

# الكافي

## AL-KAFI

ج 1

Volume 1

للمحدّث الجليل والعالم الفقيه الشيخ محمد بن يعقوب الكليني المعروف بثقة  
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Of the majestic narrator and the scholar, the jurist, the Sheykh  
Muhammad Bin Yaqoub Al-Kulayni

Well known as 'The trustworthy of Al-Islam Al-Kulayni'

Who died in the year 329 H

كِتَابُ الْحُجَّةِ

THE BOOK OF DIVINE AUTHORITY (1)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلِّمْ تَسْلِيمًا.

In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful. The Praise is for Allah<sup>azwj</sup> Lord<sup>azwj</sup> of the Worlds, and Blessing be upon our Chief Muhammad<sup>saww</sup> and his<sup>saww</sup> Purified Progeny<sup>asws</sup>, and greetings with abundant greetings.

## بَابُ الْإِضْطِرَارِ إِلَى الْحُجَّةِ

### Chapter 1 – The desperate need to the Divine Authority

قَالَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ يَعْقُوبَ الْكُلَيْبِيُّ مُصَنِّفُ هَذَا الْكِتَابِ رَحِمَهُ اللَّهُ حَدَّثَنَا عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْعَبَّاسِ بْنِ عُمَرَ الْقُفَيْمِيِّ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) أَنَّهُ قَالَ لِلزَّنْدِيقِ الَّذِي سَأَلَهُ مِنْ أَيْنَ أَتَيْتَ الْأَنْبِيَاءَ وَالرُّسُلَ قَالَ إِنَّا لَمَّا أَتَيْتَنَا أَنْ لَنَا خَالِقًا صَانِعًا مُتَعَالِيًا عَنَّا وَعَنْ جَمِيعِ مَا خَلَقَ وَكَانَ ذَلِكَ الصَّانِعَ حَكِيمًا مُتَعَالِيًا لَمْ يَجْزُ أَنْ يُشَاهِدَهُ خَلْقُهُ وَلَا يُلَامِسُوهُ فَيُبَايِرَهُمْ وَيُبَاشِرُوهُ وَيُحَاجُّهُمْ وَيُحَاجُّوهُ تَبَيَّنَ أَنَّ لَهُ سَفَرَاءَ فِي خَلْقِهِ يُعْبِرُونَ عَنْهُ إِلَى خَلْقِهِ وَعِبَادِهِ وَ يَدُلُّونَهُمْ عَلَى مَصَالِحِهِمْ وَمَنَافِعِهِمْ وَمَا بِهِ بَقَاؤُهُمْ وَ فِي تَرْكِهِ فَنَأُوهُمْ

Abu Ja'far Muhammad Bin Yaqoub Al Kulayni<sup>fa</sup>, author of this book, said, 'Ali Bin Ibrahim narrated to us, from his father, from Al Abbas Bin Umar Al Fuqaymi, from Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said to the atheist who had asked him<sup>asws</sup>, 'From where are the Prophets<sup>as</sup> and the Rasools<sup>as</sup> proved?' He<sup>asws</sup> said: 'We<sup>asws</sup>, when we<sup>asws</sup> proved that for us there is a Creator, a Maker, Exalted for us and for the entirety of what He<sup>azwj</sup> Created, and that was the Maker, Wise, Exalted, it is not allowed that His<sup>azwj</sup> creatures should witness Him<sup>azwj</sup>, nor touch Him<sup>azwj</sup>, so He<sup>azwj</sup> would Communicate with them and they would communicate with Him<sup>azwj</sup> directly, and He<sup>azwj</sup> would Argue with them and they would argue with Him<sup>azwj</sup> directly, it proves that for Him<sup>azwj</sup> there are ambassadors among His<sup>azwj</sup> creatures who are expressing on His<sup>azwj</sup> behalf to His<sup>azwj</sup> creatures and are indicating them upon their correction and their benefits and what would be their remaining with it, and with regards to its neglecting, so they are forbidding them.

فَتَبَيَّنَ الْأَمْرُونَ وَالنَّاهُونَ عَنِ الْحَكِيمِ الْعَلِيمِ فِي خَلْقِهِ وَالْمُعْبِرُونَ عَنْهُ جَلَّ وَعَزَّ وَ هُمُ الْأَنْبِيَاءُ ( عَلَيْهِمُ السَّلَام ) وَ صَفْوَتُهُ مِنْ خَلْقِهِ حُكَمَاءَ مُؤَدِّبِينَ بِالْحِكْمَةِ مُبْعُوثِينَ بِهَا غَيْرَ مُشَارِكِينَ لِلنَّاسِ عَلَى مُشَارَكَتِهِمْ لَهُمْ فِي الْخَلْقِ وَ التَّرْكِيبِ فِي شَيْءٍ مِنْ أحوالِهِمْ مُؤَيِّدِينَ مِنْ عِنْدِ الْحَكِيمِ الْعَلِيمِ بِالْحِكْمَةِ

Thus, it proves (the presence of) the enjoiners and the forbidders on behalf of the Wise, the Knowing, among His<sup>azwj</sup> creatures, and the expressers from Him<sup>azwj</sup> Majestic and Mighty, and they<sup>as</sup> are the Prophets<sup>as</sup> and His<sup>azwj</sup> Elites<sup>asws</sup> from His<sup>azwj</sup> creatures, the wise ones, disciplined with the Wisdom, been Sent with it, without a participation with the people upon their<sup>as</sup> participation, for them<sup>asws</sup> among the creatures, and the implementation regarding something from their states, being supporters from the Presence of the Wise, the Knowing.

ثُمَّ تَبَيَّنَ ذَلِكَ فِي كُلِّ دَهْرٍ وَ زَمَانٍ مِمَّا أَتَتْ بِهِ الرُّسُلُ وَ الْأَنْبِيَاءُ مِنَ الدَّلَائِلِ وَ الْبُرَاهِينِ لِكَيْلَا تَخْلُوَ أَرْضُ اللَّهِ مِنْ حُجَّةٍ يَكُونُ مَعَهُ عِلْمٌ يَدُلُّ عَلَى صِدْقِ مَقَالَتِهِ وَ جَوَازِ عَدَالَتِهِ .

Then it proves that in every era and time, from what the Rasools<sup>as</sup> and the Prophets<sup>as</sup> came with, from the evidences and the proofs lest the earth of Allah<sup>azwj</sup> be empty from a Divine Authority who happens to have knowledge with him<sup>asws</sup>

indicating upon the truthfulness of his<sup>asws</sup> speech and authorisation of his<sup>asws</sup> justice'.<sup>1</sup>

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ صَفْوَانَ بْنِ بَحْيَى عَنْ مَنْصُورِ بْنِ حَارِمٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) إِنَّ اللَّهَ أَجَلٌ وَأَكْرَمٌ مِنْ أَنْ يُعْرَفَ بِخَلْقِهِ بَلِ الْخَلْقُ يُعْرِفُونَ بِاللَّهِ قَالَ صَدَقْتَ

Muhammad Bin Ismail, from Al Fazl Bin Shazan, from Safwan Bin Yahya, from Mansour Bin Hazim who said,

'I said to Abu Abdullah<sup>asws</sup>, 'Allah<sup>azwj</sup> is more Majestic and more Benevolent than that He<sup>azwj</sup> should be recognised by His<sup>azwj</sup> creatures. But, the creatures are being recognised by Allah<sup>azwj</sup>'. He<sup>asws</sup> said: 'You speak the truth'.

قُلْتُ إِنَّ مَنْ عَرَفَ أَنْ لَهُ رَبًّا فَيَنْبَغِي لَهُ أَنْ يَعْرِفَ أَنَّ لِذَلِكَ الرَّبِّ رِضًا وَ سَخَطًا وَ أَنَّهُ لَا يُعْرِفُ رِضَاهُ وَ سَخَطَهُ إِلَّا بِوَحْيٍ أَوْ رَسُولٍ فَمَنْ لَمْ يَأْتِهِ الْوَحْيُ فَقَدْ يَنْبَغِي لَهُ أَنْ يَطْلُبَ الرَّسُولَ فَإِذَا لَقِيَهُمْ عَرَفَ أَنَّهُمُ الْحُجَّةُ وَ أَنَّ لَهُمُ الطَّاعَةَ الْمُفْتَرَضَةَ

I said, 'The one who recognises that there is a Lord<sup>azwj</sup> for him, so it is befitting for him that he recognises that for that Lord<sup>azwj</sup>, there is Pleasure and Anger, and that he (himself) would not recognise His<sup>azwj</sup> Pleasure and His<sup>azwj</sup> Anger except by a Revelation or by a Rasool<sup>saww</sup>. So the one to whom the Revelation does not come, so it would be befitting for him that he seeks the Rasools<sup>as</sup>, and when he meets up with them<sup>as</sup>, he should recognise that he<sup>as</sup> is the Divine Authority and that there is an obedience to them<sup>as</sup>, the Necessitated obedience.

وَ قُلْتُ لِلنَّاسِ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) كَانَ هُوَ الْحُجَّةَ مِنَ اللَّهِ عَلَى خَلْقِهِ قَالُوا بَلَى قُلْتُ فَحِينَ مَضَى رَسُولَ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مَنْ كَانَ الْحُجَّةَ عَلَى خَلْقِهِ فَقَالُوا الْقُرْآنُ

And I said to the people, 'Do you know that Rasool-Allah<sup>saww</sup> was the Divine Authority from Allah<sup>azwj</sup> upon His<sup>azwj</sup> creatures?' They said, 'Yes'. I said, 'So when Rasool-Allah<sup>saww</sup> passed away, who was the Divine Authority upon His<sup>azwj</sup> creatures?' So they said, 'The Quran'.

فَنَظَرْتُ فِي الْقُرْآنِ فَإِذَا هُوَ يُخَاصِمُ بِهِ الْمُرْجِيَّ وَ الْقَدْرِيَّ وَ الزَّنَدِيَّ الَّذِي لَا يُؤْمِنُ بِهِ حَتَّى يَغْلِبَ الرَّجَالَ بِخُصُومَتِهِ فَعَرَفْتُ أَنَّ الْقُرْآنَ لَا يَكُونُ حُجَّةً إِلَّا بِقِيَمٍ فَمَا قَالَ فِيهِ مِنْ شَيْءٍ كَانَ حَقًّا

So I looked into the Quran, so it was such what the Murjiites, and the Qadiriyya were debating with, and (even) the atheists who do not believe in it, to the extent that they overcome the men by debating with it. So I recognised that the Quran cannot happen to be a Divine Authority except by a custodian, so he<sup>asws</sup> would not say anything with regards to it except that it would be true.

فَقُلْتُ لَهُمْ مَنْ قِيَمَ الْقُرْآنَ فَقَالُوا ابْنُ مَسْعُودٍ قَدْ كَانَ يَعْلَمُ وَ عُمَرُ يَعْلَمُ وَ حُدَيْفَةُ يَعْلَمُ قُلْتُ كُلُّهُ قَالُوا لَا فَلَمْ أَجِدْ أَحَدًا يَقَالُ إِنَّهُ يَعْرِفُ ذَلِكَ كُلَّهُ إِلَّا عَلِيًّا ( عَلَيْهِ السَّلَامُ ) وَ إِذَا كَانَ الشَّيْءُ بَيْنَ الْقَوْمِ فَقَالَ هَذَا لَا أَدْرِي وَ قَالَ هَذَا لَا أَدْرِي وَ قَالَ هَذَا لَا أَدْرِي وَ قَالَ هَذَا أَنَا أَدْرِي فَأَشْهَدُ أَنَّ عَلِيًّا ( عَلَيْهِ السَّلَامُ ) كَانَ قِيَمَ الْقُرْآنِ وَ كَانَتْ طَاعَتُهُ مُفْتَرَضَةً وَ كَانَ الْحُجَّةَ عَلَى النَّاسِ بَعْدَ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) وَ أَنَّ مَا قَالَ فِي الْقُرْآنِ فَهُوَ حَقٌّ فَقَالَ رَحِمَكَ اللَّهُ .

So I said to them, 'Who is the custodian of the Quran?' So they said, 'Ibn Masoud. He had known, and Umar knew, and Huzayfa knew'. I said, '(They knew) all of it?'

<sup>1</sup> Al Kafi V 1 – The Book Of Divine Authority CH 1 H 1

They said, 'No'. So I did not find anyone who could say that he knew all of that except for Ali<sup>asws</sup>. And whenever there was something between the people, so this one said, 'I don't know', and this one said, 'I don't know', and this one said, 'I<sup>asws</sup> do know'. So I testify that Ali<sup>asws</sup> was the custodian of the Quran, and that obedience to him<sup>asws</sup> was a necessity, and he<sup>asws</sup> was the Divine Authority upon the people after Rasool-Allah<sup>saww</sup>, and that whatever he<sup>asws</sup> said regarding the Quran, so it is true'. So he<sup>asws</sup> said: 'May Allah<sup>azwj</sup> have Mercy on you'.<sup>2</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ أَبِيهِ عَنِ الْحَسَنِ بْنِ إِبْرَاهِيمَ عَنِ يُونُسَ بْنِ يَعْقُوبَ قَالَ كَانَ عِنْدَ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) جَمَاعَةٌ مِنْ أَصْحَابِهِ مِنْهُمْ حُمْرَانُ بْنُ أَعْيَنَ وَ مُحَمَّدُ بْنُ النُّعْمَانِ وَ هِشَامُ بْنُ سَالِمٍ وَ الطَّيَّارُ وَ جَمَاعَةٌ فِيهِمْ هِشَامُ بْنُ الْحَكَمِ وَ هُوَ شَابٌّ

Ali Bin Ibrahim, from his father, from Al Hassan Bin Ibrahim, from Yunus Bin Yaqaoub who said,

'There was in the presence of Abu Abdullah<sup>asws</sup>, a group of his<sup>asws</sup> companions. From them were Humran Bin Ayn and Muhammad Bin Al-Numan, and Hisham Bin Salim, and Al-Tayyar; and (also) a group, among whom was Hisham Bin Al-Hakam, and he was a youth.

فَقَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَا هِشَامُ أَلَا تُخْبِرُنِي كَيْفَ صَنَعْتَ بِعَمْرُو بْنِ عُبَيْدٍ وَ كَيْفَ سَأَلْتَهُ فَقَالَ هِشَامُ يَا ابْنَ رَسُولِ اللَّهِ إِنِّي أَجَلُّكَ وَ أَسْتَحْيِيكَ وَ لَا يَعْملُ لِسَانِي بَيْنَ يَدَيْكَ فَقَالَ أَبُو عَبْدِ اللَّهِ إِذَا أَمَرْتُكُمْ بِشَيْءٍ فافْعَلُوا

So, Abu Abdullah<sup>asws</sup> said: 'O Hisham! Can you inform me<sup>asws</sup> how you dealt with Amro Bin Ubeyd, and how you questioned him?' So Hisham said, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! I am prevented by your<sup>asws</sup> majesty and am too embarrassed from you<sup>asws</sup> and my tongue does not work in front of you<sup>asws</sup>'. So Abu Abdullah<sup>asws</sup> said: 'When I<sup>asws</sup> order you with something, so do it'.

قَالَ هِشَامٌ بَلَّغَنِي مَا كَانَ فِيهِ عَمْرُو بْنُ عُبَيْدٍ وَ جُلُوسُهُ فِي مَسْجِدِ الْبَصْرَةِ فَعَظَمَ ذَلِكَ عَلَيَّ فَخَرَجْتُ إِلَيْهِ وَ دَخَلْتُ الْبَصْرَةَ يَوْمَ الْجُمُعَةِ فَأَتَيْتُ مَسْجِدَ الْبَصْرَةِ فَإِذَا أَنَا بِحَلَقَةٍ كَبِيرَةٍ فِيهَا عَمْرُو بْنُ عُبَيْدٍ وَ عَلَيْهِ شِمْلَةٌ سُودَاءُ مُنْتَرَا بِهَا مِنْ صُوفٍ وَ شِمْلَةٌ مُرْتَدِيَاءُ بِهَا وَ النَّاسُ يَسْأَلُونَهُ فَاسْتَفْرَجْتُ النَّاسَ فَأَفْرَجُوا لِي ثُمَّ قَعَدْتُ فِي آخِرِ الْقَوْمِ عَلَى رُكْبَتَيَّ

Hisham said, 'It reached me what Amro Bin Ubeyd and his (companions) would be gathering in a Masjid of Al-Basra, so that was grievous upon me. So I went out to him and entered Al-Basra on the day of Friday. So I went over to the Masjid of Al-Basra, and there I was with a big circle in which was Amro Bin Ubeyd, and upon him was a black cloth he had used as a loin cloth, and a cloth he had robed himself with, and the people were questioning him. So I cleaved (cut-through) the people and they made way for me. Then I seated myself among the last (ones) of the people (who were seated there), upon my knees.

ثُمَّ قُلْتُ أَيُّهَا الْعَالِمُ إِنِّي رَجُلٌ غَرِيبٌ تَأْذَنُ لِي فِي مَسْأَلَةٍ فَقَالَ لِي نَعَمْ فَقُلْتُ لَهُ أَلَا لَكَ عَيْنٌ فَقَالَ يَا بُنَيَّ أَيُّ شَيْءٍ هَذَا مِنَ السُّؤَالِ وَ شَيْءٌ تَرَاهُ كَيْفَ تَسْأَلُ عَنْهُ فَقُلْتُ هَكَذَا مَسْأَلَتِي فَقَالَ يَا بُنَيَّ سَلْ وَ إِنْ كَانَتْ مَسْأَلَتُكَ حَمَقَاءَ قُلْتُ أَجِيبُنِي فِيهَا قَالَ لِي سَلْ

Then I said, O you scholar! I am a man who is a stranger. Will you permit me for the questioning?' So he said to me, 'Yes'. So I said to him, 'Is there an eye for you?' So he said, 'O my son! Which thing is this from the questions, and it is a thing you see? How can you question about it?' So I said, 'This is how my question is' So he said, 'O

<sup>2</sup> Al Kafi V 1 – The Book Of Divine Authority CH 1 H 2

my son! Ask, and even if your question was stupid'. I said, 'Answer me with regards to it'. He said to me, 'Ask'.

قُلْتُ أ لَكَ عَيْنٌ قَالَ نَعَمْ قُلْتُ فَمَا تَصْنَعُ بِهَا قَالَ أَرَى بِهَا الْأَلْوَانَ وَ الْأَشْخَاصَ قُلْتُ فَلَاكَ أَنْفٌ قَالَ نَعَمْ قُلْتُ فَمَا تَصْنَعُ بِهِ قَالَ أَسْمُ بِهِ الرَّايِحَةَ قُلْتُ أ لَكَ فَمٌ قَالَ نَعَمْ قُلْتُ فَمَا تَصْنَعُ بِهِ قَالَ أذوقُ بِهِ الطَّعْمَ قُلْتُ فَلَاكَ أُذُنٌ قَالَ نَعَمْ قُلْتُ فَمَا تَصْنَعُ بِهَا قَالَ أَسْمَعُ بِهَا الصَّوْتِ قُلْتُ أ لَكَ قَلْبٌ قَالَ نَعَمْ قُلْتُ فَمَا تَصْنَعُ بِهِ قَالَ أُمَيِّرُ بِهِ كُلَّ مَا وَرَدَ عَلَيَّ هَذِهِ الْجَوَارِحِ وَ الْحَوَاسِّ

I said, 'Is there an eye for you?' He<sup>asws</sup> said, 'Yes'. I said, 'So what do you do with it?' He said, 'I see the colours and the persons with it'. I said, 'So is there a nose for you?' He said, 'So what do you do with it?' He said, 'I smell the aromas with it'. I said, 'Is there a mouth for you?' He said, 'Yes'. I said, 'So what do you do with it?' He said, 'I taste the food by it'. I said, 'So is there an ear for you'. He said, 'Yes'. I said, 'So what do you do with it'. He said, 'I hear the sounds by it'. I said, 'Is there a 'قَلْبٌ' heart for you?' He said, 'Yes'. I said, 'So what do you do with it?' He said, 'I distinguish by it whatever is referred upon these body parts and the senses'.

قُلْتُ أ وَ لَيْسَ فِي هَذِهِ الْجَوَارِحِ غَنَى عَنِ الْقَلْبِ فَقَالَ لَا قُلْتُ وَ كَيْفَ ذَلِكَ وَ هِيَ صَاحِبَةٌ سَلِيمَةٌ قَالَ يَا بُنَيَّ إِنَّ الْجَوَارِحَ إِذَا شَكَّتْ فِي شَيْءٍ شَمَّتْهُ أَوْ رَأَتْهُ أَوْ ذَاقَتْهُ أَوْ سَمِعَتْهُ رَدَّتْهُ إِلَى الْقَلْبِ فَيَسْتَيْقِنُ الْيَقِينِ وَ يَبْطُلُ الشَّكُّ

I said, 'Or isn't there with regards to these body parts a needlessness from the heart?' So he said, 'No'. I said, 'And how can that be and these are (all) healthy, sound?' He said, 'O my son! The body part, when it is doubtful regarding something it smells, or it sees, or it tastes, or it hears, it refers it back to the heart, so it convinces it with the conviction and invalidates the doubt'.

قَالَ هِشَامٌ فَقُلْتُ لَهُ فَإِنَّمَا أَقَامَ اللَّهُ الْقَلْبَ لِشَكِّ الْجَوَارِحِ قَالَ نَعَمْ قُلْتُ لَا بَدَّ مِنَ الْقَلْبِ وَ إِلَّا لَمْ تَسْتَيْقِنِ الْجَوَارِحُ قَالَ نَعَمْ فَقُلْتُ لَهُ يَا أَبَا مَرْوَانَ فَإِنَّهُ تَبَارَكَ وَ تَعَالَى لَمْ يَتْرُكْ جَوَارِحَكَ حَتَّى جَعَلَ لَهَا إِمَامًا يُصَحِّحُ لَهَا الصَّحِيحَ وَ يَبَيِّنُ بِهَا مَا شَكَّ فِيهِ وَ يَتْرُكُ هَذَا الْخَلْقَ كُلَّهُمْ فِي حَيْرَتِهِمْ وَ شَكِّهِمْ وَ اخْتِلَافِهِمْ لَا يُعِيمُ لَهُمْ إِمَامًا يَرُدُّونَ إِلَيْهِ شَكَّهُمْ وَ حَيْرَتَهُمْ وَ يُعِيمُ لَكَ إِمَامًا لِيُجَارِحَكَ تَرُدُّ إِلَيْهِ حَيْرَتَكَ وَ شَكَّكَ

Hisham said, 'So I said to him, 'So rather, Allah<sup>azwj</sup> has Made the heart as a custodian for the doubts of the body parts?'. He said, 'Yes'. I said, 'It is inevitable from the heart, or else the body parts would not attain conviction?'. He Said, 'Yes'. So I said to him, 'O Abu Marwan! So Allah<sup>azwj</sup> Blessed and High did not Neglect your body parts until He<sup>azwj</sup> Made an Imam to be for these, correcting for these with the corrections and convincing these with what is doubtful with regards to it, and (you reckon that) He<sup>azwj</sup> would Neglect these creatures, all of them to be in their confusions, and their doubts, and their differing, and not Establish an Imam<sup>asws</sup> for them, to whom they should be referring their doubts and their confusion to, and He<sup>azwj</sup> did Establish an Imam for you for your body part, to which your confusions and your doubts get referred to?'

قَالَ فَسَكَتَ وَ لَمْ يَقُلْ لِي شَيْئًا ثُمَّ التَفَتَ إِلَيَّ فَقَالَ لِي أَنْتَ هِشَامُ بْنُ الْحَكَمِ فَقُلْتُ لَا قَالَ أ مِنْ جُلَسَائِهِ قُلْتُ لَا قَالَ فَمِنْ أَيْنَ أَنْتَ قَالَ قُلْتُ مِنْ أَهْلِ الْكُوفَةِ قَالَ فَأَنْتَ إِذَا هُوَ ثُمَّ ضَمَّنِي إِلَيْهِ وَ أَعَدَّنِي فِي مَجْلِسِهِ وَ زَالَ عَنِ مَجْلِسِهِ وَ مَا نَطَقَ حَتَّى قُمْتُ

He (Hisham) said, 'So he was silent and did not say a thing. Then he turned towards me and said to me, 'You are Hisham Bin Al-Hakam?' So I said, 'No'. He said, 'Are you from his gatherers?' I said, 'No'. So, where are you from?' I said, 'From the people of Al-Kufa'. He said, 'So then you are him'. He then embraced me and made

me sit among his gatherers, and declined from (speaking to) his gathering, and did not speak until I arose (and left)'.<sup>3</sup>

قَالَ فَضَحِكَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) وَ قَالَ يَا هِشَامُ مَنْ عَلَّمَكَ هَذَا قُلْتَ شَيْءٌ أَخَذْتُهُ مِنْكَ وَ أَلْفَتُهُ فَقَالَ هَذَا وَ اللَّهُ مَكْتُوبٌ فِي صُحُفِ إِبْرَاهِيمَ وَ مُوسَى .

He (the narrator) said, 'So Abu Abdullah<sup>asws</sup> laughed and said, 'O Hisham! Who taught you this?' I said, 'Something I took from you<sup>asws</sup> and compiled it'. So he<sup>asws</sup> said: 'This, by Allah<sup>azwj</sup>, is Written in the Parchments of Ibrahim<sup>as</sup> and Musa<sup>as</sup>'.<sup>3</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) فَوَرَدَ عَلَيْهِ رَجُلٌ مِنْ أَهْلِ الشَّامِ فَقَالَ إِنِّي رَجُلٌ صَاحِبُ كَلَامٍ وَ فِقْهِهِ وَ فَرَايِضٍ وَ قَدْ جِئْتُ لِمُنَاطَرَةِ أَصْحَابِكَ

Ali Bin Ibrahim, from his father, from the one who mentioned it, from Yunus Bin Yaqoub who said,

'I was in the presence of Abu Abdullah<sup>asws</sup>, and a man from the people of Syria arrived to him<sup>asws</sup>. So he said, 'I am a man who is a master of theology, and jurisprudence, and the Obligations (a high priest), and I have come to debate your<sup>asws</sup> companions'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) كَلَامُكَ مِنْ كَلَامِ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) أَوْ مِنْ عِنْدِكَ فَقَالَ مِنْ كَلَامِ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) وَ مِنْ عِنْدِي فَقَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) فَأَنْتَ إِذَا شَرِيكَ رَسُولِ اللَّهِ قَالَ لَا قَالَ فَسَمِعْتَ الْوَحْيَ عَنِ اللَّهِ عَزَّ وَ جَلَّ يُخْبِرُكَ قَالَ لَا قَالَ فَتَجِبُ طَاعَتُكَ كَمَا تَجِبُ طَاعَةُ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) قَالَ لَا

So Abu Abdullah<sup>asws</sup> said: 'Is your speech from the words of Rasool-Allah<sup>saww</sup>, or from yourself?' So he said, 'From the words of Rasool-Allah<sup>saww</sup> and from myself'. So Abu Abdullah<sup>asws</sup> said: 'So then you are a partner of Rasool-Allah<sup>saww</sup>'. He said, 'No'. He<sup>asws</sup> said: 'So you hear the Revelation from Allah<sup>azwj</sup> Mighty and Majestic Informing you?' He said, 'No'. He<sup>asws</sup> said: 'So is obedience to you Obligated, just as the obedience to Rasool-Allah<sup>saww</sup> is Obligated?' He said, 'No'.

فَأَلْتَفَتَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) إِلَيَّ فَقَالَ يَا يُونُسَ بْنَ يَعْقُوبَ هَذَا قَدْ خَصِمَ نَفْسَهُ قَبْلَ أَنْ يَتَكَلَّمَ ثُمَّ قَالَ يَا يُونُسُ لَوْ كُنْتَ تُحْسِنُ الْكَلَامَ كَلِمَتُهُ قَالَ يُونُسُ فَيَا لَهَا مِنْ حَسْرَةٍ فَقُلْتُ جُعِلَتْ فِدَاكَ إِنِّي سَمِعْتُكَ تَنْهَى عَنِ الْكَلَامِ وَ تَقُولُ وَيْلٌ لِأَصْحَابِ الْكَلَامِ يَقُولُونَ هَذَا يُنْقَادُ وَ هَذَا لَا يُنْقَادُ وَ هَذَا يُنْسَاقُ وَ هَذَا لَا يُنْسَاقُ وَ هَذَا نَعْفَلُهُ وَ هَذَا لَا نَعْفَلُهُ فَقَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) إِنَّمَا قُلْتُ قَوْلِي لَهُمْ إِنْ تَرَكُوا مَا أَقُولُ وَ ذَهَبُوا إِلَى مَا يُرِيدُونَ

So, Abu Abdullah<sup>asws</sup> turned towards me and said: 'O Yunus Bin Yaqoub! This one has debated against himself before he even spoke'. Then he<sup>asws</sup> said: 'O Yunus! If you are good at speaking, speak to him'. Yunus said, 'Alas, at the regret of it'. So I said, 'May I be sacrificed for you<sup>asws</sup>! I heard you<sup>asws</sup> forbidding from the speaking, and you<sup>asws</sup> were saying: 'Woe be on the companions of the speech who are saying, 'This is guiding/deliverance and this is not guiding, and this is drifting and this is not drifting, and this we understand it and this we do not understand it'. So Abu Abdullah<sup>asws</sup> said: 'But rather, I<sup>asws</sup> said: 'So woe be unto them if they are neglecting what I<sup>asws</sup> am saying and are going to whatever they are wanting to go to'.

<sup>3</sup> Al Kafi V 1 – The Book Of Divine Authority CH 1 H 3

ثُمَّ قَالَ لِي أَخْرُجْ إِلَى الْبَابِ فَانظُرْ مَنْ تَرَى مِنَ الْمُتَكَلِّمِينَ فَأَدْخُلْهُ قَالَ فَأَدْخَلْتُ حُمْرَانَ بْنَ أَعْيَنَ وَكَانَ يُحْسِنُ الْكَلَامَ وَ  
أَدْخَلْتُ الْأَحْوَلَ وَكَانَ يُحْسِنُ الْكَلَامَ وَ أَدْخَلْتُ هِشَامَ بْنَ سَالِمٍ وَ كَانَ يُحْسِنُ الْكَلَامَ وَ أَدْخَلْتُ قَيْسَ بْنَ الْمَاصِرِ وَ كَانَ عِنْدِي  
أَحْسَنَهُمْ كَلَامًا وَ كَانَ قَدْ تَعَلَّمَ الْكَلَامَ مِنْ عَلِيِّ بْنِ الْحُسَيْنِ ( عَلَيْهِ السَّلَام )

Then he<sup>asws</sup> said to me: 'Go out to the door and look for the one you see from the speakers and bring him in'. He (the narrator) said, 'So I brought in Humran Bin Ayn, and he was good of the speech, and I brought in Al-Ahowl and he was good of the speech, and I brought in Hisham Bin Salim and he was good of the speech, and I brought in Qays Bin Al-Masir and he was, in my presence, the best of them in speech, and he had learnt the speech from Ali Bin Al-Husayn<sup>asws</sup>.

فَلَمَّا اسْتَقَرَّ بِنَا الْمَجْلِسِ وَ كَانَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَبْلَ الْحَجِّ يَسْتَقِرُّ أَيَّامًا فِي جَبَلٍ فِي طَرْفِ الْحَرَمِ فِي فَارِزَةَ لَهُ  
مَضْرُوبَةً قَالَ فَأَخْرَجَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) رَأْسَهُ مِنْ فَارِزَتِهِ فَإِذَا هُوَ بِبَعِيرٍ يَخْبُ فَقَالَ هِشَامٌ وَ رَبِّ الْكَعْبَةِ

So when the gatherers sat down, and it was so that Abu Abdullah<sup>asws</sup>, before the Hajj, used to hold gatherings for days in a mountain by the side of the Sanctuary inside a tent struck for him<sup>asws</sup>. So Abu Abdullah<sup>asws</sup> brought out his<sup>asws</sup> head from his<sup>asws</sup> tent, and there was a camel growling. So he<sup>asws</sup> said, 'Hisham! By the Lord<sup>azwj</sup> of the Kabah!'

قَالَ فَظَنَنَّا أَنَّ هِشَامًا رَجُلٌ مِنْ وُلْدِ عَقِيلٍ كَانَ شَدِيدَ الْمَحَبَّةِ لَهُ قَالَ فَوَرَدَ هِشَامُ بْنُ الْحَكَمِ وَ هُوَ أَوْلُ مَا اخْتَطَّتْ لِحَيْتُهُ وَ لَيْسَ  
فِينَا إِلَّا مَنْ هُوَ أَكْبَرُ سِنًا مِنْهُ قَالَ فَوَسَّعَ لَهُ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) وَ قَالَ نَاصِرُنَا بِقَلْبِهِ وَ لِسَانِهِ وَ يَدِهِ

He (the narrator) said, 'So we thought that Hisham was a man from the children of Aqeel for whom he<sup>asws</sup> had intense love for. Hisham Bin Al-Hakam arrived and he was the first who had sprouted his beard, and there wasn't among us anyone except he was older in age than him. So Abu Abdullah<sup>asws</sup> made space for him as said, 'He helps us by his heart, and his tongue, and his hands'.

ثُمَّ قَالَ يَا حُمْرَانَ كَلِّمِ الرَّجُلَ فَكَلَّمَهُ فَظَهَرَ عَلَيْهِ حُمْرَانُ ثُمَّ قَالَ يَا طَاقِي كَلِّمَهُ فَكَلَّمَهُ فَظَهَرَ عَلَيْهِ الْأَحْوَلُ ثُمَّ قَالَ يَا هِشَامَ بْنَ  
سَالِمٍ كَلِّمَهُ فَتَعَارَفَا ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) لِقَيْسِ الْمَاصِرِ كَلِّمَهُ فَكَلَّمَهُ فَأَقْبَلَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَضْحَكُ  
مِنْ كَلَامِهِمَا مِمَّا قَدْ أَصَابَ الشَّامِيَّ فَقَالَ لِلشَّامِيِّ كَلِّمْ هَذَا الْعَلَامَ يَعْنِي هِشَامَ بْنَ الْحَكَمِ فَقَالَ نَعَمْ

Then he<sup>asws</sup> said: 'O Humran! Speak to the man'. So he spoke to him and was victorious over him. Then he<sup>asws</sup> said: 'O Taaqy (Al-Ahowl)! Speak to him'. So he spoke to him and Al Ahowl was victorious over him. Then he<sup>asws</sup> said: 'O Hisham Bin Salim! Speak to him'. So they were both equal. Then Abu Abdullah<sup>asws</sup> said to Qays Al-Masir: 'Speak to him!'. So he spoke to him, and Abu Abdullah<sup>asws</sup> laughed due to both their speeches from what had hit the Syrian, and he<sup>asws</sup> said to the Syrian: 'Speak to this boy', meaning Hisham Bin Al-Hakam. So he said, 'Yes'.

فَقَالَ لِهِشَامِ يَا عَلَامُ سَلْنِي فِي إِمَامَةِ هَذَا فَعَضِبَ هِشَامٌ حَتَّى ارْتَعَدَ ثُمَّ قَالَ لِلشَّامِيِّ يَا هَذَا أَرُبُّكَ أَنْظِرْ لِحَلْفِهِ أَمْ خَلْفُهُ لِأَنْفُسِهِمْ  
فَقَالَ الشَّامِيُّ بَلْ رَبِّي أَنْظِرْ لِحَلْفِهِ قَالَ فَفَعَلَ بِنَظَرِهِ لَهُمْ مَا ذَا قَالَ أَقَامَ لَهُمْ حُجَّةً وَ دَلِيلًا كَثِيرًا يَنْسَنُونَهَا أَوْ يَخْتَلِفُوا بِتَأْلُفِهِمْ وَ يُقِيمُ  
أَوْدَهُمْ وَ يُخْبِرُهُمْ بِفِرْضِ رَبِّهِمْ

So he said to Hisham, 'O boy! Ask me regarding the Imamate of this one<sup>asws</sup>'. So Hisham got angered to the extent that he trembled, then said to the Syrian, 'O you! Is your Lord<sup>azwj</sup> Watching over His<sup>azwj</sup> creatures or are the creatures watching out for themselves?' So the Syrian said, 'But, my Lord<sup>azwj</sup> Looks after His<sup>azwj</sup> creatures'. He said, 'So what is that which He<sup>azwj</sup> Does by His<sup>azwj</sup> Look out for them?' He said,



'He<sup>azwj</sup> Established a Divine Authority and evidence, lest they be disunited or differ, so he would unite them and inform them of the Impositions of their Lord<sup>azwj</sup>'.

قَالَ فَمَنْ هُوَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) قَالَ هِشَامٌ فَبَعَدَ رَسُولُ اللَّهِ (صلى الله عليه وآله) قَالَ الْكِتَابُ وَالسُّنَّةُ قَالَ هِشَامٌ فَهَلْ نَفَعَنَا الْيَوْمَ الْكِتَابُ وَالسُّنَّةُ فِي رَفْعِ الْإِخْتِلَافِ عَنَّا قَالَ الشَّامِيُّ نَعَمْ قَالَ فَلِمَ اخْتَلَفْنَا أَنَا وَأَنْتَ وَصِرْتِ الْيَنَانَا مِنَ الشَّامِ فِي مَخَالَفَتِنَا إِيَّاكَ

He (Hisham) said, 'So who is he?' He said, 'Rasool-Allah<sup>saww</sup>'. Hisham said, 'So, after Rasool-Allah<sup>saww</sup>?' He said, 'The Book and the Sunnah'. Hisham said, 'So would the Book and the Sunnah benefit us today in sorting out the differing from us?' The Syrian said, 'Yes'. He said, 'Why (then) are we differing, me and you, and you have come to us from Syrian regarding the differences among you (and us)?'

قَالَ فَسَكَتَ الشَّامِيُّ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) لِلشَّامِيِّ مَا لَكَ لَا تَتَكَلَّمُ قَالَ الشَّامِيُّ إِنْ قُلْتُ لَمْ نَخْتَلِفْ كَذِبْتُ وَإِنْ قُلْتُ إِنْ الْكِتَابُ وَالسُّنَّةُ يَرْفَعَانِ عَنَّا الْإِخْتِلَافَ أَبْطَلْتُ لِأَنَّهُمَا يَحْتَمِلَانِ الْوُجُوهَ وَإِنْ قُلْتُ قَدْ اخْتَلَفْنَا وَكُلُّ وَاحِدٍ مِنَّا يَدَّعِي الْحَقَّ فَلَمْ يَنْفَعْنَا إِذِنَ الْكِتَابُ وَالسُّنَّةُ إِلَّا أَنْ لِي عَلَيْهِ هَذِهِ الْحُجَّةُ

He (the narrator) said, 'So the Syrian was silent, and Abu Abdullah<sup>asws</sup> said to the Syrian, 'What is the matter with you, you are not speaking?' The Syrian said, 'If I were to say that we do not differ, I would be lying, and if I were to say that the Book and the Sunnah have both sorted the differences from us, it would be invalid, because they both carry the (various) aspects, and if I were to say that we have differed and each one of us is claiming the Truth, so the Book and the Sunnah would not benefit us except if there is for me, this Divine Authority over it'.

فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) سَلُهُ تَحَدُّهُ مَلِيًّا فَقَالَ الشَّامِيُّ يَا هَذَا مَنْ أَنْظَرُ لِلخَلْقِ أَرْبُهُمْ أَوْ أَنْفُسُهُمْ فَقَالَ هِشَامٌ رَبُّهُمْ أَنْظَرُ لَهُمْ مِنْهُمْ لِأَنفُسِهِمْ فَقَالَ الشَّامِيُّ فَهَلْ أَقَامَ لَهُمْ مَنْ يَجْمَعُ لَهُمْ كَلِمَتَهُمْ وَيَقِيمُ أَوْدَهُمْ وَيُخْبِرُهُمْ بِحَقِّهِمْ مِنْ بَاطِلِهِمْ قَالَ هِشَامٌ فِي وَفَّتِ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَوْ السَّاعَةَ قَالَ الشَّامِيُّ فِي وَفَّتِ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَالسَّاعَةَ مَنْ فَقَالَ هِشَامٌ هَذَا الْقَاعِدُ الَّذِي تُسَدُّ إِلَيْهِ الرَّحَالُ وَيُخْبِرُنَا بِأَخْبَارِ السَّمَاءِ وَالْأَرْضِ وَرَأَيْتَهُ عَنِ أَبِي عَنْ جَدِّ

So Abu Abdullah<sup>asws</sup> said, 'Ask him. You will find him full (of knowledge)'. So the Syrian said, 'O you! Who watches out for the creatures, is it their Lord<sup>azwj</sup> or they themselves?' So Hisham said, 'Their Lord<sup>azwj</sup> Watches out more for them than they do themselves'. So the Syrian said, 'So does He<sup>azwj</sup> Establish for them the one<sup>asws</sup> who would gather their speeches (to be in unison) and he<sup>asws</sup> would inform them of their rights from their wrongs?' Hisham said, 'During the time of Rasool-Allah<sup>saww</sup>, or at the moment?' The Syrian said, 'During the time of Rasool-Allah<sup>saww</sup>, and at the moment, who?' So Hisham said, 'This here is the guide<sup>asws</sup> to whom the riders travel and he<sup>asws</sup> informs us with the news of the sky and the earth, and is an inheritor from a father<sup>asws</sup>, and from a grandfather<sup>asws</sup>'.

قَالَ الشَّامِيُّ فَكَيْفَ لِي أَنْ أَعْلَمَ ذَلِكَ قَالَ هِشَامٌ سَلُهُ عَمَّا بَدَا لَكَ قَالَ الشَّامِيُّ فَطَعْتُ عُدْرِي فَعَلَيْ السُّؤَالِ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا شَامِيُّ أَخْبِرْكَ كَيْفَ كَانَ سَفْرُكَ وَكَيْفَ كَانَ طَرِيقُكَ كَمَا وَكَذَا فَأَقْبَلَ الشَّامِيُّ يَقُولُ صَدَقْتَ أَسْلَمْتُ بِرَبِّ السَّاعَةَ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) بَلْ أَمَنْتَ بِاللهِ السَّاعَةَ إِنْ الْإِسْلَامَ قَبْلَ الْإِيمَانِ وَ عَلَيْهِ يَتَوَارَثُونَ وَ يَتَنَاقَحُونَ وَ الْإِيمَانُ عَلَيْهِ يَتَأَبُونَ

The Syrian said, 'So how would it be for me that I would come to know that?' Hisham said, 'Ask him<sup>asws</sup> about whatever comes to you'. The Syrian said, 'My excuses are cut off, so upon me is the question'. So Abu Abdullah<sup>asws</sup> said: 'O Syrian! I<sup>asws</sup> shall inform you how your journey was, and how your travel path was. It was such and

such'. So the Syrian turned facing, saying, 'You<sup>asws</sup> speak the truth. I submit to Allah<sup>azwj</sup> (become Muslim) this very moment'. So Abu Abdullah<sup>asws</sup> said: 'But, at the moment, you believe in Allah<sup>azwj</sup>. Al-Islam is before the *Eman*, and upon it they (people) are inheriting and are marrying, and (as for) the *Eman*, upon it they are being Rewarded'.

فَقَالَ الشَّامِيُّ صَدَقْتَ فَأَنَا السَّاعَةَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ( صلى الله عليه وآله ) وَ أَنَّكَ وَصِيُّ الْأَوْصِيَاءِ

So the Syrian said, 'You<sup>asws</sup> speak the truth. So I, at this moment, testify that there is no god except Allah<sup>azwj</sup>, and that Muhammad<sup>saww</sup> is Rasool-Allah<sup>saww</sup>, and you<sup>asws</sup> are a successor<sup>asws</sup> of the successors<sup>asws</sup>'.

ثُمَّ التَّفَّتَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) إِلَى حُمْرَانَ فَقَالَ نُجْرِي الْكَلَامَ عَلَيَّ الْأَثَرُ فَتُصِيبُ وَ التَّتَفَّتْ إِلَيَّ هِشَامُ بْنُ سَالِمٍ فَقَالَ تُرِيدُ الْأَثَرَ وَ لَا تَعْرِفُهُ ثُمَّ التَّتَفَّتْ إِلَى الْأَحْوَلِ فَقَالَ قِيَاسُ رَوَاعٍ تَكْسِرُ بَاطِلًا بِبَاطِلٍ إِلَّا أَنْ بَاطِلُكَ أَظْهَرَ ثُمَّ التَّتَفَّتْ إِلَى قَيْسِ الْمَاصِرِ فَقَالَ تَتَكَلَّمُ وَ أَقْرَبُ مَا تَكُونُ مِنَ الْخَبَرِ عَنْ رَسُولِ اللَّهِ ( صلى الله عليه وآله ) أَبْعُدُ مَا تَكُونُ مِنْهُ تَمْرُجُ الْحَقِّ مَعَ الْبَاطِلِ وَ قَلِيلُ الْحَقِّ يَكْفِي عَنْ كَثِيرِ الْبَاطِلِ أَنْتَ وَ الْأَحْوَلُ فَفَازَانِ حَادِقَانِ

Then Abu Abdullah<sup>asws</sup> turned towards Humran and he<sup>asws</sup> said, 'You should flow the speech upon the Hadeeth, so you would be correct'. And he<sup>asws</sup> turned towards Hisham Bin Salim and he<sup>asws</sup> said, 'You intend the Hadeeth but you do not recognise it'. Then he<sup>asws</sup> turned towards Al-Ahowl and he<sup>asws</sup> said: 'You analogise, dodging (issues), breaking the falsehood with the falsehood, except that your falsehood was victorious'. Then he<sup>asws</sup> turned towards Qays Al-Masir and he<sup>asws</sup> said: 'You spoke, and you were as close as you can happen to be from the Hadeeth from Rasool-Allah<sup>saww</sup> (while using a method) as remote as can happen to be from him<sup>saww</sup>. You mix the Truth with the falsehood, and the little of the Truth can suffice from the lot of falsehood. You and Al-Ahowl are both manouvering around skilfully'.

قَالَ يُونُسُ فَظَنَنْتُ وَ اللَّهُ أَنَّهُ يَقُولُ لَهُشَامٌ قَرِيبًا مِمَّا قَالَ لَهُمَا ثُمَّ قَالَ يَا هِشَامُ لَا تَكَادُ تَقَعُ تَلْوِي رِجْلَيْكَ إِذَا هَمَمْتَ بِالْأَرْضِ طَرَبْتُ مِثْلَكَ فَلْيَكَلِّمِ النَّاسَ فَاتَّقِ الزَّلَّةَ وَ الشَّفَاعَةَ مِنْ وَرَائِهَا إِنْ شَاءَ اللَّهُ

Yunus said, 'So I thought, 'By Allah<sup>azwj</sup>, he<sup>asws</sup> would be saying to Hisham close to what he<sup>asws</sup> said to them both'. Then he<sup>asws</sup> said: 'O Hisham! You almost fall down, tangling your legs. When you hit the ground, you fly off (like a bird). The likes of you, so let him speak to the people. But fear the slips, and the intercession is from behind it, if Allah<sup>azwj</sup> so Desires'.<sup>4</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِيَانَ قَالَ أَخْبَرَنِي الْأَحْوَلُ أَنَّ زَيْدَ بْنَ عَلِيِّ بْنِ الْحُسَيْنِ ( عَلَيْهِ السَّلَام ) بَعَثَ إِلَيْهِ وَ هُوَ مُسْتَخْفٍ قَالَ فَاتَّبَيْتُهُ فَقَالَ لِي يَا أَبَا جَعْفَرٍ مَا تَقُولُ إِنْ طَرَفَكَ طَارِقٌ مِنَّا أ تَخْرُجُ مَعَهُ قَالَ فَقُلْتُ لَهُ إِنْ كَانَ أَبَاكَ أَوْ أَحَاكَ خَرَجْتُ مَعَهُ قَالَ فَقَالَ لِي فَأَنَا أُرِيدُ أَنْ أَخْرُجَ أَجَاهِدُ هَؤُلَاءِ الْقَوْمَ فَأَخْرَجَ مَعِي قَالَ قُلْتُ لَا مَا أَفْعَلُ جُعِلْتُ فِدَاكَ

A number of our companions, from Ahmad Bin Muhammad BinIlsa, from Ali Bin Al Hakam, from Aban who said,

'Al-Ahowl informed me that Zayd Bin Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> sent for him, and he was in concealment. He said, 'So I went over to him and he said to me, 'O Abu

<sup>4</sup> Al Kafi V 1 – The Book Of Divine Authority CH 1 H 4

Ja'far! What are you saying, if a comer comes to you from us, would you go out (rise up against the ruling authorities) along with him?' So I said to him, 'If it was your father<sup>asws</sup> or your uncle<sup>asws</sup>, I would go out with him<sup>asws</sup>'. So he said, 'So I intend to go out and fight these people, therefore come out with me'. I said, 'No, I would not do so, may I be sacrificed for you'.

قَالَ فَقَالَ لِي أ تَرَعْبُ بِنَفْسِكَ عَنِّي قَالَ قُلْتُ لَهُ إِنَّمَا هِيَ نَفْسٌ وَاحِدَةٌ فَإِنْ كَانَ لِلَّهِ فِي الْأَرْضِ حُجَّةٌ فَالْمُتَخَلِّفُ عَنكَ نَاجٍ وَ  
الْخَارِجُ مَعَكَ هَالِكٌ وَإِنْ لَا تَكُنْ لِلَّهِ حُجَّةٌ فِي الْأَرْضِ فَالْمُتَخَلِّفُ عَنكَ وَ الْخَارِجُ مَعَكَ سَوَاءٌ

He said, 'So he said to me, 'Are you desiring your own self over mine?' I said to him, 'But rather, it is one self. So if there was a Divine Authority for Allah<sup>azwj</sup> in the earth, so then the staying behind (rather than go in support of) you would be the salvation and the going out with you would be destruction, and if there does not happen to be a Divine Authority for Allah<sup>azwj</sup> in the earth, so the staying behind from you and the going out with you, it would be the same'.

قَالَ فَقَالَ لِي يَا أَبَا جَعْفَرٍ كُنْتُ أَجْلِسُ مَعَ أَبِي عَلِيِّ الْخَوَّانِ فَيُلْقِمُنِي الْبِضْعَةَ السَّمِينَةَ وَيَبْرُدُ لِي اللَّقْمَةَ الْحَارَّةَ حَتَّى تَبْرُدَ شَفَقَةً  
عَلَيَّ وَ لَمْ يُشْفِقْ عَلَيَّ مِنْ حَرِّ النَّارِ إِذَا أَخْبَرَكَ بِالْدِّينِ وَ لَمْ يُخْبِرْنِي بِهِ

He said, 'So he (Zayd) said to me, 'O Abu Ja'far! I used to sit with my father<sup>asws</sup> upon the meal, so he<sup>asws</sup> would feed me morsels of chunky parts, and he<sup>asws</sup> would cool the hot morsels for me until it would cool down, out of compassion upon me, and (you reckon) he<sup>asws</sup> would not be compassionate upon me from the heat of the Fire (of Hell), when he<sup>asws</sup> informed you of the (correct) Religion and he<sup>asws</sup> would not inform me with it?'

فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ مِنْ شَفَقَتِهِ عَلَيْكَ مِنْ حَرِّ النَّارِ لَمْ يُخْبِرْكَ خَافَ عَلَيْكَ أَنْ لَا تَقْبَلَهُ فَتَدْخُلَ النَّارَ وَ أَخْبِرْنِي أَنَا فَإِنْ قَبِلْتُ  
نَجَوْتُ وَ إِنْ لَمْ أَقْبَلْ لَمْ يُبَالِ أَنْ أَدْخُلَ النَّارَ

So I said to him, 'May I be sacrificed for you! It was from his<sup>asws</sup> compassion upon you from the heat of the Fire (of Hell) that he<sup>asws</sup> did not inform you, out of fear upon you, that you might not accept it so you would enter the Fire, and he<sup>asws</sup> informed me. I, so if I were to accept, I would attain salvation, and if I do not accept, he<sup>asws</sup> would not care if I enter the Fire'.

ثُمَّ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ أَنْتُمْ أَفْضَلُ أَمْ الْأَنْبِيَاءُ قَالَ بَلِ الْأَنْبِيَاءُ قُلْتُ يَقُولُ يَعْقُوبُ لِيُوسُفَ يَا بُنَيَّ لَا تَقْصُصْ رُؤْيَاكَ عَلَى  
إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا لِمَ لَمْ يُخْبِرْهُمْ حَتَّى كَانُوا لَا يَكِيدُونَهُ وَ لَكِنْ كَتَمْتُمْ ذَلِكَ فَكَذَا أَبُوكَ كَتَمَكَ لِأَنَّهُ خَافَ عَلَيْكَ

Then I said to him, 'May I be sacrificed for you! Are you more superior or the Prophets<sup>as</sup>? He said, 'But, the Prophets<sup>as</sup> are'. I said, 'Yaqoub<sup>as</sup> was saying to Yusuf [12:5] **do not relate your vision to your brothers, so they would plot a plot against you.** Why did he<sup>asws</sup> not inform them until they did, that they should not plot against him<sup>as</sup>? But, he<sup>as</sup> concealed that from them. So, such was your father<sup>asws</sup>. He<sup>asws</sup> concealed from you because he<sup>asws</sup> feared that upon you'.

قَالَ فَقَالَ أَمَا وَ اللَّهِ لَئِنْ قُلْتُ ذَلِكَ لَقَدْ حَدَّثْتَنِي صَاحِبُكَ بِالْمَدِينَةِ أَنِّي أَقْتَلُ وَ أُصَلَّبُ بِالْكَنَاسَةِ وَ إِنَّ عِنْدَهُ لَصَحِيفَةً فِيهَا قَتْلِي وَ  
صَلْبِي

He Said, 'So he (Zayd) said, 'But, by Allah<sup>azwj</sup>! While I say that your companion (Imam<sup>asws</sup>) had narrated to me at Al-Medina that I would be killed and crucified at Al-

Kunasa, and that in his<sup>asws</sup> presence was a Parchment wherein was (written) my murder and my crucifixion’.

فَحَجَجْتُ فَحَدَّثْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) بِمَقَالَةِ زَيْدٍ وَ مَا قُلْتُ لَهُ فَقَالَ لِي أَخَذْتَهُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ وَ مِنْ فَوْقِ رَأْسِهِ وَ مِنْ تَحْتِ قَدَمَيْهِ وَ لَمْ تُتْرِكْ لَهُ مَسْلَكًا يَسْلُكُهُ .

So I went for Hajj and I discussed with Abu Abdullah<sup>asws</sup> with the words of Zayd and what I said to him. So he<sup>asws</sup> said to me: ‘You seized him from in front of him, and from behind him, and from his right, and from his left, and from above his head, and from beneath his feet, and you did not leave a way for him to travel upon’.<sup>5</sup>

بَابُ طَبَقَاتِ الْأَنْبِيَاءِ وَ الرُّسُلِ وَ الْأَيْمَةِ ( عَلَيْهِمُ السَّلَامُ )

## Chapter 2 – The categories of the Prophets<sup>asws</sup>, and the Rasools<sup>as</sup>, and the Imams<sup>asws</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي يَحْيَى الْوَأَسِطِيِّ عَنْ هِشَامِ بْنِ سَالِمٍ وَ دُرُسْتِ بْنِ أَبِي مَنْصُورٍ عَنْهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) الْأَنْبِيَاءُ وَ الْمُرْسَلُونَ عَلَى أَرْبَعِ طَبَقَاتٍ قَدْبِيٌّ مُنْبَأٌ فِي نَفْسِهِ لَا يَعُدُّ غَيْرَهَا وَ نَبِيٌّ يَرَى فِي النَّوْمِ وَ يَسْمَعُ الصَّوْتِ وَ لَا يُعَايِنُهُ فِي الْيَقَظَةِ وَ لَمْ يُبْعَثْ إِلَى أَحَدٍ وَ عَلَيْهِ إِمَامٌ مِثْلُ مَا كَانَ إِبْرَاهِيمُ عَلَى لُوطٍ ( عَلَيْهِ السَّلَامُ )

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abu Yahya Al Wasity, from Hisham Bin Salim and Dorost Bin Abu Mansour, from him who said,

‘Abu Abdullah<sup>asws</sup> said: ‘The Prophets<sup>as</sup> and the Rasools<sup>as</sup> are upon four categories. So there is a Prophet<sup>as</sup> Who is Given the News within himself<sup>as</sup>, without (responsibility of) inviting the others; and there is a Prophet<sup>as</sup> who sees (dream) in the sleep and he hears the voice, and does not see him (Jibraeel<sup>as</sup>) while awake, and is not Sent to any one, and upon him is an Imam similar to what Ibrahim<sup>as</sup> was upon Lot<sup>as</sup>.

وَ نَبِيٌّ يَرَى فِي مَنَامِهِ وَ يَسْمَعُ الصَّوْتِ وَ يُعَايِنُ الْمَلَكَ وَ قَدْ أُرْسِلَ إِلَى طَائِفَةٍ قَلُوا أَوْ كَثُرُوا كَيُونُسَ قَالَ اللَّهُ لِيُونُسَ وَ أَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ قَالَ يَزِيدُونَ ثَلَاثِينَ أَلْفًا وَ عَلَيْهِ إِمَامٌ وَ الَّذِي يَرَى فِي نَوْمِهِ وَ يَسْمَعُ الصَّوْتِ وَ يُعَايِنُ فِي الْيَقَظَةِ وَ هُوَ إِمَامٌ مِثْلُ أُولِي الْعِزْمِ وَ قَدْ كَانَ إِبْرَاهِيمُ ( عَلَيْهِ السَّلَامُ ) نَبِيًّا وَ لَيْسَ بِإِمَامٍ حَتَّى قَالَ اللَّهُ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَ مِنْ ذُرِّيَّتِي فَقَالَ اللَّهُ لَا يَنَالُ عَهْدِي الظَّالِمِينَ مَنْ عَبَدَ صَنَمًا أَوْ وَتَنًا لَا يَكُونُ إِمَامًا .

And there is a Prophet<sup>as</sup> who sees (a dream) in his<sup>as</sup> sleep, and hears the voice, and sees the Angel, and he<sup>asws</sup> has been Sent to a (particular) group, be they little or more, like Yunus<sup>as</sup> was. Allah<sup>azwj</sup> Said to Yunus<sup>as</sup> **[37:147] And We sent him to a hundred thousand, or more**. He<sup>asws</sup> said: ‘(The words) ‘Or more’ refers to thirty thousand, and upon him<sup>as</sup> would be an Imam, and he<sup>as</sup> sees in his<sup>as</sup> sleep, and hears the voice, and sees while awake, and he would be an Imam like the Determined Ones (*Ul Al-Azam*), and Ibrahim<sup>as</sup> was a Prophet<sup>saww</sup>, and was not an Imam until Allah<sup>azwj</sup> Said **[2:124] I Make you to be an Imam of the people. Ibrahim said: And from my offspring? He Said: My Covenant cannot be attained by the unjust**.<sup>6</sup>

<sup>5</sup> Al Kafi V 1 – The Book Of Divine Authority CH 1 H 5

<sup>6</sup> Al Kafi V 1 – The Book Of Divine Authority CH 2 H 1

مُحَمَّدُ بْنُ الْحَسَنِ عَمَّنْ ذَكَرَهُ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ زَيْدِ الشَّحَامِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى اتَّخَذَ إِبْرَاهِيمَ عَبْدًا قَبْلَ أَنْ يَتَّخِذَهُ نَبِيًّا وَ إِنَّ اللَّهَ اتَّخَذَهُ رَسُولًا قَبْلَ أَنْ يَتَّخِذَهُ خَلِيلًا وَ إِنَّ اللَّهَ اتَّخَذَهُ خَلِيلًا قَبْلَ أَنْ يَجْعَلَهُ إِمَامًا

Muhammad Bin Al Hassan, from the one who mentioned it, from Muhammad Bin Khalid, from Muhammad Bin Sinan, from Zayd Al Shahham who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'Allah<sup>azwj</sup> Blessed and High Took Ibrahim<sup>as</sup> as a servant before He<sup>azwj</sup> Took him<sup>as</sup> as a Prophet<sup>as</sup>, and that Allah<sup>azwj</sup> Took him<sup>as</sup> as a Prophet before He<sup>azwj</sup> Took him<sup>as</sup> as a Rasool<sup>as</sup>, and that Allah<sup>azwj</sup> Took him<sup>as</sup> as a Rasool<sup>as</sup> before He<sup>azwj</sup> Took him<sup>as</sup> as a friend, and that Allah<sup>azwj</sup> Took him<sup>as</sup> as a friend before He<sup>azwj</sup> Took him<sup>as</sup> as an Imam.

فَلَمَّا جَمَعَ لَهُ الْأَشْيَاءَ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ فَمِنْ عَظْمِهَا فِي عَيْنِ إِبْرَاهِيمَ قَالَ وَ مِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ قَالَ لَا يَكُونُ السَّفِيهَ إِمَامَ النَّبِيِّ .

So when the things were gathered for him<sup>as</sup>, He<sup>azwj</sup> Said [2:124] **I Make you to be an Imam of the people.** So it was a great matter in the eyes of Ibrahim<sup>as</sup>, so he<sup>as</sup> said [2:124] **Ibrahim said: And from my offspring? He Said: My Covenant cannot be attained by the unjust.** He<sup>asws</sup> said: 'The foolish cannot happen to be an Imam of the pious'.<sup>7</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْخَنَعَمِيِّ عَنْ هِشَامِ بْنِ أَبِي يَعْفُورٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ سَادَةُ النَّبِيِّينَ وَ الْمُرْسَلِينَ خَمْسَةٌ وَ هُمْ أُولُو الْعِزْمِ مِنَ الرُّسُلِ وَ عَلَيْهِمْ دَارَتِ الرَّحَى نُوحٌ وَ إِبْرَاهِيمُ وَ مُوسَى وَ عِيسَى وَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ عَلَى جَمِيعِ الْأَنْبِيَاءِ .

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Yahya Al Kash'amy, from Hisham, from Ibn Abu Yafour who said,

'I heard Abu Abdullah<sup>asws</sup> saying, 'The chiefs of the Prophets<sup>as</sup> and the Mursils<sup>as</sup> are five, and they<sup>as</sup> are the Determined Ones (*Ul Al-Azm*) from the Rasools<sup>as</sup>, and upon them<sup>asws</sup> is the pole of the grind-mill (the central role) – Noah<sup>as</sup>, and Ibrahim<sup>as</sup>, and Musa<sup>as</sup>, and Isa<sup>as</sup>, and Muhammad<sup>sawww</sup>, may Salawat be upon them<sup>as</sup> and upon the entirety of the Prophets<sup>as</sup>.<sup>8</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ إِسْحَاقَ بْنِ عَبْدِ الْعَزِيزِ أَبِي السَّفَاتِجِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ سَمِعْتُهُ يَقُولُ إِنَّ اللَّهَ اتَّخَذَ إِبْرَاهِيمَ عَبْدًا قَبْلَ أَنْ يَتَّخِذَهُ نَبِيًّا وَ اتَّخَذَهُ نَبِيًّا قَبْلَ أَنْ يَتَّخِذَهُ رَسُولًا وَ اتَّخَذَهُ رَسُولًا قَبْلَ أَنْ يَتَّخِذَهُ خَلِيلًا وَ اتَّخَذَهُ خَلِيلًا قَبْلَ أَنْ يَتَّخِذَهُ إِمَامًا

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Al Husayn, from Is'haq Bin Abdul Aziz Abu Saffatij, from Jabir,

(It has been narrated) from Abu Ja'far<sup>asws</sup>, said, 'I heard him<sup>asws</sup> saying: 'Allah<sup>azwj</sup> Took Ibrahim<sup>as</sup> as a servant before He<sup>azwj</sup> Took him<sup>as</sup> as a Prophet<sup>as</sup>, and Took him<sup>as</sup> as a Prophet<sup>as</sup> before He<sup>azwj</sup> Took him<sup>as</sup> as a Rasool<sup>as</sup>, and Took him<sup>as</sup> as a Rasool<sup>as</sup> before He<sup>azwj</sup> Took him<sup>as</sup> as a friend, and Took him<sup>as</sup> as a friend, before He<sup>azwj</sup> Took him<sup>as</sup> as an Imam.

<sup>7</sup> Al Kafi V 1 – The Book Of Divine Authority CH 2 H 2

<sup>8</sup> Al Kafi V 1 – The Book Of Divine Authority CH 2 H 3

فَلَمَّا جَمَعَ لَهُ هَذِهِ الْأَنْبِيَاءَ وَ قَبِضَ يَدَهُ قَالَ لَهُ يَا إِبْرَاهِيمُ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا فَمِنْ عَظْمَهَا فِي عَيْنِ إِبْرَاهِيمَ ( عليه السلام )  
( قَالَ يَا رَبِّ وَ مِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ .

So when these things were gathered for him<sup>as</sup> and were in his<sup>as</sup> hand, He<sup>azwj</sup> Said to him<sup>as</sup> **[2:124] I Make you to be an Imam of the people.** So it was a great matter in the eyes of Ibrahim<sup>as</sup>, so he<sup>as</sup> said: ‘O Lord<sup>azwj</sup>! **[2:124] And from my offspring? He Said: My Covenant cannot be attained by the unjust.**<sup>9</sup>

### بَابُ الْفَرْقِ بَيْنَ الرَّسُولِ وَ النَّبِيِّ وَ الْمُحَدَّثِ

## Chapter 3 – The difference between the Rasool<sup>as</sup>, and the Prophet<sup>as</sup>, and the Muhaddith

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ زُرَّارَةَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ ( عليه السلام ) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ كَانَ رَسُولًا نَبِيًّا مَا الرَّسُولُ وَ مَا النَّبِيُّ قَالَ النَّبِيُّ الَّذِي يَرَى فِي مَنَامِهِ وَ يَسْمَعُ الصَّوْتِ وَ لَا يُعَايِنُ الْمَلَكَ وَ الرَّسُولُ الَّذِي يَسْمَعُ الصَّوْتِ وَ يَرَى فِي الْمَنَامِ وَ يُعَايِنُ الْمَلَكَ

A number of our companions, from Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Abu Nasr, from Sa'alba Bin Maymoun, from Zurara who said,

‘I asked Abu Ja’far<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[19:51] and he was a Rasool, a Prophet**, ‘What is the Rasool<sup>as</sup>, and what is the Prophet<sup>as</sup>?’ He<sup>asws</sup> said: ‘The Prophet<sup>as</sup> is the one who sees in his<sup>as</sup> dream, and hears the voice and does not see the Angel; and the Rasool<sup>as</sup> is the one who hears the voice, and sees in the dream, and see the Angel’.

قُلْتُ الْإِمَامُ مَا مَنَزَلَتْهُ قَالَ يَسْمَعُ الصَّوْتِ وَ لَا يَرَى وَ لَا يُعَايِنُ الْمَلَكَ ثُمَّ تَلَا هَذِهِ الْآيَةَ وَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَ لَا نَبِيٍّ وَ لَا مُحَدَّثٍ .

I said, ‘The Imam<sup>asws</sup>, what is his<sup>asws</sup> status?’ He<sup>asws</sup> said: ‘He<sup>asws</sup> hears the voice, and does not see (in the dream) and does not see the Angel (while awake)’. Then he<sup>asws</sup> recited this Verse **[22:52] And We did not Send any Rasool or Prophet, or a Muhaddith before you** (Please note that the word ‘Muhaddith’ is missing from this Verse in the current version of the Quran).<sup>10</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ قَالَ كَتَبَ أَحْسَنُ بْنُ الْعَبَّاسِ الْمَعْرُوفِيُّ إِلَى الرَّضَا ( عليه السلام ) جُعِلْتُ فِدَاكَ أَخْبَرَنِي مَا الْفَرْقُ بَيْنَ الرَّسُولِ وَ النَّبِيِّ وَ الْإِمَامِ قَالَ فَكَتَبَ أَوْ قَالَ الْفَرْقُ بَيْنَ الرَّسُولِ وَ النَّبِيِّ وَ الْإِمَامِ أَنَّ الرَّسُولَ الَّذِي يُنَزَّلُ عَلَيْهِ جِبْرَائِيلُ فَيَرَاهُ وَ يَسْمَعُ كَلَامَهُ وَ يُنَزَّلُ عَلَيْهِ الْوَحْيُ وَ رَبِّمَا رَأَى فِي مَنَامِهِ نَحْوَ رُؤْيَا إِبْرَاهِيمَ ( عليه السلام ) وَ النَّبِيُّ رَبِّمَا سَمِعَ الْكَلَامَ وَ رَبِّمَا رَأَى الشَّخْصَ وَ لَمْ يَسْمَعْ وَ الْإِمَامُ هُوَ الَّذِي يَسْمَعُ الْكَلَامَ وَ لَا يَرَى الشَّخْصَ .

Ali Bin Ibrahim, from his father, from Ismail Bin Marra who said,

‘Abu Al-Hassan Bin Al-Abbas Al-Maroufi wrote to Al-Reza<sup>asws</sup>, ‘May I be sacrificed for you<sup>asws</sup>! Inform me, what is the difference between the Rasool<sup>as</sup>, and the Prophet<sup>as</sup>, and the Imam<sup>asws</sup>?’ He said, ‘So he<sup>asws</sup> wrote, or said: ‘The difference between the Rasool<sup>as</sup>, and the Prophet<sup>as</sup>, and the Imam<sup>asws</sup> is that the Rasool<sup>as</sup> is one Jibraeel<sup>as</sup> descends unto. So he<sup>as</sup> sees him<sup>as</sup> and hears his<sup>as</sup> speech, and the Revelation

<sup>9</sup> Al Kafi V 1 – The Book Of Divine Authority CH 2 H 4

<sup>10</sup> Al Kafi V 1 – The Book Of Divine Authority CH 3 H 1

descends unto him<sup>as</sup>, and sometimes he<sup>as</sup> sees in his<sup>as</sup> dream approximately a dream of Ibrahim<sup>as</sup>; and the Prophet<sup>as</sup> sometimes hears the speech, and sometimes sees the person and does not hear; and the Imam<sup>asws</sup>, he<sup>asws</sup> is one who hears the speech and does not see the person'.<sup>11</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنِ الْأَحْوَلِ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ ( عَلَيْهِ السَّلَام ) عَنِ الرَّسُولِ وَالنَّبِيِّ وَالْمُحَدَّثِ قَالَ الرَّسُولُ الَّذِي يَأْتِيهِ جِبْرَائِيلُ قُبْلًا فَيَرَاهُ وَ يُكَلِّمُهُ فَهَذَا الرَّسُولُ وَالنَّبِيُّ فَهُوَ الَّذِي يَرَى فِي مَنَامِهِ نَحْوَ رُؤْيَا إِبْرَاهِيمَ وَ نَحْوَ مَا كَانَ رَأَى رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مِنْ أَسْبَابِ النَّبُوءَةِ قَبْلَ الْوَحْيِ حَتَّى أَنَّهُ جِبْرَائِيلُ ( عَلَيْهِ السَّلَام ) مِنْ عِنْدِ اللَّهِ بِالرَّسَالَةِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Al Ahowl who said,

'I asked Abu Ja'far<sup>asws</sup> about the Rasool<sup>as</sup>, and the Prophet<sup>as</sup>, and the *Muhaddath*'. He<sup>asws</sup> said: 'The Rasool<sup>as</sup> is one to whom Jibraeel<sup>as</sup> comes to face to face. So he<sup>as</sup> sees him<sup>as</sup> and speaks to him<sup>as</sup>. So this is the Rasool<sup>as</sup>. And as for the Nabi, so he<sup>as</sup> is the one who sees in his<sup>as</sup> dream approximate to a dream of Ibrahim<sup>as</sup> and approximately what Rasool-Allah<sup>saww</sup> saw from the reasons of the Prophet-hood before the Revelation, until he<sup>saww</sup> did see Jibraeel<sup>as</sup> from the Presence of Allah<sup>azwj</sup> with the Message.

وَ كَانَ مُحَمَّدٌ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) حِينَ جُمِعَ لَهُ النَّبُوءَةُ وَ جَاءَتْهُ الرِّسَالَةُ مِنْ عِنْدِ اللَّهِ يَحِينُهُ بِهَا جِبْرَائِيلُ وَ يُكَلِّمُهُ بِهَا قُبْلًا وَ مِنَ الْأَنْبِيَاءِ مَنْ جُمِعَ لَهُ النَّبُوءَةُ وَ يَرَى فِي مَنَامِهِ وَ يَأْتِيهِ الرُّوحُ وَ يُكَلِّمُهُ وَ يُحَدِّثُهُ مِنْ غَيْرِ أَنْ يَكُونَ يَرَى فِي النَّبِطَةِ وَ أَمَّا الْمُحَدَّثُ فَهُوَ الَّذِي يُحَدِّثُ فَيَسْمَعُ وَ لَا يُعَايِنُ وَ لَا يَرَى فِي مَنَامِهِ .

And it was so that Muhammad<sup>saww</sup>, when the Prophet-hood and the Message was gathered for him<sup>saww</sup> from the Presence of Allah<sup>azwj</sup>, Jibraeel<sup>as</sup> came over to him<sup>as</sup>, and spoke to him<sup>saww</sup> face to face; and from the Prophets<sup>as</sup> is one for whom the Prophet-hood is gathered to, and he<sup>as</sup> sees in his<sup>as</sup> dream, and the Spirit comes over to him<sup>as</sup>, and speaks to him<sup>as</sup>, and discusses with him<sup>as</sup> from without him<sup>as</sup> happening to see it while awake; and as for the *Muhaddath*, so he<sup>asws</sup> is the one who is narrated to, so he<sup>asws</sup> hears, and does not see (while awake) nor does he<sup>asws</sup> see during his<sup>asws</sup> dream'.<sup>12</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنِ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ يَعْقُوبَ الْهَاشِمِيِّ عَنْ مَرْوَانَ بْنِ مُسْلِمٍ عَنْ بُرَيْدٍ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) فِي قَوْلِهِ عَزَّ وَ جَلَّ وَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَ لَا نَبِيٍّ وَ لَا مُحَدَّثٍ

Ahmad Bin Muhammad and Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ali Bin Hassan, from Ibn Fazzal, from Ali Bin Yaquob Al Hashimy, from Marwan Bin Muslim, from Bureyd,

(It has been narrated) from Abu Ja'far<sup>asws</sup> and Abu Abdullah<sup>asws</sup> regarding His<sup>azwj</sup> Mighty and Majestic [22:52] **And We did not Send any Rasool or Prophet, or a Muhaddith before you** (Please note that the word 'Muhaddith' is missing from this Verse in the current version of the Quran).<sup>13</sup>

<sup>11</sup> Al Kafi V 1 – The Book Of Divine Authority CH 3 H 2

<sup>12</sup> Al Kafi V 1 – The Book Of Divine Authority CH 3 H 3

<sup>13</sup> Al Kafi V 1 – The Book Of Divine Authority CH 3 H 4

قُلْتُ جُعِلْتُ فِدَاكَ لَيْسَتْ هَذِهِ قِرَاءَتَنَا فَمَا الرَّسُولُ وَالنَّبِيُّ وَالْمُحَدَّثُ قَالَ الرَّسُولُ الَّذِي يَظْهَرُ لَهُ الْمَلَكُ فَيُكَلِّمُهُ وَالنَّبِيُّ هُوَ الَّذِي يَرَى فِي مَنَامِهِ وَرُبَّمَا اجْتَمَعَتِ النَّبُوءَةُ وَالرَّسَالَةُ لِوَاحِدٍ وَالْمُحَدَّثُ الَّذِي يَسْمَعُ الصَّوْتَ وَلَا يَرَى الصُّورَةَ

I said, 'May I be sacrificed for you<sup>asws</sup>! This is not our recitation. So what is the Rasool<sup>as</sup>, and the Prophet<sup>as</sup>, and the Muhaddath?' He<sup>asws</sup> said: 'The Rasool<sup>as</sup> is one to whom the Angel appears, so he<sup>as</sup> speaks to him<sup>as</sup>. And the Prophet<sup>as</sup>, he<sup>as</sup> is the one who sees in his<sup>as</sup> dream, and sometimes the Prophet-hood and the Message is gathered for him<sup>as</sup> to one; and the *Muhaddath* is one<sup>asws</sup> who hears the voice, and does not see the image'.

قَالَ قُلْتُ أَصَلَحَكَ اللَّهُ كَيْفَ يَعْلَمُ أَنَّ الَّذِي رَأَى فِي النَّوْمِ حَقٌّ وَ أَنَّهُ مِنَ الْمَلَائِكَةِ قَالَ يُوقَفُ لِذَلِكَ حَتَّى يَعْرِفَهُ لَقَدْ خَتَمَ اللَّهُ بِكِتَابِكُمْ الْكُتُبَ وَ خَتَمَ بِنَبِيِّكُمْ الْأَنْبِيَاءَ .

He (the narrator) said, 'I said, 'May Allah<sup>azwj</sup> Keep you<sup>asws</sup> well! How does he<sup>as</sup> (a Prophet<sup>as</sup>) know that the one whom he<sup>as</sup> saw in his<sup>as</sup> dream, is true, and that he is from the Angels?' He<sup>asws</sup> said: 'He<sup>as</sup> reconciles to that until he<sup>as</sup> recognises him. Allah<sup>azwj</sup> has Ended the Books by your Book (Quran), and Ended the Prophets<sup>as</sup> by your Prophet<sup>saww</sup>.<sup>14</sup>

**بَابُ أَنَّ الْحُجَّةَ لَا تَقُومُ لِلَّهِ عَلَى خَلْقِهِ إِلَّا بِإِمَامِهِ**

#### **Chapater 4 – The Divine Authority cannot be established for Allah<sup>azwj</sup> upon His<sup>azwj</sup> creatures except by an Imam<sup>asws</sup>**

مُحَمَّدُ بْنُ يَحْيَى الْعَطَّارُ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ دَاوُدَ الرَّقِّيِّ عَنِ الْعَبْدِ الصَّالِحِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّ الْحُجَّةَ لَا تَقُومُ لِلَّهِ عَلَى خَلْقِهِ إِلَّا بِإِمَامٍ حَتَّى يُعْرَفَ .

Muhammad Bin Yahya Al Attar, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr, from Al Hassan Bin Mahboub, from Dawood Al Raqyy,

(It has been narrated) from Al-Abd Al-Salih<sup>asws</sup> (7<sup>th</sup> Imam<sup>asws</sup>) having said: 'The Divine Authority of Allah<sup>azwj</sup> cannot be established upon His<sup>azwj</sup> creatures except by an Imam<sup>asws</sup> until He<sup>azwj</sup> is recognised'.<sup>15</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ قَالَ سَمِعْتُ الرَّضَا ( عَلَيْهِ السَّلَامُ ) يَقُولُ إِنَّ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّ الْحُجَّةَ لَا تَقُومُ لِلَّهِ عَزَّ وَجَلَّ عَلَى خَلْقِهِ إِلَّا بِإِمَامٍ حَتَّى يُعْرَفَ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa who said,

'I heard Al-Reza<sup>asws</sup> saying that Abu Abdullah<sup>asws</sup> said: 'The Divine Authority of Allah<sup>azwj</sup> Mighty and Majestic cannot be established upon His<sup>azwj</sup> creatures except by an Imam<sup>asws</sup> until He<sup>azwj</sup> is recognised'.<sup>16</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ عَبْدِ بْنِ سُلَيْمَانَ عَنْ سَعْدِ بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ عُمَارَةَ عَنْ أَبِي الْحَسَنِ الرَّضَا ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّ الْحُجَّةَ لَا تَقُومُ لِلَّهِ عَلَى خَلْقِهِ إِلَّا بِإِمَامٍ حَتَّى يُعْرَفَ .

<sup>14</sup> Al Kafi V 1 – The Book Of Divine Authority CH 3 H 5

<sup>15</sup> Al Kafi V 1 – The Book Of Divine Authority CH 4 H 1

<sup>16</sup> Al Kafi V 1 – The Book Of Divine Authority CH 4 H 2



Ahmad Bin Muhammad, from Muhammad Bin Al Hassan, from Abbad Bin Suleyman, from Sa'ad Bin Sa'd, from Muhammad Bin Umara,

(It has been narrated) from Abu Al-Hassan Al-Reza<sup>asws</sup> having said: 'The Divine Authority of Allah<sup>azwj</sup> cannot be established upon His<sup>azwj</sup> creatures except by an Imam<sup>asws</sup> until He<sup>azwj</sup> is recognised'.<sup>17</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْبُرْقِيِّ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ أَبَانَ بْنِ تَغْلِبَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) الْحُجَّةُ قَبْلَ الْخَلْقِ وَ مَعَ الْخَلْقِ وَ بَعْدَ الْخَلْقِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Barqy, from Khalaf Bin Hammad, from Aban Bin Taghlab who said,

'Abu Abdullah<sup>asws</sup> said: 'The Divine Authority (was) before the people, and (is) with the people, and (will be) after the people'.<sup>18</sup>

### بَابُ أَنَّ الْأَرْضَ لَا تَخْلُو مِنْ حُجَّةٍ

## Chapter 5 – The earth cannot be empty from a Divine Authority

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) تَكُونُ الْأَرْضُ لَيْسَ فِيهَا إِمَامٌ قَالَ لَا قُلْتُ يَكُونُ إِمَامَانِ قَالَ لَا إِلَّا وَ أَحَدُهُمَا صَامِتٌ .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Abu Umeyr, from Al Husayn Bin Abu Al A'ala who said,

'I said to Abu Abdullah<sup>asws</sup>, 'Can the earth happen to be and there isn't an Imam<sup>asws</sup> in it?' He<sup>asws</sup> said: 'No'. I said, 'Can there happen to be two Imams<sup>asws</sup> (at the same time)?' He<sup>asws</sup> said: 'No, except that one of the two would be silent'.<sup>19</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ يُونُسَ وَ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ سَمِعْتُهُ يَقُولُ إِنَّ الْأَرْضَ لَا تَخْلُو إِلَّا وَ فِيهَا إِمَامٌ كَيْمَا إِنْ زَادَ الْمُؤْمِنُونَ شَيْئاً رَدَّهُمْ وَ إِنْ نَقَصُوا شَيْئاً أَتَمَّهُ لَهُمْ .

Ali Bin Ibrahim, from his father, from Muhammad Bin Abu Umeyr, from Mansour Bin Yunus and Sa'dan Bin Muslim, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I heard him<sup>asws</sup> saying: 'The earth cannot be empty except there would be an Imam<sup>asws</sup> so that if the Momineen exceed in something, he<sup>asws</sup> would return them, and if they are deficient in something, he<sup>asws</sup> would complete it for them'.<sup>20</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ رَبِيعِ بْنِ مُحَمَّدِ الْمُسَلَّبِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ الْعَامِرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ مَا زَالَتْ الْأَرْضُ إِلَّا وَ اللَّهُ فِيهَا الْحُجَّةُ يُعْرِفُ الْحَلَالَ وَ الْحَرَامَ وَ يَدْعُو النَّاسَ إِلَى سَبِيلِ اللَّهِ .

<sup>17</sup> Al Kafi V 1 – The Book Of Divine Authority CH 4 H 3

<sup>18</sup> Al Kafi V 1 – The Book Of Divine Authority CH 4 H 4

<sup>19</sup> Al Kafi V 1 – The Book Of Divine Authority CH 5 H 1

<sup>20</sup> Al Kafi V 1 – The Book Of Divine Authority CH 5 H 2

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Haka, from Rabie Bin Muhammad Al Musally, from Abdullah Bin Suleyman Al Aamiry,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The earth will not cease to be except for Allah<sup>azwj</sup> there would be the Divine Authority in it. He<sup>asws</sup> would recognise the Permissible and the Prohibitions and he<sup>asws</sup> would be inviting the people to the Way of Allah<sup>azwj</sup>'.<sup>21</sup>

أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قُلْتُ لَهُ تَبْقَى الْأَرْضُ بِغَيْرِ إِمَامٍ قَالَ لَا .

Ahmad Bin Mihran, from Muhammad Bin Ali, from Al Husayn Bin Abu Al A'ala,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I said to him<sup>asws</sup>, 'Can the earth remain (existing) without an Imam<sup>asws</sup>: 'He<sup>asws</sup> said: 'No'.<sup>22</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَحَدِهِمَا ( عَلَيْهِمَا السَّلَامُ ) قَالَ قَالَ إِنَّ اللَّهَ لَمْ يَدَعْ الْأَرْضَ بِغَيْرِ عَالِمٍ وَ لَوْ لَا ذَلِكَ لَمْ يُعْرِفِ الْحَقُّ مِنَ الْبَاطِلِ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibn Muskan, from Abu Baseer,

(It has been narrated) from one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>) having said: 'Allah<sup>azwj</sup> will not Leave the earth without a knowledgeable one<sup>asws</sup>, and had it not been for that, the Truth would not be recognised from the falsehood'.<sup>23</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّ اللَّهَ أَجَلٌ وَ أَعْظَمُ مِنْ أَنْ يَتْرُكَ الْأَرْضَ بِغَيْرِ إِمَامٍ عَادِلٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Allah<sup>azwj</sup> is more Majestic and More Magnificent than that He<sup>azwj</sup> would Leave the earth without a Just Imam<sup>asws</sup>'.<sup>24</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي أُسَامَةَ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي أُسَامَةَ وَ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي إِسْحَاقَ عَمَّنْ يَتَّقُ بِهِ مِنْ أَصْحَابِ أَمِيرِ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) أَنَّ أَمِيرَ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) قَالَ اللَّهُمَّ إِنَّكَ لَا تَخْلِي أَرْضَكَ مِنْ حُجَّةٍ لَكَ عَلَى خَلْقِكَ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Al Hassan Bin Mahboub, from Abu Asama and Ali Bin Ibrahim, from his father, from Al Hassan Bin Mahboub, from Abu Asama and Hisham Bin Salim, from Abu Hamza, from Abu Is'haq,

(It has been narrated) from the one who is reliable with it from the companions of Amir Al-Momineen<sup>asws</sup>, that Amir Al-Momineen<sup>asws</sup> said: 'O Allah<sup>azwj</sup>! You<sup>azwj</sup> do not Leave Your<sup>azwj</sup> earth from a Divine Authority of Yours<sup>azwj</sup> upon Your<sup>azwj</sup> creatures'.<sup>25</sup>

<sup>21</sup> Al Kafi V 1 – The Book Of Divine Authority CH 5 H 3

<sup>22</sup> Al Kafi V 1 – The Book Of Divine Authority CH 5 H 4

<sup>23</sup> Al Kafi V 1 – The Book Of Divine Authority CH 5 H 5

<sup>24</sup> Al Kafi V 1 – The Book Of Divine Authority CH 5 H 6

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ وَ اللَّهُ مَا تَرَكَ اللَّهُ أَرْضاً مُنْذُ قَبَضَ آدَمَ ( عَلَيْهِ السَّلَام ) إِلَّا وَ فِيهَا إِمَامٌ يُهْتَدَى بِهِ إِلَى اللَّهِ وَ هُوَ حُجَّتُهُ عَلَى عِبَادِهِ وَ لَا تَبْقَى الْأَرْضُ بِغَيْرِ إِمَامٍ حُجَّةٍ لِلَّهِ عَلَى عِبَادِهِ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Muhammad Bin Al Fuzayl, from Abu Hamza,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'By Allah<sup>azwj</sup>! Allah<sup>azwj</sup> did not Leave the earth since He<sup>azwj</sup> Captured (the soul of) Adam<sup>as</sup>, except therein was an Imam He<sup>azwj</sup> Guided with to Allah<sup>azwj</sup>, and he was His<sup>azwj</sup> Divine Authority upon His<sup>azwj</sup> servants; and the earth cannot remain without an Imam<sup>asws</sup>, a Divine Authority of Allah<sup>azwj</sup> upon His<sup>azwj</sup> creatures'.<sup>26</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَلِيٍّ بْنِ رَاشِدٍ قَالَ قَالَ أَبُو الْحَسَنِ ( عَلَيْهِ السَّلَام ) إِنَّ الْأَرْضَ لَا تَخْلُو مِنْ حُجَّةٍ وَ أَنَا وَ اللَّهُ ذَلِكَ الْحُجَّةُ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from one of our companions, from Abu Ali Bin Rashid who said,

'Abu Al-Hassan<sup>asws</sup> said: 'The earth cannot be empty from a Divine Authority, and I<sup>asws</sup>, by Allah<sup>azwj</sup>, am that Divine Authority'.<sup>27</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي حَمَزَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) أ تَبْقَى الْأَرْضُ بِغَيْرِ إِمَامٍ قَالَ لَوْ بَقِيَتْ الْأَرْضُ بِغَيْرِ إِمَامٍ لَسَاخَتْ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Muhammad Bin Al Fuzayl, from Abu Hamza who said,

'I said to Abu Abdullah<sup>asws</sup>, 'Can the earth remain without an Imam<sup>asws</sup>?', He<sup>asws</sup> said: 'If the earth were to remain without an Imam<sup>asws</sup>, it would be bog down (its inhabitants)'.<sup>28</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي الْحَسَنِ الرَّضَا ( عَلَيْهِ السَّلَام ) قَالَ قُلْتُ لَهُ أ تَبْقَى الْأَرْضُ بِغَيْرِ إِمَامٍ قَالَ لَا قُلْتُ فَإِنَّا نُرَوِّي عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) أَنَّهَا لَا تَبْقَى بِغَيْرِ إِمَامٍ إِلَّا أَنْ يَسْخَطَ اللَّهُ تَعَالَى عَلَى أَهْلِ الْأَرْضِ أَوْ عَلَى الْعِبَادِ فَقَالَ لَا لَا تَبْقَى إِذَا لَسَاخَتْ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Muhammad Bin Al Fuzayl,

(It has been narrated) from Abu Al-Hassan Al-Reza<sup>asws</sup>, said, 'I said to him<sup>asws</sup>, 'Can the earth remain without an Imam<sup>asws</sup>?', He<sup>asws</sup> said: 'No'. I said, 'But we are reporting from Abu Abdullah<sup>asws</sup> that it would not remain without an Imam<sup>asws</sup> except that it would bog down upon the inhabitants of the earth, or upon the servants'. So he<sup>asws</sup> said: 'No. It would not remain when it bogs down (its inhabitants)'.<sup>29</sup>

عَلِيُّ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ أَبِي عَبْدِ اللَّهِ الْمُؤْمِنِ عَنْ أَبِي هُرَاسَةَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ لَوْ أَنَّ الْإِمَامَ رُفِعَ مِنَ الْأَرْضِ سَاعَةً لَمَاجَتْ بِأَهْلِهَا كَمَا يَمُوجُ الْبَحْرُ بِأَهْلِهِ .

Ali, from Muhammad Bin Isa, from Abu Abdullah Al Momin, from Abu Harasa,

<sup>25</sup> Al Kafi V 1 – The Book Of Divine Authority CH 5 H 7

<sup>26</sup> Al Kafi V 1 – The Book Of Divine Authority CH 5 H 8

<sup>27</sup> Al Kafi V 1 – The Book Of Divine Authority CH 5 H 9

<sup>28</sup> Al Kafi V 1 – The Book Of Divine Authority CH 5 H 10

<sup>29</sup> Al Kafi V 1 – The Book Of Divine Authority CH 5 H 11

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'If the Imam<sup>asws</sup> was to be raised from the earth for a moment, it would be turbulent with its inhabitants just as the ocean is turbulent with its inhabitants'.<sup>30</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ قَالَ سَأَلْتُ أَبَا الْحَسَنِ الرِّضَا ( عَلَيْهِ السَّلَام ) هَلْ تَبْقَى الْأَرْضُ بِغَيْرِ إِمَامٍ قَالَ لَا قُلْتُ إِنَّا نَرَوِي أَنَّهَا لَا تَبْقَى إِلَّا أَنْ يَسْخَطَ اللَّهُ عَزَّ وَجَلَّ عَلَى الْعِبَادِ قَالَ لَا تَبْقَى إِذَا لَسَاخَتْ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa who said,

'I asked Abu Al-Hassan Al-Reza<sup>asws</sup>, 'Would the earth remain without an Imam<sup>asws</sup>? He<sup>asws</sup> said: 'No'. I said, 'We are reporting that it would not remain except that Allah<sup>azwj</sup> Mighty and Majestic would Bog it down upon the servants'. He<sup>asws</sup> said: 'It would not remain except it would bog down (its inhabitants)'.<sup>31</sup>

بَابُ أَنَّهُ لَوْ لَمْ يَبْقَ فِي الْأَرْضِ إِلَّا رَجُلَانِ لَكَانَ أَحَدُهُمَا الْحُجَّةَ

## Chapter 6 – If it was that there did not remain in the earth except for two men, one of the two would be the Divine Authority

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ بْنِ أَبِي الطَّيَّارِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ لَوْ لَمْ يَبْقَ فِي الْأَرْضِ إِلَّا اثْنَانِ لَكَانَ أَحَدُهُمَا الْحُجَّةَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ibn Al Tayyar who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'If there do not remain in the earth except for two, one of the two would be the Divine Authority'.<sup>32</sup>

أَحْمَدُ بْنُ إِدْرِيسَ وَ مُحَمَّدُ بْنُ يَحْيَى جَمِيعاً عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ حَمْرَةَ بْنِ الطَّيَّارِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ لَوْ بَقِيَ اثْنَانِ لَكَانَ أَحَدُهُمَا الْحُجَّةَ عَلَى صَاحِبِهِ .

Ahmad Bin Idrees and Muhammad Bin Yahya altogether, from Ahmad Bin Muhammad, from Muhammad Bin Isa Bin Ubeyd, from Muhammad Bin Sinan, from Hamza Bin Al Tayyar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'If two remain, it would be so that one of the two would be the Divine Authority upon his companion'.

مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى مِثْلَهُ .

Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Muhammad Bin Isa – similar to it.<sup>33</sup>

مُحَمَّدُ بْنُ يَحْيَى عَمَّنْ ذَكَرَهُ عَنِ الْحَسَنِ بْنِ مُوسَى الْخَشَّابِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ كَرَّامٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) ( لَوْ كَانَ النَّاسُ رَجُلَيْنِ لَكَانَ أَحَدُهُمَا الْإِمَامَ

Muhammad Bin Yahya, from the one who mentioned it, from Al Hassan Bin Musa Al Khashhab, from Ja'far Bin Muhammad, from Karram who said,

<sup>30</sup> Al Kafi V 1 – The Book Of Divine Authority CH 5 H 12

<sup>31</sup> Al Kafi V 1 – The Book Of Divine Authority CH 5 H 13

<sup>32</sup> Al Kafi V 1 – The Book Of Divine Authority CH 6 H 1

<sup>33</sup> Al Kafi V 1 – The Book Of Divine Authority CH 6 H 2

'Abu Abdillah<sup>asws</sup> said: 'If the people were (only) two men, it would be so that one of the two would be the Imam<sup>asws</sup>'.

وَقَالَ إِنَّ آخِرَ مَنْ يَمُوتُ الْإِمَامُ لِئَلَّا يَحْتَجَّ أَحَدٌ عَلَى اللَّهِ عَزَّ وَجَلَّ أَنَّهُ تَرَكَهُ بِغَيْرِ حُجَّةٍ لِلَّهِ عَلَيْهِ .

And he<sup>asws</sup> said: 'The last one to be dying would be the Imam<sup>asws</sup>, lest anyone could argue against Allah<sup>azwj</sup> Mighty and Majestic that He<sup>azwj</sup> Left him to be without a Divine Authority of Allah<sup>azwj</sup> upon him'.<sup>34</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ ابْنِ سِنَانَ عَنْ حَمْرَةَ بْنِ الطَّيَّارِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ لَوْ لَمْ يَبْقَ فِي الْأَرْضِ إِلَّا اثْنَانِ لَكَانَ أَحَدُهُمَا الْحُجَّةَ أَوِ الثَّانِي الْحُجَّةَ .

A number of our companions, from Ahmad Bin Muhammad Al Barqy, from Ali Bin Ismail, from Ibn Sinan, from Hamza Bin Al Tayyar who said,

'I heard Abu Abdillah<sup>asws</sup> saying: 'If there do not remain in the earth except for two, it would be so that one of the two would be the Divine Authority', or (he<sup>asws</sup> said): 'The second one would be the Divine Authority'.

الشَّكُّ مِنْ أَحْمَدَ بْنِ مُحَمَّدٍ .

The doubt is from Ahmad Bin Muhammad (the fourth narrator).<sup>35</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنِ النَّهْدِيِّ عَنِ أَبِيهِ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ سَمِعْتُهُ يَقُولُ لَوْ لَمْ يَكُنْ فِي الْأَرْضِ إِلَّا اثْنَانِ لَكَانَ الْإِمَامَ أَحَدَهُمَا .

Ahmad Bin Muhammad, from Muhammad Bin Al Hassan, from Al Nahdy, from his father, from Yunus Bin Yaquoub,

(It has been narrated) from Abu Abdillah<sup>asws</sup>, said, 'I heard him<sup>asws</sup> saying: 'If it was so that there do not happen to be in the earth except for two, it would be so that the Imam<sup>asws</sup> would be one of the two'.<sup>36</sup>

بَابُ مَعْرِفَةِ الْإِمَامِ وَالرَّدِّ إِلَيْهِ

## Chapter 7 – Recognition of the Imam<sup>asws</sup> and the referring (of the matters) to him<sup>asws</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَائِ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضِيلِ عَنْ أَبِي حَمْرَةَ قَالَ قَالَ لِي أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَام ) إِنَّمَا يَعْبُدُ اللَّهُ مَنْ يَعْرِفُ اللَّهَ فَأَمَّا مَنْ لَا يَعْرِفُ اللَّهَ فَأَيْنَمَا يَعْبُدُهُ هَكَذَا ضَلَالًا

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa who said, 'Muhammad Bin Al Fuzayl narrated to us, from Abu Hamza who said,

'Abu Ja'far<sup>asws</sup> said to me: 'But rather, he worships Allah<sup>azwj</sup>, the one who recognises Allah<sup>azwj</sup>. So, as for the one who does not recognise Allah<sup>azwj</sup>, so rather he is worshipping Him<sup>azwj</sup> like this, 'ضَلَالًا' (under dark covers of kufr) erroneously'.

<sup>34</sup> Al Kafi V 1 – The Book Of Divine Authority CH 6 H 3

<sup>35</sup> Al Kafi V 1 – The Book Of Divine Authority CH 6 H 4

<sup>36</sup> Al Kafi V 1 – The Book Of Divine Authority CH 6 H 5

قُلْتُ جُعِلْتُ فِدَاكَ فَمَا مَعْرِفَةُ اللَّهِ قَالَ تَصَدِيقُ اللَّهِ عَزَّ وَجَلَّ وَ تَصَدِيقُ رَسُولِهِ ( صلى الله عليه وآله ) وَ مَوَالَاةُ عَلِيِّ ( عليه السلام ) وَ الْإِنْتِمَاءُ بِهِ وَ بِأَيْمَةِ الْهُدَى ( عليهم السلام ) وَ الْبَرَاءَةُ إِلَى اللَّهِ عَزَّ وَجَلَّ مِنْ عَدُوِّهِمْ هَكَذَا يُعْرِفُ اللَّهُ عَزَّ وَجَلَّ .

I said, 'May I be sacrificed for you<sup>asws</sup>! So what is the recognition of Allah<sup>azwj</sup>? He<sup>asws</sup> said: 'Ratification of Allah<sup>azwj</sup> Mighty and Majestic, and ratification of His Rasool<sup>saww</sup>, and the Master of the Command Ali<sup>asws</sup>, and the following with him<sup>asws</sup> and the Imams<sup>asws</sup> of the Guidance, and the disavowing to Allah<sup>azwj</sup> from their enemies. Like this, Allah<sup>azwj</sup> Mighty and Majestic is recognised'.<sup>37</sup>

الْحُسَيْنُ عَنْ مُعَلَّى عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ أَحْمَدَ بْنِ عَائِدٍ عَنْ أَبِيهِ عَنِ ابْنِ أُذَيْنَةَ قَالَ حَدَّثَنَا غَيْرُ وَاحِدٍ عَنْ أَحَدِهِمَا ( عليهما السلام ) أَنَّهُ قَالَ لَا يَكُونُ الْعَبْدُ مُؤْمِنًا حَتَّى يَعْرِفَ اللَّهَ وَ رَسُولَهُ وَ الْأَيْمَةَ كُلَّهُمْ وَ إِمَامَ زَمَانِهِ وَ يَرُدَّ إِلَيْهِ وَ يُسَلِّمَ لَهُ

Al Husayn, from Moalla, from Al Hassan Bin Ali, from Ahmad Bin Aiz, from his father, from Ibn Azina who said, 'Someone else narrated,

(It has been narrated) from one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>) having said: 'The servant cannot happen to be a *Momin* until he recognises Allah<sup>azwj</sup>, and His<sup>azwj</sup> Rasool<sup>saww</sup>, and the Imams<sup>asws</sup>, all of them<sup>asws</sup>, and the Imam<sup>asws</sup> of his time period, and he refers (all his matters) to him<sup>asws</sup>, and submits to him<sup>asws</sup>.

ثُمَّ قَالَ كَيْفَ يَعْرِفُ الْآخِرَ وَ هُوَ يَجْهَلُ الْأَوَّلَ .

Then he<sup>asws</sup> said: 'How can he recognise the last one<sup>asws</sup> while he is ignorant of the first one<sup>asws</sup>?'.<sup>38</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ زُرَّارَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ( عليه السلام ) أَخْبِرْنِي عَنْ مَعْرِفَةِ الْإِمَامِ مِنْكُمْ وَاجِبَةً عَلَى جَمِيعِ الْخَلْقِ فَقَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ بَعَثَ مُحَمَّدًا ( صلى الله عليه وآله ) إِلَى النَّاسِ أَجْمَعِينَ رَسُولًا وَ حُجَّةً لِلَّهِ عَلَى جَمِيعِ خَلْقِهِ فِي أَرْضِهِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Hisham Bin Salim, from Zurara who said,

'I said to Abu Ja'far<sup>asws</sup>, 'Inform me about recognition of the Imam<sup>asws</sup> from you (Imams<sup>asws</sup>). Is it an Obligation upon the entirety of the creatures?' So he<sup>asws</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic Sent Muhammad<sup>asws</sup> to the people altogether as a Rasool<sup>saww</sup> and a Divine Authority of Allah<sup>azwj</sup> upon the entirety of His<sup>azwj</sup> creatures in His<sup>azwj</sup> earth.

فَمَنْ آمَنَ بِاللَّهِ وَ بِمُحَمَّدٍ رَسُولِ اللَّهِ وَ اتَّبَعَهُ وَ صَدَّقَهُ فَإِنَّ مَعْرِفَةَ الْإِمَامِ مِنَّا وَاجِبَةٌ عَلَيْهِ وَ مَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَ بِرَسُولِهِ وَ لَمْ يَتَّبِعْهُ وَ لَمْ يُصَدِّقْهُ وَ يَعْرِفْ حَقَّهُمَا فَكَيْفَ يَجِبُ عَلَيْهِ مَعْرِفَةُ الْإِمَامِ وَ هُوَ لَا يُؤْمِنُ بِاللَّهِ وَ رَسُولِهِ وَ يَعْرِفُ حَقَّهُمَا

So the one who believes in Allah<sup>azwj</sup>, and in Muhammad<sup>saww</sup> as a Rasool<sup>saww</sup> of Allah<sup>azwj</sup>, and follows him<sup>asws</sup> and ratifies him<sup>saww</sup>, so the recognition of the Imam<sup>asws</sup> from us<sup>asws</sup> is an Obligation upon him; and the one who does not believe in Allah<sup>azwj</sup> and in His<sup>azwj</sup> Rasool<sup>saww</sup>, and does not follow him<sup>saww</sup> and does not ratify him<sup>saww</sup> and recognise both their rights, so how can the recognition of the Imam<sup>asws</sup> Obligate upon him while he does not believe in Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> and recognise both their rights?'

<sup>37</sup> Al Kafi V 1 – The Book Of Divine Authority CH 7 H 1

<sup>38</sup> Al Kafi V 1 – The Book Of Divine Authority CH 7 H 2

قَالَ قُلْتُ فَمَا تَقُولُ فِيْمَنْ يُؤْمِنُ بِاللَّهِ وَرَسُولِهِ وَ يُصَدِّقُ رَسُوْلَهُ فِي جَمِيْعٍ مَا أَنْزَلَ اللهُ يَجِبُ عَلَيَّ أَوْلَيْكَ حَقٌّ مَعْرِفَتِكُمْ قَالَ نَعَمْ أَلَيْسَ هَؤُلَاءِ يَعْرِفُونَ فَلَانًا وَ فَلَانًا قُلْتُ بَلَى قَالَ أ تَرَى أَنَّ اللهُ هُوَ الَّذِي أَوْقَعَ فِي قُلُوْبِهِمْ مَعْرِفَةَ هَؤُلَاءِ وَ اللهُ مَا أَوْقَعَ ذَلِكَ فِي قُلُوْبِهِمْ إِلَّا الشَّيْطَانُ لَا وَ اللهُ مَا أَلْهَمَ الْمُؤْمِنِينَ حَقَّنَا إِلَّا اللهُ عَزَّ وَ جَلَّ .

He (the narrator) said, 'I said, 'So what are you saying regarding the one who believes in Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> with regards to the entirety of what Allah<sup>azwj</sup> has Revealed, would it Obligate upon those ones the right of your<sup>asws</sup> recognition?'. He<sup>asws</sup> said: 'Yes. Aren't they recognising so and so, and so and so?' I said, 'Yes'. He<sup>asws</sup> said: 'Is it your view that Allah<sup>azwj</sup> is the One<sup>azwj</sup> Who Caused the recognition of those (two) to occur into their hearts? By Allah<sup>azwj</sup>! Allah<sup>azwj</sup> did not Cause the occurrence of that into their hearts, except (it was) the Satan<sup>la</sup>. No, by Allah<sup>azwj</sup>! None inspires the Momineen of our<sup>asws</sup> rights except for Allah<sup>azwj</sup> Mighty and Majestic'.<sup>39</sup>

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ عَنْ جَابِرٍ قَالَ سَمِعْتُ أَبَا جَعْفَرَ ( عَلَيْهِ السَّلَامُ ) يَقُولُ إِنَّمَا يَعْرِفُ اللهُ عَزَّ وَ جَلَّ وَ يَعْبُدُهُ مَنْ عَرَفَ اللهُ وَ عَرَفَ إِمَامَهُ مِنْ أَهْلِ الْبَيْتِ وَ مَنْ لَا يَعْرِفُ اللهُ عَزَّ وَ جَلَّ وَ لَا يَعْرِفُ الْإِمَامَ مِنْ أَهْلِ الْبَيْتِ فَإِنَّمَا يَعْرِفُ وَ يَعْبُدُ غَيْرَ اللهِ هَكَذَا وَ اللهُ ضَلَالًا .

From him, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Amro Bin Abu Al Miqdam, from Jabir who said,

'I heard Abu Ja'far<sup>asws</sup> saying: 'But rather, he recognises Allah<sup>azwj</sup> Mighty and Majestic and worships Him<sup>azwj</sup>, the one who recognises Allah<sup>azwj</sup> and recognises his Imam<sup>asws</sup> from us<sup>asws</sup> the People<sup>asws</sup> of the Household; and the one who does not recognise Allah<sup>azwj</sup> Mighty and Majestic and does not recognise his Imam<sup>asws</sup> from us<sup>asws</sup> the People<sup>asws</sup> of the Household, so rather he is recognising and worshipping other than Allah<sup>azwj</sup>. Like this, by Allah<sup>azwj</sup>, is the straying!'.<sup>40</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمُهورٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ ذَرِيحٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللهِ ( عَلَيْهِ السَّلَامُ ) عَنِ الْأَيْمَةِ بَعْدَ النَّبِيِّ ( صَلَّى اللهُ عَلَيْهِ وَآلِهِ ) فَقَالَ كَانَ أَمِيرَ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) إِمَامًا ثُمَّ كَانَ الْحَسَنُ ( عَلَيْهِ السَّلَامُ ) إِمَامًا ثُمَّ كَانَ الْحُسَيْنُ ( عَلَيْهِ السَّلَامُ ) إِمَامًا ثُمَّ كَانَ مُحَمَّدُ بْنُ عَلِيٍّ إِمَامًا

Al Husayn Bin Muhammad, from Muhammad Bin Jamhour, from Fazalat Bin Ayoub, from Muawiya Bin Wahab, from Zareeh who said,

'I asked Abu Abdullah<sup>asws</sup> about the Imams<sup>asws</sup> after the Prophet<sup>saww</sup>. So he<sup>asws</sup> said: 'Amir Al-Momineen<sup>asws</sup> was an Imam<sup>asws</sup>, then Al-Hassan<sup>asws</sup> was an Imam<sup>asws</sup>, and Al-Husayn<sup>asws</sup> was an Imam<sup>asws</sup>, and Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> was an Imam<sup>asws</sup>, and Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> was an Imam<sup>asws</sup>.

مَنْ أَنْكَرَ ذَلِكَ كَانَ كَمَنْ أَنْكَرَ مَعْرِفَةَ اللهِ تَبَارَكَ وَ تَعَالَى وَ مَعْرِفَةَ رَسُوْلِهِ ( صَلَّى اللهُ عَلَيْهِ وَآلِهِ )

The one who denies that, he would be like the one who denies the recognition of Allah<sup>azwj</sup> Blessed and High, and recognition of His<sup>azwj</sup> Rasool<sup>saww</sup>.

ثُمَّ قَالَ قُلْتُ ثُمَّ أَنْتَ جُعِلَتْ فِدَاكَ فَأَعَدُّنَهَا عَلَيْهِ ثَلَاثَ مَرَّاتٍ فَقَالَ لِي إِنِّي إِنَّمَا حَدَّثْتُكَ لِتَكُونَ مِنْ شُهَدَاءِ اللهِ تَبَارَكَ وَ تَعَالَى فِي أَرْضِهِ .

<sup>39</sup> Al Kafi V 1 – The Book Of Divine Authority CH 7 H 3

<sup>40</sup> Al Kafi V 1 – The Book Of Divine Authority CH 7 H 4

Then he (the narrator) said, 'I said, 'Then you<sup>asws</sup>, may I be sacrificed for you<sup>asws</sup>!' So I reiterated it upon him<sup>asws</sup> three times. So he<sup>asws</sup> said to me: 'I<sup>asws</sup> rather, narrated to you in order for you to become from the witnesses of Allah<sup>azwj</sup> Blessed and High in His<sup>azwj</sup> earth'.<sup>41</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّكُمْ لَا تَكُونُونَ صَالِحِينَ حَتَّى تَعْرِفُوا وَ لَا تَعْرِفُوا حَتَّى تُصَدِّقُوا وَ لَا تُصَدِّقُوا حَتَّى تُسَلِّمُوا أَبْوَاباً أَرْبَعَةً لَا يَصْلُحُ أُولُهَا إِلَّا بِأَخْرِهَا ضَلَّ أَصْحَابُ الثَّلَاثَةِ وَ تَأْهَوُا تَيْهَاءَ بَعِيداً

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from the one who mentioned it, from Muhammad Bin Abdul Rahman Bin Abu Layli, from his father,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'You all will not be becoming righteous until you are recognising, nor will you be recognising until you are ratifying, nor will you be ratifying until you are submitting to four doors, the first not being correct except with its last one. They strayed, the companions of the three, wandering with a far wandering.

إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَا يَقْبَلُ إِلَّا الْعَمَلَ الصَّالِحَ وَ لَا يَقْبَلُ اللَّهُ إِلَّا الْوَفَاءَ بِالشُّرُوطِ وَ الْعُهُودِ فَمَنْ وَفَى لِلَّهِ عَزَّ وَ جَلَّ بِشَرْطِهِ وَ اسْتَعْمَلَ مَا وَصَفَ فِي عَهْدِهِ نَالَ مَا عِنْدَهُ وَ اسْتَكْمَلَ مَا وَعَدَهُ

Allah<sup>azwj</sup> Blessed and High does not Accept except for the righteous deeds nor does Allah<sup>azwj</sup> Accept except for the loyalty with the stipulation and the Covenants. So the one who is loyal to Allah<sup>azwj</sup> Mighty and Majestic with His<sup>azwj</sup> Stipulation and works upon what is described in his Covenant, would attain what is in His<sup>azwj</sup> Presence, and He<sup>azwj</sup> would Complete whatever He<sup>azwj</sup> Promised him.

إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَخْبَرَ الْعِبَادَ بِطُرُقِ الْهُدَى وَ شَرَعَ لَهُمْ فِيهَا الْمَنَارَ وَ أَخْبَرَهُمْ كَيْفَ يَسْلُكُونَ فَقَالَ وَ إِنِّي لَعَفَّارٌ لِمَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحاً ثُمَّ اهْتَدَى

Allah<sup>azwj</sup> Blessed and High Informed the servant with the ways of the Guidance and Legislated for them the beacons in these, and Informed them how they should be travelling, so He<sup>azwj</sup> Said **[20:82] And I am Forgiving to him who repents and believes and does righteous deeds, then follows the right Guidance**.

وَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ فَمَنْ اتَّقَى اللَّهَ فِيمَا أَمَرَهُ لَفِيَ اللَّهُ مُؤْمِناً بِمَا جَاءَ بِهِ مُحَمَّدٌ ( صلى الله عليه وآله )

And he<sup>asws</sup> said: 'But rather, Allah<sup>azwj</sup> Accepts from the pious. So the one who fears Allah<sup>azwj</sup> with regards to what He<sup>azwj</sup> Commanded him, would meet Allah<sup>azwj</sup> as a believer in whatever Muhammad<sup>saww</sup> came with.

هِيَئَاتَ هِيَئَاتَ فَاتَ قَوْمٌ وَ مَاتُوا قَبْلَ أَنْ يَهْتَدُوا وَ ظَنُّوا أَنَّهُمْ آمَنُوا وَ أَشْرَكُوا مِنْ حَيْثُ لَا يَعْلَمُونَ إِنَّهُ مَنْ أَتَى الْبُيُوتَ مِنْ أَبْوَابِهَا اهْتَدَى وَ مَنْ أَخَذَ فِي غَيْرِهَا سَلَكَ طَرِيقَ الرَّدَى

Alas! Alas! Lost were a people and they died before they were guided, and they were thinking that they had believed, and (but) they had associated (committed Shirk) from (an aspect) they were not knowing. It is so, that the one who comes to the

<sup>41</sup> Al Kafi V 1 – The Book Of Divine Authority CH 7 H 5



houses by their doors is guided, and the one who takes to something else has travelled the road of annihilation.

وَصَلَّ اللَّهُ طَاعَةً وَلِيَّ أَمْرِهِ بِطَاعَةِ رَسُولِهِ وَ طَاعَةَ رَسُولِهِ بِطَاعَتِهِ فَمَنْ تَرَكَ طَاعَةَ وَلَاةِ الْأَمْرِ لَمْ يُطِيعِ اللَّهَ وَ لَا رَسُولَهُ وَ هُوَ الْإِقْرَارُ بِمَا أَنْزَلَ مِنْ عِنْدِ اللَّهِ عَزَّ وَ جَلَّ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَ التَّمَسُّوا الْبُيُوتَ الَّتِي أُذِنَ اللَّهُ أَنْ تُرْفَعَ وَ يُذْكَرَ فِيهَا اسْمُهُ

Allah<sup>azwj</sup> Linked the obedience to a Master of His<sup>azwj</sup> Command with the obedience to His<sup>azwj</sup> Rasool<sup>saww</sup>, and the obedience to His<sup>azwj</sup> Rasool<sup>saww</sup> with obedience to Him<sup>azwj</sup>. So the one who neglects the obedience to a Master of the Command would have neither obeyed Allah<sup>azwj</sup> nor His<sup>azwj</sup> Rasool<sup>saww</sup>, and it is the acknowledgement with whatever was Revealed from the Presence of Allah<sup>azwj</sup> Mighty and Majestic **[7:31] O Children of Adam! Take to your adornments at every Masjid.** And seek out **[24:36] houses which Allah has Allowed to be Exalted and that His Name may be Mentioned in them.**

فَإِنَّهُ أَخْبَرَكُمْ أَنَّهُمْ رِجَالٌ لَا تُلْهِهِمْ تِجَارَةٌ وَ لَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَ إِقَامِ الصَّلَاةِ وَ إِتْيَانِ الرَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَ الْأَبْصَارُ

So He<sup>azwj</sup> informed you that these are **[24:37] Men whom neither merchandise nor selling diverts from the Remembrance of Allah and the keeping up of Prayer and the giving of Zakat; they fear a Day in which the hearts and eyes shall be overturned.**

إِنَّ اللَّهَ قَدِ اسْتَخْلَصَ الرَّسُلَ لِأَمْرِهِ ثُمَّ اسْتَخْلَصَهُمْ مُصَدِّقِينَ بِذَلِكَ فِي نُذْرِهِ فَقَالَ وَ إِنَّ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ تَاهَ مِنْ جَهْلٍ وَ أَهْتَدَى مِنْ أَبْصَرٍ وَ عَقَلَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَ لَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ وَ كَيْفَ يَهْتَدِي مَنْ لَمْ يُبْصِرْ وَ كَيْفَ يُبْصِرُ مَنْ لَمْ يَتَدَبَّرْ

Allah<sup>azwj</sup> had Selected the Rasools<sup>as</sup> for His<sup>azwj</sup> Command. Then He<sup>azwj</sup> Selected them<sup>as</sup> Ratifying with that in His<sup>azwj</sup> Warning, so He<sup>azwj</sup> Said **[35:24] and there is not a people but a warner has gone among them.** He strayed, the one who was ignorant; and he was guided, the one who had insight and intellect. **[22:46] For surely it is not the eyes that are blind, but blind are the hearts which are in the chests.** And how can he be guided, the one who does not have insight, and how can he have insight, the one who does not ponder?

اتَّبِعُوا رَسُولَ اللَّهِ وَ أَهْلَ بَيْتِهِ وَ أَقْرَبُوا بِمَا نَزَلَ مِنْ عِنْدِ اللَّهِ وَ اتَّبِعُوا آثَارَ الْهُدَى فَإِنَّهُمْ عَلَامَاتُ الْأَمَانَةِ وَ التَّقَى وَ اعْلَمُوا أَنَّهُ لَوْ أَنْكَرَ رَجُلٌ عَيْسَى ابْنَ مَرْيَمَ ( عَلَيْهَا السَّلَام ) وَ أَقْرَبَ بِمَنْ سِوَاهُ مِنَ الرَّسُلِ لَمْ يُؤْمِنْ

Follow Rasool-Allah<sup>saww</sup> and the People<sup>asws</sup> of his<sup>saww</sup> Household, and be acknowledging with whatever has been Revealed from the Presence of Allah<sup>azwj</sup>, and follow the Ahadeeth of the Guidance, for they<sup>asws</sup> are the signs of honesty and piety, and know that if a man was to deny Isa<sup>as</sup> Bin Maryam<sup>as</sup> and accepts the ones besides him<sup>as</sup> from the Rasools<sup>as</sup> has not believed.

اقتصوا الطريق بالتماس المنار و التمسوا من وراء الحجب الآثار تستكملوا أمر دينكم و تؤمنوا بالله ربكم .

Navigate the road by seeking the beacons, and seek it from behind the veil of the 'الآثار' Signs (Ahadeeth), you would be completing the matter of your Religion and you would be believers in Allah<sup>azwj</sup>, your Lord<sup>azwj</sup>.<sup>42</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ صَعْبِرٍ عَمَّنْ حَدَّثَهُ عَنْ رَبِيعِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) أَنَّهُ قَالَ قَالَ أَبِي اللَّهِ أَنْ يُجْرِيَ الْأَشْيَاءَ إِلَّا بِأَسْبَابٍ فَجَعَلَ لِكُلِّ شَيْءٍ سَبَبًا وَ جَعَلَ لِكُلِّ سَبَبٍ شَرْحًا وَ جَعَلَ لِكُلِّ شَرْحٍ عِلْمًا وَ جَعَلَ لِكُلِّ عِلْمٍ بَابًا نَاطِقًا عَرَفَهُ مِنْ عَرَفَهُ وَ جَهَلَهُ مِنْ جَهَلَهُ ذَلِكَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ نَحْنُ ) .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Muhammad Bin Al Husayn Bin Sagheer, from the one who narrated it, from Rabie Bin Abdullah,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Refused to Flow the things except by causes. Thus, He<sup>azwj</sup> Made a cause to be for everything, and Made an explanation to be for every cause, and Made a knowledge to be for every explanation, and Made a speaking door to be for every knowledge. He recognised him<sup>asws</sup> the one who recognised it, and he was ignorant of him<sup>asws</sup> the one who was ignorant of it. That, is Rasool-Allah<sup>saww</sup> and us<sup>asws</sup>.<sup>43</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ( عَلَيْهِ السَّلَام ) يَقُولُ كُلُّ مَنْ دَانَ اللَّهُ عَزَّ وَ جَلَّ بِعِبَادَةٍ يُجَاهِدُ فِيهَا نَفْسَهُ وَ لَا إِمَامَ لَهُ مِنَ اللَّهِ فَسَعِيهِ عَيْرٌ مَقْبُولٍ وَ هُوَ ضَالٌّ مُنْحِيرٌ وَ اللَّهُ شَانِيٌّ لِأَعْمَالِهِ

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far<sup>asws</sup> saying: 'Everyone who makes it a Religion of Allah<sup>azwj</sup> Mighty and Majestic by worship, fighting against his own self, and there is no Imam<sup>asws</sup> for him from Allah<sup>azwj</sup>, so his striving would be without Acceptance and he would stray confused and Allah<sup>azwj</sup> would Hate his deeds.

وَ مَثَلُهُ كَمَثَلِ شَاةٍ ضَلَّتْ عَنْ رَاعِيهَا وَ قَطِيعِهَا فَهَجَمَتْ ذَاهِبَةً وَ جَائِبَةً يَوْمَهَا فَلَمَّا جَنَّتْهَا اللَّيْلُ بَصُرَتْ بِقَطِيعِ غَنَمٍ مَعَ رَاعِيهَا فَحَنَّتْ إِلَيْهَا وَ اغْتَرَّتْ بِهَا فَبَاتَتْ مَعَهَا فِي مَرْبِضِهَا فَلَمَّا أَنْ سَاقَ الرَّاعِي قَطِيعَهُ أَنْكَرَتْ رَاعِيهَا وَ قَطِيعَهَا فَهَجَمَتْ مُتَحِيرَةً تَطْلُبُ رَاعِيهَا وَ قَطِيعَهَا فَبَصُرَتْ بِغَنَمٍ مَعَ رَاعِيهَا فَحَنَّتْ إِلَيْهَا وَ اغْتَرَّتْ بِهَا فَصَاحَ بِهَا الرَّاعِي الْحَقِي بِرَاعِيكَ وَ قَطِيعِكَ فَأَنْتِ تَأْتِيهِ مُتَحِيرَةٌ عَنْ رَاعِيكَ وَ قَطِيعِكَ

And his example is like the example of a sheep who has strayed from its shepherd and its herd. So it wanders going and coming during its day. So when the night shields it, it sees a herd of sheep with their shepherd. So it goes over to them and departs with them and spends the night along with them in their pens. So the shepherd shouts at it, 'Go and join your own shepherd and your herd, for you are wandering confused from your shepherd and your herd!'

فَهَجَمَتْ دَعْرَةً مُتَحِيرَةً تَأْتِيهِ لَا رَاعِي لَهَا يُرْشِدُهَا إِلَى مَرْعَاهَا أَوْ يَرُدُّهَا فَبَيْنَا هِيَ كَذَلِكَ إِذَا اغْتَمَّ الذَّنْبُ ضَيَعَتْهَا فَأَكَلَهَا

So it runs wandering confusedly, there being no shepherd for it to guide it to its pastures or to return it. So while it is like that, the wolf attacks it, wasting it, and devours it.

<sup>42</sup> Al Kafi V 1 – The Book Of Divine Authority CH 7 H 6

<sup>43</sup> Al Kafi V 1 – The Book Of Divine Authority CH 7 H 7

وَ كَذَلِكَ وَ اللَّهُ يَا مُحَمَّدٌ مَنْ أَصْبَحَ مِنْ هَذِهِ الْأُمَّةِ لَا إِمَامَ لَهُ مِنْ اللَّهِ عَزَّ وَ جَلَّ ظَاهِرٌ عَادِلٌ أَصْبَحَ ضَالًّا تَائِبًا وَ إِنْ مَاتَ عَلَى هَذِهِ الْحَالَةِ مَاتَ مَيِّتَةً كُفْرٍ وَ نِفَاقٍ وَ اعْلَمْ يَا مُحَمَّدٌ أَنَّ أَيْمَةَ الْجَوْرِ وَ اتَّبَاعَهُمْ لَمَعْرُوْلُونَ عَنِ دِينِ اللَّهِ قَدْ ضَلُّوا وَ أَضَلُّوا فَأَعْمَالُهُمُ الَّتِي يَعْمَلُونَهَا كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَى شَيْءٍ ذَلِكَ هُوَ الضَّلَالُ البَعِيدُ .

And similar to that, by Allah<sup>azwj</sup> O Muhammad, is the one from this community who wakes up in the morning with no Imam<sup>asws</sup> for him from Allah<sup>azwj</sup> Mighty and Majestic, manifest, just. He wakes up in the morning straying, wandering, and if he was to die upon this state, would die the death of disbelief and hypocrisy. And know, O Muhammad, that the tyrannous imams and their followers are isolated from the Religion of Allah<sup>azwj</sup>. They have strayed and are straying (others). Thus, the deeds which they are performing are like the dust which the wind scatters with during a stormy day. They are not able upon anything from that what they are earning. It is the far straying',<sup>44</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمُهورٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنِ الْهَيْثَمِ بْنِ وَاقِدٍ عَنْ مُقَرَّرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ جَاءَ ابْنُ الْكَوَاءِ إِلَى أَمِيرِ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ عَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ فَقَالَ نَحْنُ عَلَى الْأَعْرَافِ نَعْرِفُ أَنْصَارَنَا بِسِيمَاهُمْ وَ نَحْنُ الْأَعْرَافُ الَّتِي لَا يُعْرِفُ اللَّهُ عَزَّ وَ جَلَّ إِلَّا بِسَبِيلِ مَعْرِفَتِنَا وَ نَحْنُ الْأَعْرَافُ يُعْرِفُنَا اللَّهُ عَزَّ وَ جَلَّ يَوْمَ الْقِيَامَةِ عَلَى الصِّرَاطِ فَلَا يَدْخُلُ الْجَنَّةَ إِلَّا مَنْ عَرَفَنَا وَ عَرَفْنَاهُ وَ لَا يَدْخُلُ النَّارَ إِلَّا مَنْ أَنْكَرَنَا وَ أَنْكَرْنَاهُ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Abdullah Bin Abdul Rahman, from Al Haysam Bin Waqid, from Muqarrin who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'Ibn Al-Kawwa came over to Amir Al-Momineen<sup>asws</sup> and he said, 'O Amir Al-Momineen<sup>asws</sup> [7:46] and upon the heights there shall be men recognising all by their marks. So he<sup>asws</sup> said: 'We<sup>asws</sup> would be upon the Heights. We<sup>asws</sup> would recognise our<sup>asws</sup> helpers by their marks, and we<sup>asws</sup> are the recognisers who, Allah<sup>azwj</sup> Mighty and Majestic cannot be recognised except by the way of our<sup>asws</sup> recognition, and we<sup>asws</sup> are the recognisers whom Allah<sup>azwj</sup> Mighty and Majestic would Introduce on the Day of Judgment upon the Bridge. Thus, none shall enter the Paradise except the one who recognises us and we<sup>asws</sup> recognise him, and none shall enter the Fire except the one who denies us<sup>asws</sup> and we<sup>asws</sup> deny him.

إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَوْ شَاءَ لَعَرَفَ الْعِبَادَ نَفْسَهُ وَ لَكِنْ جَعَلْنَا أَبْوَابَهُ وَ صِرَاطَهُ وَ سَبِيلَهُ وَ الْوَجْهَ الَّذِي يُؤْتَى مِنْهُ فَمَنْ عَدَلَ عَنْ وَلايَتِنَا أَوْ فَضَّلَ عَلَيْنَا غَيْرَنَا فَإِنَّهُمْ عَنِ الصِّرَاطِ لَنَّاكِبُونَ

Surely, if Allah<sup>azwj</sup> Blessed and High had Desired to, would have Introduce Himself<sup>azwj</sup> to the servant. But, He<sup>azwj</sup> Made us<sup>asws</sup> to be His<sup>azwj</sup> Door, and His<sup>azwj</sup> Bridge, and His<sup>azwj</sup> Way, and the Face which comes from Him<sup>azwj</sup>. So the one who turns away from our<sup>asws</sup> Wilayah, or prefers others over us<sup>asws</sup>, so they would be falling off from the Bridge.

فَلَا سَوَاءٌ مَنْ اعْتَصَمَ النَّاسُ بِهِ وَ لَا سَوَاءٌ حَيْثُ ذَهَبَ النَّاسُ إِلَى عُيُونٍ كَثْرَةٍ يَفْرَعُ بَعْضُهَا فِي بَعْضٍ وَ ذَهَبَ مَنْ ذَهَبَ إِلَيْنَا إِلَى عُيُونٍ صَافِيَةٍ تَجْرِي بِأَمْرِ رَبِّهَا لَا تَفَادُ لَهَا وَ لَا أَنْطَاعَ.

So they are not equal, the one who clings to the people with it, nor is it the same where the people are going to the turbid springs, draining into each other, and the

<sup>44</sup> Al Kafi V 1 – The Book Of Divine Authority CH 7 H

going of the one who comes over to us<sup>asws</sup>, to clear springs flowing by the Command of its Lord<sup>azwj</sup>, neither there being a depletion for it nor a termination'.<sup>45</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الرَّيَّانِ بْنِ شَيْبٍ عَنْ يُونُسَ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ أَبِي حَمَزَةَ قَالَ قَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) يَا أَبَا حَمَزَةَ يَخْرُجُ أَحَدُكُمْ فَرَاسِخٌ فَيَطْلُبُ لِنَفْسِهِ دَلِيلًا وَ أَنْتَ بَطْرُقِ السَّمَاءِ أَجْهَلُ مِنْكَ بَطْرُقِ الْأَرْضِ فَاطْلُبْ لِنَفْسِكَ دَلِيلًا .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ali Bin Muhammad, from Bakr Bin Salih, from Al Rayyan Bin Shabeeb, from Yunus, from Abu Ayoub Al Khazzaz, from Abu Hamza who said,

'Abu Ja'far<sup>asws</sup> said: 'O Abu Hamza! (When) one of you goes out for one *Farsakh*, so he is seeking a navigator for himself, and you are more ignorant of the ways of the sky than the ways of the earth, therefore seek a navigator for yourself'.<sup>46</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ أَيُّوبَ بْنِ الْحُرِّ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ مَنْ يُؤْتِ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا فَقَالَ طَاعَهُ اللَّهُ وَ مَعْرِفَهُ الْإِمَامَ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ayoub Bin Al Hurr, from Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[2:269] and whoever is Give the Wisdom, he indeed is Given a lot of good.** So he<sup>asws</sup> said: 'Obedience to Allah<sup>azwj</sup> and the recognition of the Imam<sup>asws</sup>'.<sup>47</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ لِي أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) هَلْ عَرَفْتَ إِمَامَكَ قَالَ قُلْتُ إِي وَ اللَّهِ قَبْلَ أَنْ أُخْرَجَ مِنَ الْكُوفَةِ فَقَالَ حَسْبُكَ إِذَا .

Muhammad Bin Yahya, from Abdullah Bin Muhammad, from Ali Bin Al Hakam, from Aban, from Abu Baseer who said,

'Abu Ja'far<sup>asws</sup> said to me: 'Do you recognise your Imam<sup>asws</sup>?', I said, 'Yes, by Allah<sup>azwj</sup>, before I came out from Al-Kufa'. So he<sup>asws</sup> said: 'Then it is sufficient for you'.<sup>48</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ بُرَيْدٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) يَقُولُ فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَ جَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ فَقَالَ مَيِّتٌ لَا يَعْرِفُ شَيْئًا وَ نُورًا يَمْشِي بِهِ فِي النَّاسِ إِمَامًا يُؤْتَمُّ بِهِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Mansour Bin Yunus, from Bureyd who said,

'I heard Abu Ja'far<sup>asws</sup> saying regarding the Words of Allah<sup>azwj</sup> Blessed and High **[6:122] Is he who was dead then We Raised him to life and Made for him a Light by which he walks among the people.** So he<sup>asws</sup> said: 'The dead do not recognise anything, and **a Light by which he walks among the people** is an Imam<sup>asws</sup> he follows with'.

<sup>45</sup> Al Kafi V 1 – The Book Of Divine Authority CH 7 H 9

<sup>46</sup> Al Kafi V 1 – The Book Of Divine Authority CH 7 H 10

<sup>47</sup> Al Kafi V 1 – The Book Of Divine Authority CH 7 H 11

<sup>48</sup> Al Kafi V 1 – The Book Of Divine Authority CH 7 H 12

كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا قَالَ الَّذِي لَا يَعْرِفُ الْإِمَامَ .

(And for) **[6:122] like him whose likeness is that of one in utter darkness whence he cannot come forth**, he<sup>asws</sup> said: ‘The one who does not recognise the Imam<sup>asws</sup>,<sup>49</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أُورَمَةَ وَ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَام ) دَخَلَ أَبُو عَبْدِ اللَّهِ الْجَدَلِيُّ عَلَى أَمِيرِ الْمُؤْمِنِينَ فَقَالَ ( عَلَيْهِ السَّلَام ) يَا أَبَا عَبْدِ اللَّهِ أَلَا أُخْبِرُكَ بِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَ هُمْ مِنْ فِرْعَ يَوْمَئِذٍ آمِنُونَ . وَ مَنْ جَاءَ بِالسَّيِّئَةِ فَكُنْتُ وَ جُوهُهُمْ فِي النَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Awrama and Muhammad Bin Abdullah, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Abu Ja’far<sup>asws</sup> said: ‘Abu Abdullah Al-Jadly came over to Amir Al-Momineen<sup>asws</sup>, so he<sup>asws</sup> said: ‘O Abu Abdullah! Shall I<sup>asws</sup> inform you with the Words of Allah<sup>azwj</sup> Mighty and Majestic **[27:89] Whoever brings good, he shall have better than it; and they shall be secure from terror on the Day [27:90] And whoever brings evil, these shall be thrown down on their faces into the Fire; will you be Recompensed except for what you had been doing?**

قَالَ بَلَى يَا أَمِيرَ الْمُؤْمِنِينَ جُعِلْتُ فِدَاكَ فَقَالَ الْحَسَنَةُ مَعْرِفَةُ الْوِلَايَةِ وَ حُبُّهَا أَهْلَ الْبَيْتِ وَ السَّيِّئَةُ إِنْكَارُ الْوِلَايَةِ وَ بُغْضُنَا أَهْلَ الْبَيْتِ ثُمَّ قَرَأَ عَلَيْهِ هَذِهِ الْآيَةَ .

He said, ‘Yes, O Amir Al-Momineen<sup>asws</sup>, may I be sacrificed for you<sup>asws</sup>. So he<sup>asws</sup> said: ‘The good is the recognition of the Wilayah and our<sup>asws</sup> love of the People<sup>asws</sup> of the Household, and the evil is the denial of the Wilayah and us<sup>asws</sup>, hatred of the People<sup>asws</sup> of the Household’. Then he<sup>asws</sup> recited these Verses’,<sup>50</sup>

**بَابُ فَرِيضِ طَاعَةِ الْأَيْمَةِ ( عَلَيْهِمُ السَّلَام )**

## Chapter 8 – Necessity of obeying the Imams<sup>asws</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزِ بْنِ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ ذِرْوَةُ الْأَمْرِ وَ سَنَامُهُ وَ مِفْتَاحُهُ وَ بَابُ الْأَشْيَاءِ وَ رِضَا الرَّحْمَنِ تَبَارَكَ وَ تَعَالَى الطَّاعَةُ لِلْإِمَامِ بَعْدَ مَعْرِفَتِهِ

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja’far<sup>asws</sup> having said: ‘The height of the matter (of Religion), and its peak, and its key, and doors of the things, and Pleasure of the Beneficent, Blessed and High, is the obedience to the Imam<sup>asws</sup> after recognising him<sup>asws</sup>’.

ثُمَّ قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَ مَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا .

<sup>49</sup> Al Kafi V 1 – The Book Of Divine Authority CH 7 H 13

<sup>50</sup> Al Kafi V 1 – The Book Of Divine Authority CH 7 H 14

Then he<sup>asws</sup> said: 'Allah<sup>azwj</sup> Blessed and High is Saying **[4:80] Whoever obeys the Rasool, so he has obeyed Allah, and whoever turns back, so We have not Sent you as a keeper over them**'.<sup>51</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ أَبِي الصَّبَّاحِ قَالَ أَشْهَدُ أَنِّي سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ أَشْهَدُ أَنَّ عَلِيًّا إِمَامًا فَرَضَ اللَّهُ طَاعَتَهُ وَ أَنَّ الْحَسَنَ إِمَامًا فَرَضَ اللَّهُ طَاعَتَهُ وَ أَنَّ الْحُسَيْنَ إِمَامًا فَرَضَ اللَّهُ طَاعَتَهُ وَ أَنَّ عَلِيَّ بْنَ الْحُسَيْنِ إِمَامًا فَرَضَ اللَّهُ طَاعَتَهُ وَ أَنَّ مُحَمَّدَ بْنَ عَلِيٍّ إِمَامًا فَرَضَ اللَّهُ طَاعَتَهُ .

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Aban Bin Usman, from Abu Al Sabah who said,

'I bear witness that I heard Abu Abdullah<sup>asws</sup> saying: 'I<sup>asws</sup> testify that Ali<sup>asws</sup> is an Imam<sup>asws</sup>, Allah<sup>azwj</sup> Imposed obedience to him<sup>asws</sup>; and that Al-Hassan<sup>asws</sup> is an Imam<sup>asws</sup>, Allah<sup>azwj</sup> Imposed obedience to him<sup>asws</sup>; and that Al-Husayn<sup>asws</sup> is an Imam<sup>asws</sup>, Allah<sup>azwj</sup> Imposed obedience to him<sup>asws</sup>; and that Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> is an Imam<sup>asws</sup>, Allah<sup>azwj</sup> Imposed obedience to him<sup>asws</sup>; and that Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> is an Imam<sup>asws</sup>, Allah<sup>azwj</sup> Imposed obedience to him<sup>asws</sup>'.<sup>52</sup>

وَ بِهَذَا الْإِسْنَادِ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ قَالَ حَدَّثَنَا حَمَادُ بْنُ عُثْمَانَ عَنْ بَشِيرِ الْعَطَّارِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ نَحْنُ قَوْمٌ فَرَضَ اللَّهُ طَاعَتَنَا وَ أَنْتُمْ تَأْتُمُونَ بِمَنْ لَا يُعَدُّ النَّاسُ بِجَهَالَتِهِ .

And by this chain, from Moalla Bin Muhammad, from Al Hassan Bin Ali who said, 'Hammad Bin Usman narrated to us, from Bashir Al Attar who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'We<sup>asws</sup> are a people, Allah<sup>azwj</sup> Imposed obedience to us<sup>asws</sup>, and you are following the one<sup>asws</sup>, the people would not be excused of their ignorance of him<sup>asws</sup>'.<sup>53</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَادِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ آتَيْنَاهُمْ مُلْكًا عَظِيمًا قَالَ الطَّاعَةُ الْمَفْرُوضَةُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Hammad Bin Isa, from Al Husayn Bin Al Mukhtar, from one of our companions,

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[4:54] and We have Given them a Grand Kingdom**. He<sup>asws</sup> said: 'The Imposed obedience'.<sup>54</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ مُحَمَّدِ بْنِ سِنَانَ عَنْ أَبِي خَالِدٍ الْقَمَّاطِ عَنْ أَبِي الْحَسَنِ الْعَطَّارِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ أُشْرِكُ بَيْنَ الْأَوْصِيَاءِ وَ الرَّسُلِ فِي الطَّاعَةِ .

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abu Khalid Al Qammat, from Abu Al Hassan Al Attar who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'There is a participation between the successors<sup>as</sup> and the Rasools<sup>as</sup> with regards to the obedience'.<sup>55</sup>

<sup>51</sup> Al Kafi V 1 – The Book Of Divine Authority CH 8 H 1

<sup>52</sup> Al Kafi V 1 – The Book Of Divine Authority CH 8 H 2

<sup>53</sup> Al Kafi V 1 – The Book Of Divine Authority CH 8 H 3

<sup>54</sup> Al Kafi V 1 – The Book Of Divine Authority CH 8 H 4

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) نَحْنُ قَوْمٌ قَرَضَ اللَّهُ عَزَّ وَجَلَّ طَاعَتَنَا لَنَا الْإِنْفَالُ وَ لَنَا صَفْوُ الْمَالِ وَ نَحْنُ الرَّاسِخُونَ فِي الْعِلْمِ وَ نَحْنُ الْمَحْسُودُونَ الَّذِينَ قَالَ اللَّهُ أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ .

Ahmad Bin Muhammad, from Muhammad Bin Abu Umeyr, from Sayf Bin Ameyra, from Abu Al Sabbah Al Kinany who said,

‘Abu Abdullah<sup>asws</sup> said: ‘We<sup>asws</sup> are a people, Allah<sup>azwj</sup> Mighty and Majestic Necessitated obedience to us<sup>asws</sup>. For us<sup>asws</sup> are the spoils of war, and for us<sup>asws</sup> is the clean wealth, and we<sup>asws</sup> are the ones deeply rooted in the knowledge, and we<sup>asws</sup> are the envied ones for whom Allah<sup>azwj</sup> Said **[4:54] Or do they envy the people for what Allah has given them of His grace?**<sup>56</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ ذَكَرْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَوْلَنَا فِي الْأَوْصِيَاءِ إِنَّ طَاعَتَهُمْ مُفْتَرَضَةٌ قَالَ فَقَالَ نَعَمْ هُمُ الَّذِينَ قَالَ اللَّهُ تَعَالَى أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ وَ هُمُ الَّذِينَ قَالَ اللَّهُ عَزَّ وَجَلَّ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا .

Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Husayn Bin Abu Al A'ala who said,

‘I mentioned to Abu Abdullah<sup>asws</sup> our words regarding the successors<sup>asws</sup>, ‘Is obedience to them<sup>asws</sup> is a necessity?’. So he<sup>asws</sup> said: ‘Yes. They<sup>asws</sup> are the ones for whom Allah<sup>azwj</sup> the Exalted Said **[4:59] O you who believe! Obey Allah and obey the Rasool and those in authority from among you;** and they<sup>asws</sup> the ones for whom Allah<sup>azwj</sup> Mighty and Majestic Said **[5:55] But rather, only Allah is your Guardian and His Rasool and those who believe**’.<sup>57</sup>

وَ بِهَذَا الْإِسْنَادِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُعَمَّرِ بْنِ خَلَادٍ قَالَ سَأَلَ رَجُلٌ فَارِسِيٌّ أَبَا الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) فَقَالَ طَاعَتُكَ مُفْتَرَضَةٌ فَقَالَ نَعَمْ قَالَ مِثْلَ طَاعَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ( عَلَيْهِ السَّلَامُ ) فَقَالَ نَعَمْ .

And by this chain, from Ahmad Bin Muhammad, from Moammad Bin Khalid who said,

‘A Persian man asked Abu Al-Hassan<sup>asws</sup>, so he said, ‘Obeying to you<sup>asws</sup> is a necessity?’ So he<sup>asws</sup> said: ‘Yes’. He said, ‘Like obedience to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>?’ So he<sup>asws</sup> said: ‘Yes’.<sup>58</sup>

وَ بِهَذَا الْإِسْنَادِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ سَأَلْتُهُ عَنِ الْأئِمَّةِ هَلْ يَجْرُونَ فِي الْأَمْرِ وَ الطَّاعَةِ مَجْرَى وَاحِدٍ قَالَ نَعَمْ .

And by this chain, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, ‘I asked him<sup>asws</sup> about the Imams<sup>asws</sup>, ‘Are they<sup>asws</sup> (all) flowing in the matter (Religion), and the obedience, with one flow?’ He<sup>asws</sup> said: ‘Yes’.<sup>59</sup>

<sup>55</sup> Al Kafi V 1 – The Book Of Divine Authority CH 8 H 5

<sup>56</sup> Al Kafi V 1 – The Book Of Divine Authority CH 8 H 6

<sup>57</sup> Al Kafi V 1 – The Book Of Divine Authority CH 8 H 7

<sup>58</sup> Al Kafi V 1 – The Book Of Divine Authority CH 8 H 8

<sup>59</sup> Al Kafi V 1 – The Book Of Divine Authority CH 8 H 9

وَبِهَذَا الْإِسْنَادِ عَنْ مَرْوَكِ بْنِ عَبْدِ عَنِ مُحَمَّدِ بْنِ زَيْدِ الطَّبْرِيِّ قَالَ كُنْتُ قَائِمًا عَلَى رَأْسِ الرَّضَا ( عَلَيْهِ السَّلَام ) بِخُرَاسَانَ وَعِنْدَهُ عِدَّةٌ مِنْ بَنِي هَاشِمٍ وَفِيهِمْ إِسْحَاقُ بْنُ مُوسَى بْنِ عَيْسَى الْعَبَّاسِيُّ فَقَالَ يَا إِسْحَاقُ بَلِّغْنِي أَنَّ النَّاسَ يَقُولُونَ إِنَّا نَزَعْنَا مِنَ النَّاسِ عِبِيدًا لَنَا لَا وَفَرَاتِنِي مِنْ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مَا قُلْتُهُ قَطُّ وَلَا سَمِعْتُهُ مِنْ آبَائِي قَالَهُ وَلَا بَلِّغْنِي عَنْ أَحَدٍ مِنْ آبَائِي قَالَهُ وَ لَكِنِّي أَقُولُ النَّاسَ عِبِيدٌ لَنَا فِي الطَّاعَةِ مَوَالٍ لَنَا فِي الدِّينِ فَلْيُبَلِّغِ الشَّاهِدُ الْعَائِبَ .

And by this chain, from Marwak Bin Ubeyd, from Muhammad Bin Zayd Al Tabary who said,

'I was standing by the head of Al-Reza<sup>asws</sup> at Khurasan, and in his<sup>asws</sup> presence were a number from the Clan of Hashim<sup>as</sup>, and among them was Is'haq Bin Musa Bin Isa Al-Abbasy. So he<sup>asws</sup> said: 'O Is'haq! It has reached me<sup>asws</sup> that the people are saying that we<sup>asws</sup> are claiming that the people are our<sup>asws</sup> slaves. No! By my<sup>asws</sup> relationship from Rasool-Alah<sup>saww!</sup> I<sup>asws</sup> did not say it at all, nor had I<sup>asws</sup> heard it from my<sup>asws</sup> forefathers<sup>asws</sup> saying it, nor has it reached me from anyone from my<sup>asws</sup> forefathers<sup>asws</sup> having said it. But, I<sup>asws</sup> am saying, the people are slaves of ours<sup>asws</sup> regarding the obedience, friends of ours<sup>asws</sup> in the Religion. So let the attendees deliver it to the absentees'.<sup>60</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السَّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ سَمِعْتُهُ يَقُولُ نَحْنُ الَّذِينَ فَرَضَ اللَّهُ طَاعَتَنَا لَا يَسَعُ النَّاسَ إِلَّا مَعْرِفَتُنَا وَلَا يُعَذَّرُ النَّاسُ بِجَهَالَتِنَا مَنْ عَرَفَنَا كَانَ مُؤْمِنًا وَمَنْ أَنْكَرَنَا كَانَ كَافِرًا وَمَنْ لَمْ يَعْرِفْنَا وَ لَمْ يُنْكَرْنَا كَانَ ضَالًّا حَتَّى يَرْجِعَ إِلَى الْهُدَى الَّذِي افْتَرَضَ اللَّهُ عَلَيْهِ مِنْ طَاعَتِنَا الْوَاجِبَةِ فَإِنْ يَمُتْ عَلَى ضَلَالَتِهِ يَفْعَلِ اللَّهُ بِهِ مَا يَشَاءُ .

Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja'far Bin Bashir, from Abu Salma,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I heard him<sup>asws</sup> saying: 'We<sup>asws</sup> are those, obedience to whom Allah<sup>azwj</sup> has necessitated. The people have no leeway except recognising us<sup>asws</sup>, nor are the people excused of being ignorant of us<sup>asws</sup>. The one who recognises us<sup>asws</sup> would be a *Momin*, and the one who denies us<sup>asws</sup> would be a disbeliever, and the one who does not recognise us<sup>asws</sup> and does not deny us<sup>asws</sup>, would be a strayer until he returns to the guidance which Allah<sup>azwj</sup> has Necessitated upon him, from being obedient to us<sup>asws</sup>, the Obligatory. So if he was to die upon his straying, Allah<sup>azwj</sup> will Do with him whatever He<sup>azwj</sup> so Desires to'.<sup>61</sup>

عَلِيُّ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ قَالَ سَأَلْتُهُ عَنْ أَفْضَلِ مَا يَنْقَرِبُ بِهِ الْعِبَادُ إِلَى اللَّهِ عَزَّ وَ جَلَّ قَالَ أَفْضَلُ مَا يَنْقَرِبُ بِهِ الْعِبَادُ إِلَى اللَّهِ عَزَّ وَ جَلَّ طَاعَةُ اللَّهِ وَ طَاعَةُ رَسُولِهِ وَ طَاعَةُ أَوْلِي الْأَمْرِ

Ali Bin Muhammad Bin Isa, from Yunus, from Muhammad Bin Al Fuzayl who said,

'I asked him<sup>asws</sup> about the most superior of what the servant can be near to Allah<sup>azwj</sup> Mighty and Majestic with. He<sup>asws</sup> said: 'The most superior of what the servants can be closer to Allah<sup>azwj</sup> Mighty and Majestic with is the obedience to Allah<sup>azwj</sup>, and obedience to His<sup>azwj</sup> Rasool<sup>saww</sup>, and obedience to the Master of the Command (*Ul Al-Amr*)'.

قَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَام ) حُبُّنَا إِيْمَانٌ وَ بُعْضُنَا كُفْرٌ .

<sup>60</sup> Al Kafi V 1 – The Book Of Divine Authority CH 8 H 10

<sup>61</sup> Al Kafi V 1 – The Book Of Divine Authority CH 8 H 11



Abu Ja'far<sup>asws</sup> said: 'Love for us<sup>asws</sup> is the *Eman* and hatred for us<sup>asws</sup> is the disbelief'.<sup>62</sup>

مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ أَبِيَانَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) أَعْرِضْ عَلَيْكَ دِينِي الَّذِي أُدِينُ اللَّهُ عَزَّ وَجَلَّ بِهِ قَالَ فَقَالَ هَاتِ

Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Muhammad Bin Isa, from Fazalat Bin Ayoub, from Aban, from Abdullah Bin Sinan, from Ismail Bin Jabir who said,

'I said to Abu Ja'far<sup>asws</sup>, 'Shall I present to you<sup>asws</sup> my Religion which I have made a Religion of Allah<sup>azwj</sup> Mighty and Majestic with?' So he<sup>asws</sup> said: 'Give!'.

قَالَ فَقُلْتُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ الْإِقْرَارُ بِمَا جَاءَ بِهِ مِنْ عِنْدِ اللَّهِ وَ أَنِّي عَلِيًّا كَانُ إِيمَانًا فَرَضَ اللَّهُ طَاعَتَهُ ثُمَّ كَانَ بَعْدَهُ الْحَسَنُ إِيمَانًا فَرَضَ اللَّهُ طَاعَتَهُ ثُمَّ كَانَ بَعْدَهُ عَلِيُّ بْنُ الْحُسَيْنِ إِيمَانًا فَرَضَ اللَّهُ طَاعَتَهُ حَتَّى انْتَهَى الْأَمْرُ إِلَيْهِ

He (the narrator) said, 'So I said, 'I testify that there is no god except Allah<sup>azwj</sup> Alone, there being no associates for Him<sup>azwj</sup>, and that Muhammad<sup>saww</sup> is His<sup>azwj</sup> servant and His<sup>azwj</sup> Rasool<sup>saww</sup>, and the acknowledgement with whatever has come from the Presence of Allah<sup>azwj</sup>, and that Ali<sup>asws</sup> was an Imam<sup>asws</sup>. Allah<sup>azwj</sup> Necessitated obedience to him<sup>asws</sup>. Then, after him<sup>asws</sup> Al-Hassan<sup>asws</sup> was an Imam<sup>asws</sup>. Allah<sup>azwj</sup> Necessitated obedience to him<sup>asws</sup>. Then, after him<sup>asws</sup> Al-Husayn<sup>asws</sup> was an Imam<sup>asws</sup>. Allah<sup>azwj</sup> Necessitated obedience to him<sup>asws</sup>. Then after him<sup>asws</sup> Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> was an Imam<sup>asws</sup>. Allah<sup>azwj</sup> Necessitated obedience to him<sup>asws</sup>, until the matter has ended up to you<sup>asws</sup>'.

ثُمَّ قُلْتُ أَنْتَ بَرَحْمَكُ اللَّهُ قَالَ فَقَالَ هَذَا دِينُ اللَّهِ وَ دِينُ مَلَائِكَتِهِ .

Then I said, '(Then it is) You<sup>asws</sup>, may Allah<sup>azwj</sup> have Mercy on you<sup>asws</sup>!' So he<sup>asws</sup> said: 'This is the Religion of Allah<sup>azwj</sup> and the Religion of His<sup>azwj</sup> Angels'.<sup>63</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي إِسْحَاقَ عَنْ بَعْضِ أَصْحَابِ أَمِيرِ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) اَعْلَمُوا أَنَّ صُحْبَةَ الْعَالِمِ وَ اتِّبَاعَهُ دِينٌ يُدَانُ اللَّهُ بِهِ وَ طَاعَتُهُ مَكْسَبَةٌ لِلْحَسَنَاتِ مَمْحَاةٌ لِلْسَيِّئَاتِ وَ دَخِيرَةٌ لِلْمُؤْمِنِينَ وَ رَفْعَةٌ فِيهِمْ فِي حَيَاتِهِمْ وَ جَمِيلٌ بَعْدَ مَمَاتِهِمْ .

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Hisham Bin Salim, from Abu Hamza, from Abu Is'haq,

(It has been narrated) from one of the companions of Amir Al-Momineen<sup>asws</sup>, said, 'Amir Al-Momineen<sup>asws</sup> said: 'Know that the companionship of the knowledgeable one<sup>asws</sup> and following him<sup>asws</sup> is a Religion Allah<sup>azwj</sup> has Made to be a Religion with, and obedience to him<sup>asws</sup> is an earner of the good deeds and a remover of the evil deeds, and a treasure hoard of the *Momineen*, and an elevation among them during their lifetime, and a beauty after their deaths'.<sup>64</sup>

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنْ الْفَضْلِ بْنِ شاذَانَ عَنْ صَفْوَانَ بْنِ بَجِيْبٍ عَنْ مَنْصُورِ بْنِ حَارِمٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) إِنَّ اللَّهَ أَجَلٌ وَ أَكْرَمٌ مِنْ أَنْ يُعْرِفَ بِخَلْقِهِ بَلِ الْخَلْقُ يُعْرِفُونَ بِاللَّهِ قَالَ صَدَقْتَ

<sup>62</sup> Al Kafi V 1 – The Book Of Divine Authority CH 8 H 12

<sup>63</sup> Al Kafi V 1 – The Book Of Divine Authority CH 8 H 13

<sup>64</sup> Al Kafi V 1 – The Book Of Divine Authority CH 8 H 14

Muhammad Bin Ismail, from Al Fazl Bin Shazan, from Safwan Bin Yahya, from Mansour Bin Hazim who said,

'I said to Abu Abdullah<sup>asws</sup>, 'Surely Allah<sup>azwj</sup> is more Majestic and more Benevolent than for Him<sup>azwj</sup> to be recognised due to His<sup>azwj</sup> creatures, but the creatures are being recognised due to Allah<sup>azwj</sup>'. He<sup>asws</sup> said: 'You speak the truth'.

قُلْتُ إِنَّ مَنْ عَرَفَ أَنَّ لَهُ رَبًّا فَقَدْ يَنْبَغِي لَهُ أَنْ يَعْرِفَ أَنَّ لِذَلِكَ الرَّبِّ رِضًا وَ سَخَطًا وَ أَنَّهُ لَا يَعْرِفُ رِضَاهُ وَ سَخَطَهُ إِلَّا بِوَحْيٍ أَوْ رَسُولٍ فَمَنْ لَمْ يَأْتِهِ الْوَحْيُ فَيَنْبَغِي لَهُ أَنْ يَطْلُبَ الرَّسُولَ فَإِذَا لَقِيَهُمْ عَرَفَ أَنَّهُمُ الْحُجَّةُ وَ أَنَّ لَهُمُ الطَّاعَةَ الْمُفْتَرَضَةَ

I said, 'Surely the one who recognises that there is a Lord<sup>azwj</sup> for him, so it would be befitting for him that he recognises that, for that Lord<sup>azwj</sup> is a Pleasure and Anger, and that he would not (be able to) recognise His<sup>azwj</sup> Pleasure and His<sup>azwj</sup> Anger except either by a Revelation or a Rasool<sup>saww</sup>. So the one to whom the Revelation does not come, so it is befitting for him that he seeks the Rasools<sup>saww</sup>, so when he meets up with him<sup>saww</sup>, he should recognise that they<sup>asws</sup> are the Divine Authorities and that for them<sup>asws</sup> is the necessitated obedience.

فَقُلْتُ لِلنَّاسِ أَلَيْسَ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) كَانَ هُوَ الْحُجَّةَ مِنَ اللَّهِ عَلَى خَلْقِهِ قَالُوا بَلَى قُلْتُ فَحِينَ مَضَى (صلى الله عليه وآله) مَنْ كَانَ الْحُجَّةَ قَالُوا الْقُرْآنُ فَنَظَرْتُ فِي الْقُرْآنِ فَإِذَا هُوَ يُخَاصِمُ بِهِ الْمُرْجِيَّ وَ الْقَدْرِيَّ وَ الرَّزْدِيَّ الَّذِي لَا يُؤْمِنُ بِهِ حَتَّى يَغْلِبَ الرَّجَالَ بِخُصُومَتِهِ فَعَرَفْتُ أَنَّ الْقُرْآنَ لَا يَكُونُ حُجَّةً إِلَّا بِقِيَمٍ فَمَا قَالَ فِيهِ مِنْ شَيْءٍ كَانَ حَقًّا

So I said to the people, 'Aren't you knowing that Rasool-Allah<sup>saww</sup>, he<sup>saww</sup> was the Divine Authority from Allah<sup>azwj</sup> upon His<sup>azwj</sup> creatures?' They said, 'Yes'. I said, 'So when he<sup>saww</sup> passed away, who was the Divine Authority?' So they said, 'The Quran'. So when I looked into the Quran, so it is what the Murjiites, and the Qadiriyya, and the Atheists who do not (even) believe in it, debating with it, to the extent that they overcome the men by its debate. So I recognised that the Quran cannot happen to be a Divine Authority except by a Custodian, so that whatever he would say with regards to it, would be true.

فَقُلْتُ لَهُمْ مَنْ قِيَمَ الْقُرْآنَ قَالُوا ابْنُ مَسْعُودٍ قَدْ كَانَ يَعْلَمُ وَ عُمَرُ يَعْلَمُ وَ حُدَيْفَةُ يَعْلَمُ قُلْتُ كُلُّهُ قَالُوا لَا فَلَمْ أَجِدْ أَحَدًا يُقَالُ إِنَّهُ يَعْلَمُ الْقُرْآنَ كُلَّهُ إِلَّا عَلِيًّا صَلَوَاتُ اللَّهِ عَلَيْهِ وَ إِذَا كَانَ الشَّيْءُ بَيْنَ الْقَوْمِ فَقَالَ هَذَا لَا أُدْرِي وَ قَالَ هَذَا لَا أُدْرِي وَ قَالَ هَذَا أَنَا أُدْرِي وَ قَالَ هَذَا أَنَا أُدْرِي

So I said to them, 'Who is the custodian of the Quran?' They said, 'Ibn Masoud used to know, and Umar knew, and Huzayfa knew'. I said, '(They knew) all of it?' They said, 'No'. So I could not find anyone who could be said that he knew the Quran, all of it, except for Ali<sup>asws</sup>; and whenever there was a thing (dispute) between the people, so this one said, 'I don't know', and this one said, 'I don't know', and this one said, 'I don't know, and this one said, 'I do know'.

فَأَشْهَدُ أَنَّ عَلِيًّا (عليه السلام) كَانَ قِيَمَ الْقُرْآنَ وَ كَانَتْ طَاعَتُهُ مُفْتَرَضَةً وَ كَانَ الْحُجَّةَ عَلَى النَّاسِ بَعْدَ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ أَنَّ مَا قَالَ فِي الْقُرْآنِ فَهُوَ حَقٌّ فَقَالَ رَحِمَكَ اللَّهُ

Thus, I tesitify that Ali<sup>asws</sup> was a custodian of the Quran, and obedience to him<sup>asws</sup> was a necessity, and he<sup>asws</sup> was the Divine Authority upon the people after Rasool-Allah<sup>saww</sup>, and that whatever he<sup>asws</sup> said regarding the Quran, so it is true'. So he<sup>asws</sup> said: 'May Allah<sup>azwj</sup> have Mercy on you!'

فَقُلْتُ إِنَّ عَلِيًّا ( عليه السلام ) لَمْ يَذْهَبْ حَتَّى تَرَكَ حُجَّةً مِنْ بَعْدِهِ كَمَا تَرَكَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) وَ أَنَّ الْحُجَّةَ بَعْدَ عَلِيِّ الْحَسَنِ بْنِ عَلِيٍّ وَ أَشْهَدُ عَلَى الْحَسَنِ أَنَّهُ لَمْ يَذْهَبْ حَتَّى تَرَكَ حُجَّةً مِنْ بَعْدِهِ كَمَا تَرَكَ أَبُوهُ وَ جَدُّهُ وَ أَنَّ الْحُجَّةَ بَعْدَ الْحَسَنِ الْحُسَيْنِ وَ كَانَتْ طَاعَتُهُ مُفْتَرَضَةً فَقَالَ رَحِمَكَ اللَّهُ

So I said, 'Surely Ali<sup>asws</sup> did not go away until he<sup>asws</sup> left a Divine Authority to be after him<sup>asws</sup> just as Rasool-Allah<sup>saww</sup> had left, and that the Divine Authority after Ali<sup>asws</sup> was Al-Hassan Bin Ali<sup>asws</sup>. And I testify that Al-Hassan<sup>asws</sup>, he<sup>asws</sup> did not go away until he<sup>asws</sup> left a Divine Authority to be from after him<sup>asws</sup>, just as his<sup>asws</sup> father<sup>asws</sup> and his<sup>asws</sup> grandfather<sup>saww</sup> had left, and that the Divine Authority after Al-Hassan<sup>asws</sup>, was Al-Husayn<sup>asws</sup>, and obedience to him<sup>asws</sup> was a necessity'. So he<sup>asws</sup> said: 'May Allah<sup>azwj</sup> have Mercy on you!'

فَقَبَّلْتُ رَأْسَهُ وَ قُلْتُ وَ أَشْهَدُ عَلَى الْحُسَيْنِ ( عليه السلام ) أَنَّهُ لَمْ يَذْهَبْ حَتَّى تَرَكَ حُجَّةً مِنْ بَعْدِهِ عَلِيِّ بْنِ الْحُسَيْنِ وَ كَانَتْ طَاعَتُهُ مُفْتَرَضَةً فَقَالَ رَحِمَكَ اللَّهُ

So I kissed his<sup>asws</sup> (fore) head and I said, 'And I testify upon Al-Husayn<sup>asws</sup> that he<sup>asws</sup> did not go away until he<sup>asws</sup> left a Divine Authority to be from after him<sup>asws</sup>, being Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, and it was so that obedience to him<sup>asws</sup> was a necessity'. So he<sup>asws</sup> said: 'May Allah<sup>azwj</sup> have Mercy on you!'

فَقَبَّلْتُ رَأْسَهُ وَ قُلْتُ وَ أَشْهَدُ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ أَنَّهُ لَمْ يَذْهَبْ حَتَّى تَرَكَ حُجَّةً مِنْ بَعْدِهِ مُحَمَّدَ بْنَ عَلِيٍّ أَبَا جَعْفَرٍ وَ كَانَتْ طَاعَتُهُ مُفْتَرَضَةً فَقَالَ رَحِمَكَ اللَّهُ

So I kissed his<sup>asws</sup> (fore) head and I said, 'And I testify upon Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> that he<sup>asws</sup> did not go away until he<sup>asws</sup> left a Divine Authority to be from after him<sup>asws</sup>, being Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> Abu Ja'far<sup>asws</sup>, and it was so that obedience to him<sup>asws</sup> was a necessity'. So he<sup>asws</sup> said: 'May Allah<sup>azwj</sup> have Mercy on you!'

قُلْتُ أَعْطِنِي رَأْسَكَ حَتَّى أَقْبَلَهُ فَضَحَكَ قُلْتُ أَصْلَحَكَ اللَّهُ قَدْ عَلِمْتُ أَنَّ أَبَاكَ لَمْ يَذْهَبْ حَتَّى تَرَكَ حُجَّةً مِنْ بَعْدِهِ كَمَا تَرَكَ أَبُوهُ وَ أَشْهَدُ بِاللَّهِ أَنَّكَ أَنْتَ الْحُجَّةُ وَ أَنَّ طَاعَتَكَ مُفْتَرَضَةٌ

I said, 'Give me your<sup>asws</sup> head until I kiss it'. So he<sup>asws</sup> laughed. I said, 'May Allah<sup>azwj</sup> Keep you<sup>asws</sup> well! I know full well that your<sup>asws</sup> father<sup>asws</sup> did not go away until he<sup>asws</sup> left a Divine Authority to be from after him<sup>asws</sup>, just as his<sup>asws</sup> father had left, and I testify with Allah<sup>azwj</sup> that you<sup>asws</sup> are the Divine Authority, and that obedience to you<sup>asws</sup> is a necessity'.

فَقَالَ كُفَّ رَحِمَكَ اللَّهُ قُلْتُ أَعْطِنِي رَأْسَكَ أَقْبَلَهُ فَقَبَّلْتُ رَأْسَهُ فَضَحَكَ وَ قَالَ سَلْنِي عَمَّا شِئْتَ فَلَا تُنْكِرْكَ بَعْدَ الْيَوْمِ أَبَدًا .

So he<sup>asws</sup> said: 'Stop! May Allah<sup>azwj</sup> have Mercy on you!' I said, 'Give me your<sup>asws</sup> head, I shall kiss it'. So I kissed his<sup>asws</sup> head. So he<sup>asws</sup> laughed and said: 'Ask me<sup>asws</sup> about whatever you so desire to, for I<sup>asws</sup> will not deny you (an answer) after today, ever!'<sup>65</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيْسَى عَنْ مُحَمَّدِ بْنِ خَالِدِ الْبَرْقِيِّ عَنِ الْقَاسِمِ بْنِ مُحَمَّدِ الْجَوْهَرِيِّ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ قُلْتُ لَأَبِي عَبْدِ اللَّهِ ( عليه السلام ) الْأَوْصِيَاءُ طَاعَتُهُمْ مُفْتَرَضَةٌ قَالَ نَعَمْ هُمْ الَّذِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ وَ هُمْ الَّذِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ رَاكِعُونَ .

<sup>65</sup> Al Kafi V 1 – The Book Of Divine Authority CH 8 H 15

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid Al Barqy, from Al Qasim Bin Muhammad Al Jowhary, from Al Husayn Bin Abu Al A'ala who said,

'I said to Abu Abdullah<sup>asws</sup>, 'The successors<sup>asws</sup>, is obedience to them<sup>asws</sup> a necessity?' He<sup>asws</sup> said: 'Yes. They<sup>asws</sup> are the those for whom Allah<sup>azwj</sup> Mighty and Majestic Said **[4:59] O you who believe! Obey Allah and obey the Rasool and those in authority from among you;** and they<sup>asws</sup> the ones for whom Allah<sup>azwj</sup> Mighty and Majestic Said **[5:55] But rather, only Allah is your Guardian and His Rasool and those who believe, those who keep up the Prayers and pay the Zakat while they are bowing'**.<sup>66</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ حَمَادٍ عَنْ عَبْدِ الْأَعْلَى قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ السَّمْعُ وَالطَّاعَةُ أَبْوَابُ الْخَيْرِ السَّمْعُ الْمَطْبُوعُ لَا حُجَّةَ عَلَيْهِ وَالسَّمْعُ الْعَاصِي لَا حُجَّةَ لَهُ وَ إِمَامُ الْمُسْلِمِينَ تَمَّتْ حُجَّتُهُ وَ احْتِجَاجُهُ يَوْمَ يَلْقَى اللَّهُ عَزَّ وَ جَلَّ

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Hammad, from Abdu A'ala who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'The listening and the obeying are the doors of the goodness. The obedience listener, there is no argument against him, and the disobedient listener, there is no argument for him; and the Imam<sup>asws</sup> of the Muslims would complete his<sup>asws</sup> proof and his<sup>asws</sup> argumentation on the Day he<sup>asws</sup> meets Allah<sup>azwj</sup> Mighty and Majestic'.

ثُمَّ قَالَ يَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ .

Then he<sup>asws</sup> said: 'Allah<sup>azwj</sup> Blessed and High is Saying **[17:71] The Day when We will Call all human beings with their Imam'**.<sup>67</sup>

بَاب فِي أَنَّ الْأَيْمَةَ شُهَدَاءُ اللَّهِ عَزَّ وَ جَلَّ عَلَى خَلْفِهِ

## Chapter 9 – Regarding that the Imams<sup>asws</sup> are the witnesses of Allah<sup>azwj</sup> Mighty and Majestic upon His<sup>azwj</sup> creatures

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ بَعْقُوبَ بْنِ يَزِيدَ عَنْ زِيَادِ الْقُنْدِيِّ عَنْ سَمَاعَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَ جِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا قَالَ نَزَلَتْ فِي أُمَّةٍ مُحَمَّدٍ ( صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ ) خَاصَّةً فِي كُلِّ قَرْنٍ مِنْهُمْ إِمَامٌ مِمَّنَّا شَهِدَ عَلَيْهِمْ وَ مُحَمَّدٌ ( صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ ) شَهِدَ عَلَيْنَا .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Yaqoub Bin Yazeed Al Qandy, from Sama'at who said,

'Abu Abdullah<sup>asws</sup> said regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[4:41] How will it be, then, when We Bring from every community a witness and bring you as a witness against them?** he<sup>asws</sup> said: 'It was Revealed regarding the community of Muhammad<sup>saww</sup> in particular. In every generation from them there is an Imam<sup>asws</sup> from us, a witness upon them, and Muhammad<sup>saww</sup> is a witness upon us<sup>asws</sup>,<sup>68</sup>

<sup>66</sup> Al Kafi V 1 – The Book Of Divine Authority CH 8 H 16

<sup>67</sup> Al Kafi V 1 – The Book Of Divine Authority CH 8 H 17

<sup>68</sup> Al Kafi V 1 – The Book Of Divine Authority CH 9 H 1

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيِّ الْوَشَاءِ عَنْ أَحْمَدَ بْنِ عَائِدٍ عَنْ عُمَرَ بْنِ أُدَيْبَةَ عَنْ بُرَيْدِ الْعَجَلِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ كَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ قَالَ نَحْنُ الْأُمَّةُ الْوَسَطَى وَ نَحْنُ شُهَدَاءُ اللَّهِ عَلَى خَلْقِهِ وَ حُجَجُهُ فِي أَرْضِهِ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washha, from Ahmad Bin Aiz, from Umar Bin Azina, from Bureyd Al Ijaly who said,

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic [2:143] **And thus We Made you a medium (just) nation that you may be the bearers of witness to the people.** He<sup>asws</sup> said: 'We<sup>asws</sup> are the medium nations, and we<sup>asws</sup> are the witnesses of Allah<sup>azwj</sup> upon His<sup>azwj</sup> creatures and His<sup>azwj</sup> Divine Authorities in His<sup>azwj</sup> earth'.

قُلْتُ قَوْلَ اللَّهِ عَزَّ وَجَلَّ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ قَالَ إِبْنَانَا عَنِّي خَاصَّةً هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلِ فِي الْكُتُبِ الَّتِي مَضَتْ وَ فِي هَذَا الْقُرْآنِ لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ فَرَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) الشَّهِيدُ عَلَيْنَا بِمَا بَلَّغْنَا عَنِ اللَّهِ عَزَّ وَجَلَّ وَ نَحْنُ الشُّهُدَاءُ عَلَى النَّاسِ فَمَنْ صَدَّقَ صَدَّقْنَا يَوْمَ الْقِيَامَةِ وَ مَنْ كَذَبَ كَذَّبْنَا يَوْمَ الْقِيَامَةِ .

I said, 'The Words of Allah<sup>azwj</sup> Mighty and Majestic [22:78] **the nation of your father Ibrahim.** He<sup>asws</sup> Said: 'It Means us<sup>asws</sup> in particular. He<sup>azwj</sup> Named you all as Muslims from before in the Books of the past, and in this Quran [2:143] **and (that) the Rasool may become a bearer of witness over you.** Thus, Rasool-Allah<sup>saww</sup> is the witness upon us<sup>asws</sup> with whatever he<sup>saww</sup> delivered to us from Allah<sup>azwj</sup> Mighty and Majestic, and we<sup>asws</sup> are the witnesses upon the people. So, the one who ratifies, we<sup>asws</sup> shall ratify him on the Day of Judgment, and the one who belies, we<sup>asws</sup> shall belie him on the Day of Judgment'.<sup>69</sup>

وَ بِهِذَا الْإِسْنَادِ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيِّ عَنِ أَحْمَدَ بْنِ عُمَرَ الْحَلَالِ قَالَ سَأَلْتُ أَبَا الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ أَمْ مَنْ كَانَ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ وَ يُنْلُوهُ شَاهِدٌ مِنْهُ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ الشَّاهِدُ عَلَى رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) وَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) عَلَى بَيِّنَةٍ مِنْ رَبِّهِ .

And by this chain, from Moalla Bin Muhammad, from Al Hassan Bin Ali, from Ahmad Bin Umar Al Hallal who said,

'I asked Abu Al-Hassan<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic [11:17] **So the one who was upon a clear Proof from his Lord, and a witness from Him recites it.** So he<sup>asws</sup> said: 'Amir Al-Momineen<sup>asws</sup>, is the witness upon Rasool-Allah<sup>saww</sup>, and Rasool-Allah<sup>saww</sup> upon clear proof from his<sup>saww</sup> Lord<sup>azwj</sup>'.<sup>70</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُدَيْبَةَ عَنْ بُرَيْدِ الْعَجَلِيِّ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَوْلَ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ كَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَ يَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا قَالَ نَحْنُ الْأُمَّةُ الْوَسَطَى وَ نَحْنُ شُهَدَاءُ اللَّهِ تَبَارَكَ وَ تَعَالَى عَلَى خَلْقِهِ وَ حُجَجُهُ فِي أَرْضِهِ

Ali Bin Ibrahim, from his father, from Muhammad Bin Abu Umeyr, from Ibn Azina, from Bureyd Al Ijaly who said,

'I said to Abu Ja'far<sup>asws</sup>, 'The Words of Allah<sup>azwj</sup> Blessed and High [2:143] **And thus We Made you a medium (just) nation that you may be the bearers of witness to the people and (that) the Rasool may become a bearer of witness over you.**

<sup>69</sup> Al Kafi V 1 – The Book Of Divine Authority CH 9 H 2

<sup>70</sup> Al Kafi V 1 – The Book Of Divine Authority CH 9 H 3

He<sup>asws</sup> said: 'We<sup>asws</sup> are the medium nation, and we<sup>asws</sup> are the witnesses of Allah<sup>azwj</sup> Blessed and High upon His<sup>azwj</sup> creatures, and His<sup>azwj</sup> Divine Authorities in His<sup>azwj</sup> earth'.

قُلْتُ قَوْلُهُ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ وَ جَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ قَالَ إِنَّا عَنَى وَ نَحْنُ الْمُجْتَبُونَ وَ لَمْ يَجْعَلِ اللَّهُ تَبَارَكَ وَ تَعَالَى فِي الدِّينِ مِنْ حَرَجٍ فَالْحَرَجُ أَشَدُّ مِنَ الضَّيْقِ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ إِنَّا عَنَى خَاصَّةً وَ سَمَّاكُمْ الْمُسْلِمِينَ

I said, 'The Words of the Exalted [22:77] **O you who believe! Bow down, and Prostrate, and worship your Lord, and do good that you may succeed [22:78] And strive hard in (the Way of) Allah, with a striving which is due to Him; He has Chosen you.** He<sup>asws</sup> said: 'It Means us<sup>asws</sup>, and we<sup>asws</sup> are the Chosen ones, and Allah<sup>azwj</sup> Blessed and High **and has not Laid upon you a hardship in the Religion.** So the hardship is more intense than the constriction **the nation of your father Ibrahim.** It Means us<sup>asws</sup> in particular, and Allah<sup>azwj</sup> Named you all as Muslims.

اللَّهُ سَمَّانَا الْمُسْلِمِينَ مِنْ قَبْلُ فِي الْكُتُبِ الَّتِي مَضَتْ وَ فِي هَذَا الْقُرْآنِ لِيَكُونَ الرَّسُولُ شَهِيداً عَلَيْكُمْ وَ تَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَرَسُولُ اللَّهِ (صلى الله عليه وآله) الشَّهِيدُ عَلَيْنَا بِمَا بَلَّغْنَا عَنِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ نَحْنُ الشُّهَدَاءُ عَلَى النَّاسِ فَمَنْ صَدَّقَ يَوْمَ الْقِيَامَةِ صَدَّقْنَاهُ وَ مَنْ كَذَبَ كَذَّبْنَاهُ .

Allah<sup>azwj</sup> Named us<sup>asws</sup> as Muslim from before, from the Books of the past, and in this Quran [2:143] **and (that) the Rasool may become a bearer of witness over you and that you may be the bearers of witness upon the people.** Thus, Rasool-Allah<sup>saww</sup> is the witness upon us<sup>asws</sup> with whatever he<sup>saww</sup> delivered to us<sup>asws</sup> from Allah<sup>azwj</sup> Blessed and High, and we<sup>asws</sup> are the witnesses upon the people. So the one who ratifies on the Day of Judgment, we<sup>asws</sup> shall ratify him, and the one who belies, we<sup>asws</sup> shall belie him'.<sup>71</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ سُلَيْمِ بْنِ قَيْسِ الْهَلَالِيِّ عَنْ أَمِيرِ الْمُؤْمِنِينَ (صلوات الله عليه) قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى طَهَّرَنَا وَ عَصَمَنَا وَ جَعَلَنَا شُهَدَاءَ عَلَى خَلْقِهِ وَ حُجَّتَهُ فِي أَرْضِهِ وَ جَعَلَنَا مَعَ الْقُرْآنِ وَ جَعَلَ الْقُرْآنَ مَعَنَا لَا نَفَارُ لَهُ وَ لَا يُفَارِقُنَا .

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani, from Suleym Bin Qays Al Hilaly,

(It has been narrated) from Amir Al-Momineen<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Blessed and High Purified us<sup>asws</sup>, and Protected us<sup>asws</sup>, and Made us<sup>asws</sup> witnesses upon His<sup>azwj</sup> creatures, and His<sup>azwj</sup> Divine Authorities in His<sup>azwj</sup> earth, and Made us to be with the Quran, and Made the Quran to be with us<sup>asws</sup>. Neither will we<sup>asws</sup> separate from it, nor will it separate from us'.<sup>72</sup>

<sup>71</sup> Al Kafi V 1 – The Book Of Divine Authority CH 9 H 4

<sup>72</sup> Al Kafi V 1 – The Book Of Divine Authority CH 9 H 5

**بَابُ أَنَّ الْأَيْمَةَ ( عَلَيْهِمُ السَّلَامُ ) هُمُ الْهُدَاةُ**

**Chapter 10 – The Imams<sup>asws</sup>, they<sup>asws</sup> are the Guides**

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ وَفَضَالَةَ بْنِ أَيُّوبَ عَنْ مُوسَى بْنِ بَكْرٍ عَنِ الْفَضِيلِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ لِكُلِّ قَوْمٍ هَادٍ فَقَالَ كُلُّ إِمَامٍ هَادٍ لِلْقَوْمِ الَّذِي هُوَ فِيهِمْ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd and Fazalat Bin Ayoub, from Musa Bin Bakr, from Al Fuzayl who said,

‘Abu Abdullah<sup>asws</sup> was asked about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[13:7] and for every people is a Guide**. So he<sup>asws</sup> said: ‘Every Imam<sup>asws</sup> is a guide of the generation he<sup>asws</sup> is in’.<sup>73</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ بُرَيْدِ الْعَجَلِيِّ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ إِنَّمَا أَنْتَ مُنذِرٌ وَ لِكُلِّ قَوْمٍ هَادٍ فَقَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) الْمُنذِرُ وَ لِكُلِّ زَمَانٍ مَنَا هَادٍ يَهْدِيهِمْ إِلَى مَا جَاءَ بِهِ نَبِيُّ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) ثُمَّ الْهُدَاةُ مِنْ بَعْدِهِ عَلِيُّ ثُمَّ الْأَوْصِيَاءُ وَاحِدٌ بَعْدَ وَاحِدٍ .

Ali Bin Ibrahim, from his father, from Muhammad Bin Abu Umery, from Ibn Azina, from Bureyd Al Ijaly,

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[13:7] But rather, you are only a warner, and for every people is a Guide**. So he<sup>asws</sup> said: ‘Rasool-Allah<sup>saww</sup> is the warner, and for every era there would be a guide from us<sup>asws</sup> guiding them to what the Prophet of Allah<sup>azwj</sup> came with. Then the guide from after him<sup>asws</sup> is Ali<sup>asws</sup>, then the successors<sup>asws</sup>, one after one’.<sup>74</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مَعْلَى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمُهورٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ سَعْدَانَ عَنْ أَبِي بصيرٍ قَالَ قُلْتُ لِأبي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) إِنَّمَا أَنْتَ مُنذِرٌ وَ لِكُلِّ قَوْمٍ هَادٍ فَقَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) الْمُنذِرُ وَ عَلِيُّ الْهُدَايِ

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Muhammad Bin Jamhour Bin Ismail, from Sa'dan, from Abu Baseer who said,

‘I said to Abu Abdullah<sup>asws</sup>, **[13:7] But rather, you are only a warner, and for every people is a Guide**. So he<sup>asws</sup> said: ‘Rasool-Allah<sup>saww</sup> is the warner, and Ali<sup>asws</sup> the guide’.

يَا أَبَا مُحَمَّدٍ هَلْ مِنْ هَادٍ الْيَوْمَ قُلْتُ بَلَى جُعِلْتُ فِدَاكَ مَا زَالَ مِنْكُمْ هَادٍ بَعْدَ هَادٍ حَتَّى دُفِعْتُ إِلَيْكَ فَقَالَ رَحِمَكَ اللَّهُ يَا أَبَا مُحَمَّدٍ لَوْ كَانَتْ إِذَا نَزَلَتْ آيَةٌ عَلَى رَجُلٍ ثُمَّ مَاتَ ذَلِكَ الرَّجُلُ مَاتَتِ الْآيَةُ مَاتَ الْكِتَابُ وَ لَكِنَّهُ حَيٌّ يَجْرِي فِيْمَنْ بَقِيَ كَمَا جَرَى فِيْمَنْ مَضَى .

O Abu Muhammad! Is there a guide today?’ I said, ‘Yes, may I be sacrificed for you<sup>asws</sup>! There has not ceased to be from you (Imams<sup>asws</sup>), a guide after a guide until it (Imamate) was handed over to you<sup>asws</sup>’. So he<sup>asws</sup> said: ‘May Allah<sup>azwj</sup> have Mercy on you<sup>asws</sup>, O Abu Muhammad! Had it been so that a Verse was Revealed unto a man, then that man was to die, the Verse would die, the Book would die. But, it is

<sup>73</sup> Al Kafi V 1 – The Book Of Divine Authority CH 10 H 1

<sup>74</sup> Al Kafi V 1 – The Book Of Divine Authority CH 10 H 2

alive. It flow among the ones<sup>asws</sup> who remain just as it flows among the ones<sup>asws</sup> of the past'.<sup>75</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ صَفْوَانَ عَنْ مَنْصُورٍ عَنْ عَبْدِ الرَّجِيمِ الْقَصِيرِ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى إِنَّمَا أَنْتَ مُنذِرٌ وَ لِكُلِّ قَوْمٍ هَادٍ فَقَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) الْمُنذِرُ وَ عَلِيُّ الْهَادِي أَمَا وَ اللَّهُ مَا ذَهَبَتْ مِنَّا وَ مَا زَالَتْ فِينَا إِلَى السَّاعَةِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Safwan, from Mansour, from Abdul Raheem Al Qasyer,

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Blessed and High [13:7] هَادٍ ' **But rather, you are only a warner, and for every people is a Guide.** So he<sup>asws</sup> said: 'رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) الْمُنذِرُ وَ عَلِيُّ الْهَادِي' 'Rasool-Allah<sup>saww</sup> is the warner and Ali<sup>asws</sup> the Guide. But, by Allah<sup>azwj</sup>, it (Guidance) did not cease to be from us<sup>asws</sup>, and will not cease to be among us<sup>asws</sup> up to the Hour (Day of Judgment)'.<sup>76</sup>

بَابُ أَنَّ الْأَيْمَةَ ( عَلَيْهِمُ السَّلَامُ ) وَوَلَاةُ أَمْرِ اللَّهِ وَ خَزَائِنُهُ عِلْمِهِ

## Chapter 11 – The Imams<sup>asws</sup> are the Masters of the Command (*Wali Al-Amr*) and the Treasurers of His<sup>azwj</sup> Knowledge

مُحَمَّدُ بْنُ يَحْيَى الْعَطَّارُ عَنْ أَحْمَدَ بْنِ أَبِي زَاهِرٍ عَنِ الْحَسَنِ بْنِ مُوسَى عَنْ عَلِيِّ بْنِ حَسَّانٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ نَحْنُ وَوَلَاةُ أَمْرِ اللَّهِ وَ خَزَائِنُهُ عِلْمُ اللَّهِ وَ عَيْبُهُ وَحْيُ اللَّهِ .

Muhammad Bin Yahya Al Attar, from Ahmad Bin Abu Zahir, from Al Hassan Bin Musa, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'We are the Master of the Command of Allah<sup>azwj</sup>, and the treasurers of the Knowledge of Allah<sup>azwj</sup>, and the Repositories (Mines) of the Revelation of Allah<sup>azwj</sup>'.<sup>77</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَلِيِّ بْنِ أَبِي سَبَاطٍ عَنْ أَبِيهِ أَسْبَاطٍ عَنْ سُورَةَ بْنِ كَثِيرٍ قَالَ قَالَ لِي أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) وَ اللَّهُ إِنَّا لَخَزَائِنُ اللَّهِ فِي سَمَائِهِ وَ أَرْضِهِ لَا عَلَى ذَهَبٍ وَ لَا عَلَى فِضَّةٍ إِلَّا عَلَى عِلْمِهِ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ali Bin Asbaat, from his father Asbaat, from Sowrat Bin Kuleyb who said,

'Abu Ja'far<sup>asws</sup> said to me: 'By Allah<sup>azwj</sup>! We<sup>asws</sup> are the treasurers of Allah<sup>azwj</sup> in His<sup>azwj</sup> sky and His<sup>azwj</sup> earth, neither upon gold nor upon silver, but upon His<sup>azwj</sup> Knowledge'.<sup>78</sup>

عَلِيُّ بْنُ مُوسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ وَ مُحَمَّدَ بْنَ خَالِدِ الْبَرْقِيِّ عَنِ النَّضْرِ بْنِ سُوَيْدٍ رَفَعَهُ عَنْ سَدِيرٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ قُلْتُ لَهُ جُعِلَتْ فِدَاكَ مَا أَنْتُمْ قَالُوا نَحْنُ خَزَائِنُ عِلْمِ اللَّهِ وَ نَحْنُ تَرَاجِمَةُ وَحْيِ اللَّهِ وَ نَحْنُ الْحُجَّةُ الْبَالِغَةُ عَلَى مَنْ دُونَ السَّمَاءِ وَ مَنْ فَوْقَ الْأَرْضِ .

<sup>75</sup> Al Kafi V 1 – The Book Of Divine Authority CH 10 H 3

<sup>76</sup> Al Kafi V 1 – The Book Of Divine Authority CH 10 H 4

<sup>77</sup> Al Kafi V 1 – The Book Of Divine Authority CH 11 H 1

<sup>78</sup> Al Kafi V 1 – The Book Of Divine Authority CH 11 H 2



Ali Bin Musa, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed and Muhammad Bin Khalid Al Barqy, from Al Nazar Bin Suweyd, raising it from Sadeyr,

(It has been narrated) from Abu Ja'far<sup>asws</sup>, said, 'I said to him<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>! What are you<sup>asws</sup>? He<sup>asws</sup> said: 'We<sup>asws</sup> are the treasurers of the Knowledge of Allah<sup>azwj</sup>, and we are the translators of the Revelation of Allah<sup>azwj</sup>, and we are the preachers with Divine Authority upon the ones below the sky and the ones above the earth'.<sup>79</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ النَّضْرِ بْنِ شَعْبٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْرَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرَ ( عَلَيْهِ السَّلَامُ ) يَقُولُ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى اسْتِكْمَالُ حُجَّتِي عَلَى الْأَشْقِيَاءِ مِنْ أُمَّتِكَ مِنْ تَرْكِ وَلَايَةِ عَلِيٍّ وَ الْأَوْصِيَاءِ مِنْ بَعْدِكَ فَإِنَّ فِيهِمْ سُنَّتَكَ وَ سُنَّةَ الْأَنْبِيَاءِ مِنْ قَبْلِكَ وَ هُمْ خَزَائِنِي عَلَى عِلْمِي مِنْ بَعْدِكَ

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Al Nazar Bin Shuayb, from Muhammad Bin Al Fuzayl, from Abu Hamza who said,

'I heard Abu Ja'far<sup>asws</sup> saying: 'Rasool-Allah<sup>saww</sup> said: 'Allah<sup>azwj</sup> Blessed and High Said: "I<sup>azwj</sup> Completed My<sup>azwj</sup> Proof upon the wretched ones of your<sup>saww</sup> Community of the neglecting of the Wilayah of Ali<sup>asws</sup> and the successors<sup>asws</sup> from after you<sup>saww</sup>, in them<sup>asws</sup> is your<sup>saww</sup> Sunnah and the Sunnah of the Prophets<sup>as</sup> from before you<sup>saww</sup>, and they<sup>asws</sup> are the treasurers upon My<sup>azwj</sup> Knowledge from after you<sup>saww</sup>".

ثُمَّ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) لَقَدْ أَنْبَأَنِي جِبْرَائِيلُ ( عَلَيْهِ السَّلَامُ ) بِأَسْمَائِهِمْ وَ أَسْمَاءِ آبَائِهِمْ .

Then he<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> said: 'Jibraeel<sup>as</sup> has informed me<sup>saww</sup> of their<sup>asws</sup> names and the names of their<sup>asws</sup> forefathers<sup>asws</sup>'.<sup>80</sup>

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْفُورٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَا ابْنَ أَبِي يَعْفُورِ إِنَّ اللَّهَ وَاجِدٌ مُتَوَحِّدٌ بِالْوَحْدَانِيَّةِ مُتَقَرِّدٌ بِأَمْرِهِ فَخَلَقَ خَلْقًا فَقَدَّرَ لَهُمْ لِذَلِكَ الْأَمْرِ فَتَحْنُ هُمْ يَا ابْنَ أَبِي يَعْفُورِ فَتَحْنُ حُجَجُ اللَّهِ فِي عِبَادِهِ وَ خَزَائِنُهُ عَلَى عِلْمِهِ وَ الْقَائِمُونَ بِذَلِكَ .

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Muhammad Bin Khalid, from Fazalat Bin Ayoub, from Abdullah Bin Abu Yafour who said,

'Abu Abdullah<sup>asws</sup> said: 'O ibn Abu Yafour! Allah<sup>azwj</sup> is One, Unified with the Oneness, Unique with His<sup>azwj</sup> Command. So He<sup>azwj</sup> Created the creatures and He<sup>azwj</sup> Determined them for that Command. So we<sup>asws</sup> are they<sup>asws</sup>, O Ibn Abu Yafour! So we<sup>asws</sup> are the Divine Authorities of Allah<sup>azwj</sup> among His<sup>azwj</sup> servant, and His<sup>azwj</sup> treasurers upon His<sup>azwj</sup> Knowledge, and the custodians of that'.<sup>81</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُوسَى بْنِ الْقَاسِمِ بْنِ مُعَاوِيَةَ وَ مُحَمَّدُ بْنُ يَحْيَى عَنِ الْعَمْرِيِّ بْنِ عَلِيٍّ جَمِيعاً عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَبِي الْحَسَنِ مُوسَى ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَنَا فَأَحْسَنَ خَلْقَنَا وَ صَوَّرَنَا فَأَحْسَنَ صُورَنَا وَ جَعَلَنَا خَزَائِنَهُ فِي سَمَائِهِ وَ أَرْضِهِ وَ لَنَا نَطَقَتِ الشَّجَرَةُ وَ بَعَادَتِنَا عَبْدُ اللَّهِ عَزَّ وَجَلَّ وَ لَوْلَا مَا عُبِدَ اللَّهُ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Musa Bin Al Qasim Bin Muawiya and Muhammad Bin Yahya, from Al Amraky Bin Ali, altogether,

<sup>79</sup> Al Kafi V 1 – The Book Of Divine Authority CH 11 H 3

<sup>80</sup> Al Kafi V 1 – The Book Of Divine Authority CH 11 H 4

<sup>81</sup> Al Kafi V 1 – The Book Of Divine Authority CH 11 H 5

(It has been narrated) from Ali son of Ja'far<sup>asws</sup>, from Abu Al-Hassan Musa<sup>asws</sup> having said: 'Abu Abdullah<sup>asws</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic Created us<sup>asws</sup>, so excellent are our<sup>asws</sup> creations, and Imaged us<sup>asws</sup>, so excellent are our<sup>asws</sup> images, and Made us<sup>asws</sup> to be His<sup>azwj</sup> treasurers in His<sup>azwj</sup> sky and in His<sup>azwj</sup> earth, and for us<sup>asws</sup> the trees spoke, and by our<sup>asws</sup> worship, Allah<sup>azwj</sup> Mighty and Majestic is worshipped, and had it not been for us<sup>asws</sup>, Allah<sup>azwj</sup> would not be worshipped'.<sup>82</sup>

**بَابُ أَنَّ الْأَئِمَّةَ ( عَلَيْهِمُ السَّلَامُ ) خُلَفَاءُ اللَّهِ عَزَّ وَجَلَّ فِي أَرْضِهِ وَ أَبْوَابُهُ الَّتِي مِنْهَا يُؤْتَى**

## Chapter 12 – The Imams<sup>asws</sup> are the Caliphs of Allah<sup>azwj</sup> Mighty and Majestic in His<sup>azwj</sup> earth and His<sup>azwj</sup> Doors from which He<sup>azwj</sup> is accessed

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنِ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ أَبِي مَسْعُودٍ عَنِ الْجَعْفَرِيِّ قَالَ سَمِعْتُ أَبَا الْحَسَنِ الرِّضَا ( عَلَيْهِ السَّلَامُ ) يَقُولُ الْأَئِمَّةُ خُلَفَاءُ اللَّهِ عَزَّ وَجَلَّ فِي أَرْضِهِ .

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Ahmad Bin Muhammad, from Abu Masoud, from Al Ja'fary who said,

'I heard Abu Al-Hassan Al-Reza<sup>asws</sup> saying: 'The Imams<sup>asws</sup> are the Caliphs of Allah<sup>azwj</sup> Mighty and Majestic in His<sup>azwj</sup> earth'.<sup>83</sup>

عَنْهُ عَنِ مُعَلَّى عَنِ مُحَمَّدِ بْنِ جُمُهورٍ عَنِ سُلَيْمَانَ بْنِ سَمَاعَةَ عَنِ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنِ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) الْأَوْصِيَاءُ هُمُ أَبْوَابُ اللَّهِ عَزَّ وَجَلَّ الَّتِي يُؤْتَى مِنْهَا وَ لَوْلَاهُمْ مَا عَرَفَ اللَّهُ عَزَّ وَجَلَّ وَ بِهِمْ احْتَجَّ اللَّهُ تَبَارَكَ وَ تَعَالَى عَلَى خَلْقِهِ .

From him, from Moalla, from Muhammad Bin Jamhour, from Suleyman Bin Sama'at, from Abdullah Bin Al Qasim, from Abu Baseer who said,

'Abu Abdullah<sup>asws</sup> said: 'The successos<sup>asws</sup>, they<sup>asws</sup> are the doors of Allah<sup>azwj</sup> Mighty and Majestic which He<sup>azwj</sup> can be accessed through these, and had it not been for them<sup>asws</sup>, Allah<sup>azwj</sup> Mighty and Majestic would not be recognised, and by them<sup>asws</sup>, Allah<sup>azwj</sup> Blessed and High has Argued upon His<sup>azwj</sup> creatures'.<sup>84</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنِ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنِ قَوْلِ اللَّهِ جَلَّ جَلَالُهُ وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَ عَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ قَالَ هُمُ الْأَئِمَّةُ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Abdullah Bin Sinan who said,

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Majesty [24:55] Allah has Promised to those of you who believe and do righteous deeds that He will Make them to be Caliphs in the earth as He Made Caliphs those who were before them. He<sup>asws</sup> said: 'They<sup>asws</sup> are the Imams<sup>asws</sup>'.<sup>85</sup>

<sup>82</sup> Al Kafi V 1 – The Book Of Divine Authority CH 11 H 6

<sup>83</sup> Al Kafi V 1 – The Book Of Divine Authority CH 12 H 1

<sup>84</sup> Al Kafi V 1 – The Book Of Divine Authority CH 12 H 2

<sup>85</sup> Al Kafi V 1 – The Book Of Divine Authority CH 12 H 3

بَابُ أَنَّ الْأَيِّمَةَ ( عَلَيْهِمُ السَّلَامُ ) نُورُ اللَّهِ عَزَّ وَجَلَّ

## Chapter 13 The Imams<sup>asws</sup> are the Light ( نُورُ ) of Allah<sup>azwj</sup> Mighty and Majestic

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ مَعْلَى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مِرْدَاسٍ قَالَ حَدَّثَنَا صَفْوَانُ بْنُ بِيحَبِيٍّ وَ الْحَسَنُ بْنُ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي خَالِدِ الْكَاذِبِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ فَأَمِنُوا بِاللَّهِ وَ رَسُولِهِ وَ النُّورِ الَّذِي أَنْزَلْنَا فَقَالَ يَا أَبَا خَالِدٍ النُّورُ وَ اللَّهُ الْأَيِّمَةُ مِنْ آلِ مُحَمَّدٍ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِلَى يَوْمِ الْقِيَامَةِ وَ هُمْ وَ اللَّهُ نُورُ اللَّهِ الَّذِي أَنْزَلَ وَ هُمْ وَ اللَّهُ نُورُ اللَّهِ فِي السَّمَاوَاتِ وَ فِي الْأَرْضِ وَ اللَّهُ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ali Bin Mirdas who said, 'Safwan Bin Yahya and Al Hassan Bin Mahboub narrated to us, from Abu Ayoub, from Abu Khalid Al Kabuly who said,

'I asked Abu Ja'far<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic [64:8] **Therefore believe in Allah and His Rasool and the Light which We have Sent down.** So he<sup>asws</sup> said: 'O Abu Khalid! The Light (النُّورُ), by Allah<sup>azwj</sup>, are the Imams<sup>asws</sup> from the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> up to the Day of Judgment, and they<sup>asws</sup>, by Allah<sup>azwj</sup>, are the Light (النُّورُ) of Allah<sup>azwj</sup> which descended, and they<sup>asws</sup>, by Allah<sup>azwj</sup>, are the Light (النُّورُ) of Allah<sup>azwj</sup> in the skies and in the earth, by Allah<sup>azwj</sup>!'

يَا أَبَا خَالِدٍ لِنُورِ الْإِمَامِ فِي قُلُوبِ الْمُؤْمِنِينَ أَنْوَرُ مِنَ الشَّمْسِ الْمُضِيئَةِ بِالنَّهَارِ وَ هُمْ وَ اللَّهُ يُنَوِّرُونَ قُلُوبَ الْمُؤْمِنِينَ وَ يَحْجُبُ اللَّهُ عَزَّ وَجَلَّ نُورَهُمْ عَمَّنْ يَشَاءُ فَتَنْظَلُمُ قُلُوبُهُمْ

O Abu Khalid! The Light (النُّورُ) of the Imam<sup>asws</sup> in the hearts of the Momineen is more radiant than the bright sun by the day. By Allah<sup>azwj</sup>! They<sup>asws</sup> are radiating the hearts of the Momineen and He<sup>azwj</sup> Allah<sup>azwj</sup> Mighty and Majestic Blocks their<sup>asws</sup> Light (النُّورُ) from the ones He<sup>azwj</sup> so Desires to, so it darkens their hearts.

وَ اللَّهُ يَا أَبَا خَالِدٍ لَا يُجِئْنَا عَبْدٌ وَ يَتَوَلَّانَا حَتَّى يُطَهَّرَ اللَّهُ قَلْبَهُ وَ لَا يُطَهِّرُ اللَّهُ قَلْبَ عَبْدٍ حَتَّى يُسَلِّمَ لَنَا وَ يَكُونَ سَلِمًا لَنَا فَإِذَا كَانَ سَلِمًا لَنَا سَلَّمَ اللَّهُ مِنْ شَدِيدِ الْحِسَابِ وَ أَمَنَهُ مِنْ فَرَعِ يَوْمِ الْقِيَامَةِ الْأَكْبَرِ .

By Allah<sup>azwj</sup>, O Abu Khalid! No servant would respond to us<sup>asws</sup> and be in our<sup>asws</sup> Wilayah until Allah<sup>azwj</sup> Cleans his heart, and Allah<sup>azwj</sup> does not Clean a heart of a servant until he submits to us<sup>asws</sup> and becomes submissive to us<sup>asws</sup>. So when he was submissive to us<sup>asws</sup>. Allah<sup>azwj</sup> would Secure him from the difficulties of the Reckoning, and Secure him from the great horrors of the Day of Judgment'.<sup>86</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فِي قَوْلِ اللَّهِ تَعَالَى الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَ الْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَ يَنْهَاهُمْ عَنِ الْمُنْكَرِ وَ يُجِلُّ لَهُمُ الطَّيِّبَاتِ وَ يَحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ إِلَى قَوْلِهِ وَ اتَّبَعُوا النُّورَ الَّذِي أَنْزَلَ مَعَهُ أَوْلَيْكَ هُمْ الْمُفْلِحُونَ قَالَ النُّورُ فِي هَذَا الْمَوْضِعِ عَلِيُّ أَمِيرِ الْمُؤْمِنِينَ وَ الْأَيِّمَةُ ( عَلَيْهِمُ السَّلَامُ ) .

Ali Bin Ibrahim, by his chain,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> the Exalted [7:157] **Those who follow the Rasool, the Prophet, the Ummi, whom they find written down with them in the Torah and the Evangel (who) enjoins**

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**them good and forbids them from the evil, and makes lawful to them the good things and makes unlawful to them bad things up to His<sup>azwj</sup> Words and follow the Light which has been Sent down with him, these are the successful ones**. He<sup>asws</sup> said: 'The Light (النور) (Mentioned) in this place, is Ali Amir Al-Momineen<sup>asws</sup> and the Imams<sup>asws</sup> 87

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ ابْنِ فَضَّالٍ عَنْ تَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ أَبِي الْجَارُودِ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) لَقَدْ آتَى اللَّهُ أَهْلَ الْكِتَابِ خَيْرًا كَثِيرًا قَالَ وَ مَا ذَلِكَ قُلْتُ قَوْلُ اللَّهِ تَعَالَى الَّذِينَ آمَنُوا بِالْكِتَابِ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ إِلَى قَوْلِهِ أُولَئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا قَالَ فَقَالَ قَدْ آتَاكُمْ اللَّهُ كَمَا آتَاهُمْ ثُمَّ تَلَا يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ آمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَ يَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ يَعْنِي إِمَامًا تَأْتُمُونَ بِهِ .

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Sa'alba Bin Maymoun, from Abu Al Jaroud who said,

'I said to Abu Ja'far<sup>asws</sup>, 'Allah<sup>azwj</sup> has Given the People of the Book, a lot of good'. He<sup>asws</sup> said: 'And what is that?' I said, 'The Words of Allah<sup>azwj</sup> the Exalted **[28:52] The ones to whom We Gave the Book before it, they are believers in it - up to His<sup>azwj</sup> Words [28:54] These shall be Granted their reward twice, because they were patient**'. He<sup>asws</sup> said: 'Allah<sup>azwj</sup> has Given you all just as He<sup>azwj</sup> has Given them'. Then he<sup>asws</sup> recited **[57:28] O you who believe! Fear Allah and believe in His Rasool: He will give you two portions of His Mercy, and Make for you a Light with which you will walk by** – Meaning an Imam<sup>asws</sup> you are following with' 88

أَحْمَدُ بْنُ مِهْرَانَ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْحَسَنِيِّ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ وَ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي خَالِدٍ الْكَابِلِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) عَنْ قَوْلِ اللَّهِ تَعَالَى فَأَمِنُوا بِاللَّهِ وَ رَسُولِهِ وَ النُّورِ الَّذِي أَنْزَلْنَا فَقَالَ يَا أَبَا خَالِدٍ النُّورُ وَ اللَّهُ الْأَيْمَةُ ( عَلَيْهِمُ السَّلَامُ ) يَا أَبَا خَالِدٍ لِنُورِ الْإِمَامِ فِي قُلُوبِ الْمُؤْمِنِينَ أَنْوَرُ مِنْ الشَّمْسِ الْمُضِيئَةِ بِالنَّهَارِ وَ هُمْ الَّذِينَ يُنُورُونَ قُلُوبَ الْمُؤْمِنِينَ وَ يَحْجُبُ اللَّهُ نُورَهُمْ عَمَّنْ يَشَاءُ فَتَنْظَلُمُ قُلُوبُهُمْ وَ يَعْشَاهُمْ بِهَا .

Ahmad Bin Mihran, from Abdul Azeem Bin Abdullah Al Hasanna, from Ali Bin Asbat, and Al Hassan Bin Mahboub, from Abu Ayoub, from Abu Khalid Al Kabuly who said,

'I asked Abu Ja'far<sup>asws</sup> about the Words of Allah<sup>azwj</sup> the Exalted **[64:8] Therefore believe in Allah and His Rasool and the Light which We have Sent down**. So he<sup>asws</sup> said: 'O Abu Khalid! The Light (النور), by Allah<sup>azwj</sup>, are the Imams<sup>asws</sup>. O Abu Khalid! The Light (النور) of the Imam<sup>asws</sup> in the hearts of the Momineen is more radiant than the bright sun by the day, and they<sup>asws</sup> are those who are radiating the hearts of the Momineen, and Allah<sup>azwj</sup> Blocks their<sup>asws</sup> Light from the ones who He<sup>azwj</sup> so Desires to, to darken their hearts and they are covered by it' 89

عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُونٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ صَالِحِ بْنِ سَهْلِ الْهَمْدَانِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فِي قَوْلِ اللَّهِ تَعَالَى اللَّهُ نُورُ السَّمَاوَاتِ وَ الْأَرْضِ مَثَلُ نُورِهِ كَمِشْكَاةٍ فَاطْمَأَنَّ ( عَلَيْهَا السَّلَامُ ) فِيهَا مِصْبَاحُ الْحَسَنِ الْمِصْبَاحُ فِي زُجَاجَةِ الْحُسَيْنِ الرَّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ فَاطْمَأَنَّ كَوْكَبٌ دُرِّيٌّ بَيْنَ نِسَاءِ أَهْلِ الدُّنْيَا يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ إِبْرَاهِيمَ ( عَلَيْهِ السَّلَامُ ) زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَ لَا غَرْبِيَّةٍ لَا يَهْوِيَّةٌ وَ لَا نَصْرَانِيَّةٌ يَكَادُ زَيْتُونَةُ إِضْيَاءٍ يَكَادُ الْعِلْمُ يَنْفَجِرُ بِهَا وَ لَوْ لَمْ تَمْسَسْهُ نَارُ نُورٍ عَلَى نُورِ إِمَامٍ مِنْهَا بَعْدَ إِمَامٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ يَهْدِي اللَّهُ لِلْأَيْمَةِ مَنْ يَشَاءُ وَ يَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ

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Ali Bin Muhammad and Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman Al Asammi, from Abdullah Bin Al Qasim, from Salih Bin Sahl Al Hamdany who said,

'Abu Abdullah<sup>asws</sup> said regarding the Words of Allah<sup>azwj</sup> the Exalted **[24:35] Allah is Light of the skies and the earth, a likeness of His Light is as a niche** (which is Syeda) **Fatima<sup>asws</sup>, in which is a lamp Al-Hassan<sup>asws</sup>, the lamp is enclosed in a glass, Al-Husayn<sup>asws</sup>, (and) the glass is as if it were a brightly shining star** **Fatima<sup>asws</sup> is the brightly shining star between the women of the world, lit from a blessed olive-tree of Ibrahim<sup>as</sup> neither eastern nor western** neither Jewish nor Christian **the oil of which is almost luminous** illumination of the knowledge which almost explodes from her<sup>asws</sup> **although fire does not touch it - Light upon Light –** and Imam<sup>asws</sup> after an Imam<sup>asws</sup> **Allah Guides to His Light whomsoever He Desires to Allah<sup>azwj</sup> Guides to the Imam<sup>asws</sup> whomsoever He<sup>azwj</sup> so Desires to and Allah Strikes Examples for the people'**.

قُلْتُ أَوْ كَظُلُمَاتٍ قَالَ الْأَوَّلُ وَ صَاحِبُهُ يَعْشَاهُ مَوْجُ الثَّلَاثِ مِنْ فَوْقِهِ مَوْجُ ظُلُمَاتِ الثَّانِي بَعْضُهَا فَوْقَ بَعْضٍ مُعَاوِيَةُ وَ فِدْنُ بَنِي أُمَيَّةٍ إِذَا أَخْرَجَ يَدَهُ الْمُؤْمِنُ فِي ظُلْمَةٍ فَتَنَّتْهُمْ لَمْ يَكُنْ يَرَاهَا وَ مَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا إِمَامًا مِنْ وُلْدِ فَاطِمَةَ ( عليها السلام ) فَمَا لَهُ مِنْ نُورٍ إِمَامٍ يَوْمَ الْقِيَامَةِ

I said, '(What about) **[24:40] Or like utter darkness?**' He<sup>asws</sup> said: 'The first one (Abu Bakr) and his companion (Umar) **there covers it a wave of the third one (Usman) above which is another wave, above which is a cloud, (layers of) utter darkness of the second one (Umar) one above another Muawiya and the strife of the Clan of Umayya when he holds out his hand** the Believer, in the darkness of their strife **he is almost unable to see it; and to whomsoever Allah does not Give Light of the Imams<sup>asws</sup> from the sons<sup>asws</sup> of Syeda Fatima<sup>asws</sup> so he has no Light** for himself on the Day of Judgement'.

وَ قَالَ فِي قَوْلِهِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَ بَأْيَمَانِهِمْ أَيْمَةُ الْمُؤْمِنِينَ يَوْمَ الْقِيَامَةِ تَسْعَى بَيْنَ يَدَيْ الْمُؤْمِنِينَ وَ بَأْيَمَانِهِمْ حَتَّى يُنْزِلُوهُمْ مَنَازِلَ أَهْلِ الْجَنَّةِ .

And he<sup>asws</sup> said regarding His<sup>azwj</sup> Words **[57:12] their light would be running before them and on their right hand:** 'The Imams<sup>asws</sup> of the Momineen, one the Day of Judgment, would be running in front of the Momineen, and one their right until they lodge them in the houses of the inhabitants of the Paradise'.

عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُوسَى بْنِ الْقَاسِمِ الْبَجَلِيِّ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ الْعَمْرِكِيِّ بْنِ عَلِيٍّ جَمِيعاً عَنْ عَلِيٍّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ( عليه السلام ) مِثْلَهُ .

Ali Bin Muhammad and Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Musa Bin Al Qasim Al Bajaly and Muhammad Bin Yahya, from Al Amraky Bin Ali, altogether,

(It has been narrated) from Ali son of Ja'far<sup>asws</sup>, from his brother<sup>asws</sup> Musa<sup>asws</sup> – similar to it.<sup>90</sup>

أَحْمَدُ بْنُ إِدْرِيسَ عَنِ الْحُسَيْنِ بْنِ عُبَيْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ وَ مُوسَى بْنِ عُمَرَ عَنِ الْحَسَنِ بْنِ مَخْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي الْحَسَنِ ( عليه السلام ) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ قَالَ يُرِيدُونَ لِيُطْفِئُوا وَ لَآيَةَ أَمِيرِ الْمُؤْمِنِينَ ( عليه السلام ) بِأَفْوَاهِهِمْ

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Ahmad Bin Idrees, from Al Husayn Bin Ubeydullah, from Muhammad Bin Al Husayn and Musa Bin Umar, from Al Hassan Bin Mahboub, from Muhammad Bin Al Fuzayl,

(It has been narrated) from Abu Al Hassan<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Blessed and High **[61:8] They are intending to extinguish the Light of Allah with their mouths.** He<sup>asws</sup> said: 'They are intending to extinguishing the Wilayah of Amir Al-Momineen<sup>asws</sup> by their mouths (by talking against it)'.

قُلْتُ قَوْلُهُ تَعَالَى وَ اللَّهُ مِنْ نُورِهِ قَالَ يَقُولُ وَ اللَّهُ مِنْهُ الْإِمَامَةُ وَ الْإِمَامَةُ هِيَ النُّورُ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ فَأَمِنُوا بِاللَّهِ وَ رَسُولِهِ وَ النُّورِ الَّذِي أَنْزَلْنَا قَالَ النُّورُ هُوَ الْإِمَامُ .

I said, 'The Words of the Exalted **but Allah will Complete His light**. He<sup>asws</sup> said: 'And Allah<sup>azwj</sup> will Complete the Imamate; and the Imamate, it is the Light (النُّور), and these are the Words of the Mighty and Majestic **[64:8] Therefore believe in Allah and His Rasool and the Light which We have Sent down**'. He<sup>asws</sup> said: 'The Light (النُّور), it is the Imam<sup>asws</sup>'.<sup>91</sup>

<sup>91</sup> Al Kafi V 1 – The Book Of Divine Authority CH 13 H 6