحية ، فلمّا فرغ من أمر أبي جعفر التفت إلى أبي محمد عليه السلام فقال : يا بنيّ أحدث الله تبارك وتعالى شكراً فقد أحدث فيك أمراً .

٦/٨٥٢ - عليّ بن محمد ، عن محمد بن أحمد القلانسيّ ، عن عليّ بن الحسين بن عمرو ، عن عليّ بن مهزيار قال : قلت لأبي الحسن عليه السلام : إن كان كونٌ وأعوذ بالله - فإلى من ؟ قال : عهدي إلى الأكبر من ولدي .

٧/٨٥٣ - عليّ بن محمد ، عن أبي محمد الأسبارقينيّ ، عن عليّ بن عمرو العطار قال : دخلت

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851 - 5. al-Ḥusayn ibn Muḥammad (—) Mu'allā ibn Muḥammad, that Aḥmad ibn Muḥammad ibn 'Abdillāh ibn Marwān al-Anbārī said:

"I was present [at the death of] Abū Ja'far Muḥammad ibn 'Alī, peace be upon him, when Abu 'l-Ḥasan, peace be upon him, came out; a chair was placed for him and he sat on it; his household were around him. Abū Muḥammad was standing to the side. When the affairs to do with [the burial of] Abū Ja'far were finished, he turned to Abū Muḥammad, peace be upon him, and said: 'O my dear son, renew thanks to Allāh, the Exalted, the Sublime, for He has renewed something for you.'"

852 - 6. 'Alī ibn Muḥammad (—) Muḥammad ibn Aḥmad al-Qalānisi (—) 'Alī ibn al-Ḥusayn ibn 'Amr that 'Alī ibn Mahziyār said:

"I asked Abu 'l-Ḥasan, peace be upon him: 'If something happens — but I seek refuge from Allāh — to whom [should we turn]?' He said: 'My covenant is with my eldest son.'"

853 - 7. 'Alī ibn Muḥammad (—) Abū Muḥammad al-Asbārqini¹, that 'Alī ibn 'Amr al-ʿAttār said:

1. In *al-Irshād*, p. 652, and in *I'lāmu 'l-warā*, p. 350, his name is given as Abū Muḥammad al-Astarābādī.

على أبي الحسن العسكري عليه السلام وأبو جعفر ابنه في الأحياء. وأنا أظن أنه هو ، فقلت له : جعلت فداك من أخص من ولدك ؟ فقال : لا تخصصوا أحدا حتى يخرج إليكم أمري قال : فكتبته إليه بعد : فيمن يكون هذا الأمر ؟ قال : فكتب إلي في الكبير من ولدي ، قال : وكان أبو محمد أكبر من أبي جعفر .

٨/٨٥٤ - محمد بن يحيى وغيره ، عن سعد بن عبدالله ، عن جماعة من بني هاشم منهم الحسن ابن الحسن الأفلح أنهم حضروا - يوم توفي محمد بن علي بن محمد - باب أبي الحسن

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“I went in to Abu 'l-Ḥasan al-'Askari, peace be upon him, while Abū Ja'far, his son, was still among the living, and I thought that he was [the Imām] after Abu 'l-Ḥasan. I said to [Abu 'l-Ḥasan] 'May I be made your ransom, whom in particular should I follow among your sons?' He said: 'Do not specify any [of them] until my command is issued to you.'” He said: “I wrote to him after [the death of Abū Ja'far] : 'To whom will this affair [the Imāmate] fall?'” He said: “He wrote to me: 'To the eldest of my sons.'” He said: “Abū Muḥammad was older than Abū Ja'far.”¹

854 – 8. Muḥammad ibn Yaḥyā and other/s (—) Sa'd ibn 'Abdillāh that a group of the Banū Hāshim, among whom was al-Ḥasan [al-Makfūf] ibn al-Ḥasan al-Aftas, were present, on the day on which Muḥammad ibn 'Alī ibn Muḥammad died, at the door of [the Imām]

1. In the printed edition of *al-Kāfī*, the text is as above; however, in the text given by al-Majlisī in his commentary, *Mir'ātu 'l-'uqūl*, vol. 3, p. 389, and by al-Mazandarānī in his commentary on *al-Kāfī*, vol. 6, p. 203, and in the versions in *al-Wāfī*, vol. 2, p. 93; *al-Irshād*, *ibid.*, *al-Bihār*, vol. 50, p. 244, and al-Ḥurr al-'Āmilī, in *Ithbātu 'l-hudāt*, vol. 3, p. 392, which are quoted from *al-Kāfī*, the last sentence is given as: 'Abū Muḥammad was older than Ja'far.' This Ja'far (c 236/850 – 281/894) was another brother of the Imām Abū Muḥammad al-'Askari, and was younger than him. This version is thus the correct one, therefore, not the one mentioning Abū Ja'far.

يعزُّونه وقد بسط له في صحن داره والناس جلوسٌ حوله، فقالوا: قد رُنا أن يكون حوله من آل أبي طالب وبني هاشم وقريش مائة وخمسون رجلاً سوى مواليه وسائر الناس إذ نظر إلى الحسن بن عليٍّ قد جاء مشقوق الجيب ، حتى قام عن يمينه ونحن لانعرفه ، فنظر إليه أبو الحسن عليه السلام بعد ساعة فقال : يا بني أحدث الله عزُّ وجلُّ شكراً ، فقد أحدث فيك أمراً ، فبكى الفتى وحمد الله واسترجع ، وقال : الحمد لله رب العالمين وأنا أسأل الله تمام نعمة لنا فيك و إنا لله وإنا إليه راجعون ، فسألنا عنه ، فقيل : هذا الحسن ابنه ، وقد رُنا له في ذلك الوقت عشرين سنة أو أرحج ، فيومئذ عرفناه و علمنا أنه قد أشار إليه بالإمامة وأقامه مقامه .

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Abu 'l-Ḥasan to give him their condolences. [Carpets] were laid out for him in the yard of his house, and the people were seated around him. [The group] said: "We estimated that there were around him from the descendants of Abū Ṭālib and Hāshim, and the Quraysh, about one hundred and fifty men, not counting his freedmen and other people. [Abu 'l-Ḥasan] watched al-Ḥasan ibn 'Alī come out with the front of his shirt torn open in mourning till he was standing on his right side, but we did not know who he was. Abu 'l-Ḥasan, peace be upon him, looked at him after a while, and said; 'O my dear son, renew thanks to Allāh, to Whom belong Might and Majesty, for He has renewed something for you.' The young man wept, praised Allāh, and recited [al-Baqarah, 2:156], that is, he said: 'Praise be to Allāh, the Lord of all creatures; I beseech Allāh to complete His favours to us through you[r long life]; *Surely we belong to Allāh, and to Him we return.*' We asked about [who he was], and were told: 'He is al-Ḥasan, his son.' We estimated that at that time he was about twenty years or more old. That day we knew [who he was] and understood that [Abu 'l-Ḥasan, peace be upon him,] had indicated him for the Imāmate and had placed him in his [own] position."

٩/٨٥٥ - علي بن محمد ، عن إسحاق بن محمد ، عن محمد بن يحيى بن درياب قال : دخلت على أبي الحسن عليه السلام بعد مضي أبي جعفر فعزّيته عنه وأبو محمد عليه السلام جالس فبكى أبو محمد عليه السلام ، فأقبل عليه أبو الحسن عليه السلام فقال [له] : إن الله تبارك وتعالى قد جعل فيك خلفاً منه فاحمد الله .

١٠/٨٥٦ - علي بن محمد ، عن إسحاق بن محمد ، عن أبي هاشم الجعفري قال : كنت عند أبي الحسن عليه السلام بعدما مضى ابنه أبو جعفر وإنني لأفكر في نفسي أريد أن أقول : كأنهما أعني أبا جعفر وأبا محمد في هذا الوقت كأبي الحسن موسى وإسماعيل ابني جعفر ابن محمد عليه السلام وإن قصتهما كقصتهما ، إذ كان أبو محمد المرجى بعد أبي جعفر فأقبل عليّ أبو الحسن قبل أن أنطق فقال : نعم يا أبا هاشم بد الله في أبي محمد بعد أبي

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855 - 9. 'Ali ibn Muḥammad (-) Ishāq ibn Muḥammad, that Muḥammad ibn Yaḥyā ibn Daryāb said:

"I went in to Abu 'l-Ḥasan, peace be upon him, after Abū Ja'far had passed away, and offered [him] my condolences for [his death]. Abū Muḥammad, peace be upon him, was sitting. Then Abū Muḥammad, peace be upon him, wept, so Abu 'l-Ḥasan, peace be upon him, turned towards him and said [to him]: 'Surely, Allāh, the Exalted, the Sublime, has made you the one to take his place, so praise Allāh.'"

856 - 10. 'Ali ibn Muḥammad (-) Ishāq ibn Muḥammad, that Abū Hāshim al-Ja'fari said:

"I was in the presence of Abu 'l-Ḥasan, peace be upon him, after his son, Abū Ja'far, had passed away, and I thought to myself: I want to say: 'It is as if these two, that is to say Abū Ja'far and Abū Muḥammad, are at this time like Abu 'l-Ḥasan Mūsā and Ismā'il, the two sons of Ja'far ibn Muḥammad, peace be upon them, and as if the predicament of these two is like the predicament of those two, because Abū Muḥammad was the one who was expected [to be the Imām] after Abū Ja'far.' Then Abu 'l-Ḥasan turned to me before I spoke,

جعفر ————— مالم يكن يعرف له ، كما بداله في موسى بعد مضي إسماعيل ما
 كشف به عن حاله وهو كما حدثك نفسك وإن كره المبطلون ، وأبو محمد ابني الخلف
 من بعدي ، عنده علم ما يحتاج إليه ومعه آلة الإمامة .
 ١١/٨٥٧ - علي بن محمد ، عن إسحاق بن محمد ، عن محمد بن يحيى بن درياب ، عن أبي

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and said: 'Yes, Abū Hāshim, there was [an instance of] Allāh's *badā'*¹ in the case of Abū Muḥammad after Abū Ja'far, peace be upon him, which was not known about Him, just as there was [an instance of] His *badā'* in the case of Mūsā after the death of Ismā'il through which Allāh disclosed his position, and this is what you were thinking to yourself, although the followers of falsehood dislike it. Abū Muḥammad, my son, is the successor after me; he knows what [the people] need, and he has the means to [perform the duties of] the Imāmate.' "

857 – 11. 'Alī ibn Muḥammad (–) Ishāq ibn Muḥammad (–) Muḥammad ibn Yaḥyā ibn Daryāb, that Abū Bakr al-Fahfaki said:

1. Shi'i theology recognizes a kind of *badā'* (lit. appearance) which concerns the Will of Allāh, according to which He may order some event to take place conditionally on the fulfilment of some other event or events. He may command the termination of a person's life, for example, this being dependent on certain conditions being fulfilled. However, the kind of *badā'* which is in question here is not to do with the Will of Allāh, but rather with the ignorance of men, who may have supposed, for example, that something will take place which turns out otherwise, because they were ignorant of Allāh's command. It is to this second kind of *badā'* that the Qur'ān refers in az-Zumar, 39:47: *yet there would appear to them (badā' lahum) from Allāh that they never reckoned with*, and the *badā'* in the case of Ismā'il and Mūsā, and in the case of Abū Ja'far and Abū Muḥammad, is of this kind. In both these cases the previous Imām had not declared who his successor was to be, and it was only a matter of what people thought; in both cases certain groups had mistaken ideas, so that when the Imām did announce his successor, they realized their mistake. Others then came who said that there had in fact been a change in Allāh's Will, but this is not the kind of *badā'* which is correct in these cases. The *badā'* about which there is dispute is the first of the two kinds mentioned at the beginning.

بكر الفهفكي قال: كتب إلي أبو الحسن عليه السلام: أبو محمد ابني أنصح آل محمد غريزة وأوثقهم حجة وهو الأكبر من ولدي وهو الخلف وإليه ينتهي عرى الإمامة وأحكامها ، فما كنت سألني فسله عنه ، فعنده ما يحتاج إليه .

١٢/٨٥٨ - علي بن محمد ، عن إسحاق بن محمد ، عن شاهويه بن عبد الله الجلاب قال : كتب إلي أبو الحسن في كتاب: أردت أن تسأل عن الخلف بعد أبي جعفر وقلقت لذلك فلا تفتنم فإن الله عز وجل لا يضل قوماً بعد إزهداهم حتى يبين لهم ما يشقون ،^{٢٠٧} وصاحبك بعدي أبو محمد ابني وعنده ما تحتاجون إليه ، يقدم ما يشاء الله ويؤخر ما يشاء الله ما ننسخ

٢٠٧ - التوبة ، ١١٥/٩

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“Abu 'l-Ḥasan, peace be upon him, wrote to me: ‘Abū Muḥammad, my son, is naturally the most beneficial [member] of the descendants of Muḥammad [for all people], and the most reliable Proof for them. He is the eldest of my sons, and [my appointed] successor; the cords of the Imāmate come to and end with him as well as its peculiarities. What you used to ask me you should ask of him, for he has what needs must [be known].’”

858 – 12. ‘Alī ibn Muḥammad (–) Ishāq ibn Muḥammad, that Shahwayh ibn ‘Abdillāh al-Jallāb said:

“Abu 'l-Ḥasan wrote to me in a letter: ‘You would like to ask [me] about the successor after [the death of] Abū Ja‘far, and you feel anxious about this; but do not be distressed, for Allāh, to Whom belong Might and Majesty, *would never lead a people astray after that He has guided them, until He makes clear to them as to what they should be godfearing* (at-Tawbah, 9:115). Your Master after me will be Abū Muḥammad, my son, and he has what you need [to know]: What Allāh wishes [to bring forward], He brings forward; what Allāh

من آية أو ننسها نأت بخير منها أو مثلها^{٢٠٨} قد كتبت بما فيه بيان و قناع لذي عقل يقظان .
 ١٣/٨٥٩- علي بن محمد ، عن ذكره ، عن محمد بن أحمد العلوي ، عن داود بن القاسم قال :
 سمعت أبا الحسن عليه السلام يقول : الخلف من بعدي الحسن ، فكيف لكم بالخلف من بعد
 الخلف ؟ فقلت : ولم جعلني الله فداك ؟ فقال : إنكم لا ترون شخصه ولا يحل لكم ذكره
 باسمه ، فقلت : فكيف تذكره ؟ فقال : قولوا : الحجة من آل محمد عليهم السلام .

٢٠٨- البقرة ، ١٠٦/٢

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wishes [to delay], He delays.¹ *Whatever sign We abrogate or caste into oblivion [or delay], We bring a better or the like of it* (al-Baqarah, 2:106). I have written that in which is an explanation and persuasive evidence for one who possesses intellect and is aware.’”

859 – 13. ‘Alī ibn Muḥammad (–) the person he mentioned (–) Muḥammad ibn Aḥmad al-‘Alawī, that Dāwūd ibn al-Qāsim said:

“I heard Abu ‘l-Ḥasan, peace be upon him, say: ‘The one who will take [my] place after me is al-Ḥasan, but what will be your position on the successor after [this] successor?’ I said: ‘Why, may Allāh make me your ransom?’ He said: ‘[He will be someone] whose person you will not see, and whose personal name you will not be permitted to mention.’ I said: ‘How should we mention him?’ He said: ‘Say: *al-Ḥujjah min Āl Muḥammad* (the Proof from the Descendants of Muḥammad, peace be upon them).’”²

1. This is an additional comment on the use of *badā’* in *ḥadīth* no. 856 (see footnote there). The meaning of this sentence can be understood as explaining that Allāh may sometimes decide to announce something in advance so that all may be informed, whereas on other occasions it may be in the nature of things that He does not wish to remove ignorance at a particular point in time, but decides to delay informing people. For example, there may, when all things are taken into consideration, be no need for people’s ignorance about a future event or fact (e.g., the name of the future Imām) to be removed, or it may even be disadvantageous, so that it becomes more beneficial to delay informing them . . .

2. This *ḥadīth* is repeated in Chapter 78 together with others on the same subject. For explanation see footnote to that Chapter.

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﴿ باب ﴾

﴿ الاشارة والنص الى صاحب الدار عليه السلام ﴾

١/٨٦٠ - علي بن محمد ، عن محمد بن علي بن بلال قال : خرج إلي من أبي محمد قبل مضيته بسنتين يخبرني بالخلف من بعده ، ثم خرج إلي من قبل مضيته بثلاثة أيام يخبرني بالخلف من بعده .

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CHAPTER 76¹

THE SIGN AND THE WARRANT FOR THE MASTER
OF THE HOUSE², PEACE BE UPON HIM

860 - 1. 'Alī ibn Muḥammad, that Muḥammad ibn 'Alī ibn Bilāl said:

"[A letter] was sent to me from Abū Muḥammad two years before he passed away in which he informed me of the successor after him. Then [a letter] was sent to me [from him] three days before he passed away in which he informed me of the successor after him."

1. See note at the end of the chapter.

2. *Ṣāhibu 'd-dār*: after the death of the Imām al-Ḥasan al-'Askarī, one of the names used for the twelfth Imām was the "Master of the House", meaning the house of his father of whom he was the inheritor. By use of this title the ignorant could be left uninformed.

٢/٨٦١ - محمد بن يحيى ، عن أحمد بن إسحاق ، عن أبي هاشم الجعفري قال : قلت
 لأبي محمد عليه السلام : جلالتك تمنعني من مسألتك ، فتأذن لي أن أسألك ؟ فقال : سل ، قلت :
 ياسيدي هل لك ولد ؟ فقال : نعم ، فقلت : فإن حدث بك حدث فأين أسأل عنه ؟ قال :
 بالمدينة .

٣/٨٦٢ - علي بن محمد ، عن جعفر بن محمد الكوفي ، عن جعفر بن محمد المكفوف ،
 عن عمرو والأهوازي قال : أراني أبو محمد ابنه وقال : هذا صاحبكم من بعدي .
 ٤/٨٦٣ - علي بن محمد ، عن حمدان القلانسي قال : قلت للعمرى : قدمضى أبو محمد ؟
 فقال لي : قدمضى ولكن قد خلف فيكم من رقبته مثل هذه ؛ وأشار بيده . .

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861 – 2. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Ishāq, that Abū Hāshim al-Jaʿfarī said:

“I said to Abū Muḥammad, peace be upon him: ‘Out of respect for you I hesitate to ask you [anything], so will you give me permission to ask you?’ He said: ‘Ask.’ I said: ‘O my Master, do you have a son?’ He said: ‘Yes.’ I said: ‘If something should happen to you, where can I ask about him?’ He said: ‘In Madinah.’”

862 – 3. ‘Alī ibn Muḥammad (–) Jaʿfar ibn Muḥammad al-Kūfī (–) Jaʿfar ibn Muḥammad al-Makfūf, that ‘Amr al-Ahwāzī said:

“Abū Muḥammad showed me his son, and said: ‘This [person] will be your Master after me.’”

863 – 4. ‘Alī ibn Muḥammad, that Hamdān al-Qalānisī said:

“I said to al-‘Amrī¹: ‘Has Abū Muḥammad passed away?’ He said to me: ‘He has passed away, but he left a successor among you who is safe and sound.’” (lit. “. . . whose neck is like this,” and he pointed to [his neck] with his hand.” This saying and gesture signify good health and well-being).

1. al-‘Amrī was the first of the twelfth Imām’s agents; see note, section 5, to this chapter.

٥/٨٦٤ - الحسين بن محمد الأشعري ، عن معلى بن محمد ، عن أحمد بن محمد بن عبد الله قال :
 خرج عن أبي محمد عليه السلام حين قتل الزبير لعنه الله : هذا جزاء من اجترأ على الله
 في أوليائه ، يزعم أنه يقتلني وليس لي عقب ، فكيف رأى قدرة الله فيه . و ولد له ولد
 سماه « محمد » في سنة ست و خمسين و مائتين .

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864 – 5. al-Ḥusayn ibn Muḥammad al-Ash‘arī (–) Mu‘allā ibn Muḥammad, that Aḥmad ibn Muḥammad ibn ‘Abdillāh said:

“[A letter] was sent from Abū Muḥammad when az-Zubayrī¹, may Allāh curse him, was killed: ‘It is a punishment for he who dared to go against Allāh concerning those close to Him. He claimed that he would kill me while I had no heir. How he saw the Power of Allāh [work] on him!’ A son whom he called M-H-M-D [i.e., Muḥammad, see Chapter 78] was born to him in the year 256.”

1. i) This *ḥadīth* also comes as no. 1356. The ‘Allāmah al-Majlisī says that this was the name of a number of descendants of az-Zubayr ibn al-‘Awwām, but that he had found no information about the death of this particular az-Zubayrī (*Mir‘ātu ‘l-‘uqūl*, vol. 4, p. 3, and vol. 6, p. 171). Others have given more precise information which is, however, incorrect. az-Zubayrī was in fact the ‘Abbāsīd caliph al-Mu‘tazz. There were three ‘Abbāsīd caliphs contemporary with the Imām al-Ḥasan al-‘Askarī, peace be upon him: al-Mu‘tazz, al-Muhtadi, and al-Mu‘tamīd. al-Mu‘tazz, the son of the caliph Ja‘far al-Mutawakkil, was born in 232/846, began his reign in 252/866, and was deposed and killed in Sha‘bān 255/July 869.

There are difference concerning the personal name of al-Mu‘tazz, but the most commonly found is Muḥammad; however, many historians have given his name as az-Zubayr (al-Mas‘ūdī, *Murūju ‘dh-dhahab*, vol. 7, p. 372; *at-Tanbih wa ‘l-ishrāf*, p. 316; Ibn ‘Asākir, *Tahdhīb al-tārīkh*, vol. 5, p. 353; Ibn Qutaybah, *al-Ma‘ārif*, p. 394; Ibn Ḥibān, *ath-Thiqāt*, vol. 2, p. 331; and others).

ii) In the year of his death, al-Mu‘tazz gave an order to Sa‘īd al-Ḥājib (the Chamberlain (*hājib*) of al-Mutawakkil who killed al-Musta‘īn, the caliph before al-Mu‘tazz, in the rebellion against him in 252/866, and subsequently became Chief of Police under al-Mu‘tazz) to take the eleventh Imām to Qaṣr (the Palace) Ibn Hubayrah, which is also known in history as Madīnat Ibn Hubayrah, and have him killed. This was the place where the first ‘Abbāsīd caliph, as-Saffāh, made his capital took up residence and called al-Hāshimīyyah, and it remained the capital till al-Manṣūr enlarged Baghdād and moved there (see Le Strange, pp. 70 – 71). He presumably thought this would be a good place for the murder since it

٦٨٦٥- علي بن محمد ، عن الحسين ومحمد ابني علي بن إبراهيم ، عن محمد بن علي بن عبد الرحمن العبدي - من عبد قيس - عن ضوه بن علي العجلي ، عن رجل من أهل فارس سمّاه قال : أتيت سائرًا ولزمت باب أبي محمد عليه السلام فدعاني ، فدخلت عليه و سلمت فقال : ما الذي أقدمك؟ قال : قلت : رغبة في خدمتك ، قال : فقال لي : فالزم الباب ،

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865 - 6. 'Ali ibn Muḥammad (—) al-Ḥusayn and Muḥammad, the sons of 'Ali ibn Ibrāhīm (—) Muḥammad ibn 'Ali ibn 'Abdī 'r-Rahmān al-'Abdī, i.e., from [the tribe of] 'Abd Qays, that a man from the people of Fārs, whom he named said:

"I came to Sāmarrā', and went to stay by the door of [the house of] Abū Muḥammad, peace be upon him. He called me, so I went in to him and greeted him. He said: 'What is the reason for your coming here?'" He said: "I said: 'The desire to serve you.'" He said: "He said to me: 'Stay by the door!'" He said: "I was at the door with

was far from the capital, Sāmarrā' and from Baghdād, the chief city in 'Irāq, and, moreover, it was a city far from the Shi'ah and almost exclusively belonging to the Banū 'Abbās who could be relied upon not to spread the news of the murder. News of this order reached the Shi'ah, who wrote to al-'Askari, peace be upon him. He wrote back to them: "You will be saved any trouble in connection with what you have heard. Deliverance will come to you after three days." After three days al-Mu'tazz was murdered. (aṭ-Ṭūsī, *al-Ghaybah*, p. 124; *Kashf al-ghummah*, vol. 3, p. 206; *al-Manāqib*, vol. 4, pp. 431 - 432; *al-Bihār*, vol. 50, p. 251).

Elsewhere, the Imām wrote a letter in which he said: "I have so strongly joined issue with Allāh concerning this oppressor" — i.e., az-Zubayrī — "that He will take him after three [days]." (*Kashf al-ghummah*, vol. 3, p. 207; *al-Bihār*, vol. 50, pp. 297 - 298). Another narrator has reported the same letter in which he adds in explanation that the oppressor is "az-Zubayr ibn Ja'far" (Ibn Jarīr, *Dalā'il al-imāmah*, p. 225). It is thus clear that az-Zubayrī is az-Zubayr ibn Ja'far, who is the same person as al-Mu'tazz. The letter obviously, given the circumstances, makes no direct reference to al-Mu'tazz. A further proof for az-Zubayr(i) and al-Mu'tazz being one and the same person is that when Ibn Jarīr reports the order given to Sa'īd al-Ḥājjib, he uses the name az-Zubayr instead of al-Mu'tazz (*ibid.*)

Concerning the date of the birth of the Imām, al-Mahdī, peace be upon him, see the discussion at Chapter 125.

قال : فكنت في الدار مع الخدم ، ثم صرت أشتري لهم الحوائج من السوق و كنت أدخل عليهم من غير إذن إذا كان في الدار رجال قال : فدخلت عليه يوماً وهو في دار الرّجال فسمعت حركة في البيت فناداني : مكانك لا تبرح ، فلم أجسر أن أدخل ولا أخرج ، فخرجت عليّ جارية معاشي، مغطى ، ثم ناداني ادخل ، فدخلت و نادى الجارية فرجعت إليه ، فقال لها : اكشفي عمامك ، فكشفت عن غلام أبيض حسن الوجه و كشف عن بطنه فإذا شعر نابت من لبتّه إلى سرّته أخضر ليس بأسود ، فقال : هذا صاحبكم ، ثم أمرها فحملته فمارأيت به بعد ذلك حتّى مضى أبو محمد عليه السلام .

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the servants; subsequently I began to buy for them [i.e. the household] what they needed from the market, so I came to enter their [quarters] without permission as long as there were men there." He said: "One day I went in to him [i.e. the Imām] while he was in the men's quarters, but I heard movement in the room; then he called to me: '[Stand] where you are, do not move!' I did not dare either to come in or to go out. A female slave came out towards me with something covered [in her hands]. Then he called me to come in; I went in, and he called the female slave and she returned to him. He said to her: 'Uncover what you have with you.' Then she uncovered a baby with a beautiful white face, and [the Imām] uncovered [the baby's] body, and [I saw] a hair growing from the middle of his chest to his navel which was not black but tinged with a lighter colour. He said: 'He will be your Master after me.' Then he ordered her to carry him out. I did not see [the baby again] up to the time Abū Muḥammad, peace be upon him, died."

NOTE: By way of introduction to the subject of the twelfth Imām, the following explanatory points should be borne in mind.

1. The objective of al-Kulaynī in this and the following chapters is quite specific: to show that the eleventh Imām did have a son, that several people saw

him, that he went into occultation, both the minor and the major occultations, and that there was a warrant for his Imāmate. It should be remembered that for this purpose he chose *aḥādīth* of which he was himself a narrator in the chain of transmitters, and from this aspect there is a difference between *al-Kāfī* and such encyclopaedic works as al-Majlisī's *Biḥāru 'l-anwār* which do not restrict themselves in this way. With regard to his purpose, therefore, he makes no reference to the subject of the special historical position of the Mahdī, or to the traditions which narrate from the Prophet his prediction of a figure who will arise at the end of time.

2. The best formulation of the belief of all Muslims about the Mahdī has been given by a person who did not himself believe in his coming and who denied the validity of traditions concerning this matter. This was the famous historiographer 'Abdu 'r-Raḥmān ibn Muḥammad, Ibn Khaldūn (732/1332 – 808/1406). In his well-known "Introduction" to his great historical work he writes: "It has been (accepted) by all Muslims in every epoch, that at the end of time a man from the family (of the Prophet) will, without fail, make his appearance, one who will strengthen Islam and make justice triumph. Muslims will follow him, and he will gain domination over the Muslim realm. He will be called the Mahdī." (Ibn Khaldūn, *An Introduction to History, The Muqaddimah*, transl. F. Rosenthal, ed. and abridged N. J. Dawood, London, 1967, pp. 257 – 258. See also Arabic text: Ibn Khaldūn, *at-Tārīkh*, Bulāq ed., vol. 1, p. 260). What can be understood from this extract and what follows it is that Ibn Khaldūn was of the opinion, firstly, that belief in the Mahdī was not a peculiarity of any one sect in Islam, but was common to all Muslims, and, secondly, that the *ḥadīth* literature was not sufficiently reliable as a basis for this belief. Here we shall try to show: firstly, that it was not only Ibn Khaldūn's opinion that all Muslims held a belief in the Mahdī, but also that of many other Islamic scholars, and that they held that belief in the Mahdī was a necessary belief for a Muslim to hold; and secondly, that there are *aḥādīth* on the subject of the Mahdī which are reliable (*ṣaḥīḥ*) according to any traditional basis for evaluating *aḥādīth*.

3. Some '*ulamā*' have taken the first opinion that Ibn Khaldūn holds, *viz.*, that belief in the Mahdī is common to all Muslims, and have used this as a basis for criticizing the second of his opinions, *viz.*, that this belief is unwarranted because the *ḥadīth* literature is unreliable, on the grounds that what is commonly held by all Muslims must be a correct belief. (For examples, see al-'Azīmābādī, '*Awnu 'l-ma'būd*', a commentary on the *Sunan* of Abū Dāwūd, vol. 11, pp. 361 – 362; al-Mubārakfūrī, '*Tuḥfatu 'l-aḥwadhī*', a commentary on the *Ṣaḥīḥ* of at-Tirmidhī, vol. 6, p. 484; ash-Shaykh Maṣṣūr 'Alī Nāṣif, '*at-Tāju 'l-jāmi' li 'l-uṣūl*', vol. 5, p. 341.)

ash-Sahykh Aḥmad Muḥammad Shākir (1309/1892 – 1377/1958), one of greatest recent Egyptian scholars of *aḥādīth* and *tafsīr*, whose major work

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was his commentary on the *Musnad* of Aḥmad ibn Ḥanbal (for his biography see *al-A'lam*, vol. 1, p. 253; *Mu'jamu 'l-mu'allifin*, vol. 13, p. 368), says in this commentary: "Belief in the Mahdī is not peculiar to the Shī'ah, because it is something which is proved by reliable reports of the *sunnah* through many channels from the narration of many of the companions of the Prophet, in such a way that no-one can doubt the truth of [this belief]." After this he proceeds to a strong refutation of Ibn Khaldūn's second assertion. (Aḥmad ibn Ḥanbal, *al-Musnad*, ed. of Dār al-Ma'ārif in Egypt, vol. 5, pp. 196 – 198, and vol. 14, p. 288.)

An even more recent opinion published on this approach to the subject was the *fatwā* given by the General Secretariat of the *Rābi'atu 'l-'ālamī 'l-Islāmi* (Muslim World League) in Mecca (23 Shawwāl 1396/11 Oct. 1976), which states that more than twenty companions of the Prophet narrated traditions concerning the Mahdī, and gives a list of those scholars of *ḥadīth* who have transmitted these traditions, and of those who have written books on the Mahdī. It also mentions those who have verified these *aḥādīth* as reliable on various grounds; and so, after refuting the opinion of Ibn Khaldūn, the *fatwā* says: "The memorizers and scholars of *ḥadīth* have verified that there are reliable (*ṣaḥīḥ*) and acceptable (*ḥasan*) reports among the *aḥādīth* on the Mahdī; the majority of them are related through numerous authorities (*mutawātir*, and therefore giving certain knowledge). There is no doubt about their status as *mutawātir* and *ṣaḥīḥ* reports. [They have also verified] that belief in the appearance of the Mahdī is obligatory, and that it is one of beliefs of the people of the *sunnah* and *jamā'ah*; only those ignorant of the *sunnah* [of the Prophet] and innovators in doctrine deny it." (For a transcription and reproduction of this *fatwā*, see, among others, the Introduction to al-Ganjī ash-Shāfi'i, *al-Bayān*, Beirut 1399/1979, pp. 76 – 79, and appendix.)

4. al-Ḥāfiẓ Abu 'l-Ḥasan, Muḥammad ibn al-Ḥusayn as-Sijistānī al-Āburi ash-Shāfi'i (? – 363/974) said: "*Aḥādīth* were related by numerous authorities, and were spread far and wide by many narrators, from al-Muṣṭafā, may the peace and blessings of Allāh be upon him and his descendants, concerning the Mahdī, who is from the Household [of the Prophet]. . . and who will fill the world with justice. . ." This statement was accepted by many subsequent '*ulamā*' (see Ibn Ḥajar al-ʿAsqalānī, *Tahdhīb* 't-tahdhīb, vol. 9, p. 144; *Fatḥu 'l-bārī*, vol. 7, p. 305; al-Qurtubī, *at-Tahkīr*, p. 617; as-Suyūṭī, *al-Ḥawī*, vol. 2, pp. 165 – 166; al-Muttaqī al-Hindī, *al-Burhān fi 'alāmāt Mahdī ākhiri 'z-zamān*, pp. 175 – 176; Ibn Ḥajar al-Haytamī, *as-Ṣawā'iq* 'l-muḥriqah, p. 167; az-Zurqānī, *Sharḥu 'l-mawāhib al-ladunniyyah*, vol. 5, p. 348; as-Sakhāwī, *Fatḥu 'l-mughīth*, vol. 3, p. 41. etc.)

Abu 'l-Abbās Taqiyyu 'd-Dīn, Ibn Taymiyyah (661/1263 – 728/1328) said, in *Minhāju 's-sunnah* (vol. 4, pp. 211 – 212), that the *aḥādīth* concerning the Mahdī were certainly reliable, and his student, adh-Dhahabī, concurred with him in his summary of his teacher's book (*Mukhtaṣar Minhāju 's-sunnah*, pp. 533 – 534).

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al-Ḥāfiẓ Muḥammad ibn 'Alī ash-Shawqānī (1173/1760 – 1250/1834) wrote a book called *at-Tawḍīḥ fī tawātur mā jā'a fi 'l-muntaẓar wa 'd-dajjāl wa 'l-masīḥ* (The Explanation concerning the fact that [the reports which] have been related concerning the Awaited One, the Dajjāl and the Messiah are reliable because of the great number of their reporters), in which he said, concerning the Mahdī: "There are fifty ḥadīth concerning the Mahdī which I have been able to find, and in them is what is reliable (ṣaḥīḥ) and acceptable (ḥasan), and what is *ḍa'if munjabar* (weak, but related to a ṣaḥīḥ tradition). They have been related by numerous authorities and are therefore reliable beyond doubt or confusion, because in jurisprudence (*uṣūlu 'l-fiqh*) the qualification of *tawātur* is valid even for [traditions] with less than this number of narrations. There are also many sayings of the companions [of the Prophet] which explicitly mention the Mahdī; these have the status of narrations from the Prophet, since there is no question of establishing such sayings through research (*ijtihād*).” (See *Mawsū'atu 'l-Imām al-Mahdī*, vol. 1, pp. 391 – 392, 413 – 414, 434.) He gives the same opinion in another of his books, *al-Fatḥu 'r-rabbānī* (see *Tuḥfatu 'l-aḥwadhī*, vol. 6, p. 485).

Many other Sunni 'ulamā' have also attested the *tawātur* status of many *aḥādīth* concerning the Mahdī. The interested reader can refer to, e.g., Muḥammad ibn Ja'far al-Kattānī al-Fāsi, *Naṣṣu 'l-mutanāthir fi 'l-ḥadīthi 'l-mutawātir*, Fās 1328, pp. 144 – 146.

As far as we have been able to discover, at least 46 books by 35 non-Shī'i authors have been written specifically on the subject of the Mahdī. As far as Shī'i authors are concerned, there are a great number of such books; in *adh-Dhari'ah* (vol. 16, pp. 74 – 84) 44 books alone with the title *al-Ghaybah* are listed, not to mention those in whose title "*al-ghaybah*" is included, or those about the *ghaybah* which do not include the word in their title. The most well-known of all these books are: ash-Shaykh Abū 'Abdillāh Muḥammad ibn Ibrāhīm al-Kātib an-Nu'mānī, Ibn Abī Zaynab (d. c. 360/971), *al-Ghaybah*; ash-Shaykh aṣ-Ṣadūq Abū Ja'far, Ibn Bābawayh al-Qummī, *Kamālu 'd-dīn wa tamāmu 'n-ni'mah* in two volumes; and Shaykhu 'ṭ-Ta'ifah Abū Ja'far aṭ-Ṭūsī, *al-Ghaybah*; of all works on the Mahdī and his occultation, the most comprehensive is the the three volumes of *al-Biḥār* (vols. 51 – 53), which contain about 1,200 pages dealing specifically with this topic.

5. The Imām al-Mahdī's occultation is divided into two periods: the minor occultation (*al-ghaybatu 'ṭ-ṣuḡhrā*), and the major occultation (*al-ghaybatu 'l-kubrā*). During the minor occultation there were agents (*nawwāb*) who acted as intermediaries between the Imām and his people. Agents were either designated by name (*an-nā'ibu 'l-manṣūṭ 'alayh*) or not; in the first case they were *nawwāb khāss*, agents specified by their names and in the second they were *nawwāb 'āmm*, agents who could generally be anyone possessing a certain attribute or status. A

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separate matter is that of the nature of agency: *an-niyābatu 'l-khāssah*, restricted to specific matters, and *an-niyābatu 'l-āmmah*, which was for general matters. Those specific agents who acted with general agency were four in number, and they succeeded one another. The "four agents" (*an-nuwwābu 'l-arba'ah*) were: firstly, Abū 'Amr 'Uthmān ibn Sa'id ibn 'Amr al-'Amrī al-Asadī (d. 280/893); secondly, his son, Abū Ja'far Muḥammad ibn 'Uthmān al-'Amrī (d. 305/917); thirdly, Abū 'l-Qāsim al-Ḥusayn ibn Ruḥ an-Nawbakhtī (d. 326/938); fourthly, Abū 'l-Ḥusayn 'Alī ibn Muḥammad as-Samurī (d. 329/941), whose death marks the inauguration of the major occultation.

6. The belief of the Shi'ah concerning the whereabouts of the Imām in his life are confined to saying that they are unknown, except, of course, in the minor occultation, to the four designated agents who were in constant communication with him, and the other agents who could meet with him. It may also be the case that the Imām has wished to communicate with someone during the major occultation and therefore came into contact with him, but this was never in any way a regular occurrence, and even if the Imām were to appear to such a person, Shi'i doctrine quite clearly states that he would not give him any instructions, although he may impart knowledge; in fact any claim to have received orders or instructions from the twelfth Imām is considered in itself proof of the falsity of such a claim. Thus his whereabouts remain unknown during this latter period. There is no mention in this belief of any specific place where the Imām is at any time, and he has been seen by different persons throughout his life at many different places.

The belief that is attributed to the Shi'ah, that there is a specific place where the Imām is "in hiding", so to speak, is without foundation in their teachings. For example, many non-Shi'i writers claim that it is common among the Shi'i to refer to the *Imāmu 'z-zamān* as *Ṣāhibu 's-sardāb* (the Dweller in the Cellar), and they have mentioned four places in which they suppose the Shi'ah believe him to be hidden. The first is Sāmarrā': "The Imāmiyyah claim that he went into the cellar of his father's house in *Surra man ra'ā* [the old name of Sāmarrā'], and his mother saw him [go in]. He has not left this cellar since. This was in the year 265 [878 – 879], and he has remained hidden there, the Shi'ah claim, up to this day. They are awaiting his reappearance from the cellar in *Surra man ra'ā* at the end of time." (Ibn Khallikān, vol. 4, p. 176; *al-Wāfi bi 'l-wafayāt*, vol. 2, p. 336; Ibnu 'l-Athir, vol. 7, p. 274; Abū 'l-Fidā', vol. 2, p. 45; *Mir'ātu 'l-jinān*, vol. 2, pp. 107, 172; Ibn Kathir, *at-Tafsīr*, vol. 3, p. 61; *Tuḥfatu 'l-aḥwadhī*, vol. 6, p. 374; *Awnu 'l-ma'būd*, vol. 11, p. 367; *al-'Ibar*, vol. 2, p. 31; etc.) Ibn Khallikān and as-Ṣafadī wrote: "Also it is said that: the Mahdī went into the cellar in, 275 [888 – 889]" (*Wafayātu 'l-a'yān*, vol. 4, p. 176; *al-Wāfi*, vol. 2, pp. 336 – 337).

The second is al-Hillah, a town to the south of Baghdād, which was founded in 495/1101 (*Mu'jamu 'l-buldān*, vol. 2, p. 294; Le Strange, *The Lands of the*

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Eastern Caliphate, p. 71), some 250 years after the beginning of the occultation. Abū 'Abdillāh, Ibn Baṭṭūṭah (703/1304 – 779/1377), the famous traveller, says in his "Book of Travels" (*Riḥlah*) that there was a mosque in al-Ḥillah called the Mosque of the Ṣāhibu 'z-zamān, and that the Shi'ah were awaiting his reappearance from this place (vol. 1, p. 208, and vol. 2, p. 745). This very mosque was described by Ibn Khaldūn thus: "The Ithnā 'Asharī . . . claim that their twelfth Imām, Muḥammad ibn al-Ḥasan al-'Askarī, whom they call the Mahdī, entered a cellar in [the family's] house al-Ḥillah, and disappeared there . . . and will appear from there at the end of time." (*al-Muqaddimah*, vol. 1 [of his History], p. 166) al-'Isāmī, *Samṭu 'n-nujūmi 'l-'awālī*, vol. 4, p. 143; aṭ-Ṭanṭāwī, *al-Jawāhir*, vol. 9, pp. 180 – 181 and many others have narrated this opinion from Ibn Khaldūn. However, in the text of his History itself, Ibn Khaldūn also wrote: "The Imāmiyyah claim that the Imām after 'Alī al-Hādī was al-Ḥasan, who was called al-'Askarī, for he was born in *Surra ma ra'a*, which was then known as al-'Askar [i.e. the Army Camp]. He was imprisoned there after the death of his father up to his own death in 260 [874]. He left an unborn son called Muḥammad, who, it is claimed, entered a cellar with his mother and disappeared. The Shi'ah claim that he was the Imām after his father, and he is called the Mahdī and the Proof (*al-Ḥujjah*) . . . They await his reappearance from this cellar." (*at-Tārīkh*, vol. 4, pp. 29 – 30).

The third place is Baghdād. Zakariyyā ibn Muḥammad al-Anṣārī al-Qazwīnī ash-Shāfi'ī (605/1208 – 686/1283), who visited Baghdād, included in his information about that town: "In the central mosque in Baghdād is the famous cellar from which the Shi'ah claim their Mahdī will reappear, for they claim that Muḥammad ibn al-Ḥasan went into it." (*Āthāru 'l-bilād wa akhbāru 'l-'ibād*, p. 386; see also al-Qaramānī, *Akhbāru 'd-duwal*, Baghdād ed. 1282/1865, pp. 117 – 118; *Samṭu 'n-nujūmi 'l-'awālī*, vol. 4, p. 144).

The fourth place is Kāshān, a town in the centre of Iran south of Qum, and Yāqūt in his *Mu'jamu 'l-buldān* (vol. 4, pp. 296 – 297) and al-Qazwīnī in *Āthāru 'l-bilād* (p. 432) narrate a similar story to the one narrated about Baghdād in connection with this town.

From all of these it is clear that the stories are extremely unreliable as statements of Shi'ī doctrine, for not only do they make no sense chronologically, but they also contradict each other. Besides the fact that there is no reference to any cellar in Shi'ī books, the following two passages quite clearly refute all the above tales as indicative of Shi'ī doctrine. al-Ḥafīẓ al-Ganji ash-Shāfi'ī (d. 658/1260) wrote in *al-Bayān fī akhbār Ṣāhibi 'z-zamān* about the evidence of those who deny the existence of Ṣāhibu 'z-zamān, peace be upon him: "They deny his continuing existence for two reasons. The first is the length of time (of his existence), and the second is that he lives in a cellar without anyone giving him food or drink, and this is quite extraordinary." (p. 148). Abū 'l-Ḥasan 'Alī ibn 'Īsā al-Irbilī, a famous Imāmi author (625/1228 – 692/1293) commented on the second proof

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of the Mahdī's non-existence given by al-Ganjī: "This is an extraordinary thing to say and a peculiar idea, for those who deny his existence have no need of this [for if he never existed, *a fortiori* he never lived in a cellar], and those who affirm his existence do not say that he is in a cellar; rather they say [merely] that he is living and existent; he lives sometimes in one place, journeys to another, and travels around the world." (*Kashfu 'l-ghummah*, vol. 3, p. 283)

The second reference is from the famous narrator of *aḥādīth*, Mirzā Ḥusayn an-Nūrī (1254/1838 – 1320/1902), who gives an extended discussion of the occultation and the cellar as non-Shi'i authors have narrated it. He quotes what they say and refutes them, and says that in the belief of the Shi'ah there is no connection between the occultation and any cellar; the only reference to any cellar in their belief about the twelfth Imām is that he was seen in the cellar of his father's house reciting the Qur'ān, and the only reason for their veneration of this place is that it was one of the locations in which he was seen. If this cellar, which is in Sāmarrā', has become famous as the Cellar of the Occultation (*Sardābu 'l-ghaybah*) in the common view of the Shi'ah, it is because it was made so by non-Shi'i sources; among the Shi'i 'ulamā' there is no mention of such a name. (See *Kashfu 'l-astār*, pp. 210 – 216), as-Sayyid Muḥsin al-Amin al-Āmili, *al-Burhān 'alā wujūd Ṣāhibu 'z-zamān*, pp. 102 – 103)

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﴿ باب ﴾

﴿ في تسمية من رآه عليه السلام ﴾

١/٨٦٦ - محمد بن عبدالله ومحمد بن يحيى جميعاً ، عن عبدالله بن جعفر الحميري قال :
اجتمعت أنا والشيخ أبو عمرو رحمهما الله عند أحمد بن إسحاق فغمزني أحمد بن إسحاق أن أسأله
عن الخلف فقلت له : يا أبا عمرو إنني أريد أن أسألك عن شيء وما أنا بشاك فيما أريد أن

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CHAPTER 77

MENTIONING THE NAMES OF THOSE WHO SAW HIM
PEACE BE UPON HIM

866 – 1. Muḥammad ibn ‘Abdillāh and Muḥammad ibn Yaḥyā, together, that ‘Abdullāh ibn Ja‘far al-Ḥimyarī said:

“I and ash-Shaykh Abū ‘Amr¹, may Allāh bless him, met at Aḥmad ibn Ishāq’s², and Aḥmad ibn Ishāq intimated to me that I should ask [ash-Shaykh Abū ‘Amr] about the heir (*khālaf*) [to the Imām al-Ḥasan al-‘Askari, peace be upon him], so I said to him: ‘O Abū ‘Amr, I wish to ask you about something – not that I have any

1. The first *nā‘ib* of the twelfth Imām. See footnote, section 5, ch. 76.

2. Aḥmad ibn Ishāq ibn ‘Abdillāh ibn Sa‘d ibn Mālik ibn al-Aḥwas, Abū ‘Alī al-Ash‘arī al-Qummi. He was the *shaykh* of the scholars of Qum, and their representative (*wāfid*) before the Imām. He narrated from Abū Ja‘far, the Second, and Abū ‘l-Ḥasan, and he was a close companion to Abū Muḥammad; he met the twelfth Imām, al-Mahdī, peace be upon them all. He is of a high status and trustworthy in *ḥadīth*. He went to live in Baghdād at the end of his life in a quarter populated by the Shi‘ah. He was one of designated agents (*an-nā‘ib al-manṣūṣ ‘alyh*) who dealt with specific matters, that is, he held specific agency (*an-niyābatu ‘l-khāṣṣah*, see note to Chapter 75, section 5). (aṭ-Ṭūsī, *al-Fihrist*, p. 50; *ar-Rijāl*, pp. 398, 427; *al-Ghaybah*, p. 273; al-Kishshi, pp. 556 – 558; an-Najāshi, p. 71; *Dalā‘ilu ‘l-imāmah*, p. 272).

أسألك عنه ، فإن اعتقادي وديني أن الأرض لا تخلو من حجة إلا إذا كان قبل يوم القيامة بأربعين يوماً ، فإذا كان ذلك دفعت الحجة وأُغلق باب التوبة فلم يك ينفع نفساً إيمانها لم تكن آمنت من قبل أو كسبت في إيمانها خيراً ، فأولئك أشرار من خلق الله عز وجل وهم الذين تقوم عليهم القيامة ولكنني أحبت أن أزداد يقيناً وإن إبراهيم عليه السلام سأل ربه عز وجل أن يريه كيف يحيي الموتى ، قال: أولم تؤمن قال : بلى ولكن ليطمئن قلبي^{٢٠٩} ، وقد أخبرني أبو علي أحمد بن إسحاق ، عن أبي الحسن عليه السلام قال : سأله وقلت : من أعامل أو عمن آخذ ، وقول من أقبل؟ فقال له : العمري ثقني فما أدنى إليك عني

٢٠٩- البقرة ، ٢/٢٦٠

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doubt about what I wish to ask you — for my belief and my religion is that the earth is never bereft of a Divine Proof, except for forty days prior to the Day of the Resurrection; and when that [day] comes, the Divine Proof will be taken away and the door of repentance will be shut: (*On the day that one of thy Lord's signs comes,*) *it shall not profit a soul to believe that never believed before, or earned some good in his belief,* (al-An'ām, 6:158; with a slight textual alteration at the beginning of the quote) and they will be the most evil of the creatures of Allāh, to whom belong Might and Majesty, and it is in their time that the Resurrection will rise. However, I would like to increase [my] certainty, for Ibrāhīm, peace be upon him, asked his Lord, to whom belong Might and Majesty, to show him how He caused the dead to live. *He [Allāh] said: "Why, dost thou not believe?" He said: "Yes, but that my heart may be at rest"* (al-Baqarah, 2:250). Abū 'Alī Aḥmad ibn Ishāq has informed me that he had asked Abū 'l-Ḥasan, peace be upon him: "Whom should I deal with, or from whom should I acquire knowledge [of the religion] and whose speech should I accept?" [The Imām, peace be upon him] said to him: "al-'Amri has my confidence; what he conveys to you from me, he is [truly]

فَعَنِي يُوْدِي وَمَا قَال لَكَ عَنِّي فَعَنِي يَقُول ، فَاسْمَع لَهُ وَأَطْع ، فَإِنَّهُ الثَّقَةُ الْمَأْمُون ،
وَأَخْبَرَنِي أَبُو عَلِيٍّ أَنَّهُ سَأَلَ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ مِثْلِ ذَلِكَ ، فَقَالَ لَهُ : الْعَمْرِيُّ وَابْنُهُ ثَقَتَانِ ،
فَمَا أُدِيَا إِلَيْكَ عَنِّي فَعَنِي يُوْدِيَانِ وَمَا قَالَا لَكَ فَعَنِي يَقُولَانِ ، فَاسْمَع لِهَمَا وَأَطْعْمِهَمَا
فَإِنَّهُمَا الثَّقَتَانِ الْمَأْمُونَانِ ، فَهَذَا قَوْلُ إِمَامَيْنِ قَدِمَعْنِيَا فَيْكَ .

قَالَ : فَخَرَّ أَبُو عَمْرٍو سَاجِدًا وَبَكَى ثُمَّ قَالَ : سَلْ حَاجَتَكَ فَقُلْتُ لَهُ : أَنْتَ دَأَيْتَ الْخُلَفَاءَ مِنْ
بَعْدِ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ ؟ فَقَالَ : إِي وَاللَّهِ وَرَقِبْتُهُمْ مِثْلَ ذَلِكَ . وَأَوْمَأَ بِيَدِهِ فَقُلْتُ لَهُ : فَبَقِيَتْ وَاحِدَةٌ
فَقَالَ لِي : هَاتِ ، قُلْتُ : فَالْأَسْمُ ؟ قَالَ : مُحَرَّمٌ عَلَيْكُمْ أَنْ تَسْأَلُوا عَنْ ذَلِكَ ، وَلَا أَقُولُ هَذَا مِنْ
عِنْدِي ، فَلَيْسَ لِي أَنْ أُحْلِلَ وَلَا أُحَرِّمَ ، وَلَكِنْ عَنْهُ عَلَيْهِ السَّلَامُ ، فَإِنَّ الْأَمْرَ عِنْدَ السُّلْطَانِ ،

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conveying from me, and what he tells you from me, he is [truly] telling from me; so listen to him and obey, for he is the person to be trusted and relied upon." Abū 'Alī also informed me that he asked Abū Muḥammad, peace be upon him, a similar question, and he said to him: "al-'Amrī and his son are both to be trusted; what they convey to you from me, they are [truly] conveying from me, and what they tell you from me, they are [truly] telling from me; so listen to them and obey them, for they are to be trusted and relied upon." This is what the two Imāms who have passed away have said concerning you.' "

He said: "Abū 'Amr fell down in *sajdah* and wept. Then he said: 'Ask what you need.' I said: 'Have you seen the heir after [the death of] Abū Muḥammad, peace be upon him?' He said: 'Yes, by Allāh, and he was safe and sound,' and he indicated with his hand¹. Then I said to him: 'One thing remains.' He said to me: 'Let me hear it.' I said: 'And [his] name?' He said: 'It is forbidden to you to ask that, and I shall not myself say [what it is], for it is not for me to pronounce on what is permitted and what is forbidden, but [it can only come] from him, peace be upon him. As far as the powers know, Abū Muḥam-

1. See *ḥadīth* no. 863.

أن أبا محمد مضى ولم يخلف ولداً وقسم ميراثه وأخذ من لاحق له فيه وهوذا ، عياله يجولون
ليس أحداً يجسر أن يتعرف إليهم أو ينيلهم شيئاً ، وإذا وقع الاسم وقع الطلب ،
فاتقوا الله وأمسكوا عن ذلك .

قال الكليني رحمه الله : وحدثنني شيخ من أصحابنا - ذهب عني اسمه - أن أبا عمرو
سأل عن أحد بن إسحاق عن مثل هذا فأجاب بمثل هذا .

٢١٠ - ٢١٦٧ - علي بن محمد ، عن محمد بن إسماعيل بن موسى بن جعفر وكان أسن شيخ من
ولد رسول الله ﷺ بالعراق فقال : رأيته بين المسجدين وهو غلام عليه السلام .

٢١٠ - الصحيح : (سئل عند أحمد بن إسحاق ٠٠٠) كما رواه عن الكليني
في الكافي شيخ الطائفة الطوسي في الغيبة / ٢٣٤ ، والفيض في الوافي ،
٩٥/٢ ، والمجلسي في البحار ، ٣٤٨/٥١

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mad died, did not leave a son and divided his estate, and someone who has no right to it has taken it. His household [i.e., his mother, his wives, slaves, etc.] move around freely, but no-one has the courage to introduce themselves to them or to give anything to them. If the name were let out, the search would recommence. Fear Allāh and desist from this.”

al-Kulayni, may Allāh have mercy on him, said: “A *shaykh* of our co-sectarians, whose name escapes me, related to me that Abū ‘Amr was asked the same question in the presence of Aḥmad ibn Ishāq, and he gave the same answer.”

867 – 2. ‘Alī ibn Muḥammad, that Muḥammad ibn Ismā‘il ibn Mūsā ibn Ja‘far, who was the most senior of the descendants of the Messenger of Allāh, peace be upon him and his descendants, in Iraq said:

“I saw him between the two mosques¹ while he was still a boy.”

1. For the different opinions concerning the identify of the two mosques see *Mir‘ātu ‘l-‘uqūl*, vol. 4, p. 8. See also note to ḥadīth no. 904.

٣/٨٦٨ - محمد بن يحيى ، عن الحسين بن رزق الله أبو عبد الله قال : حدثني موسى بن محمد بن القاسم بن حمزة بن موسى بن جعفر قال : حدثتني حكيمة ابنة محمد بن علي - وهي عمته أبيه - أنها رآته ليلة مولده وبعد ذلك .

٤/٨٦٩ - علي بن محمد ، عن حمدان القلانسي قال : قلت للعمرى : قدمضى أبو محمد عليه السلام ؟ فقال : قد مضى ولكن قد خلف فيكم من رقبته مثل هذا ؛ وأشار بيده .

٥/٨٧٠ - علي بن محمد ، عن فتح مولى الزراري قال : سمعت أبا علي بن مطهر يذكر أنه قد رآه ووصف له قد .

٦/٨٧١ - علي بن محمد ، عن محمد بن شاذان بن نعيم ، عن خادم لإبراهيم بن عبده النيسابوري أنها قالت : كنت واقفة مع إبراهيم على الصفا فجاء عليه السلام حتى وقف على إبراهيم وقبض على كتاب مناسكه وحدثه بأشياء .

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868 - 3. Muḥammad ibn Yaḥyā, that al-Ḥusayn ibn Rizqillāh Abū 'Abdillāh said:

"Mūsā ibn Muḥammad ibn al-Qāsim ibn Ḥamzah ibn Mūsā ibn Ja'far related to me: 'Ḥakīmah, the daughter of Muḥammad ibn 'Alī, peace be upon them, who was the paternal aunt of [the Mahdī's] father, related to me that she had seen him on the night of his birth and subsequently.' "

869 - 4. 'Alī ibn Muḥammad, that Ḥamdān al-Qalānisi said:

"I said to al-'Amrī: 'Has Abū Muḥammad, peace be upon him, passed away?' He said: 'He has passed away, but he has left an heir among you, who is safe and sound.' "

870 - 5. 'Alī ibn Muḥammad, that Faṭḥ, the client of az-Zurāri said:

"I heard Abū 'Alī ibn Muṭahhar mention that he had seen him and describe his build."

871 - 6. 'Alī ibn Muḥammad (-) Muḥammad ibn Shādhān ibn Nu'aym, that Ibrāhīm ibn 'Abdah an-Naysābūrī's woman servant said:

"I had halted at Ṣafā with Ibrāhīm, when he, peace be upon him, came and stood over Ibrāhīm [who was therefore kneeling and praying], closed his book of pilgrimage rites, and spoke to him about [many] things."

٧/٨٧٢ - علي بن محمد ، عن محمد بن علي بن إبراهيم ، عن أبي عبد الله بن صالح أنه رآه عند الحجر الأسود والناس يتجادبون عليه وهو يقول : ما بهذا أمروا .
 ٨/٨٧٣ - علي ، عن أبي علي أحمد بن إبراهيم بن إدريس ، عن أبيه أنه قال : رأيته عليه السلام بعد مضي أبي محمد ، حين أيفع وقبّلت يديه ورأسه .
 ٩/٨٧٤ - علي ، عن أبي عبد الله بن صالح وأحمد بن النضر ، عن القنبري - رجل من ولد قنبر الكبير - مولى أبي الحسن الرضا عليه السلام قال ، جرى حديث جعفر بن علي فتمته ، فقلت له : فليس غيره فهل رأيته ؟ فقال ، لم أراه ولكن رآه غيري ، قلت : ومن رآه ؟ قال : قد رآه جعفر مرتين وله حديث .

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872 - 7. 'Ali ibn Muḥammad (-) Muḥammad ibn 'Ali ibn Ibrāhim, that Abū 'Abdillāh ibn Ṣāliḥ had seen him near the Black Stone when the people were pushing back and forth around him, and he was saying: "They were not commanded [to behave] like this."

873 - 8. 'Ali (-) Abū 'Alī Aḥmad ibn Ibrāhīm ibn Idrīs, that his father said:

"I saw him, peace be upon him, after the passing away of Abū Muḥammad, at the age of adolescence, and I kissed his hands and his head."

874 - 9. 'Ali (-) Abū 'Abdillāh ibn Ṣāliḥ and Aḥmad ibn an-Naḍr, that the story of Ja'far ibn 'Alī came up and al-Qanbarī¹, one of the descendants of Qanbar al-Kabīr a freedman of Abu 'l-Ḥasan ar-Riḍā's, peace be upon him, was critical of him [for his misdeeds]. "I [i.e. both Abū 'Abdillāh ibn Ṣāliḥ and Aḥmad ibn an-Naḍr] said to him: 'So there was no-one apart from him [who did these things]. Did you see him [i.e. the Imām, al-Mahdī]?' He said: 'I did not see [him], but someone other than me saw him.' I said: 'Who saw him?' He said: 'Ja'far saw him twice, and there is a story about him [in connection with this]².' "

1. Muḥammad ibn Ṣāliḥ ibn 'Alī ibn Muḥammad ibn Qanbar al-Kabīr (*Kamālu 'd-dīn*, vol. 2, p. 442, *ḥadīth* no. 15).

2. For an explanation of this see the note which will be given at Chapter 125. See also *ḥadīth* no. 876.

١٠/٨٧٥ - علي بن محمد ، عن أبي محمد الوجناني أنه أخبرني ممن رآه : أنه خرج من الدار قبل الحادث بعشرة أيام وهو يقول : اللهم إنك تعلم أنها من أحب البقاع لولا الطرد ؛ أو كلام هذا نحوه .

١١/٨٧٦ - علي بن محمد ، عن علي بن قيس ، عن بعض جلاوزة السواد قال : شاهدت سيماء آنفاً بسر من رأى وقد كسر باب الدار ، فخرج عليه وبه طبرزين فقال له : ما تصنع في داري ؟ فقال سيماء : إن جعفر أزعم أن أباك مضى ولا ولد له ، فان كانت دارك فقد انصرفت عنك ، فخرج عن الدار قال : علي بن قيس : فخرج علينا خادمن خدم الدار فسألته عن هذا الخبر ، فقال لي : من حدثك بهذا ؟ فقلت له : حدثني بعض جلاوزة السواد ، فقال لي : لا يكاد يخفى على الناس شيء .

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875 - 10. 'Alī ibn Muḥammad, that Abū Muḥammad al-Wajnāni [said]:

"Someone who had seen [al-Mahdī] informed me that he came out of [his] home ten days before the event [the attack on his house at the command of the 'Abbāsīd caliph, al-Mu'taḍid, see note to ch. 125] and said: 'O Allāh, You know that this is one of the most beloved places [for me], if it were not that I am driven away.' — or words to this effect."

876 - 11. 'Alī ibn Muḥammad (—) 'Alī ibn Qays, that one of the special police [*jalāwizah*, plural of *jilwāz*] from the rural area of Iraq [as-Sawād] said:

"I saw Simā¹ before in *Surra man ra'ā* [Sāmarrā']. He forced open the door of the house [of al-'Askari, peace be upon him]. [al-Mahdī] came out to him [carrying] a battle-axe in his hand, and said to him: 'What are you up to in my house?' Simā said: 'Ja'far claims that your father has passed away without leaving a son. If this is your house, I shall leave you.' Then he went out of the house."

'Alī ibn Qays said: "Then one of the servants of the house came out to us and I asked him about this report. He said to me: 'Who told you about this?' I said to him: 'One of the special police of as-Sawād told me.' He said to me: 'Hardly anything is concealed from people.'"

1. See note to Chapter 125.

١٢/٨٧٧ - علي بن محمد ، عن جعفر بن محمد الكوفي ، عن جعفر بن محمد المكفوف ، عن عمرو الأهوازي قال : أرانيه أبو محمد عليه السلام وقال : هذا صاحبكم .

١٣/٨٧٨ - محمد بن يحيى ، عن الحسن بن علي النيسابوري ، عن إبراهيم بن محمد ابن عبدالله بن موسى بن جعفر ، عن أبي نصر ظريف الخادم أنه رآه .

١٤/٨٧٩ - علي بن محمد ، عن محمد والحسن ابني علي بن إبراهيم أنهما حدثاه في سنة تسع وسبعين ومائتين ، عن محمد بن عبد الرحمن العبدى ، عن ضوء بن علي العجلي عن رجل من أهل فارس سمّاه أن أبا محمد أراه إيّاه .

١٥/٨٨٠ - علي بن محمد ، عن أبي أحمد بن راشد ، عن بعض أهل المدائن قال : كنت حاجباً مع رفيق لي ، فوافينا إلى الموقف فإذا شابٌ قاعد عليه إزار ورداء ، وفي رجليه

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877 - 12. 'Ali ibn Muḥammad (—) Ja'far ibn Muḥammad al-Kūfi (—) Ja'far ibn Muḥammad al-Makfūf, that 'Amr al-Ahwāzī said:

"Abū Muḥammad, peace be upon him, showed him to me and said: 'This [person] will be your Master [ṣāhib] .'"

878 - 13. Muḥammad ibn Yaḥyā (—) al-Ḥasan ibn 'Ali an-Nay-sābūrī (—) Ibrāhīm ibn Muḥammad ibn 'Abdillāh ibn Mūsā ibn Ja'far, that Abū Naṣr Ḥarīf, the servant [of al-'Askari, peace be upon him] [said] that he had seen him.

879 - 14. 'Ali ibn Muḥammad (—) Muḥammad and al-Ḥasan, two sons of 'Ali ibn Ibrāhīm; they narrated to him in the year 279 [892] (—) Muḥammad ibn 'Abdu'r-Raḥmān al-'Abdī (—) Ḍaw' ibn 'Ali al-'Ijlī, that a man from the people of Fārs whose name he mentioned [said] that Abū Muḥammad [peace be upon him] had showed him to him.

880 - 15. 'Ali ibn Muḥammad (—) Abū Aḥmad ibn Rāshid, that one of the people of al-Madā'in said:

"I was on ḥajj with one of my friends. We came to the halt [at 'Arafāt], and there was a young man sitting down, wearing a cloth round his waist [izār] and one over his shoulder [ridā'], and yellow

نعلٌ صفراء ، قوَّمت الإزار والرداء بمائة وخمسين ديناراً وليس عليه أثر السفر ، فدنا
 مناسائل فرددناه ، فدنا من الشاب فسأله ، فحمل شيئاً من الأرض وناول له ، فدعا له
 السائل واجتهد في الدعاء وأطال ، فقام الشاب وغاب عنا ، فدنونا من السائل فقلنا له
 ويحك ما أعطاك ؟ فأرانا حصاة ذهب مضرّسة ، قد رناها عشرين مثقالاً ، فقلت لصاحبي :
 مولانا عندنا ونحن لاندرى ، ثم ذهبنا في طلبه فدنا الموقف كله ، فلم تقدّر عليه ، فسألنا
 كل من كان حوله من أهل مكة والمدينة ، فقالوا شابٌ علويٌ يحجُّ ، في كل سنة ماشياً .

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sandals on his feet. I estimated that his two garments were worth a hundred and fifty dinār, and there was no sign of the effects travel on him. A beggar came up to us and we drove him away. Then he went up to the young man and asked for him, and he picked something up from the ground and gave it to him. The beggar invoked a blessing on him, sparing no effort in the blessing and prolonging [it]. Then the young man stood up and disappeared from us. We approached the beggar and said to him: 'What on earth did he give you?' Then he showed us a jagged nugget of gold which we estimated to be twenty *mithqāl* in weight. I said to my companion: 'Our master [*mawlā*] was with us and we did not know.' So we set about looking for him; and we went round the whole of the place of halting [at 'Arafāt], but we were unable to [find him]. We asked everyone around who was from Mecca and Medina, and they said: 'He is a young 'Alawi who comes on *hajj* every year on foot.' "

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﴿ باب فى النهى عن الاسم ﴾

١/٨٨١ - علي بن محمد ، عمن ذكره ، عن محمد بن أحمد العلوي ، عن داود بن القاسم الجعفري قال : سمعت أبا الحسن العسكري عليه السلام يقول : الخلف من بعدي الحسن ، فكيف لكم بالخلف من بعد الخلف ؟ فقلت : ولم جعلني الله فداك ؟ قال : إنكم لا ترون شخصه ولا يحل لكم ذكره باسمه ، فقلت : فكيف نذكره ؟ فقال : قولوا : الحجة من آل محمد صلوات الله عليه وسلامه .

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CHAPTER 78

ON THE PROHIBITION AGAINST NAMING [HIM].¹

881-1. 'Alī ibn Muḥammad (—) the person whose name he mentioned (—) Muḥammad ibn Aḥmad al-'Alawī, that Dāwūd ibn al-Qāsim al-Ja'fari said:

"I heard Abu 'l-Ḥasan al-'Askari, peace be upon him, say: 'The one who will take my place after me is al-Ḥasan, but what will be your position on the successor after [this] successor?' I said: 'Why, may Allāh make me your ransom?' He said: '[He will be someone] whose person you will not see, and it will not be permitted to you to mention him by his name.' Then I said: 'So how are we to mention him?' He said: 'Say: "*al-Ḥujjah min Āl Muḥammad* (the Proof from the Descendants of Muḥammad), may Allāh bless him and grant him peace.'"

1. Since in the time of the minor occultation it was possible for people, even enemies, to see the Imām, or to be in places where the Imām went, and since the ruling authorities often confined and persecuted people to make them reveal the name or whereabouts of the Imām, his followers were forbidden to directly specify

٢/٨٨٢ - علي بن محمد ، عن أبي عبدالله الصالحى قال : سألتني أصحابنا بعد مضي
 أبي محمد عليه السلام أن أسأل عن الاسم والمكان ، فخرج الجواب : إن دللتهم على الاسم أذاعوه
 وإن عرفوا المكان دلّوا عليه .

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882 - 2. 'Alī ibn Muḥammad, that Abū 'Abdillāh aṣ-Ṣāliḥī said:

"[Some of] our co-sectarians asked me after the passing away of Abū Muḥammad, peace be upon him, to ask about the [twelfth Imām's] name and whereabouts. The answer came: 'If I indicate the name, they will divulge it; and if they know the place, they will guide [enemies] to it.'"

his name or where he was, or to ask questions about these matters. In order to refer to him, therefore, it was necessary to use some general title, such as "*Hujjat Al Muḥammad*" (see *ḥadīth* no. 881), so that, if questioned, someone who had used this name could claim, for example, that he was referring to some other Imām now dead. In this way the ruling authorities would be encouraged to continue believing that the eleventh Imām had no heir.

In discussing this matter some religious authorities have been of the opinion that these restrictions on naming applied only in the time of the minor occultation, and in order to prove this brought such references as the last part of *ḥadīth* no. 866 and *ḥadīth* no. 882 as evidence. If reference is made to such quotations in the light of the above explanation it will be seen that the restrictions on naming are here explained in terms of the difficulties of that period. However, according to these authorities, since in the time of the major occultation anyone can discover his name and use it, and since his existence is no longer a sensitive matter, in the sense that although the Shi'ah still believe he is alive the people of the Sunnah now do not, it is permissible and quite in order to mention him by his own name. Thus they interpret other *aḥādīth* concerning the restriction on naming which refer in general to the period of the occultation according to such specific *aḥādīth* as the two just mentioned, together with other evidence which they give.

Other religious authorities, however, although they accept the specific nature of such *aḥādīth*, say that there are a large number of other *aḥādīth* which are of a general nature, and thus, they deduce, the restriction on naming applies in both the minor and major occultations.

In the context of this discussion, it can easily be understood why it is the custom of the Shi'ah in general not to refer to the twelfth Imām by a personal name, but by some title, e.g., *Ṣāhibu 'z-zamān* (Master of the Time).

(See *Mir'ātu 'l-'uqūl*, vol. 4, pp. 16 - 18; *A'yānu 'sh-shi'ah*, vol. 4, pt. 3, pp. 5 - 6).

٣/٨٨٣ - عِدَّةٌ مِنْ أَصْحَابِنَا ، عَنْ جَعْفَرِ بْنِ عَمْرٍو ، عَنْ ابْنِ فَضَّالٍ ، عَنْ الرِّيَّانِ بْنِ الصَّلْتِ
 قَالَ : سَمِعْتُ أَبَا الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ يَقُولُ - وَسُئِلَ عَنْ الْقَائِمِ - فَقَالَ : لَا يَرَى جِسْمَهُ ،
 وَلَا يَسْمَى اسْمَهُ .

٤/٨٨٤ - مُحَمَّدُ بْنُ يَحْيَى ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ ، عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ ، عَنْ ابْنِ رِثَابٍ
 عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ : صَاحِبُ هَذَا الْأَمْرِ لَا يَسْمِيهِ بِاسْمِهِ إِلَّا كَافِرٌ .

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883 - 3. A group of our co-sectarians (-) Ja'far ibn Muḥammad
 (-) Ibn Faḍḍāl, that ar-Rayyān ibn aṣ-Ṣalt said:

"I heard Abu 'l-Ḥasan ar-Riḍā, peace be upon him, say when
 he was asked about al-Qā'im: 'His body will not be seen, and his name
 will not be mentioned.'"

884 - 4. Muḥammad ibn Yaḥyā (-) Muḥammad ibn al-Ḥusayn
 (-) al-Ḥasan ibn Maḥbūb (-) Ibn Ri'āb, that Abū 'Abdillāh, peace be
 upon him, said:

"No-one will call the Master of this affair [*Ṣāhibu hādha 'l-amr*]
 by his name except the unbeliever [in the Imāmate]."

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﴿ باب نادر في حال الغيبة ﴾

١/٨٨٥ - علي بن إبراهيم ، عن أبيه ، عن محمد بن خالد ، عن حدثه ، عن المفضل ابن عمر ؛ ومحمد بن يحيى ، عن عبد الله بن محمد بن عيسى ، عن أبيه ، عن بعض أصحابه عن المفضل بن عمر ، عن أبي عبد الله عليه السلام قال : أقرب ما يكون العباد من الله جل ذكره وأرضى ما يكون عنهم إذا افتقدوا حجة الله جل وعز ولم يظهر لهم ولم يعلموا مكانه وهم في ذلك يعلمون أنه لم تبطل حجة الله جل ذكره ولا ميثاقه ، فعندها فتوقعوا الفرج صباحاً ومساءً ، فإن أشد ما يكون غضب الله على أعدائه إذا

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CHAPTER 79

AN EXTRAORDINARY CHAPTER CONCERNING THE OCCULTATION

885 - 1. 'Ali ibn Ibrāhīm (-) his father (-) Muḥammad ibn Khālid (-) the person who narrated [it] to him (-) al-Mufaḍḍal ibn 'Umar, *and Muḥammad ibn Yaḥyā (-) 'Abdullāh ibn Muḥammad ibn 'Īsā (-) his father (-) one of his companion-reporters (-) al-Mufaḍḍal ibn 'Umar, that Abū 'Abdillāh, peace be upon him, said:

"The nearest the slaves will be to Allāh, may remembrance of Him be glorified, and the most content He will be with them is when they will not find the Proof of Allāh, to Whom belong Might and Majesty, when he will not be manifest to them, when they will not know where he is, while they will know that the Proof of Allāh, to Whom belong Might and Majesty, has not ceased to exist, and neither has His covenant [*mīthāq*]. In such a situation, you will be awaiting deliverance [from your suffering by his appearance: *al-Faraj*] in the morning and

افتقدوا حجته ولم يظهر لهم ، وقد علم أن أوليائه لا يرتابون ، ولو علم أنهم يرتابون ما غيب حجته عنهم طرفة عين ، ولا يكون ذلك إلا على رأس شرار الناس .
 ٢/٨٨٦ - الحسين بن محمد الأشعري ، عن معلى بن محمد ، عن علي بن مرداس ، عن صفوان بن يحيى والحسن بن محبوب ، عن هشام بن سالم ، عن عمارة الساباطي قال : قلت لأبي عبد الله عليه السلام : أيما أفضل : العبادة في السر مع الإمام منكم المستتر في دولة الباطل ، أو العبادة في ظهور الحق ودولته ، مع الإمام منكم الظاهر ؟ فقال : يا عمارة الصدقة في السر والله أفضل من الصدقة في العلانية وكذلك والله عبادتكم في السر مع إمامكم المستتر في دولة الباطل وتخوفكم من عدوكم في دولة الباطل وحال الهدنة أفضل ممن يعبد الله عز وجل ذكره في ظهور الحق مع إمام الحق الظاهر في دولة الحق وليست

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in the evening; because the wrath of Allāh against His enemies will be strongest when they will not find His Proof, when he will not be manifest to them, but when He knows that those near to Him [awliyā'ahu] have no doubts or, if He knows that they have doubts, He does not conceal His Proof from them for even one moment, and that will only be for the most wicked of men."

886 - 2. al-Ḥusayn ibn Muḥammad al-Ash'arī (-) Mu'allā ibn Muḥammad (-) 'Alī ibn Mirdās (-) Ṣafwān ibn Yaḥyā and al-Ḥasan ibn Maḥbūb (-) Hishām ibn Sālim, that 'Ammār as-Sābāṭī said:

"I asked Abū 'Abdillāh, peace be upon him: 'Which is better, worship [ibādah] in secret with a hidden Imām from among you in [the time of] government by an illegal ruler, or worship in [the time of] the manifestation of the Truth [al-Ḥaqq] and Its government with the manifest Imām from among you?' He said: 'O 'Ammār, [the giving of] alms [ṣadaqah, which is a form of worship] in secret is better, by Allāh, than [the giving of] alms openly; similarly, by Allāh, your worship in secret with your hidden Imām in [the time of] government by an illegal ruler, and your fear of your enemy in [the time of] government by an illegal ruler and in a state of truce [with your enemy], is better than that you should worship Allāh, may remembrance of Him be made Mighty and Majestic, in [the time of]

العبادة مع الخوف في دولة الباطل مثل العبادة والآن من في دولة الحق واعلموا أن من صلى منكم اليوم صلاة فريضة في جماعة، مستتر بها من عدوه في وقتها فأتَمَّها ، كتب الله له خمسين صلاة فريضة في جماعة ، ومن صلى منكم صلاة فريضة وحده مستتراً بها من عدوه في وقتها فأتَمَّها ، كتب الله عز وجل بها له خمساً وعشرين صلاة فريضة وحدانية ، ومن صلى منكم صلاة نافلة لوقتها فأتَمَّها ، كتب الله له بها عشر صلوات نوافل ، ومن عمل منكم حسنة ، كتب الله عز وجل له بها عشرين حسنة ويضاعف الله عز وجل حسنات المؤمن منكم إذا أحسن أعماله ، ودان بالتقية على دينه وإمامه و نفسه ، وأمسك من لسانه أضغاث مضاعفة إن الله عز وجل كريم.

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the manifestation of the Truth with the Imām of Truth which is manifest in [the time of] the government of Truth. Worship while you fear in [the time of] government by an illegal ruler is not the same as worship and security in [the time of] the government of Truth. Know that [for] whoever of you now prays a prescribed prayer at its hour in congregation [with the others], thereby concealing [himself] from his enemy, and completes it [correctly], Allāh will register [the reward for having completed] fifty prescribed prayers in congregation; and that [for] whoever of you prays a prescribed prayer at its hour by himself, thereby concealing [himself] from his enemy, and completes it [correctly], Allāh, to Whom belong Might and Majesty, will register thereby [the reward for having completed] twenty-five prescribed prayers [recited] alone; and that [for] whoever of you prays a supererogatory prayer at its hour and completes it [correctly], Allāh will register thereby [the reward for having completed] ten supererogatory prayers; and that [for] whoever of you performs a good deed, Allāh, to Whom belong Might and Majesty, will register thereby [the reward for having performed] twenty good deeds; and Allāh, to Whom belong Might and Majesty, will handsomely double [the reward] of the good deeds of the believer among you when he does good deeds and practises *taqiyyah* [pious dissimulation] with regard to his religion, his Imām and himself, and keeps his tongue in check; for Allāh, to Whom belong Might and Majesty, is Generous [*Karīm*].'

قلت : جعلت فداك قد والله رغبّني في العمل ، وحثّني عليه ، ولكن أحبّ أن أعلم كيف صرنا نحن اليوم أفضل أعمالاً من أصحاب الإمام الظاهر منكم في دولة الحقّ ونحن على دين واحد؟ فقال : إنكم سبقتموهم إلى الدخول في دين الله عزّ وجلّ وإلى الصلاة والصوم والحجّ وإلى كلّ خير وفقه وإلى عبادة الله عزّ ذكره سرّاً من عدوّكم مع إمامكم المستتر ، مطيعين له ، صابرين معه ، منتظرين لدولة الحقّ خائفين على إمامكم وأنفسكم من الملوك الظلمة ، تنظرون إلى حقّ إمامكم وحقوقكم في أيدي الظلمة ، قد منعوكم ذلك ، واضطروكم إلى حرث الدنيا وطلب المعاش مع الصبر على دينكم وعبادتكم وطاعة إمامكم والخوف مع عدوّكم ، فبذلك ضاعف الله عزّ وجلّ لكم الأعمال ، فهنئاً لكم .

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“I said: ‘May I be made your ransom, by Allāh, you have encouraged me to [do good] deeds, and spurred me on to them, but I should like to know how we shall be better in [our] deeds at this time than the companions of the manifest Imām from among you in [the time of] the government of Truth, since we are [both] of a single religion?’ He said: ‘Indeed, you outstrip them in involvement in the religion of Allāh, to Whom belong Might and Majesty, and in prayer, fasting, *hajj* and in every good deed and knowledge, and in worshipping Allāh, may remembrance of Him be made Mighty and Majestic, secretly from your enemy, while [at the same time] concealing [the truth] about your Imām, being obedient to him and being patient with him, awaiting the government of the Truth, apprehensive about your Imām and yourselves before oppressive sovereigns. You see the rights of your Imām and your own rights in the hands of the oppressors: they take them away from you and force you to work hard on the land and struggle to make a livelihood, and [you must also] be patient about your religion, your worship, obedience to your Imām and fear of your enemy. For this, Allāh, to Whom belong Might and Majesty, will double [the reward for your] actions for you, may it be pleasing to you.’

قلت : جعلت فداك فما ترى إذا أن نكون من أصحاب القائم ويظهر الحق ؟ و نحن اليوم في إمامتك وطاعتك أفضل أعمالاً من أصحاب دولة الحق والعدل ؟ فقال : سبحان الله أما تحبّون أن يظهر الله تبارك وتعالى الحق والعدل في البلاد ويجمع الله الكلمة ويؤلف الله بين قلوب مختلفة ، ولا يعصون الله عز وجل في أرضه ، وتقام حدوده في خلقه ، ويردّ الله الحق إلى أهله فيظهر ، حتى لا يستخفى بشي من الحق مخافة أحد من الخلق ، أما والله يا عمار لا يموت منكم ميتة على الحال التي أنتم عليها إلا كان أفضل عند الله من كثير من شهداء بدر وأحد فابشروا .

٣/٨٨٧ - علي بن محمد ، عن سهل بن زياد ، عن ابن محبوب ، عن أبي أسامة ، عن هشام ؛ ومحمد بن يحيى ، عن أحمد بن محمد ، عن ابن محبوب ، عن هشام بن سالم ، عن أبي حمزة

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“I said: ‘May I be made your ransom, what do you think? That we should be companions of al-Qā’im and [see] the Truth manifest itself, or that today, in your Imāmate, obedient to you, we are better in [our] deeds than the contemporaries of the government of Truth and Justice?’ He said: ‘Good gracious! (*subḥan Allāh!*), do you not wish that Allāh, the Blessed, the Sublime, should make Truth and Justice appear in the lands? That Allāh should cause [people’s] speech to harmonize, and that Allāh should unite the diverse hearts [of people]? That they should not rebel against Allāh, to Whom belong Might and Majesty, in His land? That His restrictions should apply among His creatures, and that Allāh should return the rights to His people so that it may become manifest, so that nothing of the Truth might be concealed through fear of any one of [His] creatures? By Allāh, O ‘Ammār, indeed no-one among you will die in the condition you are in, but he will be more perfect before Allāh than many of the martyrs of Badr and Uḥud. May you rejoice!’ ”

887 - 3. ‘Ali ibn Muḥammad (-) Sahl ibn Ziyād (-) Ibn Maḥbūb (-) Abū Usāmah (-) Hishām, *and Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Ibn Maḥbūb (-) Hishām ibn Sālim (-) Abū Ḥamzah, that Abū Ishāq said:

عن أبي إسحاق قال : حدثني الثقة من أصحاب أمير المؤمنين عليه السلام أنهم سمعوا أمير المؤمنين عليه السلام يقول في خطبة له : اللهم وإني لأعلم أن العلم لا يأرز كله ، ولا ينقطع مواده ، وإنك لا تخلي أرضك من حجة لك على خلقك ، ظاهر ليس بالمطاع أو خائف مغمور ، كيلا تبطل حججك ولا يضل أولياؤك بعد إذ هديتهم ، بل أين هم وكم ؟ أولئك الأقلون عدداً ، والأعظمون عند الله جل ذكره قدراً ، المتبعون لقادة الدين ، الأئمة الهادين ، الذين يتأدّبون بأدابهم ، وينهجون نهجهم ، فعند ذلك يهجم بهم العلم على حقيقة الإيمان ، فتستجيب أرواحهم لقادة العلم ، ويستلينون من حديثهم ما استوعر على غيرهم ، ويأنسون بما استوحش منه المكذّبون ، وأباه المسرفون

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“The trustworthy among the companions of Amir al-mu'minin, peace be upon him, have narrated to me that they heard Amir al-mu'minin, peace be upon him, say in one of his homilies: ‘O Allāh, surely I know that knowledge will never be all brought together and concealed [in one place], and its foundations will never be shattered and that You will never leave Your earth bereft of a Divine Proof from You over Your creatures, [and he will either be] manifest but not obeyed, or fearing and unknown [*maghmūr*], so that Your Proof should not become invalid and those near to You [*awlā'*] should not lose their way after You have guided them. But where are they, and how many are they? They are few in number, but in rank they are great before Allāh, may remembrance of Him be made Majestic; they obey the leaders [*qādah*] of the religion, the Imāms of guidance, by whose good example they are educated and whose path they pursue. It is thus that knowledge will make them informed by the reality of faith; so their spirits will respond to the leaders of knowledge, that they will find those of their sayings which seemed difficult to others easily comprehensible, and that they will feel an affinity with what those who called [them] liars felt repelled by and which the immoderate

أولئك أتباع العلماء، صحبوا أهل الدنيا بطاعة الله تبارك و تعالى وأولياؤه ودانوا بالتقية عن دينهم والخوف من عدوهم ، فأرواحهم معلقة بالمحل الأعلى ، فعلماءهم وأتباعهم خرس صمت في دولة الباطل ، منتظرون لدولة الحق وسيحق الله الحق بكلماته ويمحق الباطل ، ها ، ها ، طوبى لهم على صبرهم على دينهم في حال هذنتهم ، ويشوقاه إلى رؤيتهم في حال ظهور دولتهم وسيجمعنا الله وإياهم في جنات عدن ومن صلح من آبائهم وأزواجهم وذرياتهم .

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scorned. These are the followers of the men of knowledge; they keep company with the people of this world by obeying Allāh, the Blessed, the Sublime, and those near to Him; they profess *taqiyyah* for [the protection] of their religion and from fear of their enemy; their spirits are subordinate to the highest station, and their men of knowledge and their followers hold their tongues and are silent in [the time of] the government of the illegal ruler; they await the government of Truth. Allāh will cause the Truth to be realized by His words and will destroy the false. Behold, they will be blessed for their patience in their religion while keeping truth [with the illegal rulers]: Oh, how I long to see them at the time of the manifestation of their government. Allāh will gather us together with them in the Paradise of Eden [*jannāt 'Adn*], those of their ancestors, their wives and their descendants who are correct [in their belief].”

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﴿ باب في الغيبة ﴾

١/٨٨٨ - محمد بن يحيى والحسن بن محمد جميعاً ، عن جعفر بن محمد الكوفي ، عن الحسن ابن محمد الصيرفي ، عن صالح بن خالد ، عن يمان التمار قال : كنا عند أبي عبد الله عليه السلام جلوساً فقال لنا : إن صاحب هذا الأمر غيبة ، المتمسك فيها بدينه كالخارط للقتاد - ثم قال هكذا بيده - فأيتكم يمسك شوك القتاد بيده ؟ ثم أطرق ملياً ، ثم قال : إن صاحب هذا الأمر غيبة ، فليتنق الله عبد وليتمسك بدينه .

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CHAPTER 80

CHAPTER CONCERNING THE OCCULTATION

888 - 1. Muḥammad ibn Yaḥyā and al-Ḥasan ibn Muḥammad together (-) Ja'far ibn Muḥammad al-Kūfi (-) al-Ḥasan ibn Muḥammad aṣ-Ṣayrafī (-) Ṣāliḥ ibn Khālīd, that Yamān at-Tammār said:

"We were sitting in the presence of Abū 'Abdillāh when he said to us: 'The Master of this Affair will go into occultation; he who holds fast to his religion in [this time] will be like a person who strips [the thorns] off a tragacanth bush [which has many very sharp thorns]. Thus,' he said, [showing us] with his hand. 'Which of you can hold the thorn of a tragacanth bush in his hand?' Whereupon he lowered his head in silence for a while, and then said: 'Indeed, the Master of this Affair will go into occultation, and then every slave should fear Allāh and should hold fast to his religion.'"

٢/٨٨٩ - علي بن محمد ، عن الحسن بن عيسى بن محمد بن علي بن جعفر ، عن أبيه عن جده ، عن علي بن جعفر ، عن أخيه موسى بن جعفر عليه السلام قال : إذا فقد الخامس من ولد السابع فالله الله في أديانكم لا يزيلكم عنها أحد ، يا بني إنه لابد لصاحب هذا الأمر من غيبة حتى يرجع عن هذا الأمر من كان يقول به ، إنما هي محنة من الله عز وجل امتحن بها خلقه ، لو علم آباؤكم وأجدادكم ديناً أصح من هذا لاتبعوه قال : فقلت : يا سيدي من الخامس من ولد السابع ؟ فقال : يا بني ! عقولكم تصغر عن هذا ، وأحلامكم تضيق عن حمله ، ولكن إن تعيشوا فسوف تدركونه .

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889 - 2. 'Alī ibn Muḥammad (—) al-Ḥasan ibn 'Isā ibn Muḥammad ibn 'Alī ibn Ja'far (—) his father (—) his grandfather (—) 'Alī ibn Ja'far, that his brother, Mūsā ibn Ja'far, peace be upon him, said:

“When the fifth [descendant] of the seventh [Imām] is not to be found, beware, by Allāh, for your beliefs: let no-one cause you to cease [following it]. O my sons¹, the inescapable fact is that the Master of this Affair will go into occultation, so that even those who believed in this matter [the Imāmate] will reverse their belief. This [occultation] is a trial from Allāh, to Whom belong Might and Majesty, by which He will test His creation. If your fathers and forefathers had known of a religion more perfect than this, they would have followed it.”

[‘Alī ibn Ja’far] said: “I said: ‘O my Master, who will the fifth [descendant] of the seventh [Imām] be?’ And he said: ‘O my sons, your intellect is too small for this and your understanding is too narrow to comprehend it. If you live, you will understand [who he is].’”

1. The Imām is addressing his sons and his family, among whom is his brother.

٣/٨٩٠ - محمد بن يحيى ، عن أحمد بن محمد ، عن ابن أبي نجران ، عن محمد بن المساور عن المفضل بن عمر قال : سمعت أبا عبد الله عليه السلام يقول : إياكم والتنويه أما والله ليغيبن إمامكم سنيناً من دهركم ولنمحصن حتى يقال : مات ، قتل ، هلك ، بأيّ وادسلك؟ ولندمعن عليه عيون المؤمنين ، ولتكفأن كما تكفأ السفن في أمواج البحر فلا ينجو إلا من أخذ الله ميثاقه ، وكتب في قلبه الإيمان ، وأيده بروح منه ، ولترفعن اثنتا عشرة راية مشتبهة ، لا يدري أيّ من أيّ ، قال : فبكيت ثم قلت : فكيف نصنع ؟ فنظر إلى شمس داخلة في الصفة فقال : يا أبا عبد الله ترى هذه الشمس قلت نعم ، فقال : والله لا مرنا أبين من هذه الشمس .

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890 - 3. Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad (—) Ibn Abi Najrān (—) Muḥammad ibn al-Musāwir, that al-Mufaḍḍal ibn 'Umar said:

"I heard Abū 'Abdillāh, peace be upon him, say: 'Beware of making mention [of the twelfth Imām]: for, indeed, your Imām will surely go into occultation for many years in this time, and you will be put to the test to such an extent that it will be said: "He has died. He has been killed. He has been destroyed. What valley did he enter into?" Indeed, the eyes of the believers will surely shed tears on his account, and you will surely be tossed about like ships are tossed about by the waves of the sea. No-one will be saved except he from whom Allāh has taken a covenant, in whose heart He has inscribed faith, and whom He has strengthened by a spirit from Him. Twelve confusing flags will be hoisted [then, in which] truth and falsehood will be indistinguishable.' "

[al-Mufaḍḍal] said: "I wept, and then said: 'So what should we do?' He looked at a [ray of] sunlight shining into the portico [suffah], and said: 'O Abū 'Abdillāh [i.e., al-Mufaḍḍal], do you see this sunlight?' I said: 'Yes.' He said: 'By Allāh, our Affair is indeed brighter than this sun.' "

٤/٨٩١ - علي بن إبراهيم ، عن محمد بن الحسين ، عن ابن أبي نجران ، عن فضالة بن أيوب ، عن سدير الصيرفي قال : سمعت أبا عبد الله عليه السلام يقول : إن في صاحب هذا الأمر شهاباً من يوسف عليه السلام ، قال : قلت له : كأنك تذكره حياته أو غيبته ؟ قال : فقال لي : وما ينكر من ذلك هذه الأمة أشاء الخنازير ، إن إخوة يوسف عليه السلام كانوا أسباطاً أولاد الأنبياء تاجروا يوسف ، وباعوه وخاطبوه ، وهم إخوته وهو أخوهم ، فلم يعرفوه حتى قال : أنا يوسف وهذا أخي ، فما تنكر هذه الأمة الملعونة أن يفعل الله عز وجل بحجته في وقت من الأوقات كما فعل بيوسف ، إن يوسف عليه السلام كان إليه ملك مصر وكان بينه وبين والده مسيرة ثمانية عشر يوماً ، فلو أراد أن يعلمه لقدد على ذلك ، لقد صار يعقوب عليه السلام وولده عند البشارة تسعة أيام من بدوهم إلى مصر ،

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891 - 4. 'Ali ibn Ibrāhīm (-) Muḥammad ibn al-Ḥusayn (-) Ibn Abi Najrān (-) Faḍālah ibn Ayyūb, that Sadīr aṣ-Ṣayrafī said:

"I heard Abū 'Abdillāh, peace be upon him, say: 'In the Master of this Affair there is a likeness to Yūsuf, peace be upon him.' " He said: "I said to him: 'You must be referring to [al-Mahdī], but to his life or his occultation?' " He said: "Then he said to me: 'Which does this swine-like group deny? The brothers of Yūsuf, peace be upon him, were descendants sons of prophets; they made a business of Yūsuf, then they traded with him an spoke with him, and they were his brothers and he was their brother; but they did not know who he was until he said: *"I am Yūsuf and this is my brother."*¹ So why does this cursed group deny that Allāh, to Whom belong Might and Majesty, can do with His Divine Proof at some time or other what He did with Yūsuf. Yūsuf, peace be upon him, held sovereignty over Egypt and between him and his father there was an eighteen day journey; if he had wanted to let [his father] know he would have done so. But Ya'qūb, peace be upon him, and his sons, on [hearing] the good news, travelled the distance from their desert to Egypt in nine days.

1. See the story of Yūsuf in the Qur'ān (Yūsuf, 12).

فما تنكر هذه الأمة أن يفعل الله جلّ و عزّ بحجّته كما فعل بيوسف ، أن يمشي في أسواقهم و يطأ بسطهم حتّى يأذن الله في ذلك له كما أذن ليوسف ، قالوا : «أنتك لأنت يوسف ؟ قال : أنا يوسف» .^{٢١١}

٥/٨٩٢ - عليّ بن إبراهيم ، عن الحسن بن موسى الخشاب ، عن عبد الله بن موسى عن عبد الله بن بكير ، عن زرارة قال : سمعت أبا عبد الله عليه السلام يقول : إن للغلام غيبة قبل أن يقوم ، قال : قلت : ولم ؟ قال : يخاف - وأوماً بيده إلى بطنه - ثمّ قال : يا زرارة وهو المنتظر ، وهو الذي يشكّ في ولادته ، منهم من يقول : مات أبوه بلا خلف ومنهم من يقول : حلّ ومنهم من يقول : إنّه ولد قبل موت أبيه بسنتين ، وهو المنتظر

٢١١ - يوسف ، ٩٠/١٢

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So how can this group deny that Allāh, to Whom belong Might and Majesty, can do with His Divine Proof what he did with Yūsuf. He will [come and] go in their markets and step on their rugs [i.e., enter their homes] until Allāh to Whom belong Might and Majesty, gives him leave in this matter; just as He gave Yūsuf leave and they said: “*Why, art thou indeed Yūsuf?*” “*I am Yūsuf,*” he said, (Yūsuf, 12:90).’ ”

892 - 5. ‘Alī ibn Ibrāhīm (—) al-Ḥasan ibn Mūsā al-Khashshāb (—) ‘Abdullāh ibn Mūsā (—) ‘Abdullāh ibn Bukayr, that Zurārah said:

“I heard Abū ‘Abdillāh, peace be upon him, say: ‘The young boy will go into occultation before he rises up.’ ” He said: “I said: ‘Why?’ ” He said: ‘He will fear —’ and he pointed to his stomach with his hand¹, and then he said: ‘O Zurārah, he will be the Awaited, and he it is about whose birth there will be doubt. Among them some will say: “His father died without an heir,” and among them others will say: “[His father died while] he was [still] in his mother’s womb,” and others among them will say: “He was born two years before his father died.”’

1. The meaning of this gesture would have been that will fear that someone will stab him in the heart.

غير أن الله عز وجل يحب أن يمتحن الشيعة ، فعند ذلك يرتاب المبطلون يا زرارۃ ، [قال : قلت : جعلت فداك إن أدركت ذلك الزمان أي شيء أعمل ؟ قال : يا زرارۃ] إذا أدركت هذا الزمان فادع بهذا الدعاء «اللهم عرّفني نفسك ، فإنك إن لم تعرّفني نفسك لم أعرف نبيك ، اللهم عرّفني رسولك ، فإنك إن لم تعرّفني رسولك لم أعرف حجّتك ، اللهم عرّفني حجّتك ، فإنك إن لم تعرّفني حجّتك ضللت عن ديني ، ثم قال : يا زرارۃ لا بدّ من قتل غلام بالمدينة ، قلت : جعلت فداك أليس يقتله جيش السفيناني ؟ قال : لا ولكن يقتله جيش آل بني فلان يجيئ حتى يدخل المدينة ، فيأخذ الغلام فيقتله ، فإذا قتله بغياً وعدواناً وظلماً لا يمهلون ، فعند ذلك توقّع الفرج إن شاء الله .

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And he will be the Awaited, but Allāh, to Whom belong Might and Majesty, wishes to try the Shi‘ah. In this situation, Zurārah, the false ones will doubt. [] He said: “I said: ‘May I be made your ransom, if I (live to) see that time, what shall I do?’ He said: ‘O Zurārah,] if you (live to) see that time, pray with this supplication: “O Allāh, make Yourself known to me; for if You do not make Yourself known to me, I shall not know Your Prophet. O Allāh, make Your Messenger known to me; for if You do not make Your Messenger known to me, I shall not know Your Divine Proof. O Allāh, make Your Divine Proof known to me; for if You do not make Your Divine Proof known to me, I shall go astray from my religion.” Then he said: ‘O Zurārah, it must happen that a young boy will be killed in Medina.’ I said: ‘May I be made your ransom, will the army of as-Sufyāni not kill him?’ He said ‘No, but the army of Banū so-and-so will kill him. They will come till they enter Medina, and they will seize the young boy and kill him; and when they have killed him unjustly, hostilely and iniquitously, they will not tarry, and then you may look forward to release from suffering.’ ”¹

1. The Shaykh as-Ṣadūq has narrated this *ḥadīth* with two chains of transmission: “Aḥmad ibn Muḥammad ibn Yaḥyā al-‘Aṭṭār, may Allāh be pleased with him, narrated to us, and said: ‘Sa’d ibn ‘Abdillāh narrated to us from Aḥmad ibn

٦/٨٩٣ - محمد بن يحيى ، عن جعفر بن محمد ، عن إسحاق بن محمد ، عن يحيى بن المنشى
عن عبدالله بن بكير ، عن عبيد بن زرار قال : سمعت أبا عبدالله عليه السلام يقول : يفقد
الناس إمامهم ، يشهد الموسم فيراهم ولا يرونه .

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893 - 6. Muḥammad ibn Yaḥyā (-) Ja'far ibn Muḥammad (-) Isḥāq ibn Muḥammad (-) Yaḥyā ibn al-Muthannā (-) 'Abdullāh ibn Bukayr, that 'Ubayd ibn Zurārah said:

"I heard Abū 'Abdillāh, peace be upon him, say: 'The people will fail to find their Imām: he will appear at the time of *ḥajj*, and he will see them, but they will not see him.'"

Muḥammad ibn 'Isā, from 'Uthmān ibn 'Isā al-Kilābī, from Khālid ibn Najīh, from Zurārah ibn A'yan," and "Muḥammad ibn al-Ḥasan, may Allāh be pleased with him, narrated to us, and said: 'Abdullāh ibn Ja'far al-Ḥimyarī narrated to us from 'Ali ibn Muḥammad al-Ḥajjāl, from Ḥasan ibn 'Ali ibn Faḍḍāl, from 'Abdullāh ibn Bukayr, from Zurārah.'"

In aṣ-Ṣadūq's narration, the following is reported: "He is the one about whose birth people will doubt. Among them some will say: 'He was in his mother's womb (*huwa ḥaml*);' and among them others will say: 'He is in occultation;' and among them, some will say: 'He was never born;' and among them others will say: 'He was born two years before his father died.'" (See *Kamālu 'd-dīn wa tamāmu 'n-ni'mah*, vol. 2, pp. 342 - 343). For this reason, we have inserted into the translation of this *ḥadīth* in *al-Kāfī* (no. 892) the words "[His father died while]" so that it reads "[His father died while] he was [still] in his mother's womb." Further evidence supporting this reading comes in *ḥadīth* no. 916.

The Shaykh an-Nu'mānī reports the same text of this *ḥadīth* with a different chain of transmission: "Muḥammad ibn Hammām, may Allāh have mercy on him, narrated to us, and said: 'Ja'far ibn Muḥammad ibn Mālik narrated to us, and said: 'Abbād ibn Ya'qūb narrated to us from Yaḥyā ibn Ya'lā from Zurārah.'" (*al-ghaybah*, pp. 166 - 167)

The Shaykh at-Ṭūsī similar reports the same text, but again with his own chain of transmission: "Sa'd ibn 'Abdillāh narrated from a group of our co-sectarians from 'Uthmān ibn 'Isā, from Khālid ibn Najīh, from Zurārah." (*al-Ghaybah*, p. 202).

٧/٨٩٤ - علي بن محمد ، عن عبدالله بن محمد بن خالد قال : حدثني منذ بن محمد بن قابوس ، عن منصور بن السندي ، عن أبي داود المسترق ، عن ثعلبة بن ميمون ، عن مالك الجهني ، عن الحارث بن المغيرة ، عن الأصبع بن نباتة قال : أتيت أمير المؤمنين عليه السلام فوجدته متفكراً ينكت في الأرض ، فقلت ، يا أمير المؤمنين مالي أراك متفكراً تنكت في الأرض ، أرغبة منك فيها ؟ فقال : لا والله ما رغبت فيها ولا في الدنيا يوماً قط ولكنني فكرت في مولود يكون من ظهري ، الحادي عشر من ولدي ، هو المهدي الذي يملأ الأرض عدلاً وقسطاً كما ملئت جوراً وظلماً ، تكون له غيبةٌ وحيرةٌ ، يضل فيها أقوام ويهتدي فيها آخرون ، فقلت : يا أمير المؤمنين ! وكم تكون الحيرة والغيبة ؟ قال : ستة أيام أو ستة أشهر أو ست سنين ، فقلت : وإن هذا لكائن ؟ فقال : نعم كما أنه مخلوقٌ وأنني

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894 - 7. 'Ali ibn Muḥammad, that 'Abdullāh ibn Muḥammad ibn Khālid said: "Mundhir ibn Muḥammad ibn Qābūs narrated to us from Mansūr ibn as-Sindī (-) Abū Dāwūd al-Mustariq (-) Tha'labah ibn Maymūn (-) Mālik al-Juhānī (-) al-Ḥārith ibn al-Mughirah, that al-Aṣbagh ibn Nubātah said:

" 'I came into the presence of Amīr al-mu'minīn, peace be upon him, and found him deep in thought. He was tapping [his finger] on the ground. I said: "O Amīr al-mu'minīn, why do I see you deep in thought, tapping the ground, have you conceived a longing for it?" He said: "No, by Allāh, I have never desired it for a single day, nor [anything of] this world; but I was thinking of an infant who will be the eleventh born of my descendants. He is the Mahdī who will fill the earth with justice and equity as it will have been filled with injustice and oppression. He will go into occultation and there will be confusion about him, so that [many] groups will lose their way concerning this, while others will find their way." Then I said: "O Amīr al-mu'minīn, how long will the confusion and the occultation last?" He said: "Six days, or six months, or six years."¹ I said: "Will this really come to pass?" He said: "Indeed yes, just [as surely] as he will be created; but how can you bear such a situation, O Aṣbagh?"

1. The number 'six' is only a figure of speech. The meaning is clearly that the duration of the occultation is unknown.

لك بهذا الأمر يا أصبغ! أولئك خيار هذه الأمة مع خيار أبرار هذه العترة ، فقلت: ثم ما يكون بعد ذلك؟ فقال: ثم يفعل الله ما يشاء. فإن له بداءات وإرادات وغايات ونهايات .
 ٨/٨٩٥ - علي بن إبراهيم، عن أبيه ، عن حنان بن سدير، عن معروف بن خربوذ ،
 عن أبي جعفر عليه السلام قال : إنما نحن كنجوم السماء ، كلما غاب نجم طلع نجم ، حتى إذا
 أشرتم بأصابعكم وملتم بأعناقكم ، غيب الله عنكم نجمكم ، فاستوت بنوع عبد المطلب ،
 فلم يعرف أي من أي ، فإذا طلع نجمكم فاحمدوا ربكم .
 ٩/٨٩٦ - محمد بن يحيى ، عن جعفر بن محمد ، عن الحسن بن معاوية ، عن عبد الله بن
 جبلة ، عن عبد الله بن بكير ، عن زرارة قال : سمعت أبا عبد الله عليه السلام يقول : إن للقائم

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They [who are rightly-guided in this confusion] will be the best of this community together with the best and most pious of this family [of the Prophet, peace be upon him and his family]." I said: "So what will happen after that?" He said: "Allāh will do what He wills: the manifestations of hidden things, the acts of will [for them], and all terminations and conclusions are with Him." ' ' "

895 – 8. 'Ali ibn Ibrāhīm (—) his father (—) Ḥanān ibn Sadīr (—) Ma'rūf ibn Kharrabūdh, that Abū Ja'far, peace be upon him, said:

"We [i.e., the descendants of the Imām, al-Ḥusayn, peace be upon him, among all the descendants of 'Abdu 'l-Muṭṭalib] are like the stars in the sky: whenever one star sets another star rises. Till, when you point with your fingers and crane your necks, Allāh puts your star in occultation from you; then [all] the sons of 'Abdu 'l-Muṭṭalib will [appear to] be the same, and the one will not be distinguishable from the other. So when your star rises [again], praise your Lord!"

896 – 9. Muḥammad ibn Yaḥyā (—) Ja'far ibn Muḥammad (—) al-Ḥasan ibn Mu'āwiyah (—) 'Abdullāh ibn Jabalah (—) 'Abdullāh ibn Bukayr, that Zurārah said:

"I heard Abū 'Abdillāh, peace be upon him, say: 'The Qā'im,

عَنْ أَبِي غَيْبَةَ قَبْلَ أَنْ يَقُومَ ، قُلْتُ : وَلَمْ يَقُلْ : إِنَّهُ يَخَافُ - وَأَوْمَأَ بِيَدِهِ إِلَى بَطْنِهِ - يَعْنِي الْقَتْلَ . ١٠/٨٩٧ - عَلِيُّ بْنُ إِبْرَاهِيمَ ، عَنْ أَبِيهِ ، عَنْ ابْنِ أَبِي عَمِيرٍ ، عَنْ أَبِي أَيُّوبَ الْخَزَّازِ ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ : سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ : إِنْ بَلَغَكُمْ عَنْ صَاحِبِ هَذَا الْأَمْرِ غَيْبَةٌ فَلَا تَنْكُرُوهَا . ١١/٨٩٨ - الْحُسَيْنُ بْنُ مُحَمَّدٍ وَنُوحُ بْنُ يَحْيَى ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ، عَنْ الْحَسَنِ بْنِ مُعَاوِيَةَ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ ، عَنْ إِبْرَاهِيمَ بْنِ خَلْفِ بْنِ عَبَادٍ الْأَنْمَاطِيِّ ، عَنْ مَفْضَلِ بْنِ عَمْرٍو قَالَ : كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَعِنْدَهُ فِي الْبَيْتِ نَاسٌ فَظَنَنْتُ أَنَّهُ إِنَّمَا أَرَادَ بِذَلِكَ غَيْرِي ، فَقَالَ : أَمَا وَاللَّهِ لَيُغَيَّبَنَّ عَنْكُمْ صَاحِبَ هَذَا الْأَمْرِ وَلَيُخْمَلَنَّ هَذَا حَتَّى يَقَالَ : مَاتَ ، هَلَكَ ، فِي أَيِّ وَادٍ سَلَكَ ؟ وَلَنَكْفَأَنَّ كَمَا تَكْفَأُ السَّفِينَةُ فِي أَمْوَاجِ الْبَحْرِ ، لَا يَنْجُو إِلَّا مَنْ أَخَذَ اللَّهُ مِيثَاقَهُ ، وَكُتِبَ الْإِيمَانُ

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peace be upon him, will go into occultation before he rises up.' I said: 'Why?' He said: 'He will fear' — and he pointed to his stomach with his hand '— that is [he will fear] being killed.' ”

897 – 10. 'Alī ibn Ibrāhīm (—) his father (—) Ibn Abī 'Umayr (—) Abū Ayyūb al-Khazzāz, that Muḥammad ibn Muslim said:

“I heard Abū 'Abdillāh, peace be upon him, say: 'If [news of] an occultation reaches you from the Master of this Affair, do not deny it.' ”

898 – 11. al-Ḥusayn ibn Muḥammad and Muḥammad ibn Yaḥyā (—) Ja'far ibn Muḥammad (—) al-Ḥasan ibn Mu'āwiyah (—) 'Abdullāh ibn Jabalah (—) Ibrāhīm ibn Khalaf ibn 'Abbād al-Anmāṭī that Mufaḍḍal ibn 'Umar said:

“I was in the presence of Abū 'Abdillāh, peace be upon him, and with him in the room were several people, so I supposed by this that he wanted others [to hear him]. He said: 'But, by Allāh, the Master of this Affair will be concealed from you and he will surely become unknown, so that it will be said: "He has died; he has perished; into which valley has he gone?" You will surely be tossed about like a boat is tossed about on the waves of the sea. No-one will be saved except he from whom Allāh has taken a covenant, in whose heart He

في قلبه ، وأيده بروح منه ولترفعن اثنتا عشرة راية مشتبهة لا يدري أي من أي ، قال :
 فبكيت ، فقال : ما يبكيك يا أبا عبد الله ؟ فقلت : جعلت فداك كيف لأبكي وأنت تقول :
 اثنتا عشرة راية مشتبهة لا يدري أي من أي ؟ قال : وفي مجلسه كوة تدخل فيها الشمس
 فقال : أبيتة هذه ؟ فقلت : نعم ، قال : أمرنا أبين من هذه الشمس .

١٢/٨٩٩ - الحسين بن محمد ، عن جعفر بن محمد ، عن القاسم بن إسماعيل الأنباري ، عن
 يحيى بن المنثري ، عن عبد الله بن بكير ، عن عبيد بن زرارة ، عن أبي عبد الله عليه السلام قال :
 للقائم غيبتان ، يشهد في إحداهما المواسم ، يرى الناس ولا يرونه .

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has inscribed faith, and whom he has strengthened by a spirit from Him. Indeed, twelve confusing flags will be hoisted, [the true] indistinguishable from [the false].”

He said: “I wept. Then he said: ‘What has made you weep, O Abū ‘Abdillāh?’ I said: ‘May I be made your ransom, how can I not cry when you say: “twelve confusing flags, [the true] indistinguishable from [the false].”?’”

He said: “In his sitting-room there was a small hole through which the sun shone, and he said: ‘Is this bright?’ I said: ‘Yes.’ He said: ‘Our Affair is brighter than this sunshine.’”

899 – 12. al-Ḥusayn ibn Muḥammad (–) Ja‘far ibn Muḥammad (–) al-Qāsim ibn Ismā‘īl al-Anbārī (–) Yaḥyā ibn al-Muthannā (–) ‘Abdullāh ibn Bukayr (–) ‘Ubayd ibn Zurārah, that Abū ‘Abdillāh, peace be upon him, said:

“The Qā’im will have two occultations, in one of them¹ he will be present at times of ḥajj: he will see the people, but they will not see him.”

1. This means the major occultation, as the ‘Allāmah al-Majlisī said in *Mir’ātu ‘l-‘uqūl*, vol. 4, p. 47. In the minor occultation many will see him in different places and recognize him. (See *aḥādīth* nos. 871 and 872.)

١٣/٩٠٠ - علي بن محمد ، عن سهل بن زياد ، ومحمد بن يحيى وغيره ، عن أحمد بن محمد ، وعلي بن إبراهيم ، عن أبيه جميعاً ، عن ابن محبوب ، عن هشام بن سالم ، عن أبي حمزة ، عن أبي إسحاق السبيعي ، عن بعض أصحاب أمير المؤمنين (عليه السلام) ممن يوثق به أن أمير المؤمنين (عليه السلام) تكلم بهذا الكلام وحفظ عنه وخطب به على منبر الكوفة : اللهم إنه لا بد لك من حجج في أرضك ، حجة بعد حجة على خلقك ، يهدونهم إلى دينك ، ويعلمونهم علمك كيلا يتفرق أتباع أوليائك ، ظاهر غير مطاع ، أو مكتم يترقب ، إن غاب عن الناس شخصهم في حال هدنتهم فلم يقب عنهم قديم ميثوث علمهم وآدابهم في قلوب المؤمنين مثبتة ، فهم بها عاملون .

ويقول (عليه السلام) في هذه الخطبة في موضع آخر : فيمن هذا؟ ولهذا يارز العلم إذالم

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900 - 13. 'Ali ibn Muḥammad (-) Sahl ibn Ziyād *and Muḥammad ibn Yaḥyā and others (-) Aḥmad ibn Muḥammad *and 'Ali ibn Ibrāhīm (-) his father, all three of them (-) Ibn Maḥbūb (-) Hishām ibn Sālim (-) Abū Ḥamzah (-) Abū Ishāq as-Sabī'ī, that one of the companions of Amīr al-mu'minīn, peace be upon him, one who could be trusted, [said that] Amīr al-mu'minīn, peace be upon him, spoke the following words, which were memorized from his [speech], in a sermon which he gave from the *minbar* in [the mosque at] Kūfah:

"O Allāh, You have determined [to send] a Divine Proof to Your earth; one Divine Proof after another to Your creation, to guide them [the creatures] to Your religion and to teach them knowledge of You, so that the followers of those near to You [*awliyā'ik*] may not be dispersed. [The Divine Proof] is either clearly visible but does not rule, or else conceals himself and [his rule] awaited. Their persons are concealed from the people in a time when they are in a state of truce [with the others], but the knowledge they spread previously is not concealed; their manners are firm in the hearts of the believers who put them into practice."

In another place in this sermon he, may peace be upon him, said:

"But who [does] this [description apply to]? In this way, that

يوجد له حلة يحفظونه ويروونه ، كما سمعوه من العلماء ، ويصدقون عليهم فيه ، اللهم
 فإني لأعلم أن العلم لا يارز كله ولا ينقطع مواده وإنك لاتخلي أرضك من حجة لك
 على خلقك ، ظاهر ليس بالمطاع ، أو خائف مغفور كيلا تبطل حجتك ولا يضل
 أولياؤك بعد إذ هديتهم بل أين هم؟ وكم هم؟ وللك الأقلون عدداً ، الأعظمون عند الله قدراً.
 ١٤/٩٠١ - علي بن محمد ، عن سهل بن زياد ، عن موسى بن القاسم بن معاوية البجلي
 عن علي بن جعفر ، عن أخيه موسى بن جعفر عليه السلام في قول الله عز وجل : «قل أرأيتم إن أصبح
 ماؤكم غوراً فمن يأتيكم بما جمعين»^{١٢} قال : إذا غاب عنكم إمامكم فمن يأتيكم بإمام جديد.

٢١٢ - الملك ، ٣٠/٦٧

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the knowledge will disappear when no people can be found to transmit it; no people who will inscribe it in their memories and narrate it [to others] just as they heard it from men of knowledge, and who will report it truly from them. O Allāh, indeed I know that the knowledge will not all disappear, that its fundamentals will not be destroyed, and that You will not leave Your earth empty of a Divine Proof from You over Your creation, one who will either be clearly visible but not ruling, or in fear and unknown, so that Your Divine Proof shall not be falsified and [so that] those who are near to You shall not go astray after You have rightly guided them. But where are they? How many are they? They will be of the smallest number, but of the greatest rank before Allāh."

901 - 14. 'Alī ibn Muḥammad (—) Sahl ibn Ziyād (—) Mūsā ibn al-Qāsim ibn Mu'āwiyah al-Bajalī (—) 'Alī ibn Ja'far, that the latter's brother, Mūsā ibn Ja'far, peace be upon him, said concerning the words of Allāh, to Whom belong Might and Majesty: Say: 'What think you? If in the morning your water should have vanished into the earth, then who would bring you running water?' (al-Mulk, 67:30)

"When your Imām is hidden from you, who will bring you a new Imām?"¹

1. This is not an interpretation of the verse from the Qur'ān; the verse is used as an illustration for the fact that the Imāmate is a matter directly ordained by Allāh.

١٥/٩٠٢ - عدة من أصحابنا ، عن أحمد بن محمد ، عن علي بن الحكم ، عن أبي أيوب الخزاز ، عن محمد بن مسلم قال : سمعت أبا عبد الله عليه السلام يقول : إن بلغكم عن صاحبكم غيبة فلا تنكروها .

١٦/٩٠٣ - عدة من أصحابنا ، عن أحمد بن محمد ، عن الحسن بن علي الوشاء ، عن علي بن أبي حمزة ، عن أبي بصير ، عن أبي عبد الله عليه السلام قال : لا بد لصاحب هذا الأمر من غيبة ولا بد له في غيبته من عزلة ، ونعم المنزل طيبة وما بثلاثين من وحشة .
١٧/٩٠٤ - وبهذا الإسناد ، عن الوشاء ، عن علي بن الحسن ، عن أبان بن تغلب قال : قال أبو عبد الله عليه السلام : كيف أنت إذا وقعت البطشة بين المسجدين ، فيأرز العلم

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902 – 15. A group of our co-sectarians (–) Aḥmad ibn Muḥammad (–) ‘Alī ibn al-Ḥakam (–) Abū Ayyūb al-Khazzāz, that Muḥammad ibn Muslim said:

“I heard Abū ‘Abdillāh, peace be upon him, say: ‘If [news] of an occultation reaches you from your Master, do not deny it.’”

903 – 16. A group of our co-sectarians (–) Aḥmad ibn Muḥammad (–) al-Ḥasan ibn ‘Alī al-Washshā’ (–) ‘Alī ibn Abī Ḥamzah (–) Abū Baṣīr, that Abū ‘Abdillāh, peace be upon him, said:

“The Master of this Affair will definitely go into occultation, and in his occultation he will definitely go into seclusion. What a good place [for dwelling] in Ṭaybah [i.e., Madinah], and there is no loneliness with thirty.”¹

904 – 17. From the same chain of narrators (–) al-Washshā’ (–) ‘Alī ibn al-Ḥasan, that Abān ibn Taghlīb said:

“Abū ‘Abdillāh, peace be upon him, said: ‘What is your idea [of what will happen] when the Mighty blow is struck between the

1. This apparently means that he will not be entirely alone, but will have a small number of companions with him. (See also ḥadīth no. 861.)

كما تأرز الحية في جحرها ، واختلفت الشيعة وسمي بعضهم بعضاً كذابين ، وتقل بعضهم في وجوه بعض ؟ قلت : جعلت فداك ما عند ذلك من خير ، فقال لي : الخير كله عند ذلك ، ثلاثاً .

١٨/٩٠٥ - وبهذا الإسناد ، عن أحمد بن محمد ، عن أبيه محمد بن عيسى ، عن ابن بكير ، عن زرارة قال : سمعت أبا عبد الله عليه السلام يقول : إن للقائم غيبة قبل أن يقوم ، إنه يخاف - وأوماً بيده إلى بطنه - يعني القتل .

١٩/٩٠٦ - محمد بن يحيى ، عن محمد بن الحسين ، عن ابن محبوب ، عن إسحاق بن عمار قال : قال أبو عبد الله عليه السلام : للقائم غيبتان : إحداهما قصيرة والأخرى طويلة ، الغيبة الأولى لا يعلم مكانه فيها إلا خاصة شيعته ، والأخرى لا يعلم مكانه فيها إلا خاصة مواليه .

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two mosques¹, and knowledge disappears like the snake curls itself up in its hole; when differences arise between the Shi'ah and they call each other liars, and they spit in each others' face?' " I said: 'May I be made your ransom, there can be no good in this!' He said to me three times: 'All good is in this!' "

905 - 18. From the same chain of narrators (-) Ahmad ibn Muhammad (-) his father, Muhammad ibn 'Isa (-) Ibn Bukayr that Zurarah said:

"I heard Abū 'Abdillāh, peace be upon him, say: 'The Qā'im will go into occultation before he rises up; he will fear - ' and he pointed to his stomach with his hand ' - that is [he will fear] being killed.' "

906 - 19. Muhammad ibn Yahyā (-) Muhammad ibn al-Husayn (-) Ibn Maḥbūb, that Ishāq ibn 'Ammār said:

"Abū 'Abdillāh, peace be upon him, said: 'The Qā'im, peace be upon him, will go into two occultations: one of them will be short, and the other will be long. In the first occultation only the elite (*khāṣṣah*) of the Shi'ah will know where he is, but in the other only those servants especially close to him (*khāṣṣah mawālīh*).' "

1. This could refer to the house of the Imām al-'Askari, peace be upon him, which was situated in Sāmarrā' between two mosques; this could also be the meaning of the reference in *ḥadīth* no. 867.

٢٠/٩٠٧ - محمد بن يحيى وأحمد بن إدريس، عن الحسن بن علي الكوفي، عن علي بن حسان، عن عمه عبدالرحمن بن كثير، عن مفضل بن عمر قال : سمعت أبا عبدالله عليه السلام يقول: لصاحب هذا الأمر غيبتان : إحداهما يرجع منها إلى أهله والأخرى يقال : هلك ، في أيّ وادسلك ، قلت : كيف نضع إذا كان كذلك ؟ قال : إذا ادّعاها مدّع فاسألوه عن أشياء يجيب فيها مثله .

٢١/٩٠٨ - أحمد بن إدريس، عن محمد بن أحمد ، عن جعفر بن القاسم ، عن محمد بن الوليد الخزّاز ، عن الوليد بن عقبة ، عن الحارث بن زياد ، عن شعيب ، عن أبي حمزة قال دخلت على أبي عبدالله عليه السلام فقلت له : أنت صاحب هذا الأمر ؟ فقال : لا ، فقلت : فولدك ؟ فقال : لا ، فقلت : فولد ولدك هو ؟ قال : لا ، فقلت : فولد ولد ولدك ؟

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907 - 20. Muḥammad ibn Yaḥyā and Aḥmad ibn Idris (—) al-Ḥasan ibn ‘Alī al-Kūfī (—) ‘Alī ibn Ḥasan (—) his paternal uncle, ‘Abdu ‘r-Raḥmān ibn Kathīr, that Mufaḍḍal ibn ‘Umar said:

“I heard Abū ‘Abdillāh, peace be upon him, say: ‘The Master of this Affair will go into two occultations. In the first of them, he will return from [the occultation] to his household [from time to time]; and in the second, they will say: “He has perished! What valley has he gone to?”’ I said: ‘What are we to do when the like of this occurs?’ He said: ‘Whenever someone lays claim to [the Imāmate], ask him things which he has to answer like [the Imām].’ ”

908 - 21. Aḥmad ibn Idris (—) Muḥammad ibn Aḥmad (—) Ja‘far ibn al-Qāsim (—) Muḥammad ibn al-Walid al-Khazzāz (—) al-Walid ibn ‘Uqbah (—) al-Ḥārith ibn Ziyād (—) Shu‘ayb, that Abū Ḥamzah said:

“I went into the presence of Abū ‘Abdillāh, peace be upon him, and said to him; ‘Are you the Master of this Affair?’ He said: ‘No.’ I said: ‘So your son is.’ He said: ‘No.’ I said: ‘So the son of your son is the one.’ He said: ‘No.’ I said: ‘So the son of the son of your son.’

فقال : لا ، قلت : من هو ؟ قال : الذي يملأها عدلاً كما ملئت ظلماً وجوراً ، على فترة من الأئمة ، كما أن رسول الله ﷺ بعث على فترة من الرسل .

٢٢/٩٠٩ - علي بن محمد ، عن جعفر بن محمد ، عن موسى بن جعفر البغدادي ، عن وهب بن شاذان ، عن الحسن بن أبي الربيع ، عن محمد بن إسحاق ، عن أم هانئ ، قالت : سألت أبا جعفر محمد بن علي عليه السلام ، عن قول الله تعالى : « فلا أقسم بالخنس الجوار الكنس »^{٢١٣} ، قالت : فقال : إمام يخنس سنة ستين ومائتين ، ثم يظهر كالشهاب يتوقد في الليلة الظلماء ، فإن أدركت زمانه قررت عينك .

٢١٣ - التكوير ، ١٥/٨١ - ١٦

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He said: 'No.' I said: 'Who, then, will he be?' He said: 'He who will fill it [the earth] with justice, just as it will have been filled with oppression and injustice; in a period when there are no Imāms [manifest among the people], just as the Messenger of Allāh, peace be upon him and his descendants, was sent in a period when there were no messengers.' "

909 - 22. 'Alī ibn Muḥammad (-) Ja'far ibn Muḥammad (-) Mūsā ibn Ja'far al-Baghdādī (-) Wahb ibn Shādhān (-) al-Ḥasan ibn Abi 'r-Rabi' (-) Muḥammad ibn Ishāq, that Umm Hānī' said:

"I asked Abū Ja'far Muḥammad ibn 'Alī, peace be upon both of them, about the words of Allāh, the Sublime, *No! I could swear by the withdrawers, the runners, the sinkers, . . .*¹ (at-Takwīr, 81: 15 - 16)."

She said: "He said: 'He is the Imām who will withdraw in the year 260 [the year of the death of the eleventh Imām]; then he will appear like a bright comet burning in the pitch-dark night. If you [live to] see his time, your eyes will light up [with joy].' "²

1. These are descriptions of three kinds of stars.

2. This is not an interpretation of the words of the verse, but a comparison between the status of the Imām and that of the stars, emphasizing the importance of the disappearance of either of them.

٢٣/٩١٠ - عدة من أصحابنا ، عن سعد بن عبدالله ، عن أحمد بن الحسن ، عن عمر ابن يزيد ، عن الحسن بن الربيع الهمداني قال : حدثنا محمد بن إسحاق ، عن أسيد ابن ثعلبة ، عن أم هانئ قالت : لقيت أبا جعفر محمد بن علي عليه السلام فسألته ، عن هذه الآية « فلا أقسم بالخنس الجوار الكنس » قال : الخنس إمام يخنس في زمانه عند انقطاع من علمه عند الناس سنة ستين ومائتين ، ثم يبدو كالشهاب الواعد في ظلمة الليل ، فإن أدركت ذلك قررت عينك .

٢٤/٩١١ - علي بن محمد ، عن بعض أصحابنا ، عن أيوب بن نوح ، عن أبي الحسن الثالث عليه السلام قال : إذا رفع علمكم من بين أظهركم فتوقعوا الفرج من تحت أقدامكم .

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910 – 23. A group of our co-sectarians (–) Sa'd ibn 'Abdillāh (–) Ahmad ibn al-Ḥasan (–) 'Umar ibn Yazid, that al-Ḥasan ibn ar-Rabī' al-Hamdānī said:

“Muḥammad ibn Ishāq narrated to us from Usayd ibn Tha'labah, that Umm Hānī' said:

“I met Abū Ja'far Muḥammad ibn 'Alī, peace be upon both of them, and asked him about this verse: *No! I swear by the withdrawers, the runners, the sinkers, . . .*¹ (at-Takwīr, 81:15 – 16), and he said: “The withdrawer is the Imām who will withdraw in his lifetime, when knowledge of him will be cut off from the people, in the year 260. Then he will appear like a bright comet burning in the darkness of the night; if you see this, your eyes will light up [with joy].”²

911 – 24. 'Alī ibn Muḥammad (–) one of our co-sectarians (–) Ayyūb ibn Nūḥ, that Abū 'l-Ḥasan, the third, peace be upon him, said:

“When your knowledge disappears from amongst you, prepare yourselves for the release from [your] suffering [appearing] beneath your feet [i.e., from among yourselves].”

1 & 2. See previous ḥadīth.

٢٥/٩١٢ - عِدَّةٌ مِنْ أَصْحَابِنَا ، عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ ، عَنْ أَيُّوبَ بْنِ نُوحٍ قَالَ :
 قُلْتُ لِأَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ : إِنِّي أَرْجُو أَنْ تَكُونَ صَاحِبَ هَذَا الْأَمْرِ ، وَأَنْ يَسُوقَهُ
 اللَّهُ إِلَيْكَ بِغَيْرِ سَيْفٍ ، فَقَدْ بُويعَ لَكَ وَضُرِبَتِ الدِّهَامُ بِاسْمِكَ ، فَقَالَ : مَا مِنْ أَحَدٍ
 اخْتَلَفَ إِلَيْهِ الْكُتُبُ ، وَأُشِيرَ إِلَيْهِ بِالْأَصَابِعِ ، وَسُئِلَ عَنِ الْمَسَائِلِ ، وَحُمِلَتْ إِلَيْهِ
 الْأَمْوَالُ ، إِلَّا اغْتِيلَ أَوْ مَاتَ عَلَى فِرَاشِهِ ، حَتَّى يَبْعَثَ اللَّهُ لِهَذَا الْأَمْرِ غُلَامًا مِنْهَا ،
 خَفِيَ الْوِلَادَةُ وَالْمَنْشَأُ ، غَيْرَ خَفِيَ فِي نَسَبِهِ .

٢٦/٩١٣ - الْحُسَيْنُ بْنُ مُحَمَّدٍ وَغَيْرُهُ ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ، عَنْ عَلِيِّ بْنِ الْعَبَّاسِ بْنِ عَامِرٍ
 عَنْ مُوسَى بْنِ هَلَالٍ الْكَنْدِيِّ ، عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ : قُلْتُ لَهُ :
 إِنْ شِيعَتِكَ بِالْعِرَاقِ كَثِيرَةٌ وَاللَّهُ مَا فِي أَهْلِ بَيْتِكَ مِثْلَكَ ، فَكَيْفَ لَا تَخْرُجُ ؟ قَالَ : فَقَالَ

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912 - 25. A group of our co-sectarians (—) Sa'd ibn 'Abdillāh, that Ayyūb ibn Nūh said:

"I said to Abu 'l-Ḥasan ar-Riḍā, peace be upon him: 'I hope that you are the Master of this Affair, and that Allāh will hand [the Imāmate] over to you without [any need for recourse to] the sword. For you have been acknowledged as the ruler, and dirhams have been struck bearing your name.¹' He said: 'None of us will have letters frequently addressed to him, will be pointed out by the fingers [of men], will be asked questions, or will have possessions brought to him, who will not be assassinated or die in his bed, until Allāh sends for this Affair a youth from us, whose birth and place of upbringing will be unknown, but whose lineage will not be unknown.' "

913 - 26. al-Ḥusayn ibn Muḥammad and others (—) Ja'far ibn Muḥammad (—) 'Alī ibn al-'Abbās ibn 'Āmir (—) Mūsā ibn Hilāl al-Kindī (—) 'Abdullāh ibn 'Aṭā', said:

"I said to Abū Ja'far, peace be upon him: 'Your partisans (Shi'ah) in Iraq are great in number, and, by Allāh, there is no-one in your household equal to you; so why do you not go forth and revolt?' "

1. This refers to that fact that in the year 201/817 the 'Abbāsīd caliph al-Ma'mūn took allegiance from the people in the name of the Imām ar-Riḍā, peace be upon him, as his successor to the caliphate, and struck coins in his name.

يا عبدالله بن عطاء قد أخذت تفرش أذنك للنوكي إني والله ما أنا بصاحبكم ، قال : قلت له : فمن صاحبنا ؟ قال : انظروا من مي على الناس ولادته ، فذاك صاحبكم إنه ليس منا أحد يشار إليه بالأصبع ويمضغ بالأسن إلا مات غيظاً أو رجم أنفه . ٢٧/٩١٤ - محمد بن يحيى ، عن أحمد بن محمد ، عن الحسين بن سعيد ، عن ابن أبي عمير عن هشام بن سالم ، عن أبي عبدالله عليه السلام قال : يقوم القائم وليس لأحد في عنقه عهد ولا عقد ولا بيع .

٢٨/٩١٥ - محمد بن يحيى ، عن أحمد بن محمد ، عن ابن فضال ، عن الحسن بن علي العطار ، عن جعفر بن محمد ، عن منصور ، عن ذكره ، عن أبي عبدالله عليه السلام قال :

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He said: "He said: 'O 'Abdullāh ibn 'Aṭā', you have taken to lending your ear to stupid people. O, by Allāh, I am not your Master [for this].'"

He said: "I said to him: 'Then who is our Master?' He said: 'Look to whosoever's birth is obscured from the people: that will be your Master. There is not one of us whom [people] point out with their fingers or whose name is on people's lips, who will not die in anger or will be killed [lit., against his will].'"

914 - 27. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) al-Ḥusayn ibn Sa'id (-) Ibn Abi 'Umayr (-) Hishām ibn Sālim, that Abū 'Abdillāh, peace be upon him, said:

"The Qā'im will rise up, and there will be no covenant, or agreement, or arrangement with anyone around his neck."

915 - 28. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Ibn Faḍḍāl (-) al-Ḥasan ibn 'Alī al-'Aṭṭār (-) Ja'far ibn Muḥammad (-) Manṣūr (-) the person he mentioned, that he said to Abū 'Abdillāh, peace be upon him:

قلت : إذا أصبحت وأمسيّت لا أرى إماماً أئتمُّ به ما أصنع ؟ قال : فأحبُّ من كنت تحبُّ وابغض من كنت تبغض ، حتّى يظهره الله عزّ وجلّ .
 ٢٩/٩١٦ - الحسين بن أحمد ، عن أحمد بن هلال قال : حدّثنا عثمان بن عيسى ، عن خالد بن نجيع ، عن زرارة بن أعين قال : قال أبو عبد الله عليه السلام ، لا بدُّ للغلام من غيبة ، قلت : ولم ؟ قال : يخاف - وأوماً بيده إلى بطنه - و هو المنتظر ، و هو الذي يشكُّ الناس في ولادته ، فمنهم من يقول : حملٌ ، ومنهم من يقول : مات أبوه ولم يخلف ومنهم من يقول : ولد قبل موت أبيه بسنتين قال زرارة : فقلت : ومات أمرني لو أدركت ذلك الزمان ؟ قال : ادع الله بهذا الدعاء : «اللهم عرّفني نفسك فإنك إن لم تعرّفني

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“When I see in and out every day but do not see an Imām whose example I can follow, what am I to do?”

[The Imām] said: “You should take as a friend he whom you must love and take as an enemy he whom you must hate, till Allāh, to Whom belong Might and Majesty, causes him [the Imām] to appear.”

916 – 29. al-Ḥusayn ibn Aḥmad, that Aḥmad ibn Hilāl said:

“‘Uthmān ibn ‘Isā narrated to us from Khālīd ibn Najīḥ that Zurārah ibn A‘yan said:

“‘Abū ‘Abdillāh, peace be upon him, said: “The youth will definitely go into occultation.” I said: “Why?” He said: “He will fear –” and he pointed to his stomach with his hand “– and he will be the Awaited one; he will be the one about whose birth people will have doubts. Among them will be those who will say: ‘He was in his mother’s womb,’ And among them will be those who will say: ‘His father died without an heir.’ And among them will be those who will say: ‘He was born two years before his father died.’”

“Zurārah said: ‘So I said: “What do you command me [to do] if I [live to] see that time?” He said: “Pray to Allāh with this supplication: ‘O Allāh, make Yourself known to me; for if You do not make

نفسك لم أعرفك ، اللهم عرّفني نبيّك ، فإنّك إن لم تعرّفني نبيّك لم أعرفه
 قط ، اللهم عرّفني حجّتك فإنّك إن لم تعرّفني حجّتك ضللت عن ديني ، قال
 أحمد بن الهلال : سمعت هذا الحديث منذ ست وخمسين سنة .

* * * * *

Yourself known to me, I shall not come to know You. O Allāh, make Your Prophet known to me; for if you do not make Your Prophet known to me, I shall never come to know him. O Allāh, make Your Divine Proof known to me, for if You do not make Your Divine Proof known to me, I shall go astray from my religion.' ” ” ”

Aḥmad ibn al-Hilāl said: “I heard this *ḥadīth* fifty six years ago.”¹

1. The Shaykh as-Ṣadūq has reported this *ḥadīth* with a different chain of transmission: “Muḥammad ibn Ishāq, may Allāh be pleased with him, narrated to us, and said: ‘Abū ‘Alī, Muḥammad ibn Ḥammām narrated to us, and said: ‘Aḥmad ibn Muḥammad an-Nawfali narrated to us, and said: ‘Aḥmad ibn Hilāl narrated to me . . . ’ ” ” ” (*Kamālu ‘d-dīn*, vol. 2, p. 343)

The last sentence in this *ḥadīth*, says that Aḥmad ibn Hilāl heard this report 56 years before. This person was called al-‘Abartā’i al-Baghdādī (180/796 – 267/880 – 1). Thus he lived to see seven years of the occultation. His reference to when he heard the *ḥadīth* therefore goes back to the time of the Imām al-Jawād. One of the proofs given by the Imāmiyyah Shi‘ah for the occultation is the existence of *aḥādīth* such as this which mention the occultation long before it happened, and which can be proved to have been uttered at these earlier dates. A good source for such a proof is what Abū ‘Alī al-Faḍl ibn al-Ḥasan aṭ-Ṭabrisī (c 486/1093 – 548/1154), the famous Imāmi *muḥaddith* and *mufasssīr*, said in *I‘lāmu ‘l-warā’*, p. 416, that he had found many *aḥādīth* concerning the occultation in the book, *al-Mashyakhah*, by al-Ḥasan ibn Maḥbūb (169/785 – 224/839), one of the six companions of the Imām ar-Riḍā, peace be upon him, whom all the Shi‘ah agree to have been faithful reporters of his *aḥādīth* and whom they accept in matters of *fiqh*. His book is one of the most fundamental books of Imāmi *aḥādīth*.

This *ḥadīth*, no. 916, and no. 892 together with the alternative narration we gave in the footnote there, show that there would be four groups of opinion

about the Imām al-Mahdī, peace be upon him. Subsequent historians have confirmed that these four groups actually existed among the Shi‘ah. The majority believed on the death of the Imām al-‘Askari, peace be upon him, that al-Mahdī was born on the date which is specified in Chapter 125 of *al-Kāfī*, and that he went into occultation after the death of his father. In opposition to this majority, there were three other minority groups; one of them believed that the eleventh Imām had no son although they differed about what exactly they believed after that, and ten sub-groups have been mentioned connected with this belief (see *al-Maqālāt wa ‘l-firaq*, pp. 106 – 115; *Firaqu ‘sh-Shi‘ah*, pp. 79 – 90; ash-Shahrastāni, vol. 1, pp. 170 – 172; *az-Zinah*, pt. 3, p. 292; *al-Fuṣūlu ‘l-mukhtārah*, vol. 2, pp. 259 – 260). A second group believed that when the Imām al-‘Askari, peace be upon him, died, al-Mahdī was a foetus in his mother’s womb. One sub-group of these believed he was born eight months after his father’s death (see *al-Maqālāt*, p. 114; *Firaq*, p. 85; ash-Shahrastāni, vol. 1, p. 171; *az-Zinah*, pt. 3, p. 293; *al-Fuṣūl*, vol. 2, p. 260). Another sub-group believed that he would remain in his mother’s womb, perhaps for a hundred years (*al-Fuṣūl*, vol. 2, p. 260). The third group believed he was born two years before his father’s death (ash-Shahrastāni, vol. 1, p. 171; *az-Zinah*, pt. 3, pp. 292 – 293).

The Shaykh al-Mufid says, after he has listed the above groupings: “None of these groups (*firqah*) which we have mentioned are existent groups in our time, which is 373 [983], except the Ithnā ‘Ashariyyah Imāmiyyah, who believe in the Imāmate of the son of al-Ḥasan [al-‘Askari, peace be upon him] who has the same name as the Messenger of Allāh, the blessings and peace of Allāh be upon him and his descendants; who are certain that he is alive and that he will survive till the time he rises up by the sword, as we have explained previously. They are the largest of the Shi‘ah groups in number and in knowledge, and [among them] are *mutakallimūn*, thinkers [*nuzẓār*], men of piety [*ṣāliḥūn*], men of worship, jurists, scholars of *ḥadīth*, men of letters, and poets. They are the examples *par excellence* of the Imāmiyyah, and the leaders of all of them; they are confirmed in the matters of [their] religion. Apart from [the Ithnā ‘Ashariyyah], none of the fourteen groups we have mentioned [concerning beliefs about the Imām al-Mahdī, peace be upon him] have survived to speak forth about beliefs; nor are any still extant who can be described as above [i.e., as learned] in his faith. All that remains of them are narrations from the past, and stories without foundation concerning groups extant from them which have not been substantiated.” (*al-Fuṣūl*, vol. 2, p. 161; *al-Biḥār*, vol. 37, p. 23)

٣٠/٩١٧ - أبو علي الأشعري، عن محمد بن حسان، عن محمد بن علي، عن عبد الله بن القاسم عن المفضل بن عمر، عن أبي عبد الله عليه السلام في قول الله عز وجل: «فاذا نقر في الناقور»^{٢١٤}، قال: إن منّا إماماً مظفراً مستطراً، فاذا أراد الله عز ذكره إظهار أمره، نكت في قلبه نكتة فظهر فقام بأمر الله تبارك وتعالى.

٣١/٩١٨ - محمد بن يحيى، عن جعفر بن محمد، عن أحمد بن الحسين، عن محمد بن عبد الله عن محمد بن الفرج قال: كتب إلي أبو جعفر عليه السلام إذا غضب الله تبارك وتعالى على خلقه نحنأنا عن جوارهم.

٢١٤ - المذكر، ٨/٧٤

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917 - 30. Abū 'Alī al-Ash'ari (-) Muḥammad ibn Ḥassān (-) Muḥammad ibn 'Alī (-) 'Abdullāh ibn al-Qāsim (-) al-Mufaddal ibn 'Umar, that Abū 'Abdillāh, peace be upon him, said concerning the words of Allāh, to Whom belong Might and Majesty, *For when the Trump is sounded* (al-Muddaththir, 74:8):

“There will be a triumphant but concealed Imām from us. When Allāh, may remembrance of Him be glorified, wills that His command be manifest, He will scratch a spot on his heart¹, he will become clearly visible and will rise up according to the command of Allāh, the Blessed, the Sublime.

918 - 31. Muḥammad ibn Yaḥyā (-) Jā'far ibn Muḥammad (-) Aḥmad ibn al-Ḥusayn (-) Muḥammad ibn 'Abdillāh, that Muḥammad ibn al-Faraj said:

“Abū Jā'far, peace be upon him, wrote to me: ‘When Allāh, the Blessed, the Sublime, becomes wrathful with His creatures, He will deliver us from proximity to them.’”

1. The comparison is between the simple sign for the Resurrection, and that which will be given the Mahdī, peace be upon him, for him to rise up.

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