

# الكافي

## AL-KAFI

ج 1

Volume 1

للمحدّث الجليل والعالم الفقيه الشيخ محمد بن يعقوب الكليني المعروف بثقة  
الإسلام الكليني المتوفى سنة 329 هجرية

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 (13)

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

**بَاب مَا جَاءَ فِي الْإِثْنَيْ عَشَرَ وَ النَّصِّ عَلَيْهِمْ ( عَلَيْهِمُ السَّلَام )**

## Chapter 126 – What has come regarding the twelve and the text upon them<sup>asws</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ أَبِي هَاشِمٍ دَاوُدَ بْنِ الْقَاسِمِ الْجَعْفَرِيِّ عَنْ أَبِي جَعْفَرٍ الثَّانِي ( عَلَيْهِ السَّلَام ) قَالَ أَقْبَلَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) وَمَعَهُ الْحَسَنُ بْنُ عَلِيٍّ ( عَلَيْهِ السَّلَام ) وَ هُوَ مُتَكِيٌّ عَلَى يَدِ سَلْمَانَ فَدَخَلَ الْمَسْجِدَ الْحَرَامَ فَجَلَسَ إِذْ أَقْبَلَ رَجُلٌ حَسَنُ الْهَيْئَةِ وَاللِّبَاسِ فَسَلَّمَ عَلَى أَمِيرِ الْمُؤْمِنِينَ فَرَدَّ عَلَيْهِ السَّلَامَ فَجَلَسَ ثُمَّ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَسْأَلُكَ عَنْ ثَلَاثِ مَسَائِلٍ إِنْ أَخْبَرْتَنِي بِهِنَّ عَلِمْتُ أَنَّ الْقَوْمَ رَكِبُوا مِنْ أَمْرِكَ مَا قُضِيَ عَلَيْهِمْ وَ أَنْ لَيْسُوا بِمَأْمُونِينَ فِي دُنْيَاهُمْ وَ آخِرَتِهِمْ وَ إِنْ تَكُنِ الْآخَرَى عَلِمْتُ أَنَّكَ وَ هُمْ شَرُّ سِوَاءِ

A number of our companions, from Ahmad Bin Muhammad Al Barqy, from Abu Hashim Dawood Bin al Qasim Al Ja'fary,

(It has been narrated) from Abu Ja'far<sup>asws</sup> the 2<sup>nd</sup> having said: 'Amir Al-Momineen<sup>asws</sup> came over and with him<sup>asws</sup> was Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup>, and he<sup>asws</sup> was leaning upon the hand of Salman<sup>as</sup>. So he<sup>asws</sup> entered the Sacred Masjid and sat down, and a man of good personality and clothing came and greeted upon Amir Al-Momineen<sup>asws</sup>. So he<sup>asws</sup> returned the greetings, and he sat down, then said, 'O Amir Al-Momineen<sup>asws</sup>! I shall ask you<sup>asws</sup> three questions. If you<sup>asws</sup> were to inform me with these, I shall know that the people who are going against your<sup>asws</sup> command, it is what would be Judged against them and that they are not with safety in their world and in their Hereafter; and if it happens to be other, I shall know that you<sup>asws</sup> and they are equal in Law'.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) سَلِّبْنِي عَمَّا بَدَا لَكَ قَالَ أَخْبِرْنِي عَنِ الرَّجُلِ إِذَا نَامَ أَيَّنَ تَذْهَبُ رُوحُهُ وَ عَنِ الرَّجُلِ كَيْفَ يَذْكُرُ وَ يَنْسَى وَ عَنِ الرَّجُلِ كَيْفَ يُسْبَهُ وَ لَدُهُ الْأَعْمَامَ وَ الْأَحْوَالَ فَاتَّفَقَتْ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) إِلَى الْحَسَنِ فَقَالَ يَا أَبَا مُحَمَّدٍ أَجِبْهُ

So Amir Al-Momineen<sup>asws</sup> said to him: 'Ask me<sup>asws</sup> about whatever comes to you'. He said, 'Inform me about the man when he sleeps, where does his spirit go? And about the man, how does he remember and forget? And about the man, how do his children resemble the paternal uncles and the maternal uncles?' So Amir Al-Momineen<sup>asws</sup> turned towards Al-Hassan<sup>asws</sup>, and he<sup>asws</sup> said: 'O Abu Muhammad<sup>asws</sup>! Answer him'.

قَالَ فَاجَابَهُ الْحَسَنُ ( عَلَيْهِ السَّلَام ) فَقَالَ الرَّجُلُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ لَمْ أَرَلْ أَشْهَدُ بِهَا وَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ لَمْ أَرَلْ أَشْهَدُ بِذَلِكَ وَ أَشْهَدُ أَنَّكَ وَصِيٌّ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) وَ الْقَائِمُ بِحُجَّتِهِ وَ أَشَارَ إِلَى أَمِيرِ الْمُؤْمِنِينَ وَ لَمْ أَرَلْ أَشْهَدُ بِهَا وَ أَشْهَدُ أَنَّكَ وَصِيٌّ وَ الْقَائِمُ بِحُجَّتِهِ وَ أَشَارَ إِلَى الْحَسَنِ ( عَلَيْهِ السَّلَام ) وَ أَشْهَدُ أَنَّ الْحُسَيْنَ بْنَ عَلِيٍّ وَصِيٌّ أَخِيهِ وَ الْقَائِمُ بِحُجَّتِهِ بَعْدَهُ

He (Abu Ja'far<sup>asws</sup> the 2<sup>nd</sup>) said: 'So Al-Hassan<sup>asws</sup> answered him, and the man said, 'I testify that there is no god except for Allah<sup>azwj</sup>, and I shall not cease testifying with it, and I testify that Muhammad<sup>saww</sup> is Rasool-Allah<sup>saww</sup> and I shall not cease

testifying with it, and I testify that you<sup>asws</sup> are a successor<sup>asws</sup> of Rasool-Allah<sup>saww</sup> and establisher with his<sup>saww</sup> Divine Authority', and he indicated towards Amir Al-Momineen<sup>asws</sup>, 'And I shall not cease testifying with it, and I testify that you<sup>asws</sup> are his<sup>saww</sup> successor<sup>asws</sup>', and he indicated towards Al-Hassan<sup>asws</sup>, 'And I testify that Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> is a successor<sup>asws</sup> of his<sup>asws</sup> brother<sup>asws</sup> and the establisher with his<sup>asws</sup> Divine Authority after him<sup>asws</sup>.

وَ أَشْهَدُ عَلَى عَلِيٍّ بْنِ الْحُسَيْنِ أَنَّهُ الْقَائِمُ بِأَمْرِ الْحُسَيْنِ بَعْدَهُ وَ أَشْهَدُ عَلَى مُحَمَّدِ بْنِ عَلِيٍّ أَنَّهُ الْقَائِمُ بِأَمْرِ عَلِيٍّ بْنِ الْحُسَيْنِ وَ أَشْهَدُ عَلَى جَعْفَرِ بْنِ مُحَمَّدٍ بِأَنَّهُ الْقَائِمُ بِأَمْرِ مُحَمَّدٍ وَ أَشْهَدُ عَلَى مُوسَى أَنَّهُ الْقَائِمُ بِأَمْرِ جَعْفَرِ بْنِ مُحَمَّدٍ وَ أَشْهَدُ عَلَى عَلِيٍّ بْنِ مُوسَى أَنَّهُ الْقَائِمُ بِأَمْرِ عَلِيٍّ بْنِ جَعْفَرٍ وَ أَشْهَدُ عَلَى مُحَمَّدِ بْنِ عَلِيٍّ أَنَّهُ الْقَائِمُ بِأَمْرِ عَلِيٍّ بْنِ مُحَمَّدٍ بِأَنَّهُ الْقَائِمُ بِأَمْرِ مُحَمَّدِ بْنِ عَلِيٍّ

And I testify upon Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> that he<sup>asws</sup> is the establisher with the command of Al-Husayn<sup>asws</sup> after him<sup>asws</sup>, and I testify upon Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> that he<sup>asws</sup> is the establisher with the command of Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, and I testify upon Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> and he<sup>asws</sup> is the establisher with the command of Muhammad<sup>asws</sup>, and I testify upon Musa<sup>asws</sup> that he<sup>asws</sup> is the establisher with the command of Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, and I testify upon Ali<sup>asws</sup> Bin Musa<sup>asws</sup> that he<sup>asws</sup> is the establisher with the command of Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup>, and I testify upon Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> that he<sup>asws</sup> is the establisher with the command of Ali<sup>asws</sup> Bin Musa<sup>asws</sup>, and I testify upon Ali<sup>asws</sup> Bin Muhammad<sup>asws</sup> that he<sup>asws</sup> is established with the command of Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>.

وَ أَشْهَدُ عَلَى الْحَسَنِ بْنِ عَلِيٍّ بِأَنَّهُ الْقَائِمُ بِأَمْرِ عَلِيٍّ بْنِ مُحَمَّدٍ وَ أَشْهَدُ عَلَى رَجُلٍ مِنْ وُلْدِ الْحَسَنِ لَا يُكْنَى وَ لَا يُسَمَّى حَتَّى يَظْهَرَ أَمْرُهُ فَيَمْلَأُهَا عَدْلًا كَمَا مَلَأَتْ جَوْرًا وَ السَّلَامَ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ رَحْمَةَ اللَّهِ وَ بَرَكَاتُهُ

And I testify upon Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> that he<sup>asws</sup> is the establisher with the command of Ali<sup>asws</sup> Bin Muhammad<sup>asws</sup>, and I testify upon a man from the sons<sup>asws</sup> of Al-Hassan<sup>asws</sup>, who shall neither be teknonymed nor named until his<sup>asws</sup> command appears, so he<sup>asws</sup> would be filling it (the earth) with justice just as it had been filled with tyranny (beforehand), and the greetings be upon you<sup>asws</sup>, O Amir Al-Momineen<sup>asws</sup>, and the Mercy of Allah<sup>azwj</sup> and His<sup>azwj</sup> Blessings'.

ثُمَّ قَامَ فَمَضَى فَقَالَ أَمِيرُ الْمُؤْمِنِينَ يَا أَبَا مُحَمَّدٍ اتَّبِعْهُ فَإِنَّهُ فَيَمْلَأُهَا عَدْلًا كَمَا مَلَأَتْ جَوْرًا (عليه السلام) فَقَالَ مَا كَانَ إِلَّا أَنْ وَضَعَ رِجْلَهُ خَارِجًا مِنَ الْمَسْجِدِ فَمَا دَرَيْتُ أَيْنَ أَخَذَ مِنْ أَرْضِ اللَّهِ فَرَجَعْتُ إِلَى أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) فَأَعْلَمْتُهُ فَقَالَ يَا أَبَا مُحَمَّدٍ أَتَعْرِفُهُ قُلْتُ اللَّهُ وَ رَسُولُهُ وَ أَمِيرُ الْمُؤْمِنِينَ أَعْلَمُ قَالَ هُوَ الْخَضِرُ (عليه السلام) .

Then he arose and went away. So Amir Al-Momineen<sup>asws</sup> said: 'O Abu Muhammad<sup>asws</sup>! Follow him and look where he is headed to'. So Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> went out and he<sup>asws</sup> said: 'It was not so except that he places his left (foot) outside from the Masjid, and it was not known where he was taken from the earth of Allah<sup>azwj</sup>, and he<sup>asws</sup> returned to Amir Al-Momineen<sup>asws</sup> and let him<sup>asws</sup> know. So he<sup>asws</sup> said: 'O Abu Muhammad! Do you<sup>asws</sup> recognise him?' So he<sup>asws</sup> said: 'Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> and Amir Al-Momineen<sup>asws</sup> are more knowing'. He<sup>asws</sup> said: 'He was Al-Khizr<sup>as</sup>'<sup>1</sup>.

<sup>1</sup> Al Kafi V 1 – The Book Of Divine Authority CH 126 H 1

و حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي هَاشِمٍ مِثْلَهُ سِوَاءَ قَالِ مُحَمَّدُ بْنُ يَحْيَى فَقُلْتُ لِمُحَمَّدِ بْنِ الْحَسَنِ يَا أَبَا جَعْفَرٍ وَدِدْتُ أَنْ هَذَا الْخَبَرُ جَاءَ مِنْ غَيْرِ جِهَةٍ أَحْمَدُ بْنُ أَبِي عَبْدِ اللَّهِ قَالَ فَقَالَ لَقَدْ حَدَّثَنِي قَبْلَ الْحَيْرَةِ بَعَشْرَ سِنِينَ .

And Muhammad Bin Yahya narrated to me, from Muhammad Bin Al Hassan Al Saffar, from Ahgmad Bin Abu Abdullah,

(It has been narrated) from Abu Hashim - similar to it, except that Muhammad Bin Yahya said, 'So I said to Muhammad Bin Al-Hassan, 'O Abu Ja'far! This news (Hadeeth) has come from a direction other than Ahmad Bin Abu Abdullah'. So he said, 'He had narrated to me before the confusion by ten years'.<sup>2</sup>

مُحَمَّدُ بْنُ يَحْيَى وَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنِ الْحَسَنِ بْنِ ظَرِيفٍ وَ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَادٍ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ أَبِي لِجَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ إِنَّ لِي إِلَيْكَ حَاجَةً فَمَتَى يَخْفُ عَلَيْكَ أَنْ أَخْلُوَ بِكَ فَأَسْأَلُكَ عَنْهَا فَقَالَ لَهُ جَابِرٌ أَيَّ الْأَوْقَاتِ أَحَبَّبْتَهُ فَخَلَا بِهِ فِي بَعْضِ الْأَيَّامِ فَقَالَ لَهُ يَا جَابِرُ أَخْبِرْنِي عَنِ اللَّوْحِ الَّذِي رَأَيْتَهُ فِي يَدِ أُمِّي فَاطِمَةَ ( عَلَيْهَا السَّلَام ) بِنْتِ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) وَ مَا أَخْبَرْتَنِي بِهِ أُمِّي أَنَّهُ فِي ذَلِكَ اللَّوْحِ مَكْتُوبٌ

Muhammad Bin Yahya and Muhammad Bin Abdullah, from Abdullah Bin Ja'far, from Al Hassan Bin Zareyf and Ali Bin Muhammad, from Salih Bin Abu Hammad, from Bakr Bin Salih, from Abdul Rahman Bin Salim, from Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'My<sup>asws</sup> father<sup>asws</sup> said to Jabir Bin Abdullah Al-Ansary: 'For me<sup>asws</sup> there is a need to you, therefore whenever there is ease upon you, I shall be alone with you and ask you about it'. Jabir said to him<sup>asws</sup>, 'Whichever timings are suitable to you<sup>asws</sup>'. So he<sup>asws</sup> isolated with him during one of the days, and he<sup>asws</sup> said to Jabir: 'Inform me<sup>asws</sup> about the Tablet which you saw in the hand of my<sup>asws</sup> mother<sup>asws</sup> (Syeda) Fatima<sup>asws</sup> Bint Rasool-Allah<sup>saww</sup> and what my<sup>asws</sup> mother<sup>asws</sup> informed you with what was written in that Tablet'.

فَقَالَ جَابِرٌ أَشْهَدُ بِاللَّهِ أَنِّي نَحَلْتُ عَلَى أُمِّكَ فَاطِمَةَ ( عَلَيْهَا السَّلَام ) فِي حَيَاةِ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَهَبَّئُهَا بِوَلَادَةِ الْحُسَيْنِ وَ رَأَيْتُ فِي يَدَيْهَا لَوْحًا أَخْضَرَ ظَنَنْتُ أَنَّهُ مِنْ زُمْرِدٍ وَ رَأَيْتُ فِيهِ كِتَابًا أَبْيَضَ شِبْهَ لَوْنِ الشَّمْسِ فَقُلْتُ لَهَا بِأَبِي وَ أُمِّي يَا بِنْتَ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مَا هَذَا اللَّوْحُ فَقَالَتْ هَذَا لَوْحٌ أَهْدَاهُ اللَّهُ إِلَيَّ رَسُولِي ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فِيهِ اسْمُ أَبِي وَ اسْمُ بَعْلِي وَ اسْمُ ابْنِي وَ اسْمُ الْأَوْصِيَاءِ مِنْ وُلْدِي وَ أُعْطَانِيهِ أَبِي لِيُبَشِّرَنِي بِذَلِكَ

Jabir said, 'I testify with Allah<sup>azwj</sup> that I went over to your<sup>asws</sup> mother<sup>asws</sup> (Syeda) Fatima<sup>asws</sup> during the lifetime of Rasool-Allah<sup>saww</sup> and congratulated her<sup>asws</sup> of the arrival of Al-Husayn<sup>asws</sup>, and I saw a green Tablet in her<sup>asws</sup> hand which I thought was made of emerald, and I saw a white writing therein resembling the colour of the sun. So I said to her<sup>asws</sup>, 'By my father and my mother, O daughter of Rasool-Allah<sup>saww</sup>! What is this Tablet?' She<sup>asws</sup> said: 'This is a Tablet which Allah<sup>azwj</sup> Gifted to His<sup>azwj</sup> Rasool<sup>saww</sup>. There is the name of my<sup>asws</sup> father<sup>saww</sup>, and name of my<sup>asws</sup> husband<sup>asws</sup>, and name of my<sup>asws</sup> two sons<sup>asws</sup>, and names of the successors<sup>asws</sup> from my<sup>asws</sup> children, and my father<sup>saww</sup> gave it to me<sup>asws</sup> in order to give me<sup>asws</sup> the glad tidings with that'.

<sup>2</sup> Al Kafi V 1 – The Book Of Divine Authority CH 126 H 2

قَالَ جَابِرٌ فَأَعْطَنِيهِ أُمُّكَ فَاطِمَةُ (عَلَيْهَا السَّلَامُ) فَقَرَأْتُهُ وَاسْتَنْسَخْتُهُ فَقَالَ لَهُ أَبِي فَهَلْ لَكَ يَا جَابِرُ أَنْ تَعْرِضَهُ عَلَيَّ قَالَ نَعَمْ فَمَشَى مَعَهُ أَبِي إِلَى مَنْزِلِ جَابِرٍ فَأَخْرَجَ صَحِيفَةً مِنْ رَقٍّ فَقَالَ يَا جَابِرُ انظُرْ فِي كِتَابِكَ لِأَقْرَأَ أَنَا عَلَيْكَ فَانظَرَ جَابِرٌ فِي نُسْخَةٍ فَقَرَأَهُ أَبِي فَمَا خَالَفَ حَرْفٌ حَرْفًا

Jabir said, 'Your<sup>asws</sup> mother<sup>asws</sup> gave it to me, so I read it and copied it'. So my<sup>asws</sup> father<sup>asws</sup> said to him: 'So is it for you, O Jabir, that you display it to me<sup>asws</sup>?'. He said, 'Yes'. So my<sup>asws</sup> father<sup>asws</sup> went with him to the house of Jabir, and he brought out a parchment of paper. So he<sup>asws</sup> said: 'O Jabir! Look into your handwriting and I<sup>asws</sup> shall read upon you'. Jabir look into the copy and my<sup>asws</sup> father<sup>asws</sup> read, and no letter differed from a letter.

فَقَالَ جَابِرٌ فَأَشْهَدُ بِاللَّهِ أَنِّي هَكَذَا رَأَيْتُهُ فِي اللَّوْحِ مَكْتُوبًا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا كِتَابٌ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ لِمُحَمَّدٍ نَبِيِّهِ وَنُورِهِ وَسَفِيرِهِ وَحَجَابِهِ وَدَلِيلِهِ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ مِنْ عِنْدِ رَبِّ الْعَالَمِينَ

Jabir said, 'I testify with Allah<sup>azwj</sup> that I saw it written like this in the Tablet: -"In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful! This is a Letter from Allah<sup>azwj</sup> the Mighty, the Wise, to Muhammad<sup>saww</sup> His<sup>azwj</sup> Prophet<sup>saww</sup>, and His<sup>azwj</sup> Light, and His<sup>azwj</sup> Ambassador, and His<sup>azwj</sup> Veil, and His<sup>azwj</sup> Proof. The Trustworthy Spirit descended with it from the Lord<sup>azwj</sup> of the worlds.

عَظَّمَ يَا مُحَمَّدُ أَسْمَائِي وَ اشْكُرْ نِعْمَائِي وَ لَا تَجِدْ إِلَّا إِلَهِي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا قَاصِمُ الْجَبَّارِينَ وَ مُدِيلُ الْمَظْلُومِينَ وَ دَيَّانُ الدِّينِ

O Muhammad<sup>saww</sup>! Magnify My<sup>azwj</sup> Names and thank for My<sup>azwj</sup> Bounties and do not deny My<sup>azwj</sup> Signs. Me<sup>azwj</sup>, I<sup>azwj</sup> am Allah<sup>azwj</sup>! There is no god except for I<sup>azwj</sup> and the Crusher of the tyrants and the Helper of the oppressed and Maker of the Religion.

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَمَنْ رَجَا غَيْرَ فَضْلِي أَوْ خَافَ غَيْرَ عَذْلِي عَذَّبْتُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ فَيَايَا فَاعْبُدْ وَ عَلَيَّ فَتَوَكَّلْ إِنِّي لَمْ أَبْعَثْ نَبِيًّا فَأَكْمَلْتُ أَيَّامَهُ وَ انْقَضَتْ مُدَّتُهُ إِلَّا جَعَلْتُ لَهُ وَصِيًّا وَ إِنِّي فَضَّلْتُكَ عَلَى الْأَنْبِيَاءِ وَ فَضَّلْتُ وَصِيَّكَ عَلَى الْأَوْصِيَاءِ وَ أَكْرَمْتُكَ بِشَيْئِكَ وَ سَبَطْتُكَ حَسَنًا وَ حُسَيْنًا

Me<sup>azwj</sup>, I<sup>azwj</sup> am Allah<sup>azwj</sup>! There is no god except for I<sup>azwj</sup>, so the one who wishes for other than My<sup>azwj</sup> Grace or fears other than My<sup>azwj</sup> Justice, I<sup>azwj</sup> shall Punish him with a Punishment I<sup>azwj</sup> have not Punished anyone from the worlds. So I<sup>asws</sup> am the One<sup>azwj</sup> you<sup>saww</sup> should worship and upon Me<sup>azwj</sup> should you<sup>saww</sup> rely. I<sup>azwj</sup> did not Send a Prophet<sup>saww</sup> and Completed his<sup>as</sup> days and Expired his<sup>as</sup> term except that I<sup>azwj</sup> Made a successor<sup>as</sup> to be for him<sup>as</sup>, and I<sup>azwj</sup> Preferred you<sup>saww</sup> upon the (rest of the) Prophets<sup>as</sup>, and Preferred your<sup>saww</sup> successor<sup>asws</sup> over the (rest of the) successors<sup>as</sup>, and Honoured you<sup>saww</sup> with your<sup>saww</sup> two young ones<sup>asws</sup> and two grandsons Hassan<sup>asws</sup> and Husayn<sup>asws</sup>.

فَجَعَلْتُ حَسَنًا مَعْدِنَ عِلْمِي بَعْدَ انْقِضَاءِ مُدَّةِ أَبِيهِ وَ جَعَلْتُ حُسَيْنًا خَازِنَ وَحْيِي وَ أَكْرَمْتُهُ بِالشَّهَادَةِ وَ حَنَمْتُ لَهُ بِالسَّعَادَةِ فَهُوَ أَفْضَلُ مَنْ اسْتُشْهِدَ وَ أَرْفَعُ الشُّهَدَاءَ دَرَجَةً جَعَلْتُ كَلِمَتِي التَّامَّةَ مَعَهُ وَ حُجَّتِي الْبَالِغَةَ عِنْدَهُ

So I<sup>azwj</sup> Made Hassan<sup>asws</sup> as a mine of My<sup>azwj</sup> Knowledge after the expiry of the term of his<sup>asws</sup> father<sup>asws</sup>, and I<sup>azwj</sup> Made Husayn<sup>asws</sup> as a treasurer of My<sup>azwj</sup> Revelation and Honoured him<sup>asws</sup> with the martyrdom and Ended for him<sup>asws</sup> with the happiness. Thus, he<sup>asws</sup> is the most superior of the ones martyred and the loftiest of the levels of the martyrs. I<sup>azwj</sup> Made the complete Speech of Mine<sup>azwj</sup> to be with him<sup>asws</sup> and My<sup>azwj</sup> clear Proof to be with him<sup>asws</sup>.

بِعْتَرَتِهِ أَثِيبُ وَ أَعَاقِبُ أَوْلَهُمْ عَلِيٌّ سَيِّدُ الْعَابِدِينَ وَ زَيْنُ أَوْلِيَائِي الْمَاضِينَ وَ ابْنُهُ شِبْهُ جَدِّهِ الْمَحْمُودِ مُحَمَّدُ الْبَاقِرُ عُلَمِي وَ الْمَعْدِنُ لِحُكْمَتِي

By his<sup>asws</sup> family I<sup>azwj</sup> Shall Reward and Punish. The first of them<sup>asws</sup> is Ali<sup>asws</sup> Chief of the worshippers and adornment of My<sup>azwj</sup> friends, the past ones; and his<sup>asws</sup> son would resemble his<sup>asws</sup> grandfather<sup>saww</sup>, the praised one, Muhammad<sup>saww</sup>, the expounder (Al-Baqir) of My<sup>azwj</sup> Knowledge and the Mine of My<sup>azwj</sup> Wisdom.

سَيَهْلِكُ الْمُرْتَابُونَ فِي جَعْفَرِ الرَّادِّ عَلَيْهِ كَالرَّادِّ عَلَيَّ حَقَّ الْقَوْلِ مِنِّي لِأَكْرَمَ مَنْوَى جَعْفَرٍ وَ لِأَسْرَنَهُ فِي أَشْيَاعِهِ وَ أَنْصَارِهِ وَ أَوْلِيَائِهِ أُتِيحَتْ بَعْدَهُ مُوسَى فَتَنَّهُ عَمِيَاءُ حِنْدِسٍ لِأَنَّ خَيْطَ فُرْضِي لَا يَنْقَطِعُ وَ حُجَّتِي لَا تَخْفَى

The doubters in Ja'far<sup>asws</sup> would be destroyed. The rejection upon him<sup>asws</sup> is like the rejection upon Me<sup>azwj</sup>, being a rightful Word from Me<sup>azwj</sup>. I<sup>azwj</sup> shall Honour the dwelling of Ja'far<sup>asws</sup> and I<sup>azwj</sup> shall Cheer him<sup>asws</sup> with regards to his<sup>asws</sup> Shias and his<sup>asws</sup> helpers and his<sup>asws</sup> friends. After him<sup>asws</sup> Musa<sup>asws</sup> shall live during a blinding strife of darkness because the thread of My<sup>azwj</sup> Obligation does not get cut-off and My<sup>azwj</sup> Divine Authority does not get concealed.

وَ أَنَّ أَوْلِيَائِي يُسْقَوْنَ بِالْكَأْسِ الْأَوْفَى مِنْ جَدِّ وَاحِدًا مِنْهُمْ فَقَدْ جَدَّ نِعْمَتِي وَ مَنْ غَيَّرَ آيَةً مِنْ كِتَابِي فَقَدْ افْتَرَى عَلَيَّ وَيْلٌ لِلْمُفْتَرِينَ الْجَاحِدِينَ عِنْدَ انْقِضَاءِ مَدَّةِ مُوسَى عِنْدِي وَ حَبِيبِي وَ خَيْرَتِي فِي عَلَيٍّ وَ لِيَّتِي وَ نَاصِرِي وَ مَنْ أَضْعُ عَلَيْهِ أَعْبَاءَ النُّبُوَّةِ وَ أَمْتَحَنَهُ بِالِاضْطِلَاعِ بِهَا يَقْتُلُهُ عَفْرِيْتُ مُسْتَكْبِرٌ يُدْفَنُ فِي الْمَدِينَةِ الَّتِي بَنَاهَا الْعَبْدُ الصَّالِحُ إِلَى جَنْبِ شَرِّ خَلْقِي

And My<sup>azwj</sup> friends would be quenching with the full cups. The one who rejects one of them<sup>asws</sup>, so he has rejected My<sup>azwj</sup> Bounty, and the one who changes a Verse from My<sup>azwj</sup> Book, so he has forged (a lie) upon Me<sup>azwj</sup>. Woe be unto the forgers, the rejecters, at the expiry of the term of Musa<sup>asws</sup>, My<sup>azwj</sup> servant and My<sup>azwj</sup> Beloved and My<sup>azwj</sup> Choice is Ali<sup>azwj</sup>, My<sup>azwj</sup> Guardian<sup>asws</sup> and My<sup>azwj</sup> helper, and the one upon whom I<sup>azwj</sup> shall Place the task of the Prophet-hood and Test him<sup>asws</sup> with the performance with it. And arrogant demon would murder him<sup>asws</sup>. He<sup>asws</sup> would be buried in a city being built by the righteous servant of (Mine<sup>azwj</sup>), to the side of the most evil of My<sup>azwj</sup> creatures (Harun Rashid).

حَقَّ الْقَوْلُ مِنِّي لِأَسْرَنَهُ بِمُحَمَّدِ ابْنِهِ وَ خَلِيفَتِهِ مِنْ بَعْدِهِ وَ وَارِثَ عِلْمِهِ فَهُوَ مَعْدِنُ عُلَمِي وَ مَوْضِعُ سِرِّي وَ حُجَّتِي عَلَيَّ خَلْقِي لَا يُؤْمِنُ عَبْدٌ بِهِ إِلَّا جَعَلَتْ الْجَنَّةَ مَثْوَاهُ وَ شَقَعَتْهُ فِي سَبْعِينَ مِنْ أَهْلِ بَيْتِهِ كُلُّهُمْ قَدْ اسْتَوْجَبُوا النَّارَ

A Truthful Word from Me<sup>azwj</sup>. I<sup>azwj</sup> shall cheer him<sup>asws</sup> with Muhammad<sup>asws</sup>, his<sup>asws</sup> son<sup>asws</sup> and his<sup>asws</sup> Caliph from after him<sup>asws</sup>, and an inheritor of his<sup>asws</sup> knowledge. So he<sup>asws</sup> would be the Mine of My<sup>azwj</sup> Knowledge and the Place of My<sup>azwj</sup> Secrets and My<sup>azwj</sup> Divine Authority upon My<sup>azwj</sup> creatures. No servant would believe in him<sup>asws</sup> except that I<sup>azwj</sup> shall Make the Paradise as being his Reward and he would intercede among seventy from his family members, all of them being such that the Fire would have been Obligated upon them.

وَ أَخْتِمُ بِالسَّعَادَةِ لِابْنِهِ عَلَيٍّ وَ لِيَّتِي وَ نَاصِرِي وَ الشَّاهِدِي فِي خَلْقِي وَ أَمِينِي عَلَيَّ وَ حَيِّي أَخْرَجُ مِنْهُ الدَّاعِيَ إِلَى سَبِيلِي وَ الْخَازِنَ لِعِلْمِي الْحَسَنِ وَ أَكْمِلُ ذَلِكَ بِابْنِهِ مُحَمَّدٍ رَحْمَةً لِلْعَالَمِينَ عَلَيْهِ كَمَالُ مُوسَى وَ بَهَاءُ عِيسَى وَ صَبْرُ أَيُّوبَ

And I<sup>azwj</sup> shall Seal with the happiness for his<sup>asws</sup> son Ali<sup>asws</sup>, My<sup>azwj</sup> Guardian and My<sup>azwj</sup> helper and the witness among My<sup>azwj</sup> creatures and My<sup>azwj</sup> Trustee upon My<sup>azwj</sup> Revelation. I<sup>azwj</sup> shall Bring out from him<sup>asws</sup>, the caller to My<sup>azwj</sup> Way and the treasurer of My<sup>azwj</sup> Knowledge, Al-Hassan<sup>asws</sup>, and Complete that with his<sup>asws</sup> son<sup>asws</sup>

'M H M D', being a mercy to the worlds. Upon him<sup>asws</sup> would be the perfection of Musa<sup>as</sup>, and the gloriousness of Isa<sup>as</sup> and patience of Ayoub<sup>as</sup>.

فَقِيدَلُ أَوْلِيَائِي فِي زَمَانِهِ وَ تَنْهَادِي رُءُوسَهُمْ كَمَا تَنْهَادِي رُءُوسَ التُّرْكِ وَ الدَّيْلِمِ فَيَقْتُلُونَ وَ يُحْرِقُونَ وَ يَكُونُونَ خَائِفِينَ مَرْعُوبِينَ وَ جَلِيلِينَ تُصْبَعُ الأَرْضُ بِدِمَائِهِمْ وَ يَفْشُو الوَيْلُ وَ الرَّثَّةُ فِي نِسَائِهِمْ أَوْلِيَايَ حَقًّا بِهِمْ أَدْفَعُ كُلَّ فِتْنَةٍ عَمِيَاءَ حِنْدِسٍ وَ بِهِمْ أَكْثِفُ الزَّلَازِلَ وَ أَدْفَعُ الأَصَارَ وَ الأَغْلَالَ أَوْلِيَايَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَ رَحْمَةٌ وَ أَوْلِيَايَ هُمُ المُهْتَدُونَ

During his<sup>asws</sup> time My<sup>azwj</sup> friends would be humiliated and their heads would be gifted just as the gifting of the heads of the Turks and the Daylam. So they would be killed and burned and they would happen to be fearful, terrified, exiled. The land - would be dyed with their blood and the wailing and lamentations would be widespread among their womenfolk. Those are My<sup>azwj</sup> friends, truly. By them I<sup>azwj</sup> shall Repel every dark blinding strife, and by them I<sup>azwj</sup> shall Remove the earthquakes and Push away the sufferings and the shackles. Those are the ones<sup>asws</sup> upon whom are the *Salawat* from their Lord<sup>azwj</sup> and Mercy, and they are the ones who are Guided!"

قَالَ عَبْدُ الرَّحْمَنِ بْنُ سَالِمٍ قَالَ أَبُو بَصِيرٍ لَوْ لَمْ تَسْمَعْ فِي ذَهْرِكَ إِلَّا هَذَا الْحَدِيثَ لَكَفَاكَ فَصْنُهُ إِلَّا عَنْ أَهْلِهِ .

Abdul Rahman Bin Salim said, 'Abu Baseer said, 'If you did not hear during your time except for this Hadeeth, it would suffice you. Therefore, protect it except from its deserving ones'.<sup>3</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْبَيْهَقِيِّ عَنْ أَبَانَ بْنِ أَبِي عَبَّاشٍ عَنْ سُلَيْمِ بْنِ قَيْسٍ وَ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَدِينَةَ وَ عَلِيٍّ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ هِلَالٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَدِينَةَ عَنْ أَبَانَ بْنِ أَبِي عَبَّاشٍ عَنْ سُلَيْمِ بْنِ قَيْسٍ قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ جَعْفَرٍ الطَّيَّارَ يَقُولُ كُنَّا عِنْدَ مُعَاوِيَةَ أَنَا وَ الْحَسَنُ وَ الْحُسَيْنُ وَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ وَ عُمَرُ بْنُ أُمِّ سَلَمَةَ وَ أَسَمَةُ بْنُ زَيْدٍ فَجَرَى بَيْنِي وَ بَيْنَ مُعَاوِيَةَ كَلَامٌ

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani, from Aban Bin Abu Ayyash, from Suleymn Bin Qays and Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Umar Bin Azina and Ali Bin Muhammad, from Ahmad Bin Hilal, from Ibn Abu Umeyr, from Umar Bin Azina, from Aban Bin Abu Ayyash, from Suleym Bin Qays who said,

'I heard Abdullah Bin Ja'far Al-Tayyar saying, 'We were in the presence of Muawiya, I, and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, and Abdullah Bin Abbas, and Umar son of Umm Salma<sup>as</sup>, and Asama Bin Zayd, and there flowed (heated) speech between me and Muawiya.

فَقُلْتُ لِمُعَاوِيَةَ سَمِعْتُ رَسُولَ اللَّهِ (صلى الله عليه وآله) يَقُولُ أَنَا أَوْلَى بِالمُؤْمِنِينَ مِنْ أَنفُسِهِمْ ثُمَّ أَخِي عَلِيُّ بْنُ أَبِي طَالِبٍ أَوْلَى بِالمُؤْمِنِينَ مِنْ أَنفُسِهِمْ فَإِذَا اسْتُشْهِدَ عَلِيٌّ فَالْحَسَنُ بْنُ عَلِيٍّ أَوْلَى بِالمُؤْمِنِينَ مِنْ أَنفُسِهِمْ ثُمَّ ابْنِي الْحُسَيْنُ بْنُ عَلِيٍّ أَوْلَى بِالمُؤْمِنِينَ مِنْ أَنفُسِهِمْ فَإِذَا اسْتُشْهِدَ فَابْنُهُ عَلِيُّ بْنُ الْحُسَيْنِ أَوْلَى بِالمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَ سَتُدْرِكُهُ يَا عَلِيُّ ثُمَّ ابْنُهُ مُحَمَّدُ بْنُ عَلِيٍّ أَوْلَى بِالمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَ سَتُدْرِكُهُ يَا حُسَيْنُ ثُمَّ يُكْمَلُهُ ائْتِي عَشْرَ إِمَامَاتٍ تَسَعَةٌ مِنْ وُلْدِ الْحُسَيْنِ

I said to Muawiya, 'I heard Rasool-Allah<sup>saww</sup> saying: 'I<sup>saww</sup> am closer with the Momineen than their own selves, then my<sup>saww</sup> brother<sup>asws</sup> Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> is closer with the Momineen than their own selves. So when Ali<sup>asws</sup> is martyred, then Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> would be closer with the Momineen than their own selves, then my<sup>saww</sup> son<sup>asws</sup> Al Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> from after him<sup>asws</sup> would be closer to the Momineen than their own selves. So when he<sup>asws</sup> is martyred, so it would be his<sup>asws</sup>

<sup>3</sup> Al Kafi V 1 – The Book Of Divine Authority CH 126 H 3



son<sup>asws</sup> Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> who would be closer with the Momineen than their own selves, and you<sup>asws</sup> will be seeing him<sup>asws</sup>, O Ali<sup>asws</sup>! Then it would be his<sup>asws</sup> son<sup>asws</sup> Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> who would be closer with the Momineen than their own selves, and you<sup>asws</sup> will be seeing him<sup>asws</sup>, O Husayn<sup>asws</sup>! Then ten Imams<sup>asws</sup> would be completed, nine being from the sons<sup>asws</sup> of Al-Husayn<sup>asws</sup>’.

قَالَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ وَاسْتَشْهَدْتُ الْحَسَنَ وَ الْحُسَيْنَ وَ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ وَ عُمَرَ ابْنَ أُمِّ سَلَمَةَ وَ أَسَامَةَ بْنَ زَيْدٍ فَشَهِدُوا لِي عِنْدَ مُعَاوِيَةَ

Abdullah Bin Ja’far said, ‘And I made witnesses of Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup>, and Abdullah Bin Abbas, and Umar son of Umm Salma<sup>as</sup>, and Asama Bin Zayd, so they bore witness for me in the presence of Muawiya’.

قَالَ سُلَيْمٌ وَ قَدْ سَمِعْتُ ذَلِكَ مِنْ سَلْمَانَ وَ أَبِي ذَرٍّ وَ الْمُقَدَّادِ وَ ذَكَرُوا أَنَّهُمْ سَمِعُوا ذَلِكَ مِنْ رَسُولِ اللَّهِ (صلى الله عليه وآله)

Suleym said, ‘And I had heard that from Salman<sup>as</sup>, and Abu Zarr<sup>as</sup>, and Al-Miqdad<sup>as</sup>, and they<sup>as</sup> mentioned that they<sup>as</sup> had heard that from Rasool-Allah<sup>saww</sup>,<sup>4</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ حَنَانَ بْنِ السَّرَّاجِ عَنْ دَاوُدَ بْنِ سُلَيْمَانَ الْكِسَائِيِّ عَنْ أَبِي الطَّفِيلِ قَالَ شَهِدْتُ جِنَازَةَ أَبِي بَكْرٍ يَوْمَ مَاتَ وَ شَهِدْتُ عُمَرَ حِينَ بُوِيعَ وَ عَلِيٍّ (عليه السلام) جَالِسٍ نَاحِيَةَ قَافِلِ غُلَامٍ يَهُودِيٍّ جَمِيلِ الْوَجْهِ بَهِيٍّ عَلَيْهِ ثِيَابٌ حَسَنَةٌ وَ هُوَ مِنْ وُلْدِ هَارُونَ حَتَّى قَامَ عَلَى رَأْسِ عُمَرَ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَنْتَ أَعْلَمُ هَذِهِ الْأُمَّةَ بِكُتَابِهِمْ وَ أَمْرَ نَبِيِّهِمْ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abdullah Bin Al Qasim, from Hanan Bin Al Sarraj, from Dawood Bin Suleyman Al Kisai’e, from Abu Al Tafeyl who said,

‘I attended the funeral of Abu Bakr on the day he died, and I attended When Umar was pledged allegiance to and Ali<sup>asws</sup> was seated on the side. There came over a Jewish boy of a beautiful face, good looking. Upon him were excellent clothes and he was from the children of Haroun<sup>as</sup>, until he stood by the head of Umar and he said, ‘O commander of the faithful! Are you the most knowledgeable one of this community of their Books and the matters of their Prophet<sup>saww</sup>?’

قَالَ فَطَاطَأَ عُمَرَ رَأْسَهُ فَقَالَ إِيَّاكَ أَعْنِي وَ أَعَادَ عَلَيْهِ الْقَوْلَ فَقَالَ لَهُ عُمَرُ لِمَ ذَاكَ قَالَ إِنِّي جِئْتُكَ مُرْتَادًا لِنَفْسِي شَاكًا فِي دِينِي فَقَالَ دُونَكَ هَذَا الشَّابُّ قَالَ وَ مَنْ هَذَا الشَّابُّ قَالَ هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ ابْنُ عَمِّ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ هَذَا أَبُو الْحَسَنِ وَ الْحُسَيْنِ ابْنَيْ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ هَذَا زَوْجُ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ (صلى الله عليه وآله)

He (the narrator) said, ‘Umar lowered his head, so he said, ‘Is it you I mean’, and he reiterated the words upon him. So, Umar said to him, ‘Why is that?’ He said, ‘I have come to you investigating for myself as I am doubting in my religion’. He said, ‘Besides you there is this youth’. He said, ‘And who is this youth?’ He said, ‘This is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, a cousin of Rasool-Allah<sup>saww</sup>, and this is the father of Al-Hassan<sup>asws</sup> and Al-Hassan<sup>asws</sup>, two (grand) sons<sup>asws</sup> of Rasool-Allah<sup>saww</sup>, and this is the husband of (Syeda) Fatima<sup>asws</sup> daughter<sup>asws</sup> of Rasool-Allah<sup>saww</sup>’.

<sup>4</sup> Al Kafi V 1 – The Book Of Divine Authority CH 126 H 4

فَأَقْبَلَ الْيَهُودِيُّ عَلَى عَلِيٍّ ( عَلَيْهِ السَّلَامُ ) فَقَالَ أ كَذَلِكَ أَنْتَ قَالَ نَعَمْ قَالَ إِنِّي أُرِيدُ أَنْ أَسْأَلَكَ عَنْ ثَلَاثٍ وَ ثَلَاثٍ وَ وَاحِدَةٍ قَالَ فَنَبَسَمَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) مِنْ غَيْرِ تَبَسُّمٍ وَقَالَ يَا هَارُونِيُّ مَا مَنَعَكَ أَنْ تَقُولَ سَبْعًا قَالَ أَسْأَلَكَ عَنْ ثَلَاثٍ فَإِنْ أَجَبْتَنِي سَأَلْتُ عَمَّا بَعْدَهُنَّ وَإِنْ لَمْ تَعْلَمْهُنَّ عَلِمْتُ أَنَّهُ لَيْسَ فِيكُمْ عَالِمٌ

The Jew turned towards Ali<sup>asws</sup> and he said, 'Are you<sup>asws</sup> like that?' He<sup>asws</sup> said: 'Yes'. He said, 'I want to ask you<sup>asws</sup> about three and three and one'. So Amir Al-Momineen<sup>asws</sup> smiled from without a smile (half-smile) and said: 'O Harouny! What is preventing you from saying 'seven'? He said, 'I shall ask you<sup>asws</sup> about three, and if you<sup>asws</sup> answer me, I shall ask about what is after these, and if you<sup>asws</sup> do not know these, I shall know that there isn't a knowledgeable one among you all'.

قَالَ عَلِيٌّ ( عَلَيْهِ السَّلَامُ ) فَإِنِّي أَسْأَلُكَ بِالْإِلَهِ الَّذِي تَعْبُدُهُ لَأَنَّ أَنَا أَجِبُكَ فِي كُلِّ مَا تُرِيدُ لَتَدَعَنَّ دِينَكَ وَ لَتَدْخُلَنَّ فِي دِينِي قَالَ مَا جِئْتُ إِلَّا لِذَلِكَ قَالَ فَسَلْ قَالَ أَخْبِرْنِي عَنْ أَوَّلِ قَطْرَةٍ نَمَّ قَطَرَتْ عَلَى وَجْهِ الْأَرْضِ أَيُّ قَطْرَةٍ هِيَ وَ أَوَّلِ عَيْنٍ فَاضَتْ عَلَى وَجْهِ الْأَرْضِ أَيُّ عَيْنٍ هِيَ وَ أَوَّلِ شَيْءٍ اهْتَزَّ عَلَى وَجْهِ الْأَرْضِ أَيُّ شَيْءٍ هُوَ

Ali<sup>asws</sup> said: 'I<sup>asws</sup> ask you by the god which you worship. If I<sup>asws</sup> were to answer you regarding everything what you want, will you leave your religion and enter into my<sup>asws</sup> Religion?' He said, 'I have not come here except for that'. He<sup>asws</sup> said: 'So Ask'. He said, 'Inform me about the first drop of blood which dripped upon the surface of the earth, which drop was it? And the first spring which gushed upon the surface of the earth, which spring was it? And the first thing which vibrated upon the surface of the earth, which was it?'

فَأَجَابَهُ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) فَقَالَ لَهُ أَخْبِرْنِي عَنِ الثَّلَاثِ الْآخِرِ أَخْبِرْنِي عَنْ مُحَمَّدٍ كَمْ لَهُ مِنْ إِمَامٍ عَدْلٍ وَ فِي أَيِّ جَنَّةٍ يَكُونُ وَ مِنْ سَاكِنَةٍ مَعَهُ فِي جَنَّتِهِ فَقَالَ يَا هَارُونِيُّ إِنَّ لِمُحَمَّدٍ اثْنَيْ عَشَرَ إِمَامًا عَدْلًا لَا يَضُرُّهُمْ خِذْلَانٌ مِنْ خِذْلِهِمْ وَ لَا يَسْتَوْجِسُونَ بِخِلَافٍ مِنْ خِلَافِهِمْ وَ إِنَّهُمْ فِي الدِّينِ أَرْسَبُ مِنَ الْجِبَالِ الرَّوَاسِي فِي الْأَرْضِ وَ مَسْكُنُ مُحَمَّدٍ فِي جَنَّتِهِ مَعَهُ أَوْلِيكَ الْإِثْنَيْ عَشَرَ الْإِمَامَ الْعَدْلَ

So Amir Al-Momineen<sup>asws</sup> answered him, saying to him: 'Inform me about the other three'. (He said), 'Inform me about Muhammad<sup>saww</sup>, how many just Imams<sup>asws</sup> are there for him<sup>saww</sup>, and in which Garden is he<sup>saww</sup> existing, and who is settled with him<sup>saww</sup> in his<sup>saww</sup> Garden?' He<sup>asws</sup> said: 'O Harouny! For Muhammad<sup>saww</sup> there are twelve just Imams<sup>asws</sup>. Neither does the abandonment of the abandoners harm them<sup>asws</sup> nor would they<sup>asws</sup> be feeling terrified by the opposition of the ones who oppose them<sup>asws</sup>, and they<sup>asws</sup> are firmer in the Religion than the tall mountains in the earth; and Muhammad<sup>saww</sup> would be dwelling in his<sup>saww</sup> Garden and with him<sup>saww</sup> would be those twelve just Imams<sup>asws</sup>.'

فَقَالَ صَدَقْتَ وَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ إِنِّي لِأَجِدُهَا فِي كُتُبِ أَبِي هَارُونَ كَتَبَهُ بِيَدِهِ وَ أَمْلَاهُ مُوسَى عَمِّي ( عَلَيْهِ السَّلَامُ ) قَالَ فَأَخْبِرْنِي عَنِ الْوَاحِدَةِ أَخْبِرْنِي عَنْ وَصِيِّ مُحَمَّدٍ كَمْ يَعْيشُ مِنْ بَعْدِهِ وَ هَلْ يَمُوتُ أَوْ يُقْتَلُ قَالَ يَا هَارُونِيُّ يَعْيشُ بَعْدَهُ ثَلَاثِينَ سَنَةً لَا يَزِيدُ يَوْمًا وَ لَا يَنْقُصُ يَوْمًا ثُمَّ يَضْرَبُ ضَرْبَةً هَاهُنَا يَعْنِي عَلَى قَرْنِهِ فَتُخَضَّبُ هَذِهِ مِنْ هَذَا

So he said, 'You<sup>asws</sup> speak the truth. By Allah<sup>azwj</sup> Who, there is no god except for Him<sup>azwj</sup>, I have found it in the Book of my father Haroun. He<sup>as</sup> wrote it by his<sup>as</sup> own hand and Musa<sup>as</sup> my<sup>as</sup> uncle dictated it. Inform me about the one (last question). Inform me about the successor<sup>asws</sup> of Muhammad<sup>saww</sup>, how long would he<sup>asws</sup> live from after him<sup>saww</sup>, and would he<sup>asws</sup> be dying or would he<sup>asws</sup> be murdered?' He<sup>asws</sup> said: 'O Harouny! He<sup>asws</sup> would live from after him<sup>saww</sup> for thirty years, not increasing by a day nor reducing by a day'. Then he<sup>asws</sup> would be struck (by the sword) over

here, meaning upon his<sup>asws</sup> forehead (and said): 'This (beard) would be dyed from this (head)'.

قَالَ فَصَاحَ الْهَارُونِيُّ وَ قَطَعَ كُتَيْبِيهِ وَ هُوَ يَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ أَنَّكَ وَصِيُّهُ يَنْبَغِي أَنْ تَفُوقَ وَ لَا تُفَاقَ وَ أَنْ تُعْظَمَ وَ لَا تُسْتَضْعَفَ

He (the narrator) said, 'The Harouny shrieked and cut off his religious pendant and he was saying, 'I testify that there is no god except Allah<sup>azwj</sup> Alone, there being no associates for Him<sup>azwj</sup>, and I testify that Muhammad<sup>saww</sup> is His<sup>azwj</sup> servant and His<sup>azwj</sup> Rasool<sup>saww</sup>, and you<sup>asws</sup> are his<sup>saww</sup> successor<sup>asws</sup>, and you<sup>asws</sup> should be above and not have anyone above you<sup>asws</sup>, and that you<sup>asws</sup> should be revered and not be weakened'.

قَالَ ثُمَّ مَضَى بِهِ عَلِيٌّ ( عليه السلام ) إِلَى مَنْزِلِهِ فَعَلَّمَهُ مَعَالِمَ الدِّينِ .

He (the narrator) said, 'Then Ali<sup>asws</sup> (went away) with him to his<sup>asws</sup> house and taught him the knowledge of the Religion'.<sup>5</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَبِي سَعِيدِ الْعُصْفُورِيِّ عَنْ عَمْرِو بْنِ تَابِتٍ عَنْ أَبِي حَمْرَةَ قَالَ سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ ( عليه السلام ) يَقُولُ إِنَّ اللَّهَ خَلَقَ مُحَمَّدًا وَ عَلِيًّا وَ أَحَدَ عَشَرَ مِنْ وَلَدِهِ مِنْ نُورٍ عَظَمَتْهُ فَأَقَامَهُمْ أَشْبَاحاً فِي ضِيَاءِ نُورِهِ يَعْْبُدُونَهُ قَبْلَ خَلْقِ الْخَلْقِ يُسَبِّحُونَ اللَّهَ وَ يُقَدِّسُونَهُ وَ هُمْ الْأَيْمَةُ مِنْ وَلَدِ رَسُولِ اللَّهِ ( صلى الله عليه وآله ) .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhammad Bin Al Husayn, from Abu Saeed Al Usfoury, from Amro Bin Sabit, from Abu Hamza who said,

'I heard Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> saying: 'Allah<sup>azwj</sup> Created Muhammad<sup>saww</sup> and Ali<sup>asws</sup> and eleven from his<sup>asws</sup> sons<sup>asws</sup> from the Light of His<sup>azwj</sup> Magnificence. Then He<sup>azwj</sup> Stood them<sup>asws</sup> as being resemblances in the illumination of His<sup>azwj</sup> Light, worshipping Him<sup>azwj</sup> before the creation of the creatures. They<sup>asws</sup> were Glorifying Allah<sup>azwj</sup> and they<sup>asws</sup> were Extolling His<sup>azwj</sup> Holiness, and they<sup>asws</sup> are the Imams<sup>asws</sup> from the children of Rasool-Allah<sup>saww</sup>'.<sup>6</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ الْحَشَّابِ عَنْ ابْنِ سَمَاعَةَ عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ رِبَاطٍ عَنْ ابْنِ أُدَيْنَةَ عَنْ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ( عليه السلام ) يَقُولُ الْإِثْنَا عَشَرَ الْإِمَامَ مِنْ آلِ مُحَمَّدٍ ( عليه السلام ) كُلُّهُمْ مُحَدَّثٌ مِنْ وَلَدِ رَسُولِ اللَّهِ ( صلى الله عليه وآله ) وَ مِنْ وَلَدِ عَلِيٍّ وَ رَسُولِ اللَّهِ وَ عَلِيٍّ ( عليه السلام ) هُمَا الْوَالِدَانِ

Muhammad Bin Yahya, from Abdullah Bin Muhammad Al Khashhab, from Ibn Sama'at, from Ali Bin Al Hassan Bin Ribat, from Ibn Azina, from Zurara who said,

'I heard Abu Ja'far<sup>asws</sup> saying: 'The twelve Imams<sup>asws</sup> are from the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, all of them being Muhaddath (whom the Angels discuss with), from the children of Rasool-Allah<sup>saww</sup>, and from the children of Ali<sup>asws</sup>; and Rasool-Allah<sup>saww</sup> and Ali<sup>asws</sup>, they are the two fathers<sup>asws</sup>'.

فَقَالَ عَلِيُّ بْنُ رَاشِدٍ كَانَ أَخَا عَلِيٍّ بْنِ الْحُسَيْنِ لِأُمِّهِ وَ أَنْكَرَ ذَلِكَ فَصَرَّرَ أَبُو جَعْفَرٍ ( عليه السلام ) وَ قَالَ أَمَا إِنَّ ابْنَ أُمَّكَ كَانَ أَحَدَهُمْ .

<sup>5</sup> Al Kafi V 1 – The Book Of Divine Authority CH 126 H 5

<sup>6</sup> Al Kafi V 1 – The Book Of Divine Authority CH 126 H 6

Ali Bin Rashid said, 'There was a brother of Ali Bin Al Husayn<sup>asws</sup> to his<sup>asws</sup> mother's side, and he denied that, so Abu Ja'far<sup>asws</sup> was furious and said: 'But the son<sup>asws</sup> of your mother is one of them<sup>asws</sup>,<sup>7</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مَسْعَدَةَ بْنِ زِيَادٍ عَنْ أَبِي عَبْدِ اللَّهِ وَ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ إِبْرَاهِيمَ عَنْ أَبِي يَحْيَى الْمَدَائِنِيِّ عَنْ أَبِي هَارُونَ الْعَبْدِيِّ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ كُنْتُ حَاضِرًا لَمَّا هَلَكَ أَبُو بَكْرٍ وَ اسْتَخْلَفَ عُمَرَ أَقْبَلَ يَهُودِيًّا مِنْ عَظَمَاءِ يَهُودِ يَثْرِبَ وَ تَزَعُمُ يَهُودَ الْمَدِينَةَ أَنَّهُ أَعْلَمُ أَهْلَ زَمَانِهِ حَتَّى رُفِعَ إِلَى عُمَرَ فَقَالَ لَهُ يَا عُمَرُ إِنِّي جِئْتُكَ أُرِيدُ الْإِسْلَامَ فَإِنْ أَخْبَرْتَنِي عَمَّا سَأَلْتُكَ عَنْهُ فَأَنْتَ أَعْلَمُ أَصْحَابِ مُحَمَّدٍ بِالْكِتَابِ وَ السُّنَّةِ وَ جَمِيعِ مَا أُرِيدُ أَنْ أَسْأَلَ عَنْهُ

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Mas'ada Bin Ziyad, from Abu Abdullah and Muhammad Bin Al Husayn, from Ibrahim, from Abu Ibrahim, from Abu Yahya Al Madainy, from Abu Haroun Al Abdy, from Abu Saeed Al Khudry who said,

'I was present when Abu Bakr died and chose Umar as a Caliph. A Jew from the great ones of the Jews of Yasrib came over, and the Jews of Al-Medina thought that he (Umar) was the most knowledgeable of the people of his time, until he was brought to Umar, and he said to him, 'O Umar! I come to you intending Al-Islam, so if you were to inform me about what I ask you then you are the most knowledgeable of the companions of Muhammad<sup>azwj</sup> with the Book and the Sunnah and the entirety of what I ask you about'.

قَالَ فَقَالَ لَهُ عُمَرُ إِنِّي لَسْتُ هُنَاكَ لِكَيْ أُرِيدَكَ إِلَى مَنْ هُوَ أَعْلَمُ أُمَّتِنَا بِالْكِتَابِ وَ السُّنَّةِ وَ جَمِيعِ مَا قَدْ تَسْأَلُ عَنْهُ وَ هُوَ ذَلِكَ فَأَوْمَأَ إِلَى عَلِيٍّ ( عَلَيْهِ السَّلَامُ ) فَقَالَ لَهُ الْيَهُودِيُّ يَا عُمَرُ إِنْ كَانَ هَذَا كَمَا تَقُولُ فَمَا لَكَ وَ لِبَيْعَةِ النَّاسِ وَ إِنَّمَا ذَلِكَ أَعْلَمُكُمْ فَزَيَّرَهُ عُمَرُ

He (the narrator) said, 'Umar said to him, 'I am not in that position, but I shall guide you to the one<sup>asws</sup> who is the most knowledgeable of our community with the Book and the Sunnah and the entirety of what you have to ask about, and he<sup>asws</sup> is that one', and he gestured towards Ali<sup>asws</sup>. The Jew said to him, 'O Umar! If this one is as you are saying, then what is the matter with you taking pledges of allegiances of the people, and rather that one is the most knowledgeable one of you all?' So Umar scolded him.

ثُمَّ إِنَّ الْيَهُودِيَّ قَامَ إِلَى عَلِيٍّ ( عَلَيْهِ السَّلَامُ ) فَقَالَ لَهُ أَنْتَ كَمَا ذَكَرَ عُمَرُ فَقَالَ وَ مَا قَالَ عُمَرُ فَأَخْبَرَهُ قَالَ فَإِنْ كُنْتُ كَمَا قَالَ سَأَلْتُكَ عَنْ أَشْيَاءٍ أُرِيدُ أَنْ أَعْلَمَ هَلْ يَعْلَمُهُ أَحَدٌ مِنْكُمْ فَأَعْلَمَ أَنَّكُمْ فِي دَعْوَاكُمْ خَيْرُ الْأُمَّمِ وَ أَعْلَمُهَا صَادِقِينَ وَ مَعَ ذَلِكَ أَدْخُلُ فِي دِينِكُمْ الْإِسْلَامَ

Then the Jew stood up (and came) to Ali<sup>asws</sup> and said to him<sup>asws</sup>, 'Are you like what Umar mentioned?' He<sup>asws</sup> said: 'And what did Umar say?' So he informed him<sup>asws</sup>. He<sup>asws</sup> said: 'Supposing I<sup>asws</sup> am just as what he said?' He said, 'I shall ask you<sup>asws</sup> about certain things I want to know. If anyone from you all know, then I shall know that you all are a good community in your calling and know that you are truthful, and along with that, I shall enter into your Religion Al-Islam'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) نَعَمْ أَنَا كَمَا ذَكَرَ لَكَ عُمَرُ سَلْ عَمَّا بَدَا لَكَ أَخْبِرَكَ بِهِ إِنْ شَاءَ اللَّهُ قَالَ أَخْبَرْتَنِي عَنْ ثَلَاثٍ وَ ثَلَاثٍ وَ وَاحِدَةٍ فَقَالَ لَهُ عَلِيٌّ ( عَلَيْهِ السَّلَامُ ) يَا يَهُودِيُّ وَ لِمَ لَمْ تَقُلْ أَخْبَرْتَنِي عَنْ سَبْعٍ فَقَالَ لَهُ الْيَهُودِيُّ إِنَّكَ إِنْ أَخْبَرْتَنِي بِالثَّلَاثِ سَأَلْتُكَ عَنِ الْبَقِيَّةِ وَ إِلَّا كَفَفْتُ فَإِنْ أَنْتَ أَجَبْتَنِي فِي هَذِهِ السَّبْعِ فَأَنْتَ أَعْلَمُ أَهْلَ الْأَرْضِ وَ أَفْضَلُهُمْ وَ أَوْلَى النَّاسِ بِالنَّاسِ

<sup>7</sup> Al Kafi V 1 – The Book Of Divine Authority CH 126 H 7

So Amir Al-Momineen<sup>asws</sup> said: 'Yes, I<sup>asws</sup> am just as what Umar mentioned to you. Ask about whatever come to you. I<sup>asws</sup> shall inform you with it, if Allah<sup>azwj</sup> so Desires'. He said, 'Inform me about three and three and one'. Ali<sup>asws</sup> said to him: 'O Jew! And why do you not say, 'Inform me about seven?'. The Jew said to him<sup>asws</sup>, 'if you<sup>asws</sup> were to inform me with the three, I shall ask you<sup>asws</sup> about the remainder, or else I shall stop. So if you were to answer me regarding these seven, then you are the most knowledgeable of the people of the earth and their most superior, and the closest of the people with the people'.

فَقَالَ لَهُ سَلْ عَمَّا بَدَا لَكَ يَا يَهُودِيٌّ قَالَ أَخْبِرْنِي عَنْ أَوَّلِ حَجَرٍ وُضِعَ عَلَى وَجْهِ الْأَرْضِ وَ أَوَّلِ شَجَرَةٍ غُرِسَتْ عَلَى وَجْهِ الْأَرْضِ وَ أَوَّلِ عَيْنٍ نَبَعَتْ عَلَى وَجْهِ الْأَرْضِ فَأَخْبَرَهُ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) ثُمَّ قَالَ لَهُ الْيَهُودِيُّ أَخْبِرْنِي عَنْ هَذِهِ الْأُمَّةِ كَمْ لَهَا مِنْ إِمَامٍ هُدَى وَ أَخْبِرْنِي عَنْ نَبِيِّكُمْ مُحَمَّدٍ أَيَّنْ مَنَزَلُهُ فِي الْجَنَّةِ وَ أَخْبِرْنِي مَنْ مَعَهُ فِي الْجَنَّةِ

So he<sup>asws</sup> said: 'Ask about whatever comes to you, O Jew!' He said, 'Inform me about the first rock placed upon the surface of the earth, and the first tree planted upon the surface of the earth, and the first spring originated upon the surface of the earth'. So Amir Al-Momineen<sup>asws</sup> informed him. Then the Jew said to him<sup>asws</sup>, 'Inform me about this community, how many Imams<sup>asws</sup> of Guidance are there for it, and inform me about your Prophet Muhammad<sup>saww</sup>, where is his<sup>asws</sup> house in the Paradise, and inform me who would be with him<sup>saww</sup> in the Paradise'.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) إِنَّ لِهَذِهِ الْأُمَّةِ اثْنَيْ عَشَرَ إِمَامًا هُدَى مِنْ ذُرِّيَّةِ نَبِيِّهَا وَ هُمْ مِنِّي وَ أَمَّا مَنَزَلُ نَبِيِّنَا فِي الْجَنَّةِ فَفِي أَفْضَلِهَا وَ أَشْرَفِهَا جَنَّةِ عَدْنٍ وَ أَمَّا مَنْ مَعَهُ فِي مَنَزَلِهِ فِيهَا فَهَوْلَاءُ الْإِثْنَا عَشَرَ مِنْ ذُرِّيَّتِهِ وَ أُمَّهَمُ وَ جَدَّتُهُمْ وَ أُمَّ أُمَّهَمُ وَ ذُرَارِيُّهُمْ لَا يَسْرُكُهُمْ فِيهَا أَحَدٌ .

So Amir Al-Momineen<sup>asws</sup> said to him: 'For this community there are twelve Imam<sup>asws</sup> of Guidance from the children of His<sup>azwj</sup> Prophet<sup>saww</sup>, and they<sup>asws</sup> are from me<sup>asws</sup>, and as for the house of our Prophet<sup>saww</sup> in the Paradise, so it is in its most superior and noblest, the Garden of Eden; and as for the ones who would be with him<sup>saww</sup> in his<sup>saww</sup> house therein, so it would be these twelve Imams<sup>asws</sup> from his<sup>asws</sup> offspring, and their<sup>asws</sup> mothers and their<sup>asws</sup> grandmothers, and the mothers of their<sup>asws</sup> grandmothers, and their<sup>asws</sup> children. No one (from the general public) would participate with them<sup>asws</sup> in it'.<sup>8</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ دَخَلْتُ عَلَى فَاطِمَةَ ( عَلَيْهَا السَّلَام ) وَ بَيْنَ يَدَيْهَا لَوْحٌ فِيهِ أَسْمَاءُ الْأَوْصِيَاءِ مِنْ وُلْدِهَا فَعَدَدْتُ اثْنَيْ عَشَرَ آخِرُهُمُ الْقَائِمُ ( عَلَيْهِ السَّلَام ) ثَلَاثَةٌ مِنْهُمْ مُحَمَّدٌ وَ ثَلَاثَةٌ مِنْهُمْ عَلِيٌّ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ibn Mahboub, from Abu Al Jaroud,

(It has been narrated) from Abu Ja'far<sup>asws</sup>, from Jabir Bin Abdullah Al-Ansary who said, 'I went over to (Syeda) Fatima<sup>asws</sup> and in front of her<sup>asws</sup> was a Tablet wherein were the names of the successors<sup>asws</sup> from her<sup>asws</sup> children. So, I counted twelve, the last of these being Al-Qaim<sup>asws</sup>. There from these were 'Muhammad' and thee from these were 'Ali'.<sup>9</sup>

<sup>8</sup> Al Kafi V 1 – The Book Of Divine Authority CH 126 H 8

<sup>9</sup> Al Kafi V 1 – The Book Of Divine Authority CH 126 H 9

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ إِنَّ اللَّهَ أَرْسَلَ مُحَمَّدًا ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِلَى الْجِنِّ وَالْإِنْسِ وَجَعَلَ مِنْ بَعْدِهِ اثْنَيْ عَشَرَ وَصِيًّا مِنْهُمْ مَنْ سَبَقَ وَ مِنْهُمْ مَنْ بَقِيَ وَ كُلُّ وَصِيٍّ جَرَتْ بِهِ سُنَّةٌ وَ الْأَوْصِيَاءُ الَّذِينَ مِنْ بَعْدِ مُحَمَّدٍ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) عَلَى سُنَّةِ أَوْصِيَاءِ عَيْسَى وَ كَانُوا اثْنَيْ عَشَرَ وَ كَانَ أَمِيرَ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) عَلَى سُنَّةِ الْمَسِيحِ .

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

(It has been narrated) from Abu Ja'far<sup>asws</sup> having: 'Allah<sup>azwj</sup> Sent Muhammad<sup>saww</sup> to the Jinn and the human and after him<sup>saww</sup> Made twelve successors<sup>asws</sup>. From them<sup>asws</sup> are some who have preceded, and from them<sup>asws</sup> are some who remain; and every successor<sup>asws</sup>, a Sunnah flowed with him<sup>asws</sup>; and the successors<sup>asws</sup>, those from after Muhammad<sup>saww</sup> are upon the Sunnah of the successors<sup>as</sup> of Isa<sup>as</sup>, they were twelve, and it was so that Amir Al-Momineen<sup>asws</sup> was upon the Sunnah of Isa<sup>as</sup>'.<sup>10</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى وَ مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ وَ مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنِ الْحَسَنِ بْنِ الْعَبَّاسِ بْنِ الْحَرِيشِ عَنْ أَبِي جَعْفَرِ الثَّانِي ( عَلَيْهِ السَّلَام ) أَنَّ أَمِيرَ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) قَالَ لِابْنِ عَبَّاسٍ إِنَّ لَيْلَةَ الْقَدْرِ فِي كُلِّ سَنَةٍ وَ إِنَّهُ يَنْزِلُ فِي تِلْكَ اللَّيْلَةِ أَمْرُ السَّنَةِ وَ لِذَلِكَ الْأَمْرُ وَ لَاهُ بَعْدَ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَقَالَ ابْنُ عَبَّاسٍ مَنْ هُمْ قَالَ أَنَا وَ أَحَدَ عَشَرَ مِنْ صُلْبِي أَيْمَةٌ مُحَدَّثُونَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa and Muhammad Bin Abu Abdullah and Muhammad Bin Al Hassan, from Sahl Bin Ziyad, altogether from Al Hassan Bin Al Abbas Bin Al Hareysh,

(It has been narrated) from Abu Ja'far<sup>asws</sup> the 2<sup>nd</sup> that Amir Al-Momineen<sup>asws</sup> said to Ibn Abbas: 'The Night of Pre-determination ( لَيْلَةُ الْقَدْرِ ) is during every years, and during that night descends the Commands for the year, and for that has to be a Master<sup>asws</sup> of the Command after Rasool-Allah<sup>saww</sup>'. So Ibn Abbas said, 'Who are they<sup>asws</sup>?', He<sup>asws</sup> said: 'I<sup>asws</sup> and eleven from my<sup>asws</sup> lineage, Imams<sup>asws</sup> who are *Muhaddith* (Whom Angels discuss with)'.<sup>11</sup>

وَ بِهَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) لِأَصْحَابِهِ آمَنُوا بِلَيْلَةِ الْقَدْرِ إِنَّهَا تَكُونُ لِعَلِيِّ بْنِ أَبِي طَالِبٍ وَ لَوْلَدِهِ الْأَحَدَ عَشَرَ مِنْ بَعْدِي .

And by this chain,

'He (Abu Ja'far<sup>asws</sup>) said: 'Rasool-Allah<sup>saww</sup> to his<sup>saww</sup> companions: 'Believe in the Night of Pre-determination ( لَيْلَةُ الْقَدْرِ ), it would occur for Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and for his<sup>asws</sup> sons<sup>asws</sup>, the eleven from after me<sup>saww</sup>'.<sup>12</sup>

وَ بِهَذَا الْإِسْنَادِ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) قَالَ لِأَبِي بَكْرٍ يَوْمًا لَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ وَ أَشْهَدُ أَنَّ مُحَمَّدًا ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) رَسُولُ اللَّهِ مَاتَ شَهِيدًا وَ اللَّهُ لِيَأْتِيَنَّكَ فَأَيُّقُنْ إِذَا جَاءَكَ فَإِنَّ الشَّيْطَانَ غَيْرُ مُتَحِيلٍ بِهِ

And by this chain,

'Amir Al-Momineen<sup>asws</sup> said to Abu Bakr one day: **[3:169] And reckon not those who are killed in Allah's Way as dead; but, they are alive (and) are being**

<sup>10</sup> Al Kafi V 1 – The Book Of Divine Authority CH 126 H 10

<sup>11</sup> Al Kafi V 1 – The Book Of Divine Authority CH 126 H 11

<sup>12</sup> Al Kafi V 1 – The Book Of Divine Authority CH 126 H 12

**provided sustenance from their Lord.** And I<sup>asws</sup> testify that Muhammad<sup>saww</sup> Rasool<sup>saww</sup> of Allah<sup>azwj</sup> died as a martyr. By Allah<sup>azwj</sup>! He<sup>saww</sup> would be coming to you, therefore be convinced when he<sup>saww</sup> does come to you for the Satan<sup>la</sup> cannot be dreamt as being him<sup>saww</sup>.

فَأَخَذَ عَلِيٌّ بِيَدِ أَبِي بَكْرٍ فَأَرَاهُ النَّبِيَّ (صلى الله عليه وآله) فَقَالَ لَهُ يَا أَبَا بَكْرٍ آمِنُ بِعَلِيِّ وَبِأَخَدِ عَشْرٍ مِنْ وُلْدِهِ إِنَّهُمْ مِنِّي إِلَّا التُّبُوَّةَ وَتُبَّ إِلَى اللَّهِ مِمَّا فِي يَدِكَ فَإِنَّهُ لَا حَقَّ لَكَ فِيهِ

Ali<sup>asws</sup> grabbed Abu Bakr by the hand and showed him the Prophet<sup>saww</sup>, and he<sup>saww</sup> said to him: 'O Abu Bakr! Believe in Ali<sup>asws</sup> and in eleven from his<sup>asws</sup> sons<sup>asws</sup>. They<sup>asws</sup> are like me<sup>saww</sup> except for the Prophet-hood, and repent to Allah<sup>azwj</sup> from what is in your hands, for there isn't a right for you in it'.

قَالَ ثُمَّ ذَهَبَ فَلَمْ يَرِ .

He (the narrator) said, 'Then he<sup>saww</sup> went as was not seen (again)'<sup>13</sup>.

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ عَنِ الْحَسَنِ بْنِ مُوسَى الْأَخْشَابِ عَنْ عَلِيِّ بْنِ سَمَاعَةَ عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ رَبِاطٍ عَنْ ابْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ الْإِثْنَا عَشَرَ الْإِمَامَ مِنَ آلِ مُحَمَّدٍ كُلُّهُمْ مُحَدَّثٌ مِنْ وُلْدِ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَوُلْدِ عَلِيِّ بْنِ أَبِي طَالِبٍ (عليه السلام) فَرَسُولُ اللَّهِ (صلى الله عليه وآله) وَ عَلِيٌّ (عليه السلام) هُمَا الْوَالِدَانِ .

Abu Ali Al Ashary, from Al Hassan Bin Ubeydullah, from Al Hassan Bin Musa Al Khashhab, from Ali Bin Sama'at, from Ali Bin Al Hassan Bin Rabat, from Ibn Azina, from Zurara who said,

'I heard Abu Ja'far<sup>asws</sup> saying: 'The twelve Imams<sup>asws</sup> from the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, all of them<sup>asws</sup> are *Muhaddath* (Whom the Angels discuss with) from the children of Rasool-Allah<sup>saww</sup> and children of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. Thus, Rasool-Allah<sup>saww</sup> and Ali<sup>asws</sup>, they<sup>asws</sup> are the two parents<sup>asws</sup>'<sup>14</sup>.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ سَعِيدِ بْنِ غَزْوَانَ عَنْ أَبِي بصيرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ يَكُونُ تِسْعَةُ أئِمَّةٍ بَعْدَ الْحُسَيْنِ بْنِ عَلِيٍّ تَأْسِعُهُمْ قَائِمُهُمْ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Saeed Bin Gazwan, from Abu Baseer,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'There would happen to be nine Imams<sup>asws</sup> after Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup>, the ninth of them<sup>asws</sup> being their<sup>asws</sup> Qaim<sup>asws</sup>'<sup>15</sup>.

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ أَبَانَ عَنْ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ نَحْنُ اثْنَا عَشَرَ إِمَامًا مِنْهُمْ حَسَنٌ وَحُسَيْنٌ ثُمَّ الْأئِمَّةُ مِنْ وُلْدِ الْحُسَيْنِ (عليه السلام) .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Aban, from Zurara who said,

<sup>13</sup> Al Kafi V 1 – The Book Of Divine Authority CH 126 H 13

<sup>14</sup> Al Kafi V 1 – The Book Of Divine Authority CH 126 H 14

<sup>15</sup> Al Kafi V 1 – The Book Of Divine Authority CH 126 H 15

'I heard Abu Ja'far<sup>asws</sup> saying: 'We<sup>asws</sup> are twelve Imams<sup>asws</sup>. From them<sup>asws</sup> are Hassan<sup>asws</sup>, and Husayn<sup>asws</sup>, then the Imams<sup>asws</sup> are from the sons<sup>asws</sup> of Al-Husayn<sup>asws</sup>'.<sup>16</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَبِي سَعِيدِ الْعَصْفُورِيِّ عَنْ عَمْرِو بْنِ تَابِتٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِنِّي وَ اثْنَيْ عَشَرَ مِنْ وُلْدِي وَ أَنْتَ يَا عَلِيُّ زُرُّ الْأَرْضَ يَعْني أوتادها وَ جبالها بنا أوتد الله الأرض أن تسيخ بأهلها فإذا ذهب الإثنا عشر من وُلدي ساخت الأرض بأهلها وَ لَمْ يُنظَرُوا .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhamad Bin Al Husayn, from Abu Saeed Al Asoufy, from Amro Bin Sabit, from Abu Al Jaroud,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'I<sup>saww</sup> and twelve from my<sup>saww</sup> children<sup>asws</sup>, and you<sup>asws</sup> O Ali<sup>asws</sup> are the anchors of the earth, meaning its pegs and its ropes. By us<sup>asws</sup> Allah<sup>azwj</sup> Stabilises the earth from subsiding with its inhabitants. So when the twelve from my<sup>saww</sup> sons<sup>asws</sup> go away, the earth would submerge its inhabitants and they would not be Given a Respite'.<sup>17</sup>

وَ بِهَذَا الْإِسْنَادِ عَنْ أَبِي سَعِيدٍ رَفَعَهُ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مِنْ وُلْدِي اثْنَا عَشَرَ نَفِيًّا نُجَبَاءُ مُحَدَّثُونَ مَفْهُمُونَ آخِرُهُمُ الْقَائِمُ بِالْحَقِّ يَمْلأها عدلاً كَمَا مِلئتُ جوراً .

And by this chain, from Abu Saeed, raising it,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'From my<sup>saww</sup> children there would be twelve excellent captains, *Muhaddisoun* (Whom the Angels discuss with), understanding ones. Their<sup>asws</sup> last one, the Rising one with the Truth (القائم بالحق) would fill it (the earth) with justice just as it had been filled with tyranny'.<sup>18</sup>

عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُونَ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنْ كَرَّامٍ قَالَ حَلَفْتُ فِيمَا بَيْنِي وَ بَيْنَ نَفْسِي أَلَّا أَكُلَ طَعَاماً بِنَهَارٍ أَبداً حَتَّى يَقومَ قائمُ آلِ مُحَمَّدٍ فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ فَقُلْتُ لَهُ رَجُلٌ مِنْ شِيعَتِكُمْ جَعَلَ لِلَّهِ عَلَيْهِ أَلَّا يَأْكُلَ طَعَاماً بِنَهَارٍ أَبداً حَتَّى يَقومَ قائمُ آلِ مُحَمَّدٍ

Ali Bin Muhammad and Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Muhamad Bin Al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman Al Asamma, from Karram who said,

'I took an oath regarding what is between me and myself that I will not eat food during the day, ever, until the 'Qaim<sup>asws</sup> of the Progeny of Muhammad<sup>saww</sup> rises. Then I went over to Abu Abdullah<sup>asws</sup> and I said to him<sup>asws</sup>, 'A man from your<sup>asws</sup> Shias has Made it for Allah<sup>azwj</sup> upon him that he will not eat food by the day, ever, until the Qaim<sup>asws</sup> of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> rises'.

قَالَ فَصَمُّ إِذَا يَا كَرَّامُ وَ لَا تَصُمُ الْعِيدَيْنِ وَ لَا ثَلَاثَةَ النَّشْرِيْقِ وَ لَا إِذَا كُنْتَ مُسَافِراً وَ لَا مَرِيضاً فَإِنَّ الْحُسَيْنَ ( عَلَيْهِ السَّلَام ) لَمَّا قُتِلَ عَجَّتِ السَّمَاوَاتُ وَ الْأَرْضُ وَ مَنْ عَلَيْهَا وَ الْمَلَائِكَةُ فَقَالُوا يَا رَبَّنَا أَنْذَنْ لَنَا فِي هَلَاكِ الْخَلْقِ حَتَّى نَجِدَهُمْ عَنْ جَدِيدِ الْأَرْضِ بِمَا اسْتَحَلُّوا حَرَمَتَكَ وَ قَتَلُوا صَفْوَتَكَ

<sup>16</sup> Al Kafi V 1 – The Book Of Divine Authority CH 126 H 16

<sup>17</sup> Al Kafi V 1 – The Book Of Divine Authority CH 126 H 17

<sup>18</sup> Al Kafi V 1 – The Book Of Divine Authority CH 126 H 18



He<sup>asws</sup> said: 'So Fast then O Karram, but do not Fast the two Eids, nor the three days of Al-Tashreek, nor when you are travelling, nor when sick, for Al-Husayn<sup>asws</sup>, when he<sup>asws</sup> was murdered, the skies and the earth and the ones upon them and the Angels raised a clamour and they said, 'O our Lord<sup>azwj</sup>! Permit for us to destroy the people until we renew them with a new people on the earth due to that they have permitted Your<sup>azwj</sup> Sanctity (to be violated) and they murdered Your<sup>azwj</sup> elite'.

فَأَوْحَى اللَّهُ إِلَيْهِمْ يَا مَلَائِكَتِي وَيَا سَمَاوَاتِي وَيَا أَرْضِي اسْكُنُوا ثُمَّ كَشَفَ حِجَابًا مِنَ الْحُجُبِ فَإِذَا خَلْفَهُ مُحَمَّدٌ (صلى الله عليه وآله) وَ اثْنَا عَشَرَ وَصِيًّا لَهُ (عليهم السلام) وَ أَخَذَ بِيَدِ فُلَانٍ الْقَائِمِ مِنْ بَيْنِهِمْ فَقَالَ يَا مَلَائِكَتِي وَيَا سَمَاوَاتِي وَيَا أَرْضِي بِهِذَا أَنْتَصِرُ لِهَذَا قَالَهَا ثَلَاثَ مَرَّاتٍ .

So Allah<sup>azwj</sup> Revealed unto them: "O My<sup>azwj</sup> Angels, and O My<sup>azwj</sup> skies, and O My<sup>azwj</sup> earth! Calm down!" Then He<sup>azwj</sup> Uncovered a Veil from the Veils, and there were behind it, Muhammad<sup>saww</sup> and twelve successors<sup>asws</sup> of his<sup>saww</sup>, and Grabbed the hand of Al-Qaim<sup>asws</sup> from between them<sup>asws</sup> and He<sup>azwj</sup> Said: "O My<sup>azwj</sup> Angels, and O My<sup>azwj</sup> skies, and O My<sup>azwj</sup> earth! By this one<sup>asws</sup> I<sup>azwj</sup> shall Triumph for this one<sup>asws</sup>". He<sup>azwj</sup> Said it three times'.<sup>19</sup>

مُحَمَّدُ بْنُ يَحْيَى وَ أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَبِي طَالِبٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ كُنْتُ أَنَا وَ أَبُو بَصِيرٍ وَ مُحَمَّدُ بْنُ عِمْرَانَ مَوْلَى أَبِي جَعْفَرٍ (عليه السلام) فِي مَنْزِلِهِ بِمَكَّةَ فَقَالَ مُحَمَّدُ بْنُ عِمْرَانَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ نَحْنُ اثْنَا عَشَرَ مُحَدَّثًا فَقَالَ لَهُ أَبُو بَصِيرٍ سَمِعْتُ مِنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فَخَلَفَهُ مَرَّةً أَوْ مَرَّتَيْنِ أَنَّهُ سَمِعَهُ فَقَالَ أَبُو بَصِيرٍ لَكِنِّي سَمِعْتُهُ مِنْ أَبِي جَعْفَرٍ (عليه السلام) .

Muhammad Bin Yahyaa and Ahmad Bin Muhammad, from Muhammad Bin Al Husayn, from Abu Talib, from Usman Bin Isa, from Sama'at Bin Mihran who said,

'I, and Abu Baseer, and Mihran a slave of Abu Ja'far<sup>asws</sup> were in his<sup>asws</sup> house in Makkah. Muhammad Bin Imran said, 'I heard Abu Abdullah<sup>asws</sup> saying: 'We<sup>asws</sup> are twelve *Muhaddith* (Whom the Angels discuss with)'. So Abu Baseer said to him, 'You heard from Abu Abdullah<sup>asws</sup>?'. So he oathed to him once or twice that he did hear it. Then Abu Baseer said, 'But I heard it from Abu Ja'far<sup>asws</sup>,<sup>20</sup>

باب فِي أَنَّهُ إِذَا قِيلَ فِي الرَّجُلِ شَيْءٌ فَلَمْ يَكُنْ فِيهِ وَ كَانَ فِي وَلَدِهِ أَوْ وَلَدِ وَلَدِهِ فَإِنَّهُ هُوَ الَّذِي قِيلَ فِيهِ

## Chapter 127 – Regarding that when something is said regarding the man and does not happen to be in him, and it happens to be in his son, or a son of his son, so it is that which was said regarding him

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ ابْنِ رَبَائِعٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ تَعَالَى أَوْحَى إِلَى عِمْرَانَ أَنِّي وَ أَهْبُ لَكَ ذَكَرًا سَوِيًّا مَبَارَكًا يُبْرِئُ الْأَكْمَهَةَ وَ الْأَبْرَصَ وَ يُحْيِي الْمَوْتَى بِإِذْنِ اللَّهِ وَ جَاعِلُهُ رَسُولًا إِلَى بَنِي إِسْرَائِيلَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad and Ali Bin Ibrahim, from his father, altogether from Ibn Mahboub, from Riab, from Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Allah<sup>azwj</sup> the Exalted Revealed unto Imran<sup>as</sup>: "I<sup>azwj</sup> shall Grant to you<sup>as</sup> a male (son), perfect, Blessed. He<sup>as</sup>

<sup>19</sup> Al Kafi V 1 – The Book Of Divine Authority CH 126 H 19

<sup>20</sup> Al Kafi V 1 – The Book Of Divine Authority CH 126 H 20

will cure the blindness and leprosy, and he<sup>as</sup> will revive the dead by the Permission of Allah<sup>azwj</sup>, and I<sup>azwj</sup> shall Make him<sup>as</sup> a Rasool<sup>as</sup> to the Children of Israel”.

فَحَدَّثَ عِمْرَانُ امْرَأَتَهُ حَنَّةَ بِذَلِكَ وَ هِيَ أُمُّ مَرْيَمَ فَلَمَّا حَمَلَتْ كَانَ حَمْلُهَا بِهَا عِنْدَ نَفْسِهَا غُلَامًا فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَى... وَ لَيْسَ الذَّكَرُ كَالْأُنْثَى أَيْ لَا يَكُونُ الْبِنْتُ رَسُولًا يَقُولُ اللَّهُ عَزَّ وَ جَلَّ وَ اللَّهُ أَعْلَمُ بِمَا وَضَعْتَ

So Imran<sup>as</sup> narrated it to his<sup>as</sup> wife Hanna with that, and she is the mother of Maryam<sup>as</sup>. So when she was expecting, it was so that within herself she thought it was a boy. **[3:36] So when she gave birth to it, she said: My Lord! Surely I have brought it forth a female . . . . and the male is not like the female**, i.e., a daughter cannot happen to be a Rasool<sup>as</sup>. Allah<sup>azwj</sup> Mighty and Majestic Said **and Allah was more Knowing of what she gave birth to.**

فَلَمَّا وَهَبَ اللَّهُ تَعَالَى لِمَرْيَمَ عِيسَى كَانَ هُوَ الَّذِي بَشَّرَ بِهِ عِمْرَانُ وَ وَعَدَهُ إِيَّاهُ فَإِذَا قُلْنَا فِي الرَّجُلِ مَنَّا شَيْئًا وَ كَانَ فِي وَدَيْهِ أَوْ وُلْدٍ وَ لَدِيهِ فَلَا تَنْكُرُوا ذَلِكَ .

So when Allah<sup>azwj</sup> the Exalted Granted Isa<sup>as</sup> to Maryam<sup>as</sup>, it was so that he<sup>as</sup> was the one Imran<sup>as</sup> had been Given glad tidings with, and Promised to him<sup>as</sup>. So when we<sup>asws</sup> say something regarding the man<sup>asws</sup> from us<sup>asws</sup>, and it happens to be in his<sup>asws</sup> son, or a son of his<sup>asws</sup> son, so do not be denying that'.<sup>21</sup>

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِذَا قُلْنَا فِي رَجُلٍ قَوْلًا فَلَمْ يَكُنْ فِيهِ وَ كَانَ فِي وَدَيْهِ أَوْ وُلْدٍ وَ لَدِيهِ فَلَا تَنْكُرُوا ذَلِكَ فَإِنَّ اللَّهَ تَعَالَى يَفْعَلُ مَا يَشَاءُ .

Muhammad Bin Ismail, from Al Fazl Bin Shazan, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamai,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'We<sup>asws</sup> would say words regarding a man, so it may not happen in him, and it may happen in his son, or a son of his son, therefore do not be denying that, for Allah<sup>azwj</sup> Does whatever He<sup>azwj</sup> so Desires to'.<sup>22</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ أَحْمَدَ بْنِ عَائِذٍ عَنْ أَبِي خَدِيجَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ قَدْ يَقُومُ الرَّجُلُ بِعَدْلِ أَوْ بِجَوْرِ وَ يُنْسَبُ إِلَيْهِ وَ لَمْ يَكُنْ قَامَ بِهِ فَيَكُونُ ذَلِكَ ابْنَهُ أَوْ ابْنِ ابْنِهِ مِنْ بَعْدِهِ فَهُوَ هُوَ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Ahmad Bin Aiz, from Abu Khadeeja who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'The man would be rising with justice or with tyranny and it would be linked to him (that he would be doing so), and he does not happen to be rising with it, and that happens to be his son, or a son of his son from after him, so it (that) would be it'.<sup>23</sup>

<sup>21</sup> Al Kafi V 1 – The Book Of Divine Authority CH 127 H 1

<sup>22</sup> Al Kafi V 1 – The Book Of Divine Authority CH 127 H 2

<sup>23</sup> Al Kafi V 1 – The Book Of Divine Authority CH 127 H 3

بَابُ أَنَّ الْأَيَّمَةَ ( عَلَيْهِمُ السَّلَام ) كُلُّهُمْ قَائِمُونَ بِأَمْرِ اللَّهِ تَعَالَى هَادُونَ إِلَيْهِ

## Chapter 128 – The Imams<sup>asws</sup>, all of them<sup>asws</sup> are establishing the Command of Allah<sup>azwj</sup> the Exalted, guiding to Him<sup>azwj</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ زَيْدِ أَبِي الْحَسَنِ عَنِ الْحَكَمِ بْنِ أَبِي نُعَيْمٍ قَالَ أَتَيْتُ أَبَا جَعْفَرٍ ( عَلَيْهِ السَّلَام ) وَهُوَ بِالْمَدِينَةِ فَقُلْتُ لَهُ عَلِيُّ نَذَرُ بَيْنَ الرُّكْنِ وَالْمَقَامِ إِنْ أَنَا لَقَيْتُكَ أَنْ لَا أَخْرُجَ مِنَ الْمَدِينَةِ حَتَّى أَعْلَمَ أَنَّكَ قَائِمٌ أَمْ لَا فَقَالَ لَا يَجِبُنِي بِشَيْءٍ

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Zayd Abu Al Hassan, from Al Hakam Bin Abu Nuaym who said,

'I went over to Abu Ja'far<sup>asws</sup> and he<sup>asws</sup> was in Al-Medina, and I said to him<sup>asws</sup>, 'Upon me there is a vow between *Al-Rukn* (a corner of the Kaaba) and *Al-Maqam* (of Ibrahim<sup>as</sup>) that if I were to meet you<sup>asws</sup>, I will not exit from Al-Medina until I know (for certain) whether you<sup>asws</sup> are the Qaim<sup>asws</sup> of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> or not'. But, he<sup>asws</sup> did not answer me with anything.

فَأَقَمْتُ ثَلَاثِينَ يَوْمًا ثُمَّ اسْتَفْتَيْتَنِي فِي طَرِيقٍ فَقَالَ يَا حَكَمُ وَإِنَّكَ لَهَا هُنَا بَعْدَ فَقُلْتُ نَعَمْ إِنِّي أَخْبَرْتُكَ بِمَا جَعَلْتُ لِلَّهِ عَلَيَّ فَلَمْ تَأْمُرْنِي وَ لَمْ تَنْهَيْ عَن شَيْءٍ وَ لَمْ تُجِيبْنِي بِشَيْءٍ فَقَالَ بَكَرَ عَلِيُّ غَدَوَةَ الْمَنْزِلِ فَعَدَوْتُ عَلَيْهِ فَقَالَ ( عَلَيْهِ السَّلَام ) سَلْ عَن حَاجَتِكَ

So I stayed for thirty days, then he<sup>asws</sup> met me in a street and he<sup>asws</sup> said: 'O Hakeym, and you are still over here?' So I said, 'Yes. I did inform you<sup>asws</sup> with what I had Made for (the Sake of) Allah<sup>azwj</sup> upon me, but you<sup>asws</sup> did not instruct me nor did you<sup>asws</sup> forbid me about anything, and you<sup>asws</sup> did not answer me with anything'. He<sup>asws</sup> said: 'Come tomorrow early in the morning to the house'. So I went the next morning to him<sup>asws</sup>, and he<sup>asws</sup> said to me: 'Ask your need'.

فَقُلْتُ إِنِّي جَعَلْتُ لِلَّهِ عَلَيَّ نَذْرًا وَ صِيَامًا وَ صَدَقَةً بَيْنَ الرُّكْنِ وَالْمَقَامِ إِنْ أَنَا لَقَيْتُكَ أَنْ لَا أَخْرُجَ مِنَ الْمَدِينَةِ حَتَّى أَعْلَمَ أَنَّكَ قَائِمٌ أَمْ لَا فَإِن كُنْتَ أَنْتَ رَابِطُكَ وَ إِنْ لَمْ تَكُنْ أَنْتَ سِرْتُ فِي الْأَرْضِ فَطَلَبْتُ الْمَعَاشَ

So I said, 'I made it (for the Sake of) Allah<sup>azwj</sup>, a vow upon me and some Fasts and charity between *Al-Rukn* and *Al-Maqam* that if I were to meet you<sup>asws</sup>, I will not exit from Al-Medina until I know (for certain) whether you<sup>asws</sup> are Qaim<sup>asws</sup> of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> or not. Therefore, if you<sup>asws</sup> were as such, I shall maintain links with you<sup>asws</sup>, and if you<sup>asws</sup> do not happen to be, I shall travel in the land and seek the livelihood'.

فَقَالَ يَا حَكَمُ كُلُّنَا قَائِمٌ بِأَمْرِ اللَّهِ قُلْتُ فَأَنْتَ الْمَهْدِيُّ قَالَ كُلُّنَا نَهْدِي إِلَى اللَّهِ قُلْتُ فَأَنْتَ صَاحِبُ السَّيْفِ قَالَ كُلُّنَا صَاحِبُ السَّيْفِ وَ وَارِثُ السَّيْفِ قُلْتُ فَأَنْتَ الَّذِي تَقْتُلُ أَعْدَاءَ اللَّهِ وَ يَجْرُ بِكَ أَوْلِيَاءُ اللَّهِ وَ يَطْهَرُ بِكَ دِينُ اللَّهِ

So he<sup>asws</sup> said: 'O Hakam! All of us (Imams<sup>asws</sup>) are Qaim (Standing) with the Command of Allah<sup>azwj</sup>. I said, 'So are you<sup>asws</sup> Al-Mahdi<sup>asws</sup> (the Guiding one)?' He<sup>asws</sup> said: 'All of us<sup>asws</sup> Guide to Allah<sup>azwj</sup>'. I said, 'So are you<sup>asws</sup> the owner of the sword?' He<sup>asws</sup> said: 'All of us (Imams<sup>asws</sup>) are owners of the sword and the inheritors of the sword'. I said, 'So are you<sup>asws</sup> the one who will be killing the enemies of Allah<sup>azwj</sup> and the friends of Allah<sup>azwj</sup> would be strengthen with you<sup>asws</sup> and the Religion of Allah<sup>azwj</sup> would overcome (all the other religions)?'

فَقَالَ يَا حَكْمُ كَيْفَ أَكُونُ أَنَا وَ قَدْ بَلَغْتُ خَمْسًا وَ أَرْبَعِينَ سَنَةً وَ إِنَّ صَاحِبَ هَذَا الْأَمْرِ أَقْرَبُ عَهْدًا بِاللَّيْنِ مِنِّي وَ أَخْفُ عَلَى ظَهْرِ الدَّابَّةِ .

He<sup>asws</sup> said: 'O Hakam! How can I<sup>asws</sup> happen to be (him<sup>asws</sup>), and I<sup>asws</sup> have already reached fifty-four years of age, and the Master<sup>asws</sup> of this Command would be closer to the ere of the milk (younger) than me<sup>asws</sup>, and lighter upon the back of the animal'.<sup>24</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ أَحْمَدَ بْنِ عَائِذٍ عَنْ أَبِي خَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) أَنَّهُ سُئِلَ عَنِ الْقَائِمِ فَقَالَ كُلُّنَا قَائِمٌ بِأَمْرِ اللَّهِ وَاحِدٌ بَعْدَ وَاحِدٍ حَتَّى يَجِيءَ صَاحِبُ السَّيْفِ فَإِذَا جَاءَ صَاحِبُ السَّيْفِ جَاءَ بِأَمْرِ غَيْرِ الَّذِي كَانَ .

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Al Washha, from Ahmad Bin Aiz, from Abu Khadeeja,

(It has been narrated) from Abu Abdullah<sup>asws</sup> that he<sup>asws</sup> was asked about Al-Qaim<sup>asws</sup>, so he<sup>asws</sup> said: 'All of us<sup>asws</sup> are Qaim (standing) with the Command of Allah<sup>azwj</sup>, one after one, until there would come the Owner of the sword. So when the owner of the sword comes, he<sup>asws</sup> would come with a matter other than which was'.<sup>25</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُونٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ الْبَطَلِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَوْمَ نَدْعُوا كُلَّ أَنْاسٍ بِإِمَامِهِمْ قَالَ إِمَامِهِمُ الَّذِي بَيْنَ أَظْهُرِهِمْ وَ هُوَ قَائِمٌ أَهْلِ زَمَانِهِ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman, from Abdullah Bin Al Qasim Al Batal, from Abdullah Bin Sinan who said,

'I said to Abu Abdullah<sup>asws</sup>, **[17:71] The Day when We will Call every human being with their Imam**'. He<sup>asws</sup> said: 'Their Imam<sup>asws</sup> would be that who will be in appearance before them, and he<sup>asws</sup> is Al-Qaim<sup>asws</sup> of the people of his<sup>asws</sup> era'.<sup>26</sup>

**بَابُ صِلَةِ الْإِمَامِ ( عَلَيْهِ السَّلَامُ )**

## Chapter 129 – Helping the Imam<sup>asws</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ بِنِ مُحَمَّدٍ بِنِ عَامِرٍ بِإِسْنَادِهِ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) مَنْ زَعَمَ أَنَّ الْإِمَامَ يَحْتَاجُ إِلَى مَا فِي أَيْدِي النَّاسِ فَهُوَ كَافِرٌ إِنَّمَا النَّاسُ يَحْتَاجُونَ أَنْ يَقْبَلَ مِنْهُمْ الْإِمَامُ قَالَ اللَّهُ عَزَّ وَ جَلَّ خذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَ تُزَكِّيهِمْ بِهَا .

Al Husayn Bin Muhammad Bin Aamir, by his chain, raising it, said,

'Abu Abdullah<sup>asws</sup> said: 'The one who alleges that the Imam<sup>asws</sup> is needy to whatever is in the hands of the people, so he is a disbeliever. But rather, the people are needy that the Imam<sup>asws</sup> should be accepting from them. Allah<sup>azwj</sup> Mighty and Majestic Says **[9:103] Take charity out from their wealth, you would cleanse them and purify them thereby**'.<sup>27</sup>

<sup>24</sup> Al Kafi V 1 – The Book Of Divine Authority CH 128 H 1

<sup>25</sup> Al Kafi V 1 – The Book Of Divine Authority CH 128 H 2

<sup>26</sup> Al Kafi V 1 – The Book Of Divine Authority CH 128 H 3

<sup>27</sup> Al Kafi V 1 – The Book Of Divine Authority CH 129 H 1

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ عَيْسَى بْنِ سُلَيْمَانَ النَّحَّاسِ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنِ الْخَبِيرِيِّ وَ يُونُسَ بْنِ ظَبْيَانَ قَالَا سَمِعْنَا أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ مَا مِنْ شَيْءٍ أَحَبَّ إِلَى اللَّهِ مِنْ إِخْرَاجِ الدَّرَاهِمِ إِلَى الْإِمَامِ وَإِنَّ اللَّهَ لَيَجْعَلُ لَهُ الدَّرَاهِمَ فِي الْجَنَّةِ مِثْلَ جَبَلِ أُحُدٍ

A number of our companions, from Ahmad Bin Muhammad, from Al Washha, from Isa Bin Suleyman Al Nahhas, from Al Mufazzal Bin Umar, from Al Khaybari and Yunus Bin Zabyan both said,

'We both heard Abu Abdullah<sup>asws</sup> saying: 'There is none from the things more beloved to Allah<sup>azwj</sup> than the extraction of the Dirhams to (give to) the Imam<sup>asws</sup>, and that Allah<sup>azwj</sup> Allah<sup>azwj</sup> would Make for him in the Paradise a mountain like Ohad, due to his making the Dirham to him<sup>asws</sup>.

ثُمَّ قَالَ إِنَّ اللَّهَ تَعَالَى يَقُولُ فِي كِتَابِهِ مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً قَالَ هُوَ وَ اللَّهُ فِي صَلَاةِ الْإِمَامِ خَاصَّةً .

Then he<sup>asws</sup> said: 'Allah<sup>azwj</sup> the Exalted is Saying in His<sup>azwj</sup> Book [2:245] **Who is it that who will lend to Allah a goodly loan, so He will Multiply it to him manifold?** He<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! It is regarding helping the Imam<sup>asws</sup> in particular'.<sup>28</sup>

وَ بِهَذَا الْإِسْنَادِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ حَمَادِ بْنِ أَبِي طَلْحَةَ عَنْ مُعَاذِ صَاحِبِ الْأَكْسِيَّةِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ إِنَّ اللَّهَ لَمْ يَسْأَلْ خَلْفَهُ مَا فِي أَيْدِيهِمْ قَرْضًا مِنْ حَاجَةٍ بِهِ إِلَى ذَلِكَ وَ مَا كَانَ لِلَّهِ مِنْ حَقٍّ فَإِنَّمَا هُوَ لَوْلِيهِ .

And bythis chain, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Hammad Bin Abu Talha, from Muaz Sahib Al Aksiya who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'Allah<sup>azwj</sup> Does not Ask His<sup>azwj</sup> creatures for a loan from what is in their hands out of a need with Him<sup>azwj</sup> to that, and whatever was for Allah<sup>azwj</sup> from a right, so rather it is for His<sup>azwj</sup> Guardian<sup>asws</sup>'.<sup>29</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي الْمُغْرَاءِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي إِبْرَاهِيمَ ( عَلَيْهِ السَّلَام ) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفُهُ لَهُ وَ لَهُ أَجْرٌ كَرِيمٌ قَالَ نَزَلَتْ فِي صَلَاةِ الْإِمَامِ .

Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abu Al Magra'a, from Is'haq Bin Ammar,

(It has been narrated) from Abu Ibrahim<sup>asws</sup> (7<sup>th</sup> Imam<sup>asws</sup>), said, 'I asked him<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic [57:11] **Who is there that will lend to Allah a good loan so He will double it for him, and he shall have an excellent Reward.** He<sup>asws</sup> said: 'It was Revealed regarding helping the Imam<sup>asws</sup>'.<sup>30</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ مِيَاخٍ عَنْ أَبِيهِ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَا مِيَاخُ دَرَاهِمٌ يُوَصَّلُ بِهِ الْإِمَامُ أَعْظَمُ وَزَنًا مِنْ أُحُدٍ .

Ali Bin Ibrahim, from Muhammd Bin Isa, from Al Hassan Bin Mayyah, from his father who said,

<sup>28</sup> Al Kafi V 1 – The Book Of Divine Authority CH 129 H 2

<sup>29</sup> Al Kafi V 1 – The Book Of Divine Authority CH 129 H 3

<sup>30</sup> Al Kafi V 1 – The Book Of Divine Authority CH 129 H 4

'Abu Abdullah<sup>asws</sup> said to me: 'O Mayyah! A single Dirham one helps the Imam<sup>asws</sup> with is greater in weight than (Mount) Ohad'.<sup>31</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ دِرْهَمٌ يُوصَلُ بِهِ الْإِمَامُ أَفْضَلُ مِنْ أَلْفِ دِرْهَمٍ فِيمَا سِوَاهُ مِنْ وَجْهِ الْبِرِّ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from one of his men,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'A single Dirham one helps the Imam<sup>asws</sup> with is superior than two thousand Dirhams (spent) in what is besides it from the aspects of righteousness'.<sup>32</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ إِنِّي لَأَخُذُ مِنْ أَحَدِكُمْ الدَّرْهَمَ وَ إِنِّي لَمِنَ أَهْلِ الْمَدِينَةِ مَا لَا مَا أُرِيدُ بِذَلِكَ إِلَّا أَنْ تُطَهَّرُوا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'I<sup>asws</sup> take the Dirham from one of you although I<sup>asws</sup> am of the ones with a lot of wealth from the people of Al-Median, I<sup>asws</sup> do not intend by that except that you all get purified'.<sup>33</sup>

### باب الْفَيْءِ وَ الْأَنْفَالِ وَ تَفْسِيرِ الْخُمْسِ وَ خُدُودِهِ وَ مَا يَجِبُ فِيهِ

## Chapter 130 – Al-Fey (Military gains) and Al-Anfal (Non-military gains) and the interpretation of Al-Khums (A fifth of military gains) and its limits and what it is Obligated upon

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ أَبَانَ بْنِ أَبِي عَيَّاشٍ عَنْ سُلَيْمِ بْنِ قَيْسٍ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) يَقُولُ نَحْنُ وَ اللَّهُ الذِّبْنَ عَنَى اللَّهُ بِذِي الْقُرْبَى الذِّبْنَ قَرَنَهُمُ اللَّهُ بِنَفْسِهِ وَ نَبِيِّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ ) فَقَالَ مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقَرْيِ قَلْبِهِ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبَى وَ الْيَتَامَى وَ الْمَسَاكِينِ مِنَّا خَاصَّةً وَ لَمْ يَجْعَلْ لَنَا سَهْمًا فِي الصَّدَقَةِ أَكْرَمَ اللَّهُ نَبِيَّهُ وَ أَكْرَمَنَا أَنْ يُطْعَمَنَا أَوْسَاخَ مَا فِي أَيْدِي النَّاسِ .

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibrahim BinUmar Al Yamani, from AbanBin Abu Ayyash, from Suley Bin Qays who said,

'I heard Amir Al-Momineen<sup>asws</sup> saying: 'By Allah<sup>azwj</sup>! We (Imams<sup>asws</sup>) are those Allah<sup>azwj</sup> Meant by the 'near of kin' whom Allah<sup>azwj</sup> has Paired with Himself<sup>azwj</sup> and His<sup>azwj</sup> Prophet<sup>saww</sup>, so He<sup>azwj</sup> Said [59:7] **Whatever Allah has restored to His Rasool from the people of the towns, it is for Allah and for the Rasool, and for the near of kin and the orphans and the needy** from us<sup>asws</sup> in particular, and He<sup>azwj</sup> did not Make for us<sup>asws</sup> a share in the charities. Allah<sup>azwj</sup> is more Honourable with His<sup>azwj</sup> Prophet<sup>saww</sup> and more Honourable with us<sup>asws</sup> than that He<sup>azwj</sup> should Feed us<sup>asws</sup> the grime what is in the hands of the people'.<sup>34</sup>

<sup>31</sup> Al Kafi V 1 – The Book Of Divine Authority CH 129 H 5

<sup>32</sup> Al Kafi V 1 – The Book Of Divine Authority CH 129 H 6

<sup>33</sup> Al Kafi V 1 – The Book Of Divine Authority CH 129 H 7

<sup>34</sup> Al Kafi V 1 – The Book Of Divine Authority CH 130 H 1

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ أَبِيَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) فِي قَوْلِ اللَّهِ تَعَالَى وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبَى قَالَ هُمْ قَرَابَةُ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) وَ الْخُمُسُ لِلَّهِ وَ لِلرَّسُولِ وَ لَنَا .

Al Hassan Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Aban, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> the Exalted [8:41] **And know that whatever war booty you gain, a fifth of it is for Allah and for the Rasool and for the near of kin.** He<sup>asws</sup> said: 'They are the near of kin of Rasool-Allah<sup>saww</sup>, and the fifth is for Allah<sup>azwj</sup> and for His<sup>azwj</sup> Rasool<sup>saww</sup> and for us<sup>asws</sup>,<sup>35</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبِخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ الْأَنْفَالُ مَا لَمْ يُوجَفَ عَلَيْهِ بِخَيْلٍ وَ لَا رِكَابٍ أَوْ قَوْمٍ صَالِحُوا أَوْ قَوْمٍ أُعْطُوا بِأَيْدِيهِمْ وَ كُلُّ أَرْضٍ خَرِبَةٍ وَ بَطُونٍ الْأَوْدِيَةِ فَهُوَ لِرَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) وَ هُوَ لِلْإِمَامِ مِنْ بَعْدِهِ يَضَعُهُ حَيْثُ يَشَاءُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The Anfal is what has not been attacked upon by the cavalry horse nor expeditions, or (gained from) a people reconciled (by a peace treaty), or a people who give with their own hands, and every barren land and interior of the valleys, so it would be for Rasool-Allah<sup>saww</sup>, and it is for the Imam<sup>asws</sup> from after him<sup>saww</sup>. He<sup>asws</sup> would place it wherever he<sup>asws</sup> so desires to'.<sup>36</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ بَعْضِ أَصْحَابِنَا عَنِ الْعَبْدِ الصَّالِحِ ( عَلَيْهِ السَّلَام ) قَالَ الْخُمْسُ مِنْ خَمْسَةِ أَشْيَاءٍ مِنَ الْعَنَائِمِ وَ الْعَوَاصِ وَ مِنَ الْكُنُوزِ وَ مِنَ الْمَعَادِنِ وَ الْمَلَاخَةِ يُؤْخَذُ مِنْ كُلِّ هَذِهِ الصُّنُوفِ الْخُمْسُ فَيُجْعَلُ لِمَنْ جَعَلَهُ اللَّهُ تَعَالَى لَهُ وَ يُقْسَمُ الْأَرْبَعَةُ الْأَخْمَاسِ بَيْنَ مَنْ قَاتَلَ عَلَيْهِ وَ وَلِي ذَلِكَ

Ali Bin Ibrahim Bin Hashim, from his father, from Hammad Bin Isa, from some of our companions,

(It has been narrated) from Al-Abd Al-Salih<sup>asws</sup> (7<sup>th</sup> Imam<sup>asws</sup>) having said: 'The fifth (Al-Khums) is from five things – from the spoils (of war), and the diving, and from treasures, and from the mines and the salt-works. The fifth (Khums) would be taken from all of these types and it would be made to be for the ones whom Allah<sup>azwj</sup> the Exalted Made it to be for, and four-fifths would be distributed upon the ones who fought upon it and the ones who supported that.

وَ يُقْسَمُ بَيْنَهُمُ الْخُمْسُ عَلَى سِنَةِ أَسْهُمٍ سَهْمٌ لِلَّهِ وَ سَهْمٌ لِرَسُولِ اللَّهِ وَ سَهْمٌ لِذِي الْقُرْبَى وَ سَهْمٌ لِلْيَتَامَى وَ سَهْمٌ لِلْمَسَاكِينِ وَ سَهْمٌ لِأَبْنَاءِ السَّبِيلِ

And the fifth would be distributed upon six shares – a share being for Allah<sup>azwj</sup>, and a share for Rasool-Allah<sup>saww</sup>, and a share for the near of kin, and a share for the orphans, and a share for the poor, and a share for the children of the way (needy travellers).

<sup>35</sup> Al Kafi V 1 – The Book Of Divine Authority CH 130 H 2

<sup>36</sup> Al Kafi V 1 – The Book Of Divine Authority CH 130 H 3

فَسَهْمُ اللَّهِ وَ سَهْمُ رَسُولِ اللَّهِ لِأُولِي الْأَمْرِ مِنْ بَعْدِ رَسُولِ اللَّهِ ( صلى الله عليه وآله ) وَرِائَةُ فَلَهُ ثَلَاثَةٌ أَسْهُمٍ سَهْمَانِ وَرِائَةُ وَ سَهْمُ مَقْسُومٍ لَهُ مِنَ اللَّهِ وَ لَهُ نِصْفُ الْخُمْسِ كَمَلًا وَ نِصْفُ الْخُمْسِ الْبَاقِي بَيْنَ أَهْلِ بَيْتِهِ

So the share of Allah<sup>azwj</sup> and the share of Rasool-Allah<sup>saww</sup> is for the Master<sup>asws</sup> of the Command (Wali Al-Amr) from after Rasool-Allah<sup>saww</sup> as an inheritance. Thus, for him<sup>asws</sup> would be three shares, two share as an inheritance and a share distributed for him<sup>asws</sup> (being near of kin) from Allah<sup>azwj</sup>, and for him<sup>asws</sup> would be half of the complete Khums; and the remaining half of the Khums would be between his<sup>asws</sup> family members.

فَسَهْمٌ لِبَنَاتِهِمْ وَ سَهْمٌ لِمَسَاكِينِهِمْ وَ سَهْمٌ لِأَبْنَاءِ سَبِيلِهِمْ يُقَسَّمُ بَيْنَهُمْ عَلَى الْكِتَابِ وَ السُّنَّةِ مَا يَسْتَعْنُونَ بِهِ فِي سَنَتِهِمْ فَإِنْ فَضَلَ عَنْهُمْ شَيْءٌ فَهُوَ لِلْوَالِي وَ إِنْ عَجَزَ أَوْ نَقَصَ عَنِ اسْتِعْنَائِهِمْ كَانَ عَلَى الْوَالِي أَنْ يُنْفِقَ مِنْ عِنْدِهِ بِقَدْرِ مَا يَسْتَعْنُونَ بِهِ

Therefore, the share of the orphans, and the share of the poor, and the share of the children of the way (needy travellers), he<sup>asws</sup> would distribute between them based upon the Book and the Sunnah what they would become needless with during their year. So if there is anything excess from them, so it would be for the Guardian<sup>asws</sup>, and if there is frustration or a deficiency from their becoming needless, it would be upon the Guardian<sup>asws</sup> that he<sup>asws</sup> spends from him<sup>asws</sup> by a measurement of what they could become needless with.

وَ إِنَّمَا صَارَ عَلَيْهِ أَنْ يُمَوِّنَهُمْ لِأَنَّ لَهُ مَا فَضَلَ عَنْهُمْ وَ إِنَّمَا جَعَلَ اللَّهُ هَذَا الْخُمْسَ خَاصَّةً لَهُمْ دُونَ مَسَاكِينِ النَّاسِ وَ أَبْنَاءِ سَبِيلِهِمْ عَوَضًا لَهُمْ مِنْ صَدَقَاتِ النَّاسِ تَنْزِيهًا مِنَ اللَّهِ لَهُمْ لِقَرَابَتِهِمْ بِرَسُولِ اللَّهِ ( صلى الله عليه وآله ) وَ كَرَامَةً مِنَ اللَّهِ لَهُمْ عَنِ أَوْسَاحِ النَّاسِ

And rather, it has come to be upon him<sup>asws</sup> that he<sup>asws</sup> prevents them, because for him<sup>asws</sup> is what is excess from them, and rather Allah<sup>azwj</sup> has Made the Khums to be especially for them, besides the poor ones of the people and their needy travellers as an alternate for them from the charities of the people as a distinction from Allah<sup>azwj</sup> for them due to their near relationship with Rasool-Allah<sup>saww</sup> and a Prestige from Allah<sup>azwj</sup> for them, from the grime of the people.

فَجَعَلَ لَهُمْ خَاصَّةً مِنْ عِنْدِهِ مَا يُغْنِيهِمْ بِهِ عَنْ أَنْ يُصَيِّرَهُمْ فِي مَوْضِعِ الذُّلِّ وَ الْمُسْكَنَةِ وَ لَا بَأْسَ بِصَدَقَاتِ بَعْضِهِمْ عَلَى بَعْضٍ وَ هُوَ لِأَنَّ الَّذِينَ جَعَلَ اللَّهُ لَهُمْ الْخُمْسَ هُمْ قَرَابَةُ النَّبِيِّ ( صلى الله عليه وآله ) الَّذِينَ ذَكَرَهُمُ اللَّهُ فَقَالَ وَ أَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ وَ هُمْ بَنُو عَبْدِ الْمُطَّلِبِ أَنْفُسُهُمُ الذِّكْرُ مِنْهُمْ وَ الْأَنْثَى لَيْسَ فِيهِمْ مِنْ أَهْلِ بَيْتَاتِ قُرَيْشٍ وَ لَا مِنْ الْعَرَبِ أَحَدٌ وَ لَا فِيهِمْ وَ لَا مِنْهُمْ فِي هَذَا الْخُمْسِ مِنْ مَوَالِيهِمْ وَ قَدْ تَجَلَّى صَدَقَاتِ النَّاسِ لِمَوَالِيهِمْ وَ هُمْ وَ النَّاسُ سَوَاءٌ

Thus, he<sup>asws</sup> makes it to be for them in particular, from Him<sup>azwj</sup> what they could be needless with that from coming into a place of disgrace and neediness. And there is no problem with the charities of some of them upon the others, and they are those for whom Allah<sup>azwj</sup> has Made the Khums. They are the near of kin of the Prophet<sup>saww</sup> whom Allah<sup>azwj</sup> has Mentioned, and He<sup>azwj</sup> Said [26:214] **And warn your nearest relations**, and they are the Clan of Abdul Muttalib<sup>as</sup> themselves, the males from them and the females. There aren't among them from the people of the households of the Qureysh, nor from the Arabs anyone, nor among them, nor from them in this Khums from any of their friends, and the charities of the people has been Made permissible for their friends, and they and the people are equal.

وَ مَنْ كَانَتْ أُمُّهُ مِنْ بَنِي هَاشِمٍ وَ أَبُوهُ مِنْ سَائِرِ قُرَيْشٍ فَإِنَّ الصَّدَقَاتِ تَجَلَّى لَهُ وَ لَيْسَ لَهُ مِنَ الْخُمْسِ شَيْءٌ لِأَنَّ اللَّهَ تَعَالَى يَقُولُ ادْعُوهُمْ لِأَبَائِهِمْ



The one whose mother was from the Clan of Hashim and his father was from the rest of the Qureysh, so the charities would be Permissible for him and there wouldn't be anything for him from the Khums because Allah<sup>azwj</sup> the Exalted is Saying **[33:5] Assert their relationship to their fathers.**

وَ لِلْإِمَامِ صَفْوُ الْمَالِ أَنْ يَأْخُذَ مِنْ هَذِهِ الْأَمْوَالِ صَفْوَهَا الْجَارِيَةَ الْفَارِهَةَ وَ الدَّابَّةَ الْفَارِهَةَ وَ الثَّوْبَ وَ الْمَتَاعَ بِمَا يُحِبُّ أَوْ يَسْتَهَيُّ فَذَلِكَ لَهُ قَبْلَ الْقِسْمَةِ وَ قَبْلَ إِخْرَاجِ الْخُمْسِ وَ لَهُ أَنْ يَسُدَّ بِذَلِكَ الْمَالَ جَمِيعَ مَا يَنْوِبُهُ مِنْ مِثْلِ إِعْطَاءِ الْمُؤَلَّفَةِ قُلُوبُهُمْ وَ غَيْرِ ذَلِكَ مِمَّا يَنْوِبُهُ

And for the Imam<sup>asws</sup> is the clean wealth that he<sup>asws</sup> should take from these wealth, the cleanest of it – the luxurious maid, and the luxurious animal, and the clothes and the chattels. Whatever he<sup>asws</sup> loves or desires, so that is for him before the distribution and before the extraction of the Khums. And for him<sup>asws</sup> is that he<sup>asws</sup> supports with that wealth the entirety of what he<sup>asws</sup> is represented with from the likes of grants to incline their hearts and other than that from what he<sup>asws</sup> is represented with.

فَإِنْ بَقِيَ بَعْدَ ذَلِكَ شَيْءٌ أُخْرِجَ الْخُمْسَ مِنْهُ فَفَسَمَهُ فِي أَهْلِهِ وَ قَسَمَ الْبَاقِيَ عَلَى مَنْ وَلِيَ ذَلِكَ وَ إِنْ لَمْ يَبْقَ بَعْدَ سَدِّ النَّوَائِبِ شَيْءٌ فَلَا شَيْءَ لَهُمْ وَ لَيْسَ لِمَنْ قَاتَلَ شَيْءٌ مِنَ الْأَرْضِيِّينَ وَ لَا مَا غَلَبُوا عَلَيْهِ إِلَّا مَا اِحتَوَى عَلَيْهِ الْعَسْكَرُ

So if something were to remain after that, the Khums would be extracted from it and it would be distributed among his<sup>asws</sup> family and the remainder would be distributed upon the ones who is the governor of that, and if there does not remain anything after the support of the representatives, then there would not be anything for them. And there isn't anything for the fighter from the (captured) lands, nor what they overcome upon except for what the army encompasses upon.

وَ لَيْسَ لِلْأَعْرَابِ مِنَ الْقِسْمَةِ شَيْءٌ وَ إِنْ قَاتَلُوا مَعَ الْوَالِي مَعَ الْوَالِي لِأَنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) صَلَّى اللَّهُ عَلَيْهِ وَ آله (صَلَحَ الْأَعْرَابَ أَنْ يَدْعَهُمْ فِي دِيَارِهِمْ وَ لَا يُهَاجِرُوا عَلَى أَنَّهُ إِنْ دَهَمَ رَسُولَ اللَّهِ (صلى الله عليه وآله) مِنْ عَدُوِّهِ دَهَمٌ أَنْ يَسْتَنْفِرَهُمْ فَيَقَاتِلَ بِهِمْ وَ لَيْسَ لَهُمْ فِي الْغَنِيمَةِ نَصِيبٌ وَ سُنَّتُهُ جَارِيَةٌ فِيهِمْ وَ فِي غَيْرِهِمْ

And there isn't anything for the Bedouins from the distribution and even though they may have found along with the administrator, because Rasool-Allah<sup>saww</sup> reconciled with the Bedouins that he<sup>saww</sup> would leave them to be in their houses and they would not emigrate upon the stipulation that if Rasool-Allah<sup>saww</sup> is ever raided from his<sup>saww</sup> enemies with a raid, they would make them flee and fight with them and there wouldn't be a share for them in the spoils, and his<sup>saww</sup> Sunnah flows in them and in the others.

وَ الْأَرْضُونَ الَّتِي أُخِذَتْ عَنوةً بِخَيْلٍ وَ رِجَالٍ فَهِيَ مَوْفُوفَةٌ مَنْرُوكَةٌ فِي يَدِ مَنْ يَعْمُرُهَا وَ يُحْيِيهَا وَ يَقُومُ عَلَيْهَا عَلَى مَا يُصَالِحُهُمُ الْوَالِي عَلَى قَدْرِ طَاقَتِهِمْ مِنَ الْحَقِّ النَّصْفِ أَوْ الثَّلَاثِ أَوْ الثَّلَاثِينَ وَ عَلَى قَدْرِ مَا يَكُونُ لَهُمْ صَلَاحاً وَ لَا يَضُرُّهُمْ

And the lands which are seized forcibly by cavalry horses and (infantry) men, so it would be suspended, left in the hands of the one who would build these and revive these, and look after upon these upon what the administrator would reconcile with them in accordance of their strength from the right, the half or the third or the two-third, and upon a measurement of what would happen to be correct for them, and he would not harm them.

فَإِذَا أُخْرِجَ مِنْهَا مَا أُخْرِجَ بَدَأَ فَأَخْرَجَ مِنْهُ الْعُشْرَ مِنَ الْجَمِيعِ مِمَّا سَقَتِ السَّمَاءُ أَوْ سَقَى سَيِّحًا وَ نِصْفَ الْعُشْرِ مِمَّا سُقِيَ بِالذُّوَالِي وَ النَّوَاضِحِ فَأَخَذَهُ الْوَالِي فَوَجَّهَهُ فِي الْجِهَةِ الَّتِي وَجَّهَهَا اللَّهُ عَلَى تَمَانِيَةِ أَصْحَابِهِ لِلْفُقَرَاءِ وَ الْمَسَاكِينِ وَ الْعَامِلِينَ عَلَيْهَا وَ الْمُؤَلَّفَةَ قُلُوبَهُمْ وَ فِي الرِّقَابِ وَ الْعَارِمِينَ وَ فِي سَبِيلِ اللَّهِ وَ ابْنِ السَّبِيلِ

So if there comes forth from it what comes forth (harvest), so a tenth would be taken out from the entirety of what the sky has irrigated, or the clouds irrigate, and (it would be) half of the tenth (5%) from what is irrigated by the buckets or the dams. So the administrator would take it and divert it in the perspective which Allah<sup>azwj</sup> has Diverted, upon eight shares – for the poor, and the needy, and the workers upon it, and the ones inclined of hearts, and regarding (freeing) of the slaves, and the creditors, and in the Way of Allah<sup>azwj</sup>, and the needy traveller.

تَمَانِيَةِ أَصْحَابِهِمْ يَفْسِمُ بَيْنَهُمْ فِي مَوَاضِعِهِمْ بِقَدْرِ مَا يَسْتَغْنُونَ بِهِ فِي سَنَتِهِمْ بِلَا ضَيْقٍ وَ لَا تَقْتِيرٍ فَإِنْ فَضَلَ مِنْ ذَلِكَ شَيْءٌ رَدَّ إِلَى الْوَالِي وَ إِنْ نَقَصَ مِنْ ذَلِكَ شَيْءٌ وَ لَمْ يَكْتَفُوا بِهِ كَانَ عَلَى الْوَالِي أَنْ يَمُونَهُمْ مِنْ عِنْدِهِ بِقَدْرِ سَعَتِهِمْ حَتَّى يَسْتَغْنُوا

(These) eight shares being distributed between them in their places by a measurement of what they could become needless with it during their years with neither being constricted nor being thrifty. So if there is anything excess from that, it would be returned to the administrator, and if something is deficient from that and they are not sufficed with it, it would be upon the administrator that he gifts it from him in accordance with their capacity until they become needless.

وَ يُؤْخَذُ بَعْدَ مَا بَقِيَ مِنَ الْعُشْرِ فَيُفْسَمُ بَيْنَ الْوَالِي وَ بَيْنَ شُرَكَائِهِ الَّذِينَ هُمْ عُمَّالُ الْأَرْضِ وَ أَكْرَتْهَا فَيُنْفَعُ إِلَيْهِمْ أَنْصِبًا وَهُمْ عَلَى مَا صَلَحَهُمْ عَلَيْهِ وَ يُؤْخَذُ الْبَاقِي فَيَكُونُ بَعْدَ ذَلِكَ أَرْزَاقٌ أَعْوَانِهِ عَلَى دِينِ اللَّهِ وَ فِي مَصْلَحَةِ مَا يُنَوِّبُهُ مِنْ تَقْوِيَةِ الْإِسْلَامِ وَ تَقْوِيَةِ الدِّينِ فِي وَجْهِ الْجِهَادِ وَ غَيْرِ ذَلِكَ مِمَّا فِيهِ مَصْلَحَةُ الْعَامَّةِ لَيْسَ لِنَفْسِهِ مِنْ ذَلِكَ قَلِيلٌ وَ لَا كَثِيرٌ

And he (the administrator) would take afterwards, whatever remains from the tenth, and it would be distributed between the administrator and his associated, those who work the earth and supervise it. So he would hand their shares to them upon what he can reconcile them upon, and he would take the remainder, so that it would happen to be a sustenance for his supporters upon the Religion of Allah<sup>saww</sup> and in the interests of what he is represented from the strengthening of Al-Islam and the strengthening of the Religion in its aspects of the Jihad and other than that, from what therein is the general interest of the people, and there isn't anything for himself from that, be it little or more.

وَ لَهُ بَعْدَ الْخُمْسِ الْأَنْفَالُ وَ الْأَنْفَالُ كُلُّ أَرْضٍ خَرِبَةٍ قَدْ بَادَ أَهْلُهَا وَ كُلُّ أَرْضٍ لَمْ يُوجِفْ عَلَيْهَا بَخِيلٌ وَ لَا رِكَابٌ وَ لَكِنْ صَلَحُوا صَلْحًا وَ أَعْطُوا بِأَيْدِيهِمْ عَلَى غَيْرِ قِتَالٍ وَ لَهُ رُءُوسُ الْجِبَالِ وَ بَطُونُ الْأَوْدِيَةِ وَ الْأَجَامُ وَ كُلُّ أَرْضٍ مَيْتَةٍ لَا رَبَّ لَهَا وَ لَهُ صَوَافِي الْمُلُوكِ مَا كَانَ فِي أَيْدِيهِمْ مِنْ غَيْرِ وَجْهِ الْعَصَبِ لِأَنَّ الْعَصَبَ كُلَّهُ مَرْدُودٌ وَ هُوَ وَارِثٌ مَنْ لَا وَارِثَ لَهُ يَعُولُ مَنْ لَا حِيلَةَ لَهُ

And for him, after the Khums, is the Anfal, and the Anfal is every barren land which its people have perished, and every land not seized upon neither by a cavalry nor an infantry, but they have reconciled with a reconciliation and they have given with their own hands without any fighting. And for him (the administrator) would be the peaks of the mountains and the interior of the valleys, and the bushes, and every dead land with no owner for it; and for him would be the properties of the kings what was in their hands from without an aspect of usurpation, because the usurpation, all of it is returnable, and he would be an inheritor of the one who has no inheritor for him, and a supporter for whom there is no supporter for him.

وَقَالَ إِنَّ اللَّهَ لَمْ يَتْرُكْ شَيْئًا مِنْ صُنُوفِ الْأَمْوَالِ إِلَّا وَقَدْ قَسَمَهُ وَ أَعْطَى كُلَّ ذِي حَقِّ حَقَّهُ الْخَاصَّةَ وَالْعَامَّةَ وَالْفُقَرَاءَ وَالْمَسَاكِينَ وَ كُلَّ صِنْفٍ مِنْ صُنُوفِ النَّاسِ

And he<sup>asws</sup> said: 'Allah<sup>azwj</sup> did not neglects anything from the varieties of the wealth except and He<sup>azwj</sup> has Apportioned it and Given it to every one with a right, his right, the special and the general, and the poor and the needy, and every variety from the varieties of the people'.

فَقَالَ لَوْ عُذِلَ فِي النَّاسِ لَأَسْتَعْنُوا ثُمَّ قَالَ إِنَّ الْعَدْلَ أَحْلَى مِنَ الْعَسَلِ وَ لَا يُعْدِلُ إِلَّا مَنْ يُحْسِنُ الْعَدْلَ قَالَ وَ كَانَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) يَفْسِمُ صَدَقَاتِ الْبَوَادِي فِي الْبَوَادِي وَ صَدَقَاتِ أَهْلِ الْحَضَرِ فِي أَهْلِ الْحَضَرِ وَ لَا يَفْسِمُ بَيْنَهُمْ بِالسُّوْبَةِ عَلَى ثَمَانِيَةِ حَتَّى يُعْطَى أَهْلُ كُلِّ سَهْمٍ ثَمْنًا وَ لَكِنْ يَفْسِمُهَا عَلَى قَدْرِ مَنْ يَحْضُرُهُ مِنْ أَصْنَافِ الثَّمَانِيَةِ عَلَى قَدْرِ مَا يُفِيمُ كُلَّ صِنْفٍ مِنْهُمْ بِقَدْرِ لِسَنَّتِهِ

He<sup>asws</sup> said: 'If justice is done among the people, they would become needless'. Then he<sup>asws</sup> said: 'The justice is sweeter than the honey, and he cannot do justice except the one who is good of justice. And it was so that Rasool-Allah<sup>saww</sup> distributed the charities of the people of the valleys among the people of the valleys, and the charities of the people of the towns among the people of the towns, and he<sup>azwj</sup> did not apportion between them with the equal-ness upon the eight (categories) until he<sup>saww</sup> gave the people of each share, an eighth (of the total), but he<sup>saww</sup> distributed it upon a measurement of the ones who were present from the eight varieties, upon a measurement of what each category from them could be able to stay for his year.

لَيْسَ فِي ذَلِكَ شَيْءٌ مَوْفُوتٌ وَ لَا مَسْمُومٌ وَ لَا مُؤَلَّفٌ إِنَّمَا يَضَعُ ذَلِكَ عَلَى قَدْرِ مَا يَرَى وَ مَا يَحْضُرُهُ حَتَّى يَسُدَّ فَاقَةَ كُلِّ قَوْمٍ مِنْهُمْ وَ إِنْ فَضَّلَ مِنْ ذَلِكَ فَضَّلَ عَرَضُوا الْمَالَ جُمْلَةً إِلَى غَيْرِهِمْ

There isn't anything dedicated nor specified, nor written. But rather, that is upon a measurement of what he<sup>saww</sup> saw and what was presented to him<sup>saww</sup> until he<sup>saww</sup> eliminated the destitution of every people from them. And if there was an excess from that, he<sup>saww</sup> distributed the total wealth upon the others'.

وَ الْأَنْفَالُ إِلَى الْوَالِي وَ كُلُّ أَرْضٍ فُتِحَتْ فِي أَيَّامِ النَّبِيِّ ( صلى الله عليه وآله ) إِلَى آخِرِ الْأَبَدِ وَ مَا كَانَ افْتِتَاحًا بِدَعْوَةِ أَهْلِ الْجَوْرِ وَ أَهْلِ الْعَدْلِ لِأَنَّ دِمَّةَ رَسُولِ اللَّهِ فِي الْأَوَّلِينَ وَ الْآخِرِينَ دِمَّةٌ وَاحِدَةٌ لِأَنَّ رَسُولَ اللَّهِ ( صلى الله عليه وآله ) قَالَ الْمُسْلِمُونَ إِخْوَةٌ تَتَكَافَى دِمَاؤُهُمْ وَ يَسْعَى بِدِمَّتِهِمْ أَدْنَاهُمْ

And the Anfal is to the administrator, and every land conquered during the days of the Prophet<sup>saww</sup> up to the last, for ever. And whatever was conquered by the calling of the people of tyranny and people of the justice, because the responsibility of Rasool-Allah<sup>saww</sup> among the former ones and the later ones, is one (and the same), because Rasool-Allah<sup>saww</sup> said: 'The Muslims are brethren. Their bloods are sufficed with and their responsibilities are strived for by the lowest of them'.

وَلَيْسَ فِي مَالِ الْخُمْسِ زَكَاةٌ لِأَنَّ الْفُقَرَاءَ النَّاسِ جُعِلَ أَرْزَاقُهُمْ فِي أَمْوَالِ النَّاسِ عَلَى ثَمَانِيَةِ أَسْهُمٍ فَلَمْ يَبْقَ مِنْهُمْ أَحَدٌ وَ جَعَلَ لِلْفُقَرَاءِ قَرَابَةَ الرَّسُولِ ( صلى الله عليه وآله ) يَصْفَ الْخُمْسِ فَأَغْنَاهُمْ بِهِ عَنِ صَدَقَاتِ النَّاسِ وَ صَدَقَاتِ النَّبِيِّ ( صلى الله عليه وآله ) وَ وَلِيَ الْأَمْرِ

And there isn't any Zakat in the wealth of the Khums, because the poor people, their sustenance is made to be in the wealth of the people upon eight portions, therefore there does not remain even one of them. And for the poor of the relatives of Rasool-Allah<sup>saww</sup> is half the Khums, so they are needless by it from the charities of the

people, and the charities of the Prophet<sup>saww</sup> and the Master<sup>asws</sup> of the Command (Wali Al-Amr).

فَلَمْ يَبْقَ فَقِيرٌ مِنْ فَقَرَاءِ النَّاسِ وَ لَمْ يَبْقَ فَقِيرٌ مِنْ فَقَرَاءِ قَرَابَةِ رَسُولِ اللَّهِ ( صلى الله عليه وآله ) إِلَّا وَ قَدْ اسْتَعْنَى فَلَا فَقِيرَ وَ لِيَذْلِكَ لَمْ يَكُنْ عَلَى مَالِ النَّبِيِّ ( صلى الله عليه وآله ) وَ الْوَالِي زَكَاةً لِأَنَّهُ لَمْ يَبْقَ فَقِيرٌ مُحْتَاَجٌ وَ لَكِنْ عَلَيْهِمْ أَشْيَاءُ تَنْوِبُهُمْ مِنْ وَجْهِهِ وَ لَهُمْ مِنْ تِلْكَ الْوَجْهِهِ كَمَا عَلَيْهِمْ .

Thus, there does not remain a poor one from the poor of the people, and there does not remain a poor one from the poor relatives of Rasool-Allah<sup>saww</sup> but they have been made needless. Therefore, there would be no poor ones due to that. The Zakat does not happen to be upon the wealth of the Prophet<sup>saww</sup> and the administrator because there does not remain a poor needy one, but upon them are things given to them from its perspective, and for them, from that perspective is like what is upon them'.<sup>37</sup>

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ بَعْضِ أَصْحَابِنَا أَظْنَهُ السَّيَّارِيَّ عَنْ عَلِيِّ بْنِ أَبِي سَبَاطٍ قَالَ لَمَّا وَرَدَ أَبُو الْحَسَنِ مُوسَى ( عليه السلام ) عَلَى الْمَهْدِيِّ رَأَاهُ يَرُدُّ الْمَطَالِمَ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَا بَالُ مَطْلَمَتِنَا لَا تُرَدُّ فَقَالَ لَهُ وَ مَا ذَاكَ يَا أبا الْحَسَنِ قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمَّا فَتَحَ عَلَى نَبِيِّهِ ( صلى الله عليه وآله ) فَذَكَأَ وَ مَا وَالَاهَا لَمْ يُوجِفْ عَلَيْهِ بَخِيلٍ وَ لَا رِكَابٍ

Ali Bin Muhammad Bin Abdullah, from one of our companions, it think it was Al Sayyari, from Ali Bin Asbat who said,

'When Abu Al-Hassan Musa<sup>asws</sup> arrived to Al-Mahdi (the Caliph), he<sup>asws</sup> saw him paying compensation for the injustices. So he<sup>asws</sup> said: 'O commander of the faithful! What is the matter the injustices upon us<sup>asws</sup> are not being compensated for?' So he said to him<sup>asws</sup>, 'And what is that, O Abu Al-Hassan<sup>asws</sup>?'. He<sup>asws</sup> said: 'Allah<sup>azwj</sup> Blessed and High, When He<sup>azwj</sup> Granted victory to His<sup>azwj</sup> Prophet<sup>saww</sup>, (the land of) Fadak and what surrounded it was not captured upon by a cavalry or an infantry.

فَأَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ ( صلى الله عليه وآله ) وَ آتَا ذَا الْقُرْبَى حَقَّهُ فَلَمْ يَدْرِ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) مَنْ هُمْ فَرَاجَعَ فِي ذَلِكَ جِبْرَائِيلَ وَ رَاجَعَ جِبْرَائِيلُ ( عليه السلام ) رَبَّهُ فَأَوْحَى اللَّهُ إِلَيْهِ أَنْ ادْفَعْ فَذَكَأَ إِلَى فَاطِمَةَ ( عليها السلام ) فَذَعَاهَا رَسُولُ اللَّهِ ( صلى الله عليه وآله ) فَقَالَ لَهَا يَا فَاطِمَةُ إِنَّ اللَّهَ أَمَرَنِي أَنْ ادْفَعَ إِلَيْكَ فَذَكَأَ فَقَالَتْ قَدْ قَبِلْتُ يَا رَسُولَ اللَّهِ مِنَ اللَّهِ وَ مِنْكَ

So Allah<sup>azwj</sup> Revealed unto His<sup>azwj</sup> Prophet<sup>saww</sup> [17:26] **And give to the near of kin his due**, and Rasool-Allah<sup>saww</sup> did not know who they were. So he<sup>saww</sup> referred that back to Jibraeel<sup>as</sup>, and Jibraeel<sup>as</sup> referred it back to his<sup>as</sup> Lord<sup>azwj</sup>. So Allah<sup>azwj</sup> Revealed unto him<sup>saww</sup> that he<sup>saww</sup> should hand over Fadak to (Syeda) Fatima<sup>asws</sup>. So Rasool-Allah<sup>saww</sup> called her<sup>asws</sup> over and said to her<sup>asws</sup>: 'O Fatima<sup>asws</sup>! Allah<sup>azwj</sup> Commanded me<sup>saww</sup> that I<sup>saww</sup> should hand over Fadak to you<sup>asws</sup>'. She<sup>asws</sup> said: 'I<sup>asws</sup> have accepted, O Rasool-Allah<sup>saww</sup>, as being from Allah<sup>azwj</sup> and from you<sup>saww</sup>'.

فَلَمْ يَزَلْ وَكَلَاؤُهَا فِيهَا حَيَاةَ رَسُولِ اللَّهِ ( صلى الله عليه وآله ) فَلَمَّا وُلِّيَ أَبُو بَكْرٍ أَخْرَجَ عَنْهَا وَكَلَاءَهَا فَاتَتْهُ فَسَأَلَتْهُ أَنْ يَرُدَّهَا عَلَيْهَا فَقَالَ لَهَا أَتَيْتَنِي بِأَسْوَدٍ أَوْ أَحْمَرَ يَشْهَدُ لَكَ بِذَلِكَ فَجَاءَتْ بِأَمِيرِ الْمُؤْمِنِينَ ( عليه السلام ) وَ أُمُّ أَيْمَنَ فَشَهِدَا لَهَا فَكَتَبَ لَهَا بِبَنِي النَّعْرَضِ

Thus, her<sup>asws</sup> agents did not cease to be therein during the lifetime of Rasool-Allah<sup>saww</sup>. So when Abu Bakr became the ruler, he threw her<sup>asws</sup> agents out from it. So she<sup>asws</sup> went over to him asking him to return it to her<sup>asws</sup>, but he said to her<sup>asws</sup>,

<sup>37</sup> Al Kafi V 1 – The Book Of Divine Authority CH 130 H 4

'Come to me with either a black (man) or a red (man) to testify for you<sup>asws</sup> with that'. So she<sup>asws</sup> came over with Amir Al-Momineen<sup>asws</sup> and Umm Ayman and they both testified for her<sup>asws</sup>. So he wrote it to be for her<sup>asws</sup> to be left along from interference.

فَخَرَجَتْ وَ الْكِتَابُ مَعَهَا فَلَقِيَهَا عُمَرُ فَقَالَ مَا هَذَا مَعَكَ يَا بِنْتَ مُحَمَّدٍ قَالَتْ كِتَابٌ كَتَبَهُ لِي ابْنُ أَبِي فُحَاةَ قَالَ أَرِيئِيهِ فَأَبَتْ فَأَنْزَرَ عَنْهُ مِنْ يَدِهَا وَ نَظَرَ فِيهِ تَمَّ نَقَلَ فِيهِ وَ مَحَاهُ وَ خَرَفَهُ فَقَالَ لَهَا هَذَا لَمْ يُوجِفْ عَلَيْهِ أَبُوكَ بِخَيْلٍ وَ لَا رِكَابٍ فَضَعِي الْحَبَالَ فِي رِقَابِنَا

So she<sup>asws</sup> went out and the letter was with her<sup>asws</sup>, and Umar met her<sup>asws</sup>, and he said, 'What is this with you<sup>asws</sup>, O daughter<sup>asws</sup> of Muhammad<sup>saww</sup>?' She<sup>asws</sup> said: 'A letter written out for me<sup>asws</sup> by Ibn Abu Qohafa?' He said, 'Show it to me'. But she<sup>asws</sup> refused. So he snatched it from her<sup>asws</sup> hand and looked into it, then spit in it, and deleted it, and shredded it, and he said to her<sup>asws</sup>, 'This (land) was not captured upon by your<sup>asws</sup> father<sup>saww</sup> without a cavalry or an infantry so the ropes could be tied in our necks'.

فَقَالَ لَهُ الْمَهْدِيُّ يَا أَبَا الْحَسَنِ خُذْهَا لِي فَقَالَ خُذْ مِنْهَا جَبَلٌ أُحُدٌ وَ خُذْ مِنْهَا عَرِيشُ مِصْرَ وَ خُذْ مِنْهَا سَيْفُ الْبَحْرِ وَ خُذْ مِنْهَا دَوْمَةُ الْجَنْدَلِ فَقَالَ لَهُ كُلُّ هَذَا قَالَ نَعَمْ يَا أَمِيرَ الْمُؤْمِنِينَ هَذَا كُلُّهُ إِنَّ هَذَا كُلُّهُ مِمَّا لَمْ يُوجِفْ عَلَى أَهْلِهِ رَسُولُ اللَّهِ (صلى الله عليه وآله) ( بخَيْلٍ وَ لَا رِكَابٍ فَقَالَ كَثِيرٌ وَ أَنْظَرَ فِيهِ .

So Al-Mahdi said to him<sup>asws</sup>, 'O Abu Al-Hassan<sup>asws</sup>! Define its boundary for me'. So he<sup>asws</sup> said: 'A boundary from it is the Mountain of Ohad, and a boundary from it is Areysh of Egypt, and a boundary from it is Sayf Al-Bahr, and a boundary from it is Dowmat Al-Jandal'. So he said, 'All of this?' He<sup>asws</sup> said: 'Yes, O commander of the faithful, all of this. All of this is from what was not captured upon from its owners by Rasool-Allah<sup>saww</sup>, neither by a cavalry nor an infantry'. So he said, 'It is a lot, and I shall look into it'<sup>38</sup>.

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرَ (عليه السلام) يَقُولُ الْأَنْفَالُ هُوَ النَّفْلُ وَ فِي سُورَةِ الْأَنْفَالِ جَذَعُ الْأَنْفِ .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ali Bin Abu Hamza, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far<sup>asws</sup> saying: 'Al-Anfal, it is the voluntary act, and in Surah Al-Anfal (Chapter 8) is an amputation of the nose (breaking the pride of the enemies of the Ahl Al-Bayt<sup>asws</sup>)'.<sup>39</sup>

أَحْمَدُ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ عَنْ الرَّضَا (عليه السلام) قَالَ سُئِلَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ اعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَ لِلرَّسُولِ وَ لِلَّذِينَ قَاتَلُوا فِي سَبِيلِ اللَّهِ قَوْلَ اللَّهِ (صلى الله عليه وآله) وَ مَا كَانَ لِلرَّسُولِ وَاللَّذِينَ آمَنُوا أَنْ يَسْأَلُوا اللَّهَ عَمَّا فَتَرَ اللَّهُ مِنْ شَيْءٍ قَوْلَ اللَّهِ (صلى الله عليه وآله) فَهُوَ لِلَّهِ فَهُوَ لِلْإِمَامِ

Ahmad, from Ahmad Bin Muhammad Bin Abu Nasr, from Al Reza<sup>asws</sup>, said,

'He<sup>asws</sup> was asked about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[8:41] And know that whatever war booty you gain, a fifth of it is for Allah and for the Rasool and for the near of kin**, and it was said to him<sup>asws</sup>, 'So whatever was for

<sup>38</sup> Al Kafi V 1 – The Book Of Divine Authority CH 130 H 5

<sup>39</sup> Al Kafi V 1 – The Book Of Divine Authority CH 130 H 6

Allah<sup>azwj</sup>, who was it for?' So he<sup>asws</sup> said: 'For Rasool-Allah<sup>saww</sup>, and whatever was for Rasool-Allah<sup>saww</sup>, so it would be for the Imam<sup>asws</sup>'.

فَقِيلَ لَهُ أَفَرَأَيْتَ إِنْ كَانَ صِنْفٌ مِنَ الْأَصْنَافِ أَكْثَرَ وَ صِنْفٌ أَقَلٌّ مَا يُصْنَعُ بِهِ قَالَ ذَلِكَ إِلَى الْإِمَامِ أَرَأَيْتَ رَسُولَ اللَّهِ ( صلى الله عليه وآله ) كَيْفَ يُصْنَعُ أَلَيْسَ إِنَّمَا كَانَ يُعْطَى عَلَى مَا يَرَى كَذَلِكَ الْإِمَامُ .

It was said to him<sup>asws</sup>, 'What is your<sup>asws</sup> view if there was more of a category from the categories, and less of a category, what would be done with it?' He<sup>asws</sup> said: 'That is up to the Imam<sup>asws</sup>. Did you not see how Rasool-Allah<sup>azwj</sup> dealt (with it)? Wasn't it so that he<sup>saww</sup> gave upon what he<sup>saww</sup> saw (as proper)? Like that is the Imam<sup>asws</sup>,<sup>40</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ( عليه السلام ) أَنَّهُ سُئِلَ عَنْ مَعَادِنِ الذَّهَبِ وَالْفِضَّةِ وَالْحَدِيدِ وَالرَّصَاصِ وَالصُّفْرِ فَقَالَ عَلَيْهَا الْخُمْسُ .

Ali Bin Ibrahim Bin Hashim, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having been asked about the mines of gold, and the silver, and the iron, and the brass, and the zinc. So he<sup>asws</sup> said: 'Upon it is the Khums (the fifth)'.<sup>41</sup>

عَلِيُّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنْ زُرَّارَةَ قَالَ الْإِمَامُ يُجْرِي وَيُنْفَلُ وَيُعْطَى مَا شَاءَ قَبْلَ أَنْ تَفْعَ السَّهْمُ وَ قَدْ قَاتَلَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) بِقَوْمٍ لَمْ يَجْعَلْ لَهُمْ فِي الْفَيْءِ نَصِيبًا وَإِنْ شَاءَ قَسَمَ ذَلِكَ بَيْنَهُمْ .

Ali, from his father, from Ibn Abu Umeyr, from Jameel, from Zurara who said,

'The Imam<sup>asws</sup> would cause to flow (a stipend) and optional (gifts), and grants, whatever he<sup>asws</sup> so desires to before the occurrence of the apportionments, and Rasool-Allah<sup>saww</sup> had fought with a people and did not make for them a share in the spoils, and if he<sup>saww</sup> had so desired, he<sup>saww</sup> could have distributed that between them'.<sup>42</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ حُكَيْمِ مُؤَدَّنِ ابْنِ عَيْسَى قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عليه السلام ) عَنْ قَوْلِ اللَّهِ تَعَالَى وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبَى فَقَالَ أَبُو عَبْدِ اللَّهِ ( عليه السلام ) بِمَرْفَاقِهِ عَلَى رُكْبَتَيْهِ ثُمَّ أَشَارَ بِيَدِهِ ثُمَّ قَالَ هِيَ وَ اللَّهِ الْإِفَادَةُ يَوْمًا بِيَوْمٍ إِلَّا أَنْ أَبِي جَعَلَ شَيْعَتَهُ فِي حُلٍّ لِيَزْكُوا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abdul Samad Bin Bashir, from Hukeym Mouwazzin Ibn Isa who said,

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> the Exalted [8:41] **And know that whatever war booty you gain, a fifth of it is for Allah and for the Rasool and for the near of kin.** So Abu Abdullah<sup>asws</sup> said by his<sup>asws</sup> elbows upon his<sup>asws</sup> knees, then gestured by his<sup>asws</sup> hand, then said: 'By Allah<sup>azwj</sup>! It is the profit day by

<sup>40</sup> Al Kafi V 1 – The Book Of Divine Authority CH 130 H 7

<sup>41</sup> Al Kafi V 1 – The Book Of Divine Authority CH 130 H 8

<sup>42</sup> Al Kafi V 1 – The Book Of Divine Authority CH 130 H 9

day, except that my<sup>asws</sup> father<sup>asws</sup> made our<sup>asws</sup> Shias to be in an ease (not obliged to pay Khums) in order to purify them'.<sup>43</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ عُمَانَ عَنْ سَمَاعَةَ قَالَ سَأَلْتُ أَبَا الْحَسَنِ ( عَلَيْهِ السَّلَام ) عَنِ الْخُمْسِ فَقَالَ فِي كُلِّ مَا أَفَادَ النَّاسُ مِنْ قَلِيلٍ أَوْ كَثِيرٍ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Husayn Binusman, from Sama'at who said,

'I asked Abu Al-Hassan<sup>asws</sup> about the Khums, so he<sup>asws</sup> said: 'In everything what the people profit from a little or a lot'.<sup>44</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى بْنِ يَزِيدَ قَالَ كَتَبْتُ جَعَلْتُ لَكَ الْفِدَاءَ تُعَلِّمُنِي مَا الْفَائِدَةُ وَ مَا حَدُّهَا رَأَيْكَ أَبَقَاكَ اللَّهُ تَعَالَى أَنْ تَمَنَّ عَلَيَّ بَيْنَ ذَلِكَ لِكَيْلَا أَكُونَ مُؤِيمًا عَلَى حَرَامٍ لَا صَلَاةَ لِي وَ لَا صَوْمَ فَكَتَبَ الْفَائِدَةُ مِمَّا يُفِيدُ إِلَيْكَ فِي تِجَارَةٍ مِنْ رِبْحِهَا وَ حَرْثٍ بَعْدَ الْغَرَامِ أَوْ جَائِزَةٍ .

A number of our companions, from Ahmad Bin Muhammad Bin Isa Bin Yazeed who said,

'I wrote, 'May I be sacrificed for you<sup>asws</sup>! Teach me what is a profit and what are its limits in your<sup>asws</sup> view. May Allah<sup>azwj</sup> Exalted Keep you<sup>asws</sup> remaining, if you<sup>asws</sup> could favour upon me with an explanation of that, perhaps I might be staying upon a Prohibition, there neither being a Salat for me nor a Soam (Accepted)'. So he<sup>asws</sup> wrote: 'The profit is what is gained to you during a trade, from its profits and farming, after the (payment of) the taxes or allowances'.<sup>45</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي نَصْرِ قَالَ كَتَبْتُ إِلَى أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) الْخُمْسُ أَخْرِجْهُ قَبْلَ الْمُؤْنَةِ أَوْ بَعْدَ الْمُؤْنَةِ فَكَتَبَ بَعْدَ الْمُؤْنَةِ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Abu Nasr who said,

'I wrote to Abu Ja'far<sup>asws</sup>, 'The Khums, shall I extract it before the provisions or after the provisions?' So he<sup>asws</sup> wrote: 'After the provisions'.<sup>46</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ كُلُّ شَيْءٍ قَوْلُنَا عَلَيْهِ عَلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ فَإِنَّ لَنَا خُمْسَهُ وَ لَا يَجِلُّ لِأَحَدٍ أَنْ يَشْتَرِيَ مِنَ الْخُمْسِ شَيْئًا حَتَّى يَصِلَ إِلَيْنَا حَقَّنَا .

Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Everything fought over upon the testimony that there is no god except for Allah<sup>azwj</sup> and that Muhammad<sup>saww</sup> is Rasool-Allah<sup>saww</sup>, so it's fifth would be for us<sup>asws</sup>, and it is not Permissible for anyone that he buys anything from the fifth (Khums) until he sends across our<sup>asws</sup> rights to us<sup>asws</sup>'.<sup>47</sup>

<sup>43</sup> Al Kafi V 1 – The Book Of Divine Authority CH 130 H 10

<sup>44</sup> Al Kafi V 1 – The Book Of Divine Authority CH 130 H 11

<sup>45</sup> Al Kafi V 1 – The Book Of Divine Authority CH 130 H 12

<sup>46</sup> Al Kafi V 1 – The Book Of Divine Authority CH 130 H 13

<sup>47</sup> Al Kafi V 1 – The Book Of Divine Authority CH 130 H 14

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ عَبْدِ الْعَزِيزِ بْنِ نَافِعٍ قَالَ طَلَبْنَا الْإِذْنَ عَلَى أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) وَ أَرْسَلْنَا إِلَيْهِ فَأَرْسَلَ إِلَيْنَا ادْخُلُوا اثْنَيْنِ اثْنَيْنِ فَدَخَلْتُ أَنَا وَ رَجُلٌ مَعِيَ فَقُلْتُ لِلرَّجُلِ أَحِبُّ أَنْ تَسْتَأْذِنَ بِالسَّأَلَةِ فَقَالَ نَعَمْ

Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Yunus Bin Yaquob, from Abdul Aziz Bin Nafiu who said,

'We sought the permission to see Abu Abdullah<sup>asws</sup> and sent a message to him<sup>asws</sup>. So he<sup>asws</sup> sent a message to us: 'Come over, two by two'. So I went over and there was a man with me, and I said to the man, 'I would love it if you would ask permission for the questions'. He said, 'Yes'.

فَقَالَ لَهُ جُعِلْتُ فِدَاكَ إِنَّ أَبِي كَانَ مِمَّنْ سَبَّاهُ بَنُو أُمَيَّةَ فَدَعَلْتُ أَنَّ بَنِي أُمَيَّةَ لَمْ يَكُنْ لَهُمْ أَنْ يُحَرِّمُوا وَ لَا يُحَلِّلُوا وَ لَمْ يَكُنْ لَهُمْ مِمَّا فِي أَيْدِيهِمْ قَلِيلٌ وَ لَا كَثِيرٌ وَ إِنَّمَا ذَلِكَ لَكُمْ فَإِذَا ذَكَرْتُ رَدَّ الَّذِي كُنْتُ فِيهِ دَخَلَنِي مِنْ ذَلِكَ مَا يَكَادُ يُفْسِدُ عَلَيَّ عَقْلِي مَا أَنَا فِيهِ

So he said to him<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>! My father was from the ones who was a captive of the Clan of Umayya, and I have known that the Clan of Umayya did not have (the right) for them that they should be prohibiting nor that they should be permitting, and they did not have for them, from whatever was in their hands, be it little or more, and rather (all) that was for you (Imam<sup>asws</sup>). So whenever I remember the return of that which I was in, there enters into me due to that what almost spoils my intellect upon me, what I am in (at the moment)'.

فَقَالَ لَهُ أَنْتَ فِي حِلٍّ مِمَّا كَانَ مِنْ ذَلِكَ وَ كُلُّ مَنْ كَانَ فِي مِثْلِ حَالِكَ مِنْ وَرَائِي فَهُوَ فِي حِلٍّ مِنْ ذَلِكَ

So he<sup>asws</sup> said to him: 'You are in an ease (without obligation) from whatever was from that, and everyone who was in a state similar to yours from after me<sup>asws</sup>, so he (also) would be in an ease from that'.

قَالَ فَقُمْنَا وَ خَرَجْنَا فَسَبَقْنَا مُعْتَبِ إِلَى النَّفْرِ الْفُعُودِ الَّذِينَ يَنْتَظِرُونَ إِذْنَ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فَقَالَ لَهُمْ قَدْ ظَفَرَ عَبْدُ الْعَزِيزِ بْنُ نَافِعٍ بِشَيْءٍ مَا ظَفَرَ بِمِثْلِهِ أَحَدٌ قَطُّ قَدْ قِيلَ لَهُ وَ مَا ذَاكَ فَفَسَّرَهُ لَهُمْ

He (the narrator) said, 'So we arose and went out and we preceded Mo'tab (the servant) to the number (of people) who were sitting awaiting the permission to see Abu Abdullah<sup>asws</sup>. So he (Mo'tab) said to him, 'Abdul Aziz Bin Nafiu has succeeded with something what no one has succeeded at all'. (They) said to him, 'And what is that?' So he explained it to them'.

فَقَامَ اثْنَانِ فَدَخَلَا عَلَى أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فَقَالَ أَحَدُهُمَا جُعِلْتُ فِدَاكَ إِنَّ أَبِي كَانَ مِنْ سَبَائِيَا بَنِي أُمَيَّةَ وَ قَدْ عَلِمْتُ أَنَّ بَنِي أُمَيَّةَ لَمْ يَكُنْ لَهُمْ مِنْ ذَلِكَ قَلِيلٌ وَ لَا كَثِيرٌ وَ أَنَا أَحِبُّ أَنْ تَجْعَلَنِي مِنْ ذَلِكَ فِي حِلٍّ فَقَالَ وَ ذَلِكَ إِلَيْنَا مَا ذَاكَ إِلَيْنَا مَا لَنَا أَنْ نُحِلَّ وَ لَا أَنْ نُحَرِّمَ

So two (persons) stood up and went over to Abu Abdullah<sup>asws</sup>, and one of the two said, 'May I be sacrificed for you<sup>asws</sup>! My father was from the captives of the Clan of Umayya, and I have known that the Clan of Umayya did not happen to have (the right) for them from that, neither little nor more, and I would love it if you<sup>asws</sup> could make for me an ease from that'. So he<sup>asws</sup> said: 'And is that up to us<sup>asws</sup>? That is not for us<sup>asws</sup> that we<sup>asws</sup> Permit nor that we<sup>asws</sup> Prohibit!'



فَخَرَجَ الرَّجُلَانِ وَغَضِبَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) فَلَمْ يَدْخُلْ عَلَيْهِ أَحَدٌ فِي تِلْكَ اللَّيْلَةِ إِلَّا بَدَأَهُ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) فَقَالَ أَلَا تَعْجَبُونَ مِنْ فُلَانٍ يَجِئُنِي فَيَسْتَحِلُّنِي مِمَّا صَنَعَتْ بَنُو أُمَيَّةَ كَأَنَّهُ يَرَى أَنَّ ذَلِكَ لَنَا وَ لَمْ يَنْتَفِعْ أَحَدٌ فِي تِلْكَ اللَّيْلَةِ بِقَلِيلٍ وَ لَا كَثِيرٍ إِلَّا الْأَوَّلَيْنِ فَإِنَّهُمَا غَنِيَا بِحَاجَتِهِمَا .

So the two men exited and Abu Abdullah<sup>asws</sup> was angered. So, not one went over to him<sup>asws</sup> during that night except Abu Abdullah<sup>asws</sup> initiated him saying: 'Are you not wondering from so and so? He comes to me<sup>asws</sup> for me to legalise from what the Clan of Umayya have done. It is as if he sees that, that is for us<sup>asws</sup> (to do)'. And no one benefitted during that night, neither by a little nor by more except for the two first ones, for they both became needless of their needs'.<sup>48</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ ضُرَيْسِ الْكُنَاسِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) مِنْ أَيْنَ دَخَلَ عَلَى النَّاسِ الزُّنَا قُلْتُ لَا أَدْرِي جُعِلَتْ فِدَاكَ قَالَ مِنْ قَبْلِ خُمْسِنَا أَهْلِ الْبَيْتِ إِلَّا شِيعَتَنَا الْأَطْيَبِينَ فَإِنَّهُ مُحَلَّلٌ لَهُمْ لِمِيْلَادِهِمْ .

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Zureys Al Kunasy who said,

'Abu Abdullah<sup>asws</sup> said: 'From where did the adultery enter upon the people?' I said, 'I don't know, may I be sacrificed for you<sup>asws</sup>!' He<sup>asws</sup> said: 'From the direction of our<sup>asws</sup> Khums (fifth) of the People<sup>asws</sup> of the Household, except for our<sup>asws</sup> Shias who are the clean ones, for it is Permissible (Khums so that) for them for their births (to be also clean)'.<sup>49</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ شُعَيْبٍ عَنْ أَبِي الصَّبَّاحِ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) نَحْنُ قَوْمٌ فَرَضَ اللَّهُ طَاعَتَنَا لَنَا الْأَنْفَالُ وَ لَنَا صَفْوُ الْمَالِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Shuayb, from Abu Al Sabbah who said,

'Abu Abdullah<sup>asws</sup> said: 'We<sup>asws</sup> are a people, Allah<sup>azwj</sup> has Necessitated obedience to us<sup>asws</sup>. For us<sup>asws</sup> is the Anfal and for us<sup>asws</sup> is the clean wealth'.<sup>50</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ رِفَاعَةَ عَنِ ابْنِ تَعْلَبٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) فِي الرَّجُلِ يَمُوتُ لَا وَارِثَ لَهُ وَ لَا مَوْلَى قَالَ هُوَ مِنْ أَهْلِ هَذِهِ الْآيَةِ يَسْئَلُونَكَ عَنِ الْأَنْفَالِ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Rifa'at, from Aban Bin Taghlab,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the man who is dying and there is no inheritor for him, nor a master. He<sup>asws</sup> said: 'He would be from the rightful ones of this Verse **[Shakir 8:1] They are asking you about the spoils of war**'.<sup>51</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَنِ الْكَنْزِ كَمْ فِيهِ قَالَ الْخُمْسُ وَ عَنِ الْمَعَادِنِ كَمْ فِيهَا قَالَ الْخُمْسُ وَ كَذَلِكَ الرَّصَاصُ وَ الصُّفْرُ وَ الْحَدِيدُ وَ كُلُّ مَا كَانَ مِنَ الْمَعَادِنِ يُؤْخَذُ مِنْهَا مَا يُؤْخَذُ مِنَ الذَّهَبِ وَ الْفِضَّةِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

<sup>48</sup> Al Kafi V 1 – The Book Of Divine Authority CH 130 H 15

<sup>49</sup> Al Kafi V 1 – The Book Of Divine Authority CH 130 H 16

<sup>50</sup> Al Kafi V 1 – The Book Of Divine Authority CH 130 H 17

<sup>51</sup> Al Kafi V 1 – The Book Of Divine Authority CH 130 H 18

(It has been narrated) from Abu Abdullah<sup>asws</sup> about the treasure, 'How much (is due) regarding it?' He<sup>asws</sup> said: 'The one-fifth'. And (I asked) about the mines, 'How much (is due) regarding it?' He<sup>asws</sup> said: 'The one-fifth; and similar to that are the lead, and the zinc, and the iron, and everything what was in the mine there would be taken from it what would be taken from the gold and the silver'.<sup>52</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ صَبَّاحِ الْأَزْرَقِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا ( عَلَيْهِمَا السَّلَامُ ) قَالَ إِنَّ أَسَدَّ مَا فِيهِ النَّاسُ يَوْمَ الْقِيَامَةِ أَنْ يَقُومَ صَاحِبُ الْخُمْسِ فَيَقُولَ يَا رَبِّ خُمُسِي وَ قَدْ طَيَّبْنَا ذَلِكَ لِشِبَعَتِنَا لِطَيِّبٍ وَلَا دُنُفُهُمْ وَ لَتَرْكُو وَ لَا دُنُفُهُمْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Sabbah Al Azraq, from Muhammad Bin Muslim,

(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 most difficult (of the circumstances) what the people would be in on the Day of Judgment is when the owner of the Khums would be standing, so he<sup>asws</sup> would be saying: 'O Lord<sup>azwj</sup>! My<sup>asws</sup> Khums'. And we<sup>asws</sup> have waived that for our<sup>asws</sup> Shias in order for their births to be cleaned, and for their births to be purified'.<sup>53</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِي الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) قَالَ سَأَلْتُهُ عَمَّا يُخْرَجُ مِنَ الْبَحْرِ مِنَ اللُّؤْلُؤِ وَ النِّقَاقِ وَ الزَّبْرُجَدِ وَ عَنِ مَعَادِنِ الذَّهَبِ وَ الْفِضَّةِ مَا فِيهِ قَالَ إِذَا بَلَغَ ثَمَنُهُ دِينَارًا فَفِيهِ الْخُمْسُ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ahmad Bin Muhammad Bin Abu Nasr, from Muhammad Bin Ali,

(It has been narrated) from Abu Al-Hassan<sup>asws</sup>, said, 'I asked about what comes out from the sea, from the pearls and the sapphire and the aquamarine, and from the mines, the gold and the silver, what (is due) regarding it?' He<sup>asws</sup> said: 'When its prices reaches a Dinar, so regarding it is the Khums (fifth)'.<sup>54</sup>

مُحَمَّدُ بْنُ الْحُسَيْنِ وَ عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ قَالَ كَتَبْتُ إِلَيْهِ يَا سَيِّدِي رَجُلٌ دَفَعَ إِلَيْهِ مَالٌ يَحُجُّ بِهِ هَلْ عَلَيْهِ فِي ذَلِكَ الْمَالِ حِينَ يَصِيرُ إِلَيْهِ الْخُمْسُ أَوْ عَلَى مَا فَضَلَ فِي يَدِهِ بَعْدَ الْحَجِّ فَكَتَبَ ( عَلَيْهِ السَّلَامُ ) لَيْسَ عَلَيْهِ الْخُمْسُ .

Muhammad Bin Al Husayn, and Ali Bin Muhammad, from Sahl Bin Ziyad, from Ali Bin Mahziyar who said,

'I wrote to him<sup>asws</sup>, 'O my Master<sup>asws</sup>! A man is handed over some wealth to a man to perform Hajj with. Would there be the Khums (fifth) upon him in that wealth when it comes to him, or would it be upon what is excess after the performance of the Hajj?' So he<sup>asws</sup> wrote: 'There isn't the Khums upon it'.<sup>55</sup>

سَهْلُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَبْدِ رَبِّهِ قَالَ قَالَ سَرَّحَ الرَّضَا ( عَلَيْهِ السَّلَامُ ) بِصِلَةٍ إِلَى أَبِي فَكَتَبَ إِلَيْهِ أَبِي هَلْ عَلَيَّ فِيمَا سَرَّحْتَ إِلَيَّ خُمْسٌ فَكَتَبَ إِلَيْهِ لَا خُمْسَ عَلَيْكَ فِيمَا سَرَّحَ بِهِ صَاحِبُ الْخُمْسِ .

Sahl Bin Ziyad, from Muhammad Bin Isa, from Ali Bin Al Husayn Bin Abdul Rabbih who said,

<sup>52</sup> Al Kafi V 1 – The Book Of Divine Authority CH 130 H 19

<sup>53</sup> Al Kafi V 1 – The Book Of Divine Authority CH 130 H 20

<sup>54</sup> Al Kafi V 1 – The Book Of Divine Authority CH 130 H 21

<sup>55</sup> Al Kafi V 1 – The Book Of Divine Authority CH 130 H 22

'Al-Reza<sup>asws</sup> sent a monetary gift to my father, so my father wrote to him<sup>asws</sup>, 'Is there any Khums (payable) regarding what you<sup>asws</sup> sent to me?' He<sup>asws</sup> wrote to him: 'There is no Khums upon you regarding what owner of the Khums sends to you'.<sup>56</sup>

سَهْلٌ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْهَمْدَانِيِّ قَالَ كَتَبْتُ إِلَى أَبِي الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) أَقْرَأَنِي عَلِيُّ بْنُ مَهْزِيَارٍ كِتَابَ أَبِيكَ ( عَلَيْهِ السَّلَامُ ) فِيمَا أَوْجَبَهُ عَلَى أَصْحَابِ الضِّيَاعِ نَصْفُ السُّدُسِ بَعْدَ الْمُؤْنَةِ وَ أَنَّهُ لَيْسَ عَلَى مَنْ لَمْ تَقَمْ ضَيْعَتُهُ بِمُؤْنَتِهِ نَصْفُ السُّدُسِ وَ لَا غَيْرُ ذَلِكَ فَاحْتَلَفَ مَنْ قَبْلَنَا فِي ذَلِكَ فَقَالُوا يَجِبُ عَلَى الضِّيَاعِ الْخُمْسُ بَعْدَ الْمُؤْنَةِ مُؤْنَةَ الضَّيْعَةِ وَ خَرَجَهَا لَا مُؤْنَةَ الرَّجُلِ وَ عِيَالِهِ فَكَتَبَ ( عَلَيْهِ السَّلَامُ ) بَعْدَ مُؤْنَتِهِ وَ مُؤْنَةَ عِيَالِهِ وَ بَعْدَ خَرَاةِ السُّلْطَانِ .

Sahl, from Ibrahim Bin Muhammad Al Hamdany who said,

'I wrote to Abu Al-Hassan<sup>asws</sup>, 'Ali Bin Mahziyar read out a letter of your<sup>asws</sup> father<sup>asws</sup> to me regarding what is Obligated upon the owner of the estate as being half of the sixth, and that there isn't upon the one who oversees his estate with his expenses, neither half of the sixth nor other than that. So the ones before us differed in regards to that and they said, 'The Khums is Obligated upon the estate after the expenditure, the expenses of the estate and its yield, not the expenses of the man and his dependants'. So he<sup>asws</sup> wrote to him, 'After its expenditure and his expenditure and of his dependants, and after the taxation of the ruling authorities'.<sup>57</sup>

سَهْلٌ عَنْ أَحْمَدَ بْنِ الْمُثَنَّى قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ زَيْدِ الطَّبْرِيِّ قَالَ كَتَبَ رَجُلٌ مِنْ تَجَارِ فَارِسَ مِنْ بَعْضِ مَوَالِي أَبِي الْحَسَنِ الرِّضَا ( عَلَيْهِ السَّلَامُ ) يَسْأَلُهُ الْإِذْنَ فِي الْخُمْسِ فَكَتَبَ إِلَيْهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِنَّ اللَّهَ وَاسِعٌ كَرِيمٌ ضَمِنَ عَلَى الْعَمَلِ الثَّوَابَ وَ عَلَى الضِّيْقِ الْهَمَّ لَا يَجُلُ مَالٌ إِلَّا مِنْ وَجْهِ أَحَلَّهُ اللَّهُ وَ إِنَّ الْخُمْسَ عَوْنًا عَلَى دِينِنَا وَ عَلَى عِيَالِنَا وَ عَلَى مَوَالِينَا وَ مَا نَبْدَلُهُ وَ نَسْتَرِي مِنْ أَعْرَاضِنَا مِمَّنْ نَخَافُ سَطْوَتَهُ

Sahl, from Ahmad Bin Al Musna who said, 'Muhammad Bin Zayd Al Tabary narrated to me saying,

'A man from the traders of Persia from some of the friends of Al-Reza<sup>asws</sup> wrote asking him<sup>asws</sup> the permission regarding the Khums. So he<sup>asws</sup> wrote to him: 'In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful. Allah<sup>azwj</sup> is Capaciously Benevolent Guaranteeing the Rewards upon the deeds, and the worries upon the constraints. The wealth is not Permissible except from the aspect which Allah<sup>azwj</sup> has Permitted it; and that the Khums is our<sup>asws</sup> support upon our<sup>asws</sup> Religion and upon our<sup>asws</sup> dependants and the ones in our<sup>asws</sup> Wilayah, and whatever we<sup>asws</sup> extend and we<sup>asws</sup> buy from the ones whose prevailing we<sup>asws</sup> fear.

فَلَا تَزُورُهُ عَنَّا وَ لَا تَحْرَمُوا أَنْفُسَكُمْ دُعَاءَنَا مَا قَدَرْتُمْ عَلَيْهِ فَإِنَّ إِخْرَاجَهُ مِفْتَاحُ رِزْقِكُمْ وَ تَمْجِيسُ ذُنُوبِكُمْ وَ مَا تُمَهِّدُونَ لِأَنْفُسِكُمْ لِيَوْمِ فَاقِكُمْ وَ الْمُسْلِمُ مَنْ يَفِي بِاللَّهِ بِمَا عَاهَدَ إِلَيْهِ وَ لَيْسَ الْمُسْلِمُ مَنْ أَجَابَ بِاللِّسَانِ وَ خَالَفَ بِالْقَلْبِ وَ السَّلَامُ .

Therefore neither impede it from us<sup>asws</sup> nor prohibit yourselves from supplicating for us<sup>asws</sup> whatever you are able upon, for its extraction is the key to your sustenance, and a cleansing for your sins, and whatever you are paving out for yourselves for the day of your destitution, and a Muslim is one who fulfils to Allah<sup>azwj</sup> with whatever he Promises to him, and isn't a Muslim, the one who responds with the tongue and opposes with the heart. And the greetings (be upon you).<sup>58</sup>

<sup>56</sup> Al Kafi V 1 – The Book Of Divine Authority CH 130 H 23

<sup>57</sup> Al Kafi V 1 – The Book Of Divine Authority CH 130 H 24

<sup>58</sup> Al Kafi V 1 – The Book Of Divine Authority CH 130 H 25

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ زَيْدٍ قَالَ قَدِمَ قَوْمٌ مِنْ خُرَاسَانَ عَلَى أَبِي الْحَسَنِ الرِّضَا ( عَلَيْهِ السَّلَامُ ) فَسَأَلُوهُ أَنْ يَجْعَلَهُمْ فِي حِلٍّ مِنَ الْخُمْسِ فَقَالَ مَا أَمَحَلَّ هَذَا تَمَحَّضُونَا بِالْمَوَدَّةِ بِالسِّنْتِكُمْ وَتَزُورُونَ عَنَّا حَقًّا جَعَلَهُ اللَّهُ لَنَا وَجَعَلْنَا لَهُ وَهُوَ الْخُمْسُ لَا نَجْعَلُ لَا نَجْعَلُ لَا نَجْعَلُ لِأَحَدٍ مِنْكُمْ فِي حِلٍّ .

And by this chain, from Muhammad Bin Zayd who said,

‘A group from Khurasan proceeded to Abu Al-Hassan Al-Reza<sup>asws</sup>, and they asked him<sup>asws</sup> and he<sup>asws</sup> makes an ease for them from the Khums, but he<sup>asws</sup> said: ‘What need is this? You are being pure with the cordiality by your tongues and you are impeding from us<sup>asws</sup> a right which Allah<sup>azwj</sup> Made it to be for us<sup>asws</sup> and we<sup>asws</sup> make it to be for Him<sup>azwj</sup>, and it is the Khums. We<sup>asws</sup> do not make, we<sup>asws</sup> do not make, we<sup>asws</sup> do not make it for anyone of you to be in an ease’.<sup>59</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ قَالَ كُنْتُ عِنْدَ أَبِي جَعْفَرِ الثَّانِي ( عَلَيْهِ السَّلَامُ ) إِذْ دَخَلَ عَلَيْهِ صَالِحُ بْنُ مُحَمَّدِ بْنِ سَهْلٍ وَكَانَ يَتَوَلَّى لَهُ الْوَقْفَ بِقَمٍّ فَقَالَ يَا سَيِّدِي اجْعَلْنِي مِنْ عَشْرَةِ آلَافٍ فِي حِلٍّ فَإِنِّي أَنْفَقْتُهَا فَقَالَ لَهُ أَنْتَ فِي حِلٍّ

Ali Bin Ibrahim, from his father who said,

‘I was in the presence of Abu Ja’far<sup>asws</sup> the 2<sup>nd</sup> when Salih Bin Muhammad Bin Sahl came over to him<sup>asws</sup>, and he used to administer the dedications (Waqf) for him<sup>asws</sup> at Qumm. So he said, ‘O my Master<sup>asws</sup>! Make me to be in ease from ten thousand for I have spent it’. So he<sup>asws</sup> to him: ‘You are in an ease (i.e. you don’t have to pay)’.

فَلَمَّا خَرَجَ صَالِحٌ قَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) أَحَدُهُمْ يَثْبُ عَلَى أَمْوَالِ حَقِّ آلِ مُحَمَّدٍ وَ أَيْتَامِهِمْ وَ مَسَاكِينِهِمْ وَ فُقَرَاءِهِمْ وَ أَبْنَاءَ سَبِيلِهِمْ فَيَأْخُذُهُ ثُمَّ يَجِيءُ فَيَقُولُ اجْعَلْنِي فِي حِلٍّ أَوْ تَرَاهُ ظَنَّ أَنِّي أَقُولُ لَا أَفْعَلُ وَ اللَّهُ لَيَسْأَلُنَّهُمْ اللَّهُ يَوْمَ الْقِيَامَةِ عَنْ ذَلِكَ سَوْأًا حَثِيثًا .

So when Salih went out, Abu Ja’far<sup>asws</sup> said: ‘One of you leaps upon the wealth of the right of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, and their<sup>asws</sup> orphans, and their<sup>asws</sup> needy ones, and their<sup>asws</sup> poor ones, and their<sup>asws</sup> needy travellers, so he takes it, then he comes over to me<sup>asws</sup> and he is saying, ‘Make me to be in ease’. Do you view him guessing that I<sup>asws</sup> would be saying: ‘Don’t do it?’ By Allah<sup>azwj</sup>! Allah<sup>azwj</sup> will be Questioning them on the Day of Judgment about that, a vigorous Questioning’.<sup>60</sup>

عَلِيُّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادٍ عَنِ الْحَلْبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنِ الْعَنْبَرِ وَ عَوْصِ اللَّوْلُؤِ فَقَالَ ( عَلَيْهِ السَّلَامُ ) عَلَيْهِ الْخُمْسُ .

Ali, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby who said,

‘I asked Abu Abdullah<sup>asws</sup> about the ambergris and diving for pearls, so he<sup>asws</sup> said: ‘Upon it is the Khums (fifth)’.<sup>61</sup>

<sup>59</sup> Al Kafi V 1 – The Book Of Divine Authority CH 130 H 26

<sup>60</sup> Al Kafi V 1 – The Book Of Divine Authority CH 130 H 27

<sup>61</sup> Al Kafi V 1 – The Book Of Divine Authority CH 130 H 28

كَمَلَ الْجُزْءُ الثَّانِي مِنْ كِتَابِ الْحُجَّةِ مِنْ كِتَابِ الْكَافِي وَ يَتْلُوهُ كِتَابُ الْإِيمَانِ وَ الْكُفْرِ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ السَّلَامُ  
عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ .

The second volume is completed from the Book of Divine Authority from the  
Book Al Kafi, and it will be followed by the Book of Belief and Disbelief. And  
the Praise is for Allah<sup>azwj</sup>, Lord<sup>azwj</sup> of the worlds, and the greetings be upon  
Muhammad<sup>saww</sup> and his<sup>saww</sup> Godly Progeny<sup>asws</sup>, the clean.