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AL-KAFI

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Of the majestic narrator and the scholar, the jurist, the Sheykh
Muhammad Bin Yaqoub Al-Kulayni

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

Who died in the year 329 H

كِتَابُ الْحُجَّةِ

THE BOOK OF DIVINE AUTHORITY (2)

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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^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

بَابُ أَنَّ الْأَيِّمَةَ هُمْ أَرْكَانُ الْأَرْضِ

Chapter 14 – The Imams^{asws}, they^{asws} are the Stabiliers of the earth

أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ جَمِيْعًا عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَا جَاءَ بِهِ عَلِيٌّ (عَلَيْهِ السَّلَام) أَخَذَ بِهِ وَ مَا نَهَى عَنْهُ أَنْتَهَى عَنْهُ جَرَى لَهُ مِنَ الْفَضْلِ مِثْلُ مَا جَرَى لِمُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ لِمُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الْفَضْلُ عَلَى جَمِيْعٍ مَنِ خَلَقَ اللَّهُ عَزَّ وَ جَلَّ الْمُتَعَقَّبُ عَلَيْهِ فِي شَيْءٍ مِنْ أَحْكَامِهِ كَالْمُتَعَقَّبِ عَلَى اللَّهِ وَ عَلَى رَسُولِهِ وَ الرَّادُّ عَلَيْهِ فِي صَغِيرَةٍ أَوْ كَبِيرَةٍ عَلَى حَدِّ الشَّرْكِ بِاللَّهِ

Ahmad Bin Mihran, from Muhammad Bin Ali and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whatever Ali^{asws} came with, take with it, and whatever he^{asws} forbade from, refrain from it. It flows for him^{asws} from the merits like what flowed for Muhammad^{azwj}, and for Muhammad^{saww} is the merit upon the entirety of the creatures of Allah^{azwj} Mighty and Majestic. The pursuer upon him^{asws} regarding something from his^{asws} decisions is like the pursuer upon Allah^{azwj} and upon His^{azwj} Rasool^{saww}, and the rejecter upon him^{asws} regarding a small (matter) or a big (matter), would be within the limits of *Shirk* (Association) with Allah^{azwj}.

كَانَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) بَابَ اللَّهِ الَّذِي لَا يُوتَى إِلَّا مِنْهُ وَ سَبِيلَهُ الَّذِي مَنْ سَلَكَ بَعِيْرَهُ هَلَكَ وَ كَذَلِكَ يَجْرِي الْأَيِّمَةُ الْهُدَى وَاحِدًا بَعْدَ وَاحِدٍ جَعَلَهُمُ اللَّهُ أَرْكَانَ الْأَرْضِ أَنْ تَمِيْدَ بِأَهْلِهَا وَ حُجَّتَهُ الْبَالِغَةَ عَلَى مَنْ فَوْقَ الْأَرْضِ وَ مَنْ تَحْتَ التُّرَى

It was so that Amir Al-Momineen^{asws} was a Door of Allah^{azwj} which one cannot approach except through him^{asws}, and His^{azwj} Way which, if one was to travel with other than it, he would perish; and similar to that, it flows for the Imams^{asws} of the Guidance, the one after the other. Allah^{azwj} Made them^{asws} as the stabilisers of the earth, lest it shakes with its inhabitants, and His^{azwj} eloquent Divine Authorities upon the ones above the earth and the ones beneath the soil.

وَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) كَثِيْرًا مَا يَقُولُ

And Amir Al-Momineen^{asws} was frequently saying,

أَنَا قَسِيْمُ اللَّهِ بَيْنَ الْجَنَّةِ وَ النَّارِ وَ أَنَا الْفَارُوقُ الْأَكْبَرُ وَ أَنَا صَاحِبُ الْعَصَا وَ الْمِيْسَمِ وَ لَقَدْ أَقْرَتُ لِي جَمِيْعُ الْمَلَائِكَةِ وَ الرُّوحُ وَ الرُّسُلُ بِمِثْلِ مَا أَقْرُوا بِهِ لِمُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ لَقَدْ حُمِلْتُ عَلَى مِثْلِ حُمُولَتِهِ وَ هِيَ حُمُولَةُ الرَّبِّ

I^{asws} am the 'Allah^{azwj}'s Distributor' between the Paradise and the Fire, and I^{asws} am the Great Differentiator, and I^{asws} am the owner of the Staff and the Branding Iron. And they have acknowledged to me^{asws}, the entirety of the Angels and the Spirit, and the Rasools^{as}, with similar to what they acknowledged to Muhammad^{saww} with, and I^{asws} am loaded upon like his^{saww} load, and it is the load of the Lord^{azwj}.

وَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) يُدْعَى فَيُكْسَى وَ أُدْعَى فَأُكْسَى وَ يُسْتَنْطَقُ وَ أُسْتَنْطَقُ فَأَنْطَقُ عَلَى حَدِّ مَنْطِقِهِ وَ لَقَدْ أُعْطِيتُ خِصَالًا مَا سَبَقَنِي إِلَيْهَا أَحَدٌ قَبْلِي عَلِمْتُ الْمَنَائِي وَ الْبَلَايَا وَ الْأَنْسَابَ وَ فَصَلَ الْخَطَابِ فَلَمْ يَفْتَنِي مَا سَبَقَنِي وَ لَمْ يَعْزُبْ عَنِّي مَا غَابَ عَنِّي أَبْسَرُ بِإِذْنِ اللَّهِ وَ أَوْدِي عَنْهُ كُلُّ ذَلِكَ مِنَ اللَّهِ مَكْنِي فِيهِ بِعِلْمِهِ .

And that (on the Day of Judgment), Rasool-Allah^{saww} would be Called, so he^{saww} would be clothed, and I^{asws} would be Called, so I^{asws} would be clothed; and he^{saww} would be Interrogated and I^{asws} would be Interrogated (about our^{asws} followers). So I^{asws} shall speak upon a limit of his^{saww} speaking. And I^{asws} have been Given qualities to that no one has preceded me^{asws} to these by anyone with before me^{asws}. I^{asws} know the deaths, and the tribulations, and the decisive sermons. Thus, nothing was missed out from me^{asws}, that which preceded me^{asws}, and nothing escapes from me^{asws}, that which is hidden from me^{asws}. I^{asws} give Glad Tidings by the Permission of Allah^{azwj}, and I^{asws} will fulfill from it, all of that, from Allah^{azwj} Who Enabled me^{asws} with regards to it by His^{azwj} Knowledge'.

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمُهَيْرِ الْعَمِّيِّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ قَالَ حَدَّثَنَا الْمُفَظَّلُ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ ثُمَّ ذَكَرَ الْحَدِيثَ الْأَوَّلَ .

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Muhammad Bin Jamhour the blind, from Muhammad Bin Sinan who said, 'Al Mufazzal narrated to us saying,

'I heard Abu Abdullah^{asws} saying', ... then he mentioned the former Hadeeth'.¹

عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ شَبَابِ الصَّيْرَفِيِّ قَالَ حَدَّثَنَا سَعِيدُ الْأَعْرَجُ قَالَ دَخَلْتُ أَنَا وَ سُلَيْمَانَ بْنَ خَالِدٍ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَأَبْتَدَأْنَا فَقَالَ يَا سُلَيْمَانُ مَا جَاءَ عَنْ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) يُؤْخَذُ بِهِ وَ مَا نَهَى عَنْهُ يَنْتَهَى عَنْهُ جَرَى لَهُ مِنَ الْفَضْلِ مَا جَرَى لِرَسُولِ اللَّهِ (صلى الله عليه وآله) وَ لِرَسُولِ اللَّهِ (صلى الله عليه وآله) الْفَضْلُ عَلَى جَمِيعِ مَنْ خَلَقَ اللَّهُ الْمُعَيَّبُ عَلَى أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) فِي شَيْءٍ مِنْ أَحْكَامِهِ كَالْمُعَيَّبِ عَلَى اللَّهِ عَزَّ وَ جَلَّ وَ عَلَى رَسُولِهِ (صلى الله عليه وآله) وَ الرَّادُّ عَلَيْهِ فِي صَغِيرَةٍ أَوْ كَبِيرَةٍ عَلَى حَدِّ الشَّرْكِ بِإِذْنِ اللَّهِ

Ali Bin Muhammad, and Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Muhammad Bin Al Waleed Shabab Al Sayrafi who said, 'Saeed Al A'raj narrated to us saying,

'I and Suleyman Bin Khalid went over to Abu Abdullah^{asws}. So he^{asws} initiated us both by saying: 'O Suleyman! Whatever has come from Amir Al-Momineen^{asws}, take with it, and whatever he^{asws} forbade from, refrain from it. It flows for him^{asws} from the merit what flowed for Rasool-Allah^{saww}, and for Rasool-Allah^{saww} is the merit upon the entirety of the creatures of Allah^{azwj}. The fault-finder upon Amir Al-Momineen^{asws} regarding anything from his^{asws} decisions is like the faultfinder upon Allah^{azwj} Mighty and Majestic and upon His^{azwj} Rasool^{saw}, and the rejecter upon him^{asws} in a small (matter) or big would be within the limits of *Shirk* (Association) with Allah^{azwj}.

كَانَ أَمِيرُ الْمُؤْمِنِينَ (صلوات الله عليه) بَابَ اللَّهِ الَّذِي لَا يُوتَى إِلَّا مِنْهُ وَ سَبِيلُهُ الَّذِي مَنْ سَلَكَ بَعِيرَهُ هَلَكَ وَ بِذَلِكَ جَرَتْ الْأَيْمَةُ (عليهم السلام) وَ أَحَدٌ بَعْدَ وَاحِدٍ جَعَلَهُمُ اللَّهُ أَرْكَانَ الْأَرْضِ أَنْ تَمِيدَ بِهِمْ وَ الْحُجَّةُ الْبَالِغَةُ عَلَى مَنْ فَوْقَ الْأَرْضِ وَ مَنْ تَحَتَّ الثَّرَى

It was so that Amir Al-Momineen^{asws} was 'Allah^{azwj}'s Door' no one can access it but through it, and His^{azwj} Way which the one who travels with other than it, perishes, with that flowed the Imams^{asws}, one after one. Allah^{azwj} Made them^{asws} to be the Pivot

¹ Al Kafi V 1 – The Book Of Divine Authority CH 14 H 1

of the earth, lest it shakes with its inhabitants, and His^{azwj} eloquent Divine Authorities upon the ones above the earth and the ones beneath the soil'.

وَقَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) أَنَا قَسِيمُ اللَّهِ بَيْنَ الْجَنَّةِ وَالنَّارِ وَأَنَا الْفَارُوقُ الْأَكْبَرُ وَأَنَا صَاحِبُ الْعَصَا وَالْمِيسَمِ وَ لَقَدْ أَقْرَبْتُ لِي جَمِيعُ الْمَلَائِكَةِ وَالرُّوحُ بِمِثْلِ مَا أَقْرَبْتُ لِمُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ لَقَدْ حُمِلْتُ عَلَى مِثْلِ حُمُولَةِ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ هِيَ حُمُولَةُ الرَّبِّ

And he^{asws} said: 'Amir Al-Momineen^{asws} said: 'I^{asws} am 'Allah^{azwj}'s Distributor' of the Paradise and the Fire, and I^{asws} the Great Differentiator, and I^{asws} am the owner of the Staff and the Branding Iron; and they have acknowledged to me^{asws} the entirety of the Angels and the Spirit with the likes of what they acknowledged to Muhammad^{saww}. and I^{asws} am loaded upon like his^{saww} load, and it is the load of the Lord^{azwj}.

وَ إِنَّ مُحَمَّدًا (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يُدْعَى فَيْكَسَى وَ يُسْتَنْطَقُ وَ أَدْعَى فَأُكْسَى وَ أُسْتَنْطَقُ فَأَنْطَقُ عَلَى حَدِّ مَنْطِقِهِ وَ لَقَدْ أُعْطِيتُ خِصَالًا لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي عَلِمْتُ عِلْمَ الْمَنَائِبِ وَالنَّبَلَايَا وَالْأَنْسَابِ وَ فَصَلَ الْخَطَابِ فَلَمْ يُفْتِنِي مَا سَبَقَنِي وَ لَمْ يُعْرَبْ عَنِّي مَا غَابَ عَنِّي أَبْشُرُ بِإِذْنِ اللَّهِ وَ أُوْدِي عَنِ اللَّهِ عَزَّ وَ جَلَّ كُلُّ ذَلِكَ مَكْنِيَّ اللَّهُ فِيهِ بِإِذْنِهِ .

And that (on the Day of Judgment) Rasool-Allah^{saww} would be Called, so he^{saww} would be clothed, and I^{asws} would be Called, so I^{asws} would be clothed; and I^{asws} shall be speaking upon a limit of his^{saww} speaking. And I^{asws} have been Given qualities what no one has preceded me^{asws} to these by anyone before me^{asws}. I^{asws} know the deaths, and the tribulations, and the decisive sermons. Thus, nothing was missed out from me^{asws}, that which preceded me^{asws}, and nothing escapes from me^{asws}, that which is hidden from me^{asws}. I^{asws} give Glad Tidings by the Permission of Allah^{azwj}, and I^{asws} will fulfill from it, all of that, from Allah^{azwj} Who Enabled me^{asws} with regards to it by His^{azwj} Permission'.²

مُحَمَّدُ بْنُ بَجْبِي وَ أَحْمَدُ بْنُ مُحَمَّدٍ جَمِيعًا عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ عَلِيِّ بْنِ حَسَّانَ قَالَ حَدَّثَنِي أَبُو عَبْدِ اللَّهِ الرَّيَّاحِيُّ عَنْ أَبِي الصَّامِتِ الْخُلَوَانِيِّ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ فَضَّلُ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) مَا جَاءَ بِهِ أَخَذَ بِهِ وَ مَا نَهَى عَنْهُ أَنْتَهَى عَنْهُ جَرَى لَهُ مِنَ الطَّاعَةِ بَعْدَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَا لِرَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ الْفَضْلُ لِمُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الْمُنَقَّدَمُ بَيْنَ يَدَيْهِ كَالْمُنَقَّدَمِ بَيْنَ يَدَيْ اللَّهِ وَ رَسُولِهِ وَ الْمُنْقَضُ عَلَيْهِ كَالْمُنْقَضِ عَلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ الرَّادُّ عَلَيْهِ فِي صَغِيرَةٍ أَوْ كَبِيرَةٍ عَلَى حَدِّ الشَّرْكِ بِاللَّهِ

Muhammad Bin Yahya and Ahmad Bin Muhammad altogether, from Muhammad Bin Al Hassan, from Ali Bin Hassan who said, 'Abu Abdullah Al Riyahi narrated to me, from Abu Al Samit Al Hulwany,

(It has been narrated) from Abu Ja'far^{asws} having said: 'A merit of Amir Al-Momineen^{asws} is that whatever he^{asws} came with, (you) take by it, and whatever he^{asws} forbade from, refrain from it. It flows for him^{asws} from the obedience after Rasool-Allah^{saww}, what flowed for Rasool-Allah^{saww}. And the merit is for Muhammad^{saww}. The one (trying to be) in front of him^{asws} is like the one (trying to be) in front of Allah^{azwj} and His^{azwj} Rasool^{saww}, and the one (trying to be more) meritorious (take a lead) over him^{asws} is like the one (trying to be more) meritorious upon Rasool-Allah^{saww}, and the rejecter upon him^{asws} regarding a small (matter) or big, would be within the limits of the *Shirk* (Association) with Allah^{azwj}.

² Al Kafi V 1 – The Book Of Divine Authority CH 14 H 2

فَإِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) بَابُ اللَّهِ الَّذِي لَا يُؤْتَى إِلَّا مِنْهُ وَ سَبِيلُهُ الَّذِي مَنْ سَلَكَهُ وَصَلَ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ كَذَلِكَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) مِنْ بَعْدِهِ وَ جَرَى لِأَلِيمَةٍ (عليهم السلام) وَاحِدًا بَعْدَ وَاحِدٍ جَعَلَهُمُ اللَّهُ عَزَّ وَ جَلَّ أَرْكَانَ الْأَرْضِ أَنْ تَمِيدَ بِأَهْلِهَا وَ عُمَدَ الْإِسْلَامِ وَ رَابِطَةً عَلَى سَبِيلِ هُدَاهُ لَا يَهْتَدِي هَادٍ إِلَّا بِهُدَاهُمْ وَ لَا يَصِلُ خَارِجٌ مِنَ الْهُدَى إِلَّا بِتَقْصِيرٍ عَنْ حَقِّهِمْ

So if Rasool-Allah^{saww} is a Door of Allah^{azwj} Which one cannot come to Him^{azwj} except from it, and His^{azwj} Way which the one who travels it arrives to Allah^{azwj} Mighty and Majestic. It was like for Amir Al-Momineen^{asws} from after him^{saww}, and it flowed for the Imams^{asws}, one after one. Allah^{azwj} Mighty and Majestic Made them^{asws} to be Pivot of the earth lest it shakes with its inhabitants, and pillars of Al-Islam, and the connection to the Way of His^{azwj} Guidance. No guide can guide except by their^{asws} guidance, nor would one stray outside from the guidance except by being deficient in their^{asws} rights.

أَمَنَاءُ اللَّهِ عَلَى مَا أَهْبَطَ مِنْ عِلْمٍ أَوْ عُذْرٍ أَوْ نُذْرٍ وَ الْحُجَّةُ الْبَالِغَةُ عَلَى مَنْ فِي الْأَرْضِ يَجْرِي لِأَخْرِهِمْ مِنَ اللَّهِ مِثْلُ الَّذِي جَرَى لِأَوْلِهِمْ وَ لَا يَصِلُ أَحَدٌ إِلَى ذَلِكَ إِلَّا بِعَوْنِ اللَّهِ

They are the Trustees of Allah^{azwj} upon what came down from a Knowledge, or an excuse, or a warning, and are the Eloquent Divine Authority upon the ones in the earth. It flows for the last of them^{asws} from Allah^{azwj} similar to which flowed for their^{asws} first one, and no one would arrive to that except by the Assistance of Allah^{azwj}.

وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) أَنَا فَسِيمُ اللَّهِ بَيْنَ الْجَنَّةِ وَ النَّارِ لَا يَدْخُلُهَا دَاخِلٌ إِلَّا عَلَى حَدِّ قَسَمِي وَ أَنَا الْفَارُوقُ الْأَكْبَرُ وَ أَنَا الْإِمَامُ لِمَنْ بَعْدِي وَ الْمُؤَدِّي عَمَّنْ كَانَ قَبْلِي لَا يَتَقَدَّمُنِي أَحَدٌ إِلَّا أَحْمَدُ (صلى الله عليه وآله) وَ إِنِّي وَ إِيَّاهُ لَعَلَى سَبِيلٍ وَاحِدٍ إِلَّا أَنَّهُ هُوَ الْمَدْعُو بِاسْمِهِ

And Amir Al-Momineen^{asws} said: 'I^{asws} am 'Allah^{azwj}'s Distributor' of Paradise and the Fire. None can enter it except upon a limit of my^{asws} distribution, and I^{asws} am the Great Differentiator, and I^{asws} am the Imam^{asws} of the ones after me and the communicator on behalf of the ones who were before me^{asws}. No one precedes me except Ahmad^{saww}, and I^{asws} and him^{saww} are upon one way, except that he^{saww} is the one called by his^{saww} name.

وَ لَقَدْ أُعْطِيتُ السِّتَّ عِلْمَ الْمَنَابِي وَ الْبَلَايَا وَ الْوَصَايَا وَ فَصَلَ الْخُطَابِ وَ إِنِّي لَصَاحِبُ الْكُرَاتِ وَ دَوْلَةِ الدُّوَلِ وَ إِنِّي لَصَاحِبُ الْعَصَا وَ الْمَيْسَمِ وَ الدَّابَّةِ الَّتِي تُكَلِّمُ النَّاسَ .

And I^{asws} have been Given six – Knowledge of the deaths, and the tribulations, and the successorship, and decisive sermons, and I^{asws} am the owner of the spheres and a state of the states, and I^{asws} am the owner of the Staff and the Branding iron, 'الدَّابَّةُ' and the Walker (27:82) who would be speaking to the people'.³

³ Al Kafi V 1 – The Book Of Divine Authority CH 14 H 3

باب نَادِرٍ جَامِعٍ فِي فَضْلِ الْإِمَامِ وَ صِفَاتِهِ**Chapter 15 – Miscellaneous - Summarisation of the merits of the Imam^{asws} and his^{asws} description**

أَبُو مُحَمَّدٍ الْقَاسِمُ بْنُ الْعَلَاءِ رَحِمَهُ اللَّهُ رَفَعَهُ عَنْ عَبْدِ الْعَزِيزِ بْنِ مُسْلِمٍ قَالَ كُنَّا مَعَ الرَّضَا (عَلَيْهِ السَّلَام) بِمَرْوٍ فَاجْتَمَعْنَا فِي الْجَامِعِ يَوْمَ الْجُمُعَةِ فِي بَدْءِ مُقَدِّمِنَا فَأَدَارُوا أَمْرَ الْإِمَامَةِ وَ ذَكَرُوا كَثْرَةَ اخْتِلَافِ النَّاسِ فِيهَا فَدَخَلْتُ عَلَى سَيِّدِي (عَلَيْهِ السَّلَام) فَأَعْلَمْتُهُ حَوْضَ النَّاسِ فِيهِ

Abu Muhammad Al Qasim Bin Al A'ala, from Abdul Aziz Bin Muslim who said,

'We were with Al-Reza^{asws} at Merv. So we attended a gathering in the central Masjid on the day of Friday in the beginning of our arrival. So they (people) had circled around the matter of the Imamate and they mentioned the numerous differences in people with regards to it. So I went over to my Master^{asws} and let him^{asws} know of the contests of the people regarding it.

فَقَبَسَمَ (عَلَيْهِ السَّلَام) ثُمَّ قَالَ يَا عَبْدَ الْعَزِيزِ جَهْلَ الْقَوْمِ وَ خُدْعُوا عَنْ آرَائِهِمْ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يَقْبِضْ نَبِيَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) حَتَّى أَكْمَلَ لَهُ الدِّينَ وَ أَنْزَلَ عَلَيْهِ الْقُرْآنَ فِيهِ نَبِيَانُ كُلُّ شَيْءٍ بَيِّنٌ فِيهِ الْحَلَالُ وَ الْحَرَامُ وَ الْحُدُودُ وَ الْأَحْكَامُ وَ جَمِيعٌ مَا يَحْتَاجُ إِلَيْهِ النَّاسُ كَمَلًا فَقَالَ عَزَّ وَ جَلَّ مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ

So he^{asws} smiled, then said: 'O Abdul Aziz! The people are ignorant and are being deceived from their opinions. Allah^{azwj} Mighty and Majestic did not Capture (the soul) of His^{azwj} Prophet^{saww} until He^{azwj} Completed the Religion for him^{saww}, and Revealed the Quran unto him^{saww} wherein is a clarification of everything. There is a Clarification therein of the Permissible, and the Prohibitions, and the Legal Penalties, and the Judgments, and the entirety of whatever the people would be needy to, completely. So The Mighty and Majestic Said **[6:38] We have not neglected anything in the Book.**

وَ أَنْزَلَ فِي حَجَّةِ الْوَدَاعِ وَ هِيَ آخِرُ عُمْرِهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا وَ أَمْرَ الْإِمَامَةِ مِنْ تَمَامِ الدِّينِ وَ لَمْ يَمُضْ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) حَتَّى بَيَّنَّ لِأُمَّتِهِ مَعَالِمَ دِينِهِمْ وَ أَوْضَحَ لَهُمْ سَبِيلَهُمْ وَ تَرَكَهُمْ عَلَى قَصْدِ سَبِيلِ الْحَقِّ وَ أَقَامَ لَهُمْ عَلِيًّا (عَلَيْهِ السَّلَام) عِلْمًا وَ إِمَامًا وَ مَا تَرَكَ لَهُمْ شَيْئًا يَحْتَاجُ إِلَيْهِ الْأُمَّةُ إِلَّا بَيَّنَّهُ فَمَنْ زَعَمَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يُكْمِلْ دِينَهُ فَقَدْ رَدَّ كِتَابَ اللَّهِ وَ مَنْ رَدَّ كِتَابَ اللَّهِ فَهُوَ كَافِرٌ بِهِ

And He^{azwj} Revealed regarding the Farewell Hajj, and it is at the end of his^{saww} age **[5:3] This day have I Perfected for you your Religion and Completed My Favour on you and Chosen for you Islam as a Religion.** And the matter of the Imamate is from the completion of the Religion. And he^{asws} did not pass away until he^{as} clarified to his^{saww} community the information of their Religion and explained to them the ways, and left them upon a direction of the way of the Truth, and he^{saww} established Ali^{asws} for them as a flag and an Imam^{asws}. And he^{saww} did not neglect anything for them which the community would be needy to except that he^{saww} clarified it. So the one who claims that Allah^{azwj} Mighty and Majestic did not Perfect His^{azwj} Religion, so he has rejected the Book of Allah^{azwj}, and the one who rejects the Book of Allah^{azwj}, so he is a disbeliever in it.

هَلْ يَعْرِفُونَ قَدْرَ الْإِمَامَةِ وَ مَحَلَّهَا مِنْ الْأُمَّةِ فَيَجُوزَ فِيهَا اخْتِيَارُهُمْ إِنَّ الْإِمَامَةَ أَجَلٌ قَدْرًا وَ أَعْظَمُ شَأْنًا وَ أَعْلَى مَكَانًا وَ أَمْنَعُ جَانِبًا وَ أَبْعَدُ غَوْرًا مِنْ أَنْ يَبْلُغَهَا النَّاسُ بِعُقُولِهِمْ أَوْ يَنَالُوهَا بِأَرْوَاحِهِمْ أَوْ يُقِيمُوا إِمَامًا بِاخْتِيَارِهِمْ

Are they recognising the worth of the Imamate and its place in the community that they are allowing their own choice with regards to it? The Imamate is more majestic and worthy, and greater of glory, and loftier of place, and more impregnable of side, and more remote from thoughts than that the people could be reaching it with their intellects, or attain it by their opinions, or that they should be establishing their own imam by their choice.

إِنَّ الْإِمَامَةَ حَصَّ اللَّهُ عَزَّ وَ جَلَّ بِهَا إِبْرَاهِيمَ الْخَلِيلَ (عليه السلام) بَعْدَ النَّبِيِّ وَ الْخَلَّةِ مَرْتَبَةً ثَالِثَةً وَ فَضِيلَةً شَرَفَهُ بِهَا وَ أَشَادَ بِهَا ذِكْرَهُ فَقَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا فَقَالَ الْخَلِيلُ (عليه السلام) سُرُورًا بِهَا وَ مِنْ ذُرِّيَّتِي قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى لَا يَبْنَى عَهْدِي الظَّالِمِينَ فَأَبْطَلَتْ هَذِهِ الْآيَةُ إِمَامَةَ كُلِّ ظَالِمٍ إِلَى يَوْمِ الْقِيَامَةِ وَ صَارَتْ فِي الصَّفْوَةِ

Surely the Imamate is what Allah^{azwj} Mighty and Majestic Specialised Ibrahim^{as} the Friend with it, after the Prophet-hood and the Friendship, as a third in sequence, and a merit He^{azwj} Ennobled him^{as} with, and was Intense in Mentioning with it, thus He^{azwj} Said **2:124] I will Make you an Imam of the people.** So the Friend said in joyfulness with it **And from my offspring?** Allah^{azwj} the Blessed and High Said **He Said: My Covenant cannot be attained by the unjust.** Therefore, this Verse invalidates the imamate of every unjust one up to the Day of Judgment and it came to be only among the Elites^{asws}.

تَمَّ أَكْرَمَهُ اللَّهُ تَعَالَى بِأَنْ جَعَلَهَا فِي ذُرِّيَّتِهِ أَهْلَ الصَّفْوَةِ وَ الطَّهَارَةِ فَقَالَ وَ وَهَبْنَا لَهُ إِسْحَاقَ وَ يَعْقُوبَ نَافِلَةً وَ كَلَّا جَعَلْنَا صَالِحِينَ. وَ جَعَلْنَاهُمْ أُمَّةً يَهْدُونَ بِأَمْرِنَا وَ أَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَ إِقَامَ الصَّلَاةِ وَ آتَاءَ الزَّكَاةِ وَ كَانُوا لَنَا عَابِدِينَ

Then Allah^{azwj} Honoured him^{as} by Making it (the Imamate) to be among his^{as} offspring of the elite people^{asws} and the Purified ones, so He^{azwj} Said **[21:72] And We Bestowed upon him Isaac, and Jacob as a grandson. Each of them We Made to be righteous [21:73] And We made them Imams who guided (people) by Our Command, and We Revealed unto them the doing of good and the establishment of Prayer and the giving of the Zakat, and they worshipped Us.**

فَلَمْ تَزَلْ فِي ذُرِّيَّتِهِ يَرِثُهَا بَعْضٌ عَنْ بَعْضٍ قَرْنَا فَقَرْنَا حَتَّى وَرَثَهَا اللَّهُ تَعَالَى النَّبِيُّ (صلى الله عليه وآله) فَقَالَ جَلَّ وَ تَعَالَى إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لِلَّذِينَ اتَّبَعُوهُ وَ هَذَا النَّبِيُّ وَ الَّذِينَ آمَنُوا وَ اللَّهُ وَلِيُّ الْمُؤْمِنِينَ

So it (Imamate) did not cease to be among his^{as} offspring, being inherited, by one from the other, generation after generation until Allah^{azwj} Made the Prophet^{saww} to inherit it. So the Majestic and Exalted Said **[3:68] Most, surely the nearest of people to Ibrahim are those who followed him and this Prophet, and those who believe, and Allah is the Guardian of the Believers.**

فَكَانَتْ لَهُ خَاصَّةً فَقَلَّدَهَا (صلى الله عليه وآله) عَلِيًّا (عليه السلام) بِأَمْرِ اللَّهِ تَعَالَى عَلَى رَسْمِ مَا فَرَضَ اللَّهُ فَصَارَتْ فِي ذُرِّيَّتِهِ الْأَصْفِيَاءِ الَّذِينَ آتَاهُمُ اللَّهُ الْعِلْمَ وَ الْإِيمَانَ بِقَوْلِهِ تَعَالَى وَ قَالَ الَّذِينَ أَوْثُوا الْعِلْمَ وَ الْإِيمَانَ لَقَدْ لَبِثْتُمْ فِي كِتَابِ اللَّهِ إِلَى يَوْمِ الْبَعْثِ

So it was for him^{saww} in particular, and he^{saww} collared it on Ali^{asws} by the Command of Allah^{azwj} the Exalted upon a Decree what Allah^{azwj} had Imposed. So it (Imamate) came to be among his^{asws} offspring, the clean, those whom Allah^{azwj} had Given the Knowledge and the Eman, in the Words of the Exalted **[30:56] And those who are Given Knowledge and the Eman will say: Certainly you tarried according to the Book of Allah till the Day of Resurrection, so this is the Day of Resurrection.**

فَهِيَ فِي وُلْدِ عَلِيٍّ (عَلَيْهِ السَّلَامِ) خَاصَّةً إِلَى يَوْمِ الْقِيَامَةِ إِذْ لَا نَبِيَّ بَعْدَ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَمَنْ أَيْنَ يَخْتَارُ هَؤُلَاءِ الْجَهَّالُ إِنَّ الْإِمَامَةَ هِيَ مَنْزِلَةُ الْأَنْبِيَاءِ وَ إِرْثُ الْأَوْصِيَاءِ إِنَّ الْإِمَامَةَ خِلَافَةُ اللَّهِ وَ خِلَافَةُ الرَّسُولِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ مَقَامُ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامِ) وَ مِيرَاثُ الْحَسَنِ وَ الْحُسَيْنِ (عَلَيْهِمَا السَّلَامِ)

Thus, it (Imamate) would be in the children of Ali^{asws} in particular, up to the Day of Judgment, where there would be no Prophet^{as} after Muhammad^{saww}. So from where are these ignoramuses choosing? The Imamate, it is a status of the Prophets^{sa}, and an inheritance of the successors^{as}. The Imamate is the Caliphate of Allah^{azwj} and Caliphate of Rasool-Allah^{saww}, and position of Amir Al-Momineen^{asws}, and an inheritance of Al-Hassan^{asws} and Al-Husayn^{asws}.

إِنَّ الْإِمَامَةَ زِمَامُ الدِّينِ وَ نِظَامُ الْمُسْلِمِينَ وَ صَلَاحُ الدُّنْيَا وَ عِزُّ الْمُؤْمِنِينَ إِنَّ الْإِمَامَةَ أَسُّ الْإِسْلَامِ النَّامِي وَ فَرْعُهُ السَّامِي بِالْإِمَامِ تَمَامُ الصَّلَاةِ وَ الزَّكَاةِ وَ الصِّيَامِ وَ الْحَجِّ وَ الْجِهَادِ وَ تَوْفِيرُ الْفِيءِ وَ الصَّدَقَاتِ وَ إِمْضَاءُ الْحُدُودِ وَ الْأَحْكَامِ وَ مَنَعُ الثُّغُورِ وَ الْأَطْرَافِ

The Imamate is a rein of the Religion, and a system of the Muslims, and a corrector of the world, and an honour of the *Momineen*. The Imamate is the developing base of Al-Islam and its high branch. By the Imam^{asws} is completed, the *Salat*, and the *Zakat*, and the Fasts, and the Hajj, and the Jihad, and the war booty and the charities are provided, and the Legal Penalties and the judgments are enforced, and the frontiers and outskirts are defended.

الْإِمَامُ يُحِلُّ حَلَالَ اللَّهِ وَ يُحَرِّمُ حَرَامَ اللَّهِ وَ يُقِيمُ حُدُودَ اللَّهِ وَ يَدْبُ عَنِ دِينِ اللَّهِ وَ يَدْعُو إِلَى سَبِيلِ رَبِّهِ بِالْحِكْمَةِ وَ الْمَوْعِظَةِ الْحَسَنَةِ وَ الْحُجَّةِ الْبَالِغَةِ

The Imam^{asws} permits the Permissible of Allah^{azwj} and prohibits the Prohibitions of Allah^{azwj}, and he^{asws} establishes the Legal Penalties of Allah^{azwj}, and he^{asws} protects the Religion of Allah^{azwj} and invites to the Way of his^{asws} Lord^{azwj} by the Wisdom and the good advice and is the eloquent Divine Authority.

الْإِمَامُ كَالشَّمْسِ الطَّالِعَةِ الْمُجَلَّلَةِ بِنُورِهَا لِلْعَالَمِ وَ هِيَ فِي الْأَفُقِ بَحِيثٌ لَا تَنَالُهَا الْأَيْدِي وَ الْأَبْصَارُ الْإِمَامُ الْبَدْرُ الْمُنِيرُ وَ السَّرَاحُ الزَّاهِرُ وَ النُّورُ السَّاطِعُ وَ النُّجْمُ الْهَادِي فِي غِيَاهِبِ الدُّجَى وَ أَجْوَارِ الْبُلْدَانِ وَ الْفَقَارِ وَ لَجَجِ الْبِحَارِ

The Imam^{asws} is like the emerging sun shining by its light to the world and it is in the horizon, where neither can the hands attain it nor the visions. The Imam^{asws} is the radiant full moon and the luminous lantern, and the effulgent light, and the guiding star in the depths of darkness and in the middle of the cities as well as the wastelands and the tossing of the seas.

الْإِمَامُ الْمَاءُ الْعَذْبُ عَلَى الظَّمَا وَ الدَّالُّ عَلَى الْهُدَى وَ الْمُنْجِي مِنَ الرَّدَى الْإِمَامُ النَّارُ عَلَى الْيَفَاعِ الْحَارِّ لِمَنْ اصْطَلَى بِهِ وَ الدَّلِيلُ فِي الْمَهَالِكِ مَنْ فَارَقَهُ فَهَالِكٌ

The Imam^{asws} is the fresh water upon the thirsty, and the indicator upon the guide, and the saviour from the annihilation. The Imam^{asws} is the fire of the hill for the one who wants to warm himself with it, and the Indicator regarding the perils of the one who separates from him^{asws}, so he would be destroyed.

الْإِمَامُ السَّحَابُ الْمَاطِرُ وَ الْعَيْثُ الْهَاطِلُ وَ الشَّمْسُ الْمُضِيئَةُ وَ السَّمَاءُ الطَّلِيلَةُ وَ الْأَرْضُ الْبَسِيطَةُ وَ الْعَيْنُ الْعَزِيرَةُ وَ الْعَدِيرُ وَ الرُّوضَةُ

The Imam^{asws} is the rain-bearing cloud, and the torrential rain, and the shining sun, and the shading sky, and the extended land, and the gushing spring, and the well, and the garden.

الإمام الأئیس الرفیق و الوالد الشفیق و الأخ الشفیق و الأم البرة بالولد الصغیر و مفرغ العباد فی الداهیه الناد

The Imam^{asws} is the comforter, the friend and the kind parent, and the brotherly brother, and the mother tender with the young child, and a refuge for the servant in a difficult association.

الإمام أمین الله فی خلقه و حجه على عباده و خليفته فی بلاده و الداعي إلى الله و الذاب عن حرم الله

The Imam^{asws} is a trustee of Allah^{azwj} among His^{azwj} creatures and His^{azwj} Divine Authority upon His^{azwj} servant in His^{azwj} Country, and the Inviter to Allah^{azwj} and the defender of the Sanctity of Allah^{azwj}.

الإمام المطهر من الذنوب و المبرأ عن العيوب المخصوص بالعلم الموسوم بالعلم نظام الدين و عز المسلمین و غیظ المنافقین و بوار الكافریین

The Imam^{asws} is the one purified from the sins, and the free from the faults, the one specialised with the knowledge, the one marked by the forbearance, a system of the Religion, and an honour of the Muslims, and an enraging of the hypocrites, and destroyer of the disbelievers.

الإمام واحد دهره لا یدانیه أحد و لا یعادلہ عالم و لا یوجد منه بدل و لا له مثل و لا نظیر مخصص بالفضل كله من غیر طلب منه له و لا اكتساب بل اختصاص من المفضل الوهاب

The Imam^{asws} is one of his^{asws} time. Neither can anyone resemble him^{asws} nor can a scholar be equivalent to him^{asws}, nor can a replacement be found for him^{asws}, nor is there an example for him^{asws}, nor a match. He^{asws} is specialised with the (Divine) merits, all of it, without there being a seeking from him^{asws} for it nor being attained. But a specialisation as the Grace of the Endower.

فمن ذا الذي يبلغ معرفة الإمام أو يمكنه اختياره هبهات هبهات ضلّت العقول و تاهت الخلوم و حارت الأبواب و خسأت العيون و تصاعرت العظماء و تحيرت الحكماء و تقاصرت العلماء و حصرت الخطباء و جهلت الألباء و كلت الشعراء و عجزت الأدباء و عيبت البلغاء عن وصف شأن من شأنه أو فضيلة من فضائله و أقرت بالعجز و التقصير

So who is that who can reach the recognition of the Imam^{asws}, or is able to choose him^{asws}? Far be it! Far be it! The intellects have strayed, and the tolerances are lost, and the understanding ones are confused, and the eyes are dulled, and the great ones are belittled, and wise ones are confused, and the tolerant ones are deficient, and the preachers are restricted, and the intelligent ones are ignorant, and the poets are scarce (of words), and the writers are frustrated, and the eloquent ones are wordless from describing a glory from his^{asws} glories, or a merit from his^{asws} merits and are acknowledging the frustration and the deficiency.

و كيف يوصف بكلمة أو ينعت بكلمة أو يفهم شيء من أمره أو يوجد من يقوم مقامه و يغني عنه لا كيف و أنى و هو بحيث النجم من يد المتناولين و وصف الواصفين فآين الاختيار من هذا و آين العقول عن هذا و آين يوجد مثل هذا أ تظنون أن ذلك يوجد في غير آل الرسول محمد (صلى الله عليه وآله) كذبهم و الله أنفسهم و منتهم الأباطيل

And how can he^{asws} be described with all of it or attributed with his^{asws} qualities, or anything from his^{asws} matters be understood, or someone can be found to stand in his^{asws} place and be needless with his^{asws} needlessness? No! How and where, and he^{asws} is where the star is from the hands of the possessors, and the description of the describers. So where is the choice from this, and where are the intellects from this, and where can a likeness of this be found? Are they thinking that, that can be found among other than the Progeny^{asws} of the Rasool^{saww} Muhammad^{saww}? By Allah^{azwj}! They are belying their own selves and the falsehoods have induced them.

فَارْتَقُوا مُرْتَقًا صَعْبًا دَحْضًا تَزَلُّ عَنْهُ إِلَى الْحَضِيضِ أَقْدَامُهُمْ رَامُوا إِقَامَةَ الْإِمَامَةِ بِعُقُولِ حَايِرَةٍ بَائِرَةٍ نَاقِصَةٍ وَ آرَاءِ مُضَلَّةٍ قَلَمٌ يَزْدَادُوا مِنْهُ إِلَّا بُعْدًا قَاتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ وَ لَقَدْ رَامُوا صَعْبًا وَ قَالُوا إِنْكَأ وَ ضَلُّوا ضَلَالًا بَعِيدًا وَ وَقَعُوا فِي الْحَيْرَةِ إِذْ تَرَكُوا الْإِمَامَ عَنْ بَصِيرَةٍ وَ زَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ وَ كَانُوا مُسْتَنْبِرِينَ

So they are ascending a difficult ascent whereby their feet would slip them back to the rock bottom. They are wishing to establish the Imam by their own intellects which are confused, deficient, and their misleading views? So it will not increase them from it except for remoteness. **[9:30] may Allah Kill them; how deluded they are!** And they have thrown an insult and are saying a lie, and are straying a far straying, and they are falling into confusion when they are neglecting the Imam^{asws} from an insight **[29:38] and the Satan made their deeds fair-seeming to them, so he kept them back from the path, though they were people with insight.**

رَغِبُوا عَنِ اخْتِيَارِ اللَّهِ وَ اخْتِيَارِ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ أَهْلِ بَيْتِهِ إِلَى اخْتِيَارِهِمْ وَ الْقُرْآنِ يُنَادِيهِمْ وَ رَبُّكَ يَخْلُقُ مَا يَشَاءُ وَ يَخْتَارُ مَا كَانَ لَهُمُ الْخَيْرَةُ سُبْحَانَ اللَّهِ وَ تَعَالَى عَمَّا يُشْرِكُونَ

They are turning away from the Choice of Allah^{azwj} and the choice of Rasool-Allah^{saww} and the People^{asws} of his^{saww} Household to go to their own choices, and the Quran is calling out to them, **[28:68] And your Lord Creates and Chooses whom He Desires to; the choosing is not for them; Glory be to Allah, and Exalted is He above what they are associating.**

وَ قَالَ عَزَّ وَ جَلَّ وَ مَا كَانَ لِمُؤْمِنٍ وَ لَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَ رَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخَيْرَةُ مِنْ أَمْرِهِمْ الْآيَةُ

And the Mighty and Majestic Said **[33:36] And it is not for a believing man and a believing woman when Allah and His Rasool have already decided a matter that they should have any choice in their matter** – the Verse.

وَ قَالَ مَا لَكُمْ كَيْفَ تَحْكُمُونَ أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ أَمْ لَكُمْ آيْمَانٌ عَلَيْنَا بِالْعَةِ إِلَى يَوْمِ الْقِيَامَةِ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ سَلِّمُوا إِلَيْهِمْ بِذَلِكَ زَعِيمٌ أَمْ لَهُمْ شُرَكَاءُ فَلْيَأْتُوا بِشُرَكَائِهِمْ إِنْ كَانُوا صَادِقِينَ

And Said **[68:36] What is the matter with you? How do you judge? [68:37] Or have you a Book wherein you read, [68:38] That you have therein what you choose? [68:39] Or have you received from Us an agreement confirmed by an oath extending to the Day of Resurrection that you shall surely have what you are deciding? [68:40] Ask them which of them will vouch for that, [68:41] Or have they associates if they are truthful.**

وَ قَالَ عَزَّ وَ جَلَّ أَ فَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا أَمْ طَبِعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ أَمْ قَالُوا سَمِعْنَا وَ هُمْ لَا يَسْمَعُونَ إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ وَ لَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ وَ لَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَ هُمْ مُعْرِضُونَ أَمْ قَالُوا سَمِعْنَا وَ عَصَيْنَا بَلْ هُوَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَ اللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

And the Mighty and Majestic Said [47:24] **Do they not then reflect on the Quran? Or are there locks upon their hearts? Or [9:87] a seal is set upon their hearts so they do not understand Or [8:21] those who said, We hear, and they were not listening [8:22] Surely the vilest of animals, in Allah's sight, are the deaf, the dumb, who do not have intellect [8:23] And if Allah had Known any good in them He would have Made them listen, and if He were to Make them hear they would turn back while they withdraw. Or [2:93] They said: We hear and disobey But, [57:21] that is the Grace of Allah: He gives it to whom He pleases, and Allah is the Lord of Mighty Grace.**

فَكَيْفَ لَهُمْ بِاخْتِيَارِ الْإِمَامِ وَالْإِمَامِ عَالِمٌ لَا يَجْهَلُ وَرَاعٍ لَا يَنْكُلُ مَعْدِنُ الْقُدْسِ وَالطَّهَارَةِ وَالنُّسُكِ وَالرَّهَادَةِ وَالْعِلْمِ وَالْعِبَادَةِ مَخْصُوصٌ بِدَعْوَةِ الرَّسُولِ (صلى الله عليه وآله) وَ نَسْلِ الْمَطَهَّرَةِ الْبُتُولِ لَا مَعْمَرَ فِيهِ فِي نَسَبٍ وَلَا يُدَانِيهِ ذُو حَسَبٍ فِي الْبَيْتِ مِنْ قُرَيْشٍ وَ الذَّرْوَةِ مِنْ هَاشِمٍ وَ الْعَتْرَةِ مِنَ الرَّسُولِ (صلى الله عليه وآله) وَ الرِّضَا مِنَ اللَّهِ عَزَّ وَ جَلَّ

So how can there be a choice for them to choose the Imam^{asws}, and the Imam^{asws} is a knowledgeable one, not ignorant, and a shepherd not recoiling from the Holy Duties, and the cleanliness, and the rituals, and the ascetism, and the knowledge, and the worship, specialised by the call of the Rasool^{saww}, and of the lineage of the purified, the chaste (mother). There would neither be a blemish in him^{asws} regarding a lineage, nor can he equate with him^{asws}, the one with the noble descent among the households of Qureysh, and he^{asws} is of the offspring from Hashim^{as}, and the family of the Rasool^{saww}, and the Pleasure from Allah^{azwj} Mighty and Majestic.

شَرَفُ الْأَشْرَافِ وَ الْفُرْعُ مِنْ عَبْدِ مَنَافٍ نَامِي الْعِلْمِ كَامِلُ الْجِلْمِ مُضْطَلِعٌ بِالْإِمَامَةِ عَالِمٌ بِالسِّيَاسَةِ مَفْرُوضُ الطَّاعَةِ قَائِمٌ بِأَمْرِ اللَّهِ عَزَّ وَ جَلَّ نَاصِحٌ لِعِبَادِ اللَّهِ حَافِظٌ لِدِينِ اللَّهِ

He^{asws} is the noblest of the nobles, and the branch from Abd Manaf, of growing knowledge, perfect of the forbearance, undertaker of the Imamate, knowledgeable of the governance (of people), of the necessitated obedience, established of the Commands of Allah^{azwj} Mighty and Majestic, an adviser to the servants of Allah^{azwj}, a protector of the Religion of Allah^{azwj}.

إِنَّ الْأَنْبِيَاءَ وَ الْأَيْمَةَ (صلوات الله عليهم) يُوفِّقُهُمُ اللَّهُ وَ يُؤْتِيهِمْ مِنْ مَخْزُونِ عِلْمِهِ وَ حِكْمِهِ مَا لَا يُؤْتِيهِ غَيْرُهُمْ فَيَكُونُ عِلْمُهُمْ فَوْقَ عِلْمِ أَهْلِ الزَّمَانِ فِي قَوْلِهِ تَعَالَى أَمْ مَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُنَبِّعَ أَمْ مَنْ لَا يَهْدِي إِلَّا أَنْ يُهْدَى فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ

Surely the Prophets^{as} and the Imams^{asws} are Harmonised by Allah^{azwj}, and He^{azwj} Gave them from the treasures of His^{azwj} Knowledge and His^{azwj} Wisdom what He^{azwj} did not Give to other than them^{asws}. Thus, their^{asws} knowledge would happen to be above the knowledges of the people of the time. In His^{azwj} Words of the Exalted [10:35] **Is He then Who Guides to the Truth more worthy to be followed, or he who does not find Guidance unless he is himself Guided? So what is the matter with you; how are you judging?.**

وَ قَوْلِهِ تَبَارَكَ وَ تَعَالَى وَ مَنْ يُؤْتِ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَ قَوْلِهِ فِي طَالُوتَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَ زَادَهُ بَسْطَةً فِي الْعِلْمِ وَ الْجِسْمِ وَ اللَّهُ يُؤْتِي مَلَكُهُ مَنْ يَشَاءُ وَ اللَّهُ وَاسِعٌ عَلِيمٌ

And His^{azwj} Words, of the Blessed and High [2:269] **and whoever is Given the Wisdom, he indeed is Given a lot of good.** And His^{azwj} Words regarding Talut [2:247] **Surely Allah has Chosen him in preference to you, and He has**

Increased him abundantly in knowledge and physique, and Allah Grants His Kingdom to whom He so Desires to, and Allah is Amplegiving, Knowing.

وَقَالَ لِنَبِيِّهِ (صلى الله عليه وآله) أَنْزَلَ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا

And He^{azwj} Said to His^{azwj} Prophet^{saww} **[4:113] and Allah has Revealed to you the Book and the Wisdom, and He has Taught you what you did not know, and Allah's Grace on you is very great.**

وَقَالَ فِي الْأَيْمَةِ مِنْ أَهْلِ بَيْتِ نَبِيِّهِ وَعَتَرَتِهِ وَدُرِّيَّتِهِ (صلوات الله عليهم) أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا فَمِنْهُمْ مَنْ آمَنَ بِهِ وَمِنْهُمْ مَنْ صَدَّ عَنْهُ وَكَفَى بِجَهَنَّمَ سَعِيرًا

And He^{azwj} Said regarding the Imams^{asws} from the People^{asws} of the Household of His^{azwj} Prophet^{saww}, and his^{saww} family, and his^{saww} offspring **[4:54] Or do they envy the people for what Allah has Given them of His Grace? But indeed We have given to the Progeny of Ibrahim, the Book and the Wisdom, and We have Given them a Grand Kingdom [4:55] So of them is he who believes in him, and of them is he who turns away from him, and Hell is sufficient as a Blazing Fire.**

وَإِنَّ الْعَبْدَ إِذَا اخْتَارَهُ اللَّهُ عَزَّ وَجَلَّ لِأُمُورِ عِبَادِهِ شَرَحَ صَدْرَهُ لِذَلِكَ وَأَوْدَعَ قَلْبَهُ بِنَابِغِ الْحِكْمَةِ وَاللَّهُمَّ الْعِلْمَ إِلَهُمَا فَلَمْ يَعْزِ بِعَدُوِّهِمْ وَلَا يُحَيِّرُ فِيهِ عَنِ الصَّوَابِ فَهُوَ مَعْصُومٌ مُؤَيَّدٌ مُوَفَّقٌ مُسَدَّدٌ قَدْ آمَنَ مِنَ الْخَطَايَا وَالزَّلَلِ وَالْعِتَارِ يَخْصُهُ اللَّهُ بِذَلِكَ لِيَكُونَ حُجَّتَهُ عَلَى عِبَادِهِ وَشَاهِدَهُ عَلَى خَلْقِهِ وَذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

And the servant, when Allah^{azwj} Mighty and Majestic Chooses him^{asws} for the affairs of His^{azwj} servants, Expands his chest for that, and Places springs of wisdom in his^{asws} chest, and Inspires the Knowledge with an Inspiration. So after it, he^{asws} neither tires of answering (based on opinions), nor does he^{asws} get confused with regards to it from the correct answer. Thus, he^{asws} is infallible, Assisted, Harmonised, Protected. He^{asws} is secure from the mistakes, and the slips, and the short-comings. Allah^{azwj} Specialises him^{asws} with that in order for him^{asws} to become His^{azwj} Divine Authority upon His^{azwj} servant, and His^{azwj} witness upon His^{azwj} creatures, and **[57:21] that is the Grace of Allah: He gives it to whom He pleases, and Allah is the Lord of Mighty Grace.**

فَهَلْ يَقْدِرُونَ عَلَى مِثْلِ هَذَا فَيَخْتَارُونَهُ أَوْ يَكُونُ مَخْتَارَهُمْ بِهَذِهِ الصِّفَةِ فَيَقْدِمُونَهُ تَعَدُّوا وَبَيَّتَ اللَّهُ الْحَقَّ وَنَبَّأُوا كِتَابَ اللَّهِ وَرَأَى ظُهُورَهُمْ كَأَنَّهُمْ لَا يَعْلَمُونَ وَفِي كِتَابِ اللَّهِ الْهُدَى وَالشِّفَاءَ فَنَبَّأُوهُ وَاتَّبَعُوا أَهْوَاءَهُمْ فَذَمَّهُمُ اللَّهُ وَمَقْتَهُمْ وَأَنعَسَهُمْ فَقَالَ جَلَّ وَتَعَالَى وَمَنْ أَضَلُّ مِمَّنْ اتَّبَعَ هَوَاهُ بَعِيرٍ هُدًى مِنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

So, are they able upon the likes of this, so that they would be choosing him^{asws}, or can they chosen one be with this description so they would be putting him forward? They are transgressing, and I^{asws} swear by the House of Allah^{azwj}, the Truth, and they **[2:101] threw the Book of Allah behind their backs as if they knew nothing.** And in the Book of Allah^{azwj} is the Guidance, and the Healing. So they threw it and followed their own opinions, and Allah^{azwj} Condemned them, and Abhorred them, and Criticised them, so the Mighty and Majestic Said **truthful [28:50] But if they do not answer you, then know that they only follow their own desires; and who is more erring than he who follows his own desires without any Guidance from Allah? Surely Allah does not Guide the unjust people.**

وَقَالَ فَتَعَسَّأَ لَهُمْ وَ أَضَلَّ أَعْمَالَهُمْ وَ قَالَ كَبُرَ مَقْتًا عِنْدَ اللَّهِ وَ عِنْدَ الَّذِينَ آمَنُوا كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُتَكَبِّرٍ جَبَّارٍ وَ صَلَّى اللَّهُ عَلَى النَّبِيِّ مُحَمَّدٍ وَ آلِهِ وَ سَلَّمَ تَسْلِيمًا كَثِيرًا .

[47:8] for them is destruction and He has made their deeds to be in vain. And Said [40:35] greatly hated it is by Allah and by those who believe. Thus does Allah Set a seal over the heart of every proud, tyrant. And May Allah^{azwj} Send Salawat upon the Prophet^{saww} Muhammad^{saww}, and his^{saww} Progen^{asws}, and submit abundant greetings'.⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ إِسْحَاقَ بْنِ غَالِبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي خُطْبَةٍ لَهُ يَذْكُرُ فِيهَا حَالَ الْأَيْمَةِ (عَلَيْهِمُ السَّلَام) وَ صِفَاتِهِمْ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَوْضَحَ بِأَيْمَةِ الْهُدَى مِنْ أَهْلِ بَيْتِ نَبِيِّنَا عَنْ دِينِهِ وَ أَبْلَجَ بِهِمْ عَنْ سَبِيلِ مَنْهَاجِهِ وَ فَتَحَ بِهِمْ عَنْ بَاطِنِ يَتَابِعِ عَلَيْهِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Is'haq Bin Ghalib,

(It has been narrated) from Abu Abdullah^{asws} in a sermon of his^{asws} mentioning therein the state of the Imams^{asws} and their^{asws} qualities: 'Allah^{azwj} Mighty and Majestic has Explained about His^{azwj} Religion, by the Imams^{asws} of the Guidance from the People^{asws} of the Household of our Prophet^{saww}, and Cleared by them^{asws} the way of His^{azwj} Manifesto, and Opened by them^{asws} the hidden springs of His^{azwj} Knowledge.

فَمَنْ عَرَفَ مِنْ أُمَّةٍ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) وَ أَحَبَّ حَقَّ إِمَامِهِ وَ جَدَّ طَعَمَ حَلَاوَةَ إِيْمَانِهِ وَ عَلِمَ فَضْلَ طَلَاوَةِ إِسْلَامِهِ لِأَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى نَصَبَ الْإِمَامَ عَلِمًا لِحَلْفِهِ وَ جَعَلَهُ حُجَّةً عَلَى أَهْلِ مَوَادِّهِ وَ عَالَمِهِ وَ أَلْبَسَهُ اللَّهُ تَاجَ الْوَقَارِ وَ غَشَاهُ مِنْ نُورِ الْجَبَّارِ يَمْدُ بِسَبَبِ إِلَى السَّمَاءِ لَا يَنْقَطِعُ عَنْهُ مَوَادُّهُ وَ لَا يُنَالُ مَا عِنْدَ اللَّهِ إِلَّا بِجَهَةِ أَسْبَابِهِ وَ لَا يَقْبَلُ اللَّهُ أَعْمَالَ الْعِبَادِ إِلَّا بِمَعْرِفَتِهِ

So the one from the community of Muhammad^{saww} who recognises the Obligatory right of his Imam^{asws} would find the sweet taste of his *Eman*, and would know the merits of charm of his Islam, because Allah^{azwj} Blessed and High Appointed the Imam^{asws} as a Knowledgeable one for His^{azwj} creatures and Made him^{asws} as a Divine Authority upon the people of his^{asws} cordiality and His^{azwj} world, and Adorned him^{asws} with a crown of dignity, and Covered him^{asws} from the Light of the Compeller, extending by a cause, up to the sky. Neither would his^{asws} cordiality be cut off from him^{asws} nor can anyone attain what is in the Presence of Allah^{azwj} except by an aspect of his^{asws} cause, nor would Allah^{azwj} Accept the deeds of the servant except by him^{asws} having his^{asws} recognition.

فَهُوَ عَالِمٌ بِمَا يَرِدُ عَلَيْهِ مِنْ مُلْتَبَسَاتِ الدُّجَى وَ مُعَمَّيَاتِ السُّنَنِ وَ مُشَدِّهَاتِ الْفِتَنِ فَلَمْ يَزَلِ اللَّهُ تَبَارَكَ وَ تَعَالَى يَخْتَارُهُمْ لِحَلْفِهِ مِنْ وُلْدِ الْحُسَيْنِ (عَلَيْهِ السَّلَام) مِنْ عَقِبِ كُلِّ إِمَامٍ يَصْطَفِيهِمْ لِذَلِكَ وَ يَجْتَبِيهِمْ وَ يَرْضَى بِهِمْ لِحَلْفِهِ وَ يَرْضِيهِمْ

So he^{asws} is knowledgeable with whatever is referred unto him^{asws} from the obscured mysteries, and the unknown *Sunnahs*, and doubts of strife. Therefore, Allah^{azwj} will not Cease to Choose them^{asws} for His^{azwj} creatures, from the sons^{asws} of Al-Husayn^{asws}, being from the posterity of each Imam^{asws}, Choosing them^{asws} for that, and Selecting them^{asws}, and being Pleased with them^{asws} for His^{azwj} creatures, being Well-Satisfied with them^{asws}.

⁴ Al Kafi V 1 – The Book Of Divine Authority CH 15 H 1

كُلَّ مَا مَضَى مِنْهُمْ إِمَامٌ نَصَبَ لِخَلْقِهِ مِنْ عَقِبِهِ إِمَاماً عَلاماً بَيِّناً وَ هَادِياً نَبِيّاً وَ إِمَاماً قَيِّماً وَ حُجَّةً عَالِماً أَيْمَةً مِنَ اللَّهِ يَهْدُونَ بِالْحَقِّ وَ بِهِ يَعْدِلُونَ حُجَّجَ اللَّهُ وَ دُعَاتُهُ وَ رُعَاتُهُ عَلَى خَلْقِهِ يَدِينُ بِهَدْيِهِمُ الْعِبَادُ وَ تَسْتَهْلُ بِنُورِهِمُ الْبِلَادُ وَ يَنْمُو بِبَرَكَتِهِمُ التَّلَادُ

Every time one of them^{asws} passes away, he^{asws} appoints for His^{azwj} creatures, and Imam^{asws} from his^{asws} posterity, as a clear flag, and a luminous guide, and a custodian Imam^{asws}, and a Divine Authority, a knowledgeable one^{asws}, being an Imam^{asws} from Allah^{azwj} guiding with the Truth, and by it dealing out justice, being Divine Authorities of Allah^{azwj}, and His^{azwj} callers, and His^{azwj} Shepherd upon His^{azwj} creatures, making a Religion by guiding the servants. And the cities are commencing with their^{asws} light and by their^{asws} blessings the vegetation is growing.

جَعَلَهُمُ اللَّهُ حَيَاةً لِلْأَنَامِ وَ مَصَابِيحَ لِلظُّلَامِ وَ مَفَاتِيحَ لِلْكَلامِ وَ دَعَائِمَ لِلْإِسْلَامِ جَرَتْ بِذَلِكَ فِيهِمْ مَقَادِيرُ اللَّهِ عَلَى مَحْتَوِمِهَا فَإِلْمَامٌ هُوَ الْمُنْتَجَبُ الْمُرْتَضَى وَ الْهَادِي الْمُنْتَجَبِي وَ الْقَائِمُ الْمُرْتَجَى اصْطَفَاهُ اللَّهُ بِذَلِكَ وَ اصْطَنَعَهُ عَلَى عَيْنِهِ فِي الدَّرِّ حِينَ ذَرَأَهُ وَ فِي الْبَرِيَّةِ حِينَ بَرَأَهُ ظِلًّا قَبْلَ خَلْقِ نَسَمَةٍ عَنْ يَمِينِ عَرْشِهِ مَحْبُوباً بِالْحِكْمَةِ فِي عِلْمِ الْغَيْبِ عِنْدَهُ

Allah^{azwj} had Made them^{asws} to be the life for the beasts, and the lanterns for the darkness, and keys for the speech, and foundations of Al-Islam. Due to that, the Determinations of Allah^{azwj} flows within them^{asws} upon its Ordained matters. So the Imam^{asws}, he^{asws} is the Excellent, the amicable, and the trusted guide, and the establisher of the hopes. Allah^{azwj} Chose him^{asws} with that upon exactly it in the (realm of the) particles, where He^{azwj} Made him^{asws} as a particle, and among the created beings where He^{azwj} Created him^{asws} as a shadow before the creation of persons, on the right of His^{azwj} Throne, being endowed with the Wisdom in the knowledge of the unseen in His^{azwj} Presence.

اخْتَارَهُ بِعِلْمِهِ وَ انْتَجَبَهُ لِطُهرِهِ بَقِيَّةً مِنْ آدَمَ (عَلَيْهِ السَّلَام) وَ خَيْرَةً مِنْ ذُرِّيَّةِ نُوحٍ وَ مُصْطَفَى مِنْ آلِ إِبْرَاهِيمَ وَ سَلَالَةَ مِنْ إِسْمَاعِيلَ وَ صَفْوَةً مِنْ عَتْرَةِ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ)

He^{azwj} Choose him^{asws} by His^{azwj} Knowledge, and Selected him^{asws} to Purify him^{asws}, being a posterity from Adam^{as}, and a best one from the offspring of Noah^{as}, and a chosen one from the Progeny of Ibrahim^{as}, and a descendant from Ismail^{as}, and an elite from the family of Muhammad^{saww}.

لَمْ يَزَلْ مَرْعِيّاً بِعَيْنِ اللَّهِ يَحْفَظُهُ وَ يَكْلُوهُ بِسِثْرِهِ مَطْرُوداً عَنْهُ حَبَائِلُ إِبْلِيسَ وَ جُنُودِهِ مَدْفُوعاً عَنْهُ وَ قُوبُ الْعَوَاسِقِ وَ نُفُوثُ كُلِّ فَاسِقٍ مَصْرُوفاً عَنْهُ قَوَارِفُ السُّوءِ مُبْرَأً مِنَ الْعَاهَاتِ مَحْجُوباً عَنِ الْآفَاتِ

He^{asws} does not cease to be a shepherd. Allah^{azwj} Protects him^{asws}, and Nourishing him^{asws} by His^{azwj} Veil, Expelling from him^{asws} the traps of Iblees^{la} and his^{la} armies, Defending from him^{asws} the darkness (evils) of the night and the blowings (spells) of every mischievous one, Exchanging it from him^{asws} the effects of evil, freed from the deformities, Veiled from the scourges.

مَعْصُوماً مِنَ الزَّلَّاتِ مَصُوناً عَنِ الْفَوَاحِشِ كُلِّهَا مَعْرُوفاً بِالْحِلْمِ وَ الْبِرِّ فِي يَفَاعِهِ مَنُوسِيباً إِلَى الْعَفَافِ وَ الْعِلْمِ وَ الْفَضْلِ عِنْدَ انْتِهَائِهِ مُسْتَدّاً إِلَيْهِ أَمْرٌ وَ إِلَيْهِ صَامِتاً عَنِ الْمُنْطِقِ فِي حَيَاتِهِ

(He^{asws} is) infallible from the slips, Protected from the immoralities, all of them, well-known with the forbearance and the righteousness during his^{asws} youth, linked to the chastity, and the knowledge, and the virtues to its maximum, the command having been linked to his^{asws} father^{asws}, being silent from speaking during his^{asws} lifetime.

فَإِذَا انْقَضَتْ مُدَّةُ وَالِدِهِ إِلَى أَنْ انْتَهَتْ بِهِ مَقَادِيرُ اللَّهِ إِلَى مَشِيئَتِهِ وَجَاءَتْ الْإِرَادَةُ مِنَ اللَّهِ فِيهِ إِلَى مَحَبَّتِهِ وَبَلَغَ مِنْهُ مَدَّةُ وَالِدِهِ (عَلَيْهِ السَّلَام) فَمَضَى وَصَارَ أَمْرُ اللَّهِ إِلَيْهِ مِنْ بَعْدِهِ وَقَلَدَهُ دِينَهُ وَجَعَلَهُ الْحُجَّةَ عَلَى عِبَادِهِ وَقِيمَهُ فِي بِلَادِهِ وَأَيْدُهُ بِرُوحِهِ

So when the duration of his^{asws} father^{asws} expires to the point that it ends up to the Determination of Allah^{azwj} to His^{azwj} Desire, and there comes the Intention from Allah^{azwj} with regards to it to His^{azwj} Love, and the duration of his^{asws} father^{asws} reaches its end-point, so he^{asws} passes away, and the Command of Allah^{azwj} comes to him^{asws}, from after him^{asws}, and he^{asws} is collared with His^{azwj} Religion, and Made to be His^{azwj} Divine Authority upon His^{azwj} servants, and His^{azwj} custodian in His^{azwj} country, and He^{azwj} Assists him^{asws} with His^{azwj} Spirit.

وَآتَاهُ عِلْمَهُ وَ أَنْبَأَهُ فَصَلَ بَيَانِهِ وَ اسْتَوَدَعَهُ سِرَّهُ وَ انْتَدَبَهُ لِعَظِيمِ أَمْرِهِ وَ أَنْبَأَهُ فَضَلَ بَيَانِ عِلْمِهِ وَ نَصَبَهُ عِلْمًا لِحُلُوقِهِ وَ جَعَلَهُ حُجَّةً عَلَى أَهْلِ عَالَمِهِ وَ ضِيَاءً لِأَهْلِ دِينِهِ وَ الْقِيمَ عَلَى عِبَادِهِ

And He^{azwj} Gives him^{asws} His^{azwj} Knowledge, and Informs him^{asws} of the Decisive of His^{azwj} Explanations, and Deposits His^{azwj} secrets in him^{asws}, and Delegates His^{azwj} Command to him^{asws}, and Informs him^{asws} of the Preferred explanation of His^{azwj} Knowledge, and Appoints him^{asws} as a flag of His^{azwj} creatures, and Makes him^{asws} a Divine Authority upon the people of His^{azwj} world, and as an illumination for the people of His^{azwj} Religion, and the custodian upon His^{azwj} servant.

رَضِيَ اللَّهُ بِهِ إِمَامًا لَهُمْ اسْتَوَدَعَهُ سِرَّهُ وَ اسْتَحْفَظَهُ عِلْمَهُ وَ اسْتَخْبَاهُ حِكْمَتَهُ وَ اسْتَرْعَاهُ لِدِينِهِ وَ انْتَدَبَهُ لِعَظِيمِ أَمْرِهِ وَ أَحْيَا بِهِ مَنَاهِجَ سَبِيلِهِ وَ فَرَأَيْضَهُ وَ حُدُودَهُ

Allah^{azwj} is Pleased with him^{asws} as an Imam^{asws} for them, a receptacle of His^{azwj} secrets, and as a protector of His^{azwj} Knowledge, and as a guardian of His^{azwj} Wisdom, and as a shepherd of His^{azwj} Religion, as a deputy for His^{azwj} Magnificent Command. And He^{azwj} Revives the Manifesto of His^{azwj} Way by him^{asws}, and (for) His^{azwj} Impositions and His^{azwj} legal penalties.

فَقَامَ بِالْعَدْلِ عِنْدَ تَحْيِيرِ أَهْلِ الْجَهْلِ وَ تَحْيِيرِ أَهْلِ الْجَدَلِ بِالنُّورِ السَّاطِعِ وَ الشِّفَاءِ النَّافِعِ بِالْحَقِّ الْأَبْلَجِ وَ الْبَيَانِ اللَّائِحِ مِنْ كُلِّ مَخْرَجٍ عَلَى طَرِيقِ الْمَنْهَجِ الَّذِي مَضَى عَلَيْهِ الصَّادِقُونَ مِنْ آبَائِهِ (عَلَيْهِمُ السَّلَام)

So he^{asws} stands with the justice during the confusion of the people of ignorance, the people of controversy, with the shining light and the beneficial healing with the radiant Truth, and the clear explanations from every aspect upon the path of the Manifesto which was passed onto him^{asws} by the truthful ones from his^{asws} forefathers.

فَلَيْسَ يَجْهَلُ حَقَّ هَذَا الْعَالَمِ إِلَّا شَقِيٌّ وَ لَا يَجْحَدُهُ إِلَّا عَوِيٌّ وَ لَا يَصُدُّ عَنْهُ إِلَّا جَرِيٌّ عَلَى اللَّهِ جَلٌّ وَ عَلَا .

So, none would be ignorant of the rights of this knowledgeable one^{asws} except for a wretch, nor would he reject him^{asws} except for a straying one, nor would he block from him^{asws} except for the one audacious upon Allah^{azwj}, Majestic and High'.⁵

⁵ Al Kafi V 1 – The Book Of Divine Authority CH 15 H 2

بَابُ أَنَّ الْأَئِمَّةَ (عَلَيْهِمُ السَّلَامُ) وَوَلَاةَ الْأَمْرِ وَهُمْ النَّاسُ الْمَحْسُودُونَ الَّذِينَ ذَكَرَهُمُ اللَّهُ عَزَّ وَجَلَّ

Chapter 16 – The Imams^{asws} are the Masters of the Command (Wali Al-Amr), and they^{asws} are the envied people whom Allah^{azwj} Mighty and Majestic has Mentioned

الْحُسَيْنُ بْنُ مُحَمَّدِ بْنِ عَامِرِ الْأَشْعَرِيِّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ قَالَ حَدَّثَنِي الْحَسَنُ بْنُ عَلِيِّ الْوَشَّاءِ عَنْ أَحْمَدَ بْنِ عَائِذٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ بُرَيْدِ الْعَجَلِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ فَكَانَ جَوَابُهُ أ لَمْ تَرَ إِلَى الَّذِينَ أَوْتُوا نَصِيبًا مِنَ الْكِتَابِ يُؤْمِنُونَ بِالْجَنِبَتِ وَ الطَّاغُوتِ وَ يَقُولُونَ لِلَّذِينَ كَفَرُوا هُوَ أَهْدَى مِنَ الَّذِينَ آمَنُوا سَبِيلًا يَقُولُونَ لِأَئِمَّةِ الضَّلَالَةِ وَ الدَّعَاةِ إِلَى النَّارِ هُوَ أَهْدَى مِنْ آلِ مُحَمَّدٍ سَبِيلًا

Al Husayn Bin Muhammad Bin Aamir Al Ashary, from Moalla Bin Muhammad who said, 'Al Hassan Bin Al Al Washha narrated to me, from Ahmad Bin Aiz, from Ibn Azina, from Bureyd Al Ijaly who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[4:59] O you who believe! Obey Allah and obey the Rasool and those in authority from among you.** So his^{asws} answer was: **'[4:51] Have you not seen those to whom a portion of the Book has been given? They believe in idols and false deities and say of those who disbelieve: These are better guided in the path than those who believe.** They are saying for the imams of the misguidance and the inviters to the Fire that they are more guiding than the Progeny^{asws} of Muhammad^{saww} in the path.

أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَ مَنْ يَلْعَنِ اللَّهُ فَلَنْ تَجِدَ لَهُ نَصِيرًا أَمْ لَهُمْ نَصِيبٌ مِنَ الْمُلْكِ يَعْنِي الْإِمَامَةَ وَ الْخِلَافَةَ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَصِيرًا نَحْنُ النَّاسُ الَّذِينَ عَنِ اللَّهِ وَ النِّفِيرُ النُّقْطَةُ الَّتِي فِي وَسْطِ النَّوَاةِ

[4:52] Those are they whom Allah has Cursed, and whomever Allah Curses you shall not find any helper for him [4:53] Or have they a share in the kingdom? Meaning the Imamate and the Caliphate, **But then they would not give to people even the speck in the date stone.** We^{asws} are the people whom Allah^{azwj} has Meant, and the 'speck', it is the seed which is found in the middle of the date.

أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ نَحْنُ النَّاسُ الْمَحْسُودُونَ عَلَى مَا آتَانَا اللَّهُ مِنَ الْإِمَامَةِ دُونَ خَلْقِ اللَّهِ أَجْمَعِينَ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَ الْحِكْمَةَ وَ آتَيْنَاهُمْ مُلْكًا عَظِيمًا يَقُولُ جَعَلْنَا مِنْهُمْ الرُّسُلَ وَ الْأَنْبِيَاءَ وَ الْأَئِمَّةَ

[4:54] Or do they envy the people for what Allah has Given them of His Grace? So we^{asws} are the envied people upon what Allah^{azwj} Gave us^{asws} from the Imamate besides the whole of the creatures of Allah^{azwj}. **But indeed We have given to the Progeny of Ibrahim, the Book and the Wisdom, and We have Given them a Grand Kingdom.** He^{azwj} is Saying: "We^{azwj} Made to be from them, the Rasools^{as}, and the Prophets^{as}, and the Imams^{asws}."

فَكَيْفَ يَقْرُونَ بِهِ فِي آلِ إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) وَ يُنْكِرُونَهُ فِي آلِ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ)

So how come they are acknowledging with it regarding the Progeny of Ibrahim^{as}, and they are denying it regarding the Progeny^{asws} of Muhammad^{saww}?

فَمِنْهُمْ مَنْ آمَنَ بِهِ وَ مِنْهُمْ مَنْ صَدَّ عَنْهُ وَ كَفَى بِهِمْ سَعِيرًا إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصَلِّيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا .

[4:55] So of them is he who believes in him, and of them is he who turns away from him, and Hell is sufficient as a Blazing Fire [4:56] (As for) those who disbelieve in Our Signs, We shall Make them enter the Fire; Every time their skins are thoroughly burned, We will Change them for other skins, that they may taste the Punishment; surely Allah is Mighty, Wise'.⁶

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ قَالَ نَحْنُ الْمَحْسُودُونَ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Muhammad Bin Al Fuzayl,

(It has been narrated) from Abu Al-Hassan^{asws} regarding the Words of Allah^{azwj} Blessed and High **[4:54] Or do they envy the people for what Allah has Given them of His Grace? He^{asws} said: 'We^{asws} are the envied people'.⁷**

مُحَمَّدُ بْنُ بَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ بَحْيَى الْحَلَبِيِّ عَنْ مُحَمَّدِ بْنِ الْأَحْوَلِ عَنْ حُمْرَانَ بْنِ أَعْيَنَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ فَقَالَ النَّبِيُّ قُلْتُ الْحِكْمَةَ قَالَ الْفَهْمَ وَ الْفَضَاءَ قُلْتُ وَ آتَيْنَاهُمْ مُلْكًا عَظِيمًا فَقَالَ الطَّاعَةَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Muhammad Al Ahowl, from Humran Bin Ayn who said,

'I said to Abu Abdullah^{asws}, 'The Words of Allah^{azwj} Mighty and Majestic **[4:54] But indeed We have given to the Progeny of Ibrahim, the Book**. So he^{asws} said: 'The Prophet-hood'. I said, 'and the Wisdom?' He^{asws} said: 'The understanding and the (giving) judgment'. I said, 'and We have Given them a Grand Kingdom?' So he^{asws} said: 'The obedience (of the people)'.⁸

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنِ حَمَّادِ بْنِ عُمَانَ عَنْ أَبِي الصَّبَّاحِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَالَ يَا أَبَا الصَّبَّاحِ نَحْنُ وَ اللَّهُ النَّاسَ الْمَحْسُودُونَ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Hammad Bin Usman, from Abu Al Sabbah who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[4:54] Or do they envy the people for what Allah has Given them of His Grace? So he^{asws} said: 'O Abu Al-Sabbah! We^{asws}, by Allah^{azwj}, are the envied people'.⁹**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ عَمْرِو بْنِ أُذَيْنَةَ عَنْ بُرَيْدِ الْعَجَلِيِّ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَ الْحِكْمَةَ وَ آتَيْنَاهُمْ مُلْكًا عَظِيمًا قَالَ جَعَلَ مِنْهُمْ الرُّسُلَ وَ الْأَنْبِيَاءَ وَ الْأَيْمَةَ فَكَيْفَ يُفْرُونَ فِي آلِ إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) وَ يُكْرُونَ فِي آلِ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ)

Ali Bin Ibrahim, from his father, from Muhammad Bin Abu Umeyr, from Umar Bin Azina, from Bureyd Al Ijaly,

⁶ Al Kafi V 1 – The Book Of Divine Authority CH 16 H 1

⁷ Al Kafi V 1 – The Book Of Divine Authority CH 16 H 2

⁸ Al Kafi V 1 – The Book Of Divine Authority CH 16 H 3

⁹ Al Kafi V 1 – The Book Of Divine Authority CH 16 H

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Blessed and High **[4:54] But indeed We have given to the Progeny of Ibrahim, the Book and the Wisdom, and We have Given them a Grand Kingdom.** He^{asws} said: 'He^{azwj} Made to be from them, the Rasools^{as}, and the Prophets^{as}, and the Imams^{asws}. So, how come they (people) are acknowledging regarding the Progeny of Ibrahim^{as} and they are denying regarding the Progeny^{asws} of Muhammad^{saww}?'

قَالَ قَائِلٌ وَ آتَيْنَاهُمْ مُلْكًا عَظِيمًا قَالَ الْمَلِكُ الْعَظِيمُ أَنْ جَعَلَ فِيهِمْ أَيْمَةً مَنْ أَطَاعَهُمْ أَطَاعَ اللَّهَ وَ مَنْ عَصَاهُمْ عَصَى اللَّهَ فَهُوَ الْمَلِكُ الْعَظِيمُ .

He (the narrator) said, 'I said, '**[4:54] and We have Given them a Grand Kingdom?**' He^{asws} said: 'The Grand Kingdom is that He^{azwj} Made the Imams^{asws} to be among them. The one who obeys them^{asws} obeys Allah^{azwj}, and the one who disobeys them^{asws} disobeys Allah^{azwj}. Thus it is the Grand Kingdom'.¹⁰

بَابُ أَنَّ الْأَيْمَةَ (عَلَيْهِمُ السَّلَام) هُمُ الْعَلَامَاتُ الَّتِي ذَكَرَهَا اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ

Chapter 17 – The Imams^{asws}, they^{asws} are the Signs which Allah^{azwj} Mighty and Majestic Mentioned in His^{azwj} Book

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَبِي دَاوُدَ الْمُسْتَرْقِ قَالَ حَدَّثَنَا دَاوُدُ الْجَسَّاصُ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ وَ عَلَامَاتٍ وَ بِالنَّجْمِ هُمْ يَهْتَدُونَ قَالَ النَّجْمُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ الْعَلَامَاتُ هُمُ الْأَيْمَةُ (عَلَيْهِمُ السَّلَام)

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Abu Dawood Al Mustariq who said, 'Al Dawood Al Jassas narrated to us saying,

'I heard Abu Abdullah^{asws} saying (with regards to) **[16:16] And Signs; and by the star they are being guided.** He^{asws} said: 'The 'star' is Rasool-Allah^{saww}, and the 'signs', they^{asws} are the Imams^{asws}.¹¹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ أَسْبَاطِ بْنِ سَالِمٍ قَالَ سَأَلَ الْهَيْثَمُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) وَ أَنَا عِنْدَهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ عَلَامَاتٍ وَ بِالنَّجْمِ هُمْ يَهْتَدُونَ فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) النَّجْمُ وَ الْعَلَامَاتُ هُمُ الْأَيْمَةُ (عَلَيْهِمُ السَّلَام) .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Asbaat Bin Salim who said,

'Al-Haysam asked Abu Abdullah^{asws} and I was in his^{asws} presence, about the Words of Allah^{azwj} Mighty and Majestic **[16:16] And Signs; and by the star they are being guided,** so he^{asws} said: 'The 'star' and the 'signs', they are the Imams^{asws}.¹²

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ قَالَ سَأَلْتُ الرَّضَا (عَلَيْهِ السَّلَام) عَنْ قَوْلِ اللَّهِ تَعَالَى وَ عَلَامَاتٍ وَ بِالنَّجْمِ هُمْ يَهْتَدُونَ قَالَ نَحْنُ الْعَلَامَاتُ وَ النَّجْمُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) .

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

¹⁰ Al Kafi V 1 – The Book Of Divine Authority CH 16 H 5

¹¹ Al Kafi V 1 – The Book Of Divine Authority CH 17 H 1

¹² Al Kafi V 1 – The Book Of Divine Authority CH 17 H 2

'I asked Al-Reza^{asws} about the Words of Allah^{azwj} the Exalted **[16:16] And Signs; and by the star they are being guided.** He^{asws} said: 'We^{asws} are the 'signs', and the 'star' is Rasool-Allah^{saww},¹³

بَابُ أَنَّ الْآيَاتِ الَّتِي ذَكَرَهَا اللَّهُ عَزَّ وَجَلَّ فِي كِتَابِهِ هُمُ الْأَيُّمَةُ (عَلَيْهِمُ السَّلَامُ)

Chapter 18 – The Signs which Allah^{azwj} Mighty and Majestic Mentioned in His^{azwj} Book, they^{asws} are the Imams^{asws}

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ هِلَالٍ عَنْ أُمَيَّةَ بْنِ عَلِيٍّ عَنْ دَاوُدَ الرَّقِّيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَتَعَالَى وَ مَا تُغْنِي الْآيَاتُ وَ النَّذْرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ قَالَ الْآيَاتُ هُمُ الْأَيُّمَةُ وَ النَّذْرُ هُمُ الْأَنْبِيَاءُ (عَلَيْهِمُ السَّلَامُ) .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah, from Ahmad Bin Hilal, from Amiyya Bin Ali, from Dawood Al Raqqy who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Blessed and High **[10:101] Say: Look at what is it that is in the skies and the earth; and the Signs and the warners do not avail a people who would not believe.** He^{asws} said: 'The Signs, they are the Imams^{asws}, and the 'Warners', they^{asws} are the Prophets^{as},¹⁴

أَحْمَدُ بْنُ مِهْرَانَ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْحَسَنِيِّ عَنْ مُوسَى بْنِ مُحَمَّدٍ الْعُجَلِيِّ عَنْ يُونُسَ بْنِ يَعْقُوبَ رَفَعَهُ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ كَذَّبُوا بِآيَاتِنَا كُلِّهَا يَعْنِي الْأَوْصِيَاءَ كُلَّهُمْ .

Ahmad Bin Mihran, from Abdul Azeem Bin Abdullah Al Hasany, from Musa Bin Muhammad Al Ijaly, from Yunus Bin Yaquob, raising it,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[54:42] They belied Our Signs, all of them** – Meaning the successors^{asws}, all of them^{asws}.¹⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ أَوْ غَيْرِهِ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنَّ الشَّيْعَةَ يَسْأَلُونَكَ عَنْ تَفْسِيرِ هَذِهِ الْآيَةِ عَمَّ يَنْسَاءُلُونَ عَنِ النَّبِيِّ الْعَظِيمِ قَالَ ذَلِكَ إِلَيَّ إِنْ شِئْتُ أَخْبِرُهُمْ وَ إِنْ شِئْتُ لَمْ أَخْبِرْهُمْ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Abu Umeyr, from someone else, from Muhammad Bin Al Fuzayl, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I said to him^{asws}, 'May I be sacrificed for you^{asws}! The Shias are asking you^{asws} about the interpretation of this Verse **[78:2] About the Great News**'. He^{asws} said: 'That is up to me^{asws}. If I^{asws} so desire to I^{asws} shall inform them, and if I^{asws} so Desire, I^{asws} shall not inform them'.

ثُمَّ قَالَ لِكُنِّي أَخْبِرُكَ بِتَفْسِيرِهَا قُلْتُ عَمَّ يَنْسَاءُلُونَ قَالَ فَقَالَ هِيَ فِي أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ كَانَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ يَقُولُ مَا لِلَّهِ عَزَّ وَجَلَّ آيَةٌ هِيَ أَكْبَرُ مِنِّي وَ لَا لِلَّهِ مِنْ نَبَأٍ أَعْظَمَ مِنِّي .

¹³ Al Kafi V 1 – The Book Of Divine Authority CH 17 H 3

¹⁴ Al Kafi V 1 – The Book Of Divine Authority CH 18 H 1

¹⁵ Al Kafi V 1 – The Book Of Divine Authority CH 18 H 2

Then he^{asws} said: 'But, I shall inform you of its interpretation'. I said, '[78:1] **What are they asking about?**'. He^{asws} said: 'It is regarding Amir Al-Momineen^{asws}. It was so that Amir Al-Momineen^{asws} was saying: 'There is no Sign of Allah^{azwj} Mighty and Majestic which is greater than Me^{asws}, and there is no News of Allah^{azwj} greater than Mine'.¹⁶

بَابُ مَا فَرَضَ اللَّهُ عَزَّ وَجَلَّ وَرَسُولُهُ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مِنَ الْكُفُونِ مَعَ الْأَيْمَةِ (عَلَيْهِمُ السَّلَامُ)

Chapter 19 – Whatever Allah^{azwj} Mighty and Majestic and His^{azwj} Rasool^{saww} Necessitated from the creation, is with the Imams^{asws}

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ أَحْمَدَ بْنِ عَائِذٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ بَرِيدِ بْنِ مُعَاوِيَةَ الْعِجْلِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ أَنْفُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ قَالَ إِيَّانَا عَنَى .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Ahmad Bin Aiz, from Ibn Azina, from Bureyd Bin Muawiya Al Ijaly who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic [9:119] **Fear Allah and be with the truthful ones.** He^{asws} said: 'It Means us^{asws},¹⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي نَصْرٍ عَنْ أَبِي الْحَسَنِ الرَّضَا (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ قَالَ الصَّادِقُونَ هُمُ الْأَيْمَةُ وَالصَّادِقُونَ بِطَاعَتِهِمْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Nasr, from Abu Al Hassan Al Reza^{asws}, said,

'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic [9:119] **O you who believe! Fear Allah and be with the truthful ones.** He^{asws} said: 'The truthful ones, they^{asws} are the Imams^{asws}, and the very truthful in their^{asws} obedience (is in obedience to Allah^{azwj})'.¹⁸

أَحْمَدُ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ أَحَبَّ أَنْ يَحْيَا حَيَاةَ تَشْبِهِ حَيَاةَ الْأَنْبِيَاءِ وَيَمُوتَ مِثْلَهُ تَشْبِهِ مِثْلَهُ الشَّهَدَاءِ وَيَسْكُنَ الْجَنَانَ الَّتِي عَرَسَهَا الرَّحْمَنُ فَلْيَتَوَلَّ عَلِيًّا وَ لِيُؤَالَ وَلِيَّهُ وَ لِيُقْتَدَ بِالْأَيْمَةِ مِنْ بَعْدِهِ فَإِنَّهُمْ عَنَرْتِي خَلْفُوا مِنْ طِبِّيئِي اللَّهُمَّ ارزُقْهُمْ فَهْمِي وَ عِلْمِي وَ وِيْلَ لِلْمُخَالَفِينَ لَهُمْ مِنْ أُمَّتِي اللَّهُمَّ لَا تَنْلَهُمْ سَفَاعَتِي .

Ahmad Bin Muhammad and Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Abdul Hameed, from Mansour Bin Yunus, from Sa'ad Bin Tareyf,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who loves it that he should live a life resembling the lives of the Prophets^{as} and he should be dying a death resembling the deaths of the martyrs, and he settles in the Gardens which the Beneficent has Grown, so let him befriend Ali^{asws}, and let him befriend his^{asws} friends, and let him follow the Imams^{asws} who (would come) after him^{asws}, for they^{asws} are my^{saww} family, having been Created from my^{saww} essence. O Allah^{azwj}! Grace them^{asws} my^{saww} understanding, and my^{saww} knowledge; and woe be

¹⁶ Al Kafi V 1 – The Book Of Divine Authority CH 18 H 3

¹⁷ Al Kafi V 1 – The Book Of Divine Authority CH 19 H 1

¹⁸ Al Kafi V 1 – The Book Of Divine Authority CH 19 H 2

unto the adversaries of theirs^{asws} from my^{saww} community! O Allah^{azwj}! Do not let them attain my^{saww} intercession!'.¹⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ النَّضْرِ بْنِ شَعْبٍ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي حَمَزَةَ الثَّمَالِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرَ (عَلَيْهِ السَّلَامُ) يَقُولُ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ اسْتِكْمَالُ حُجَّتِي عَلَى الْأَسْفِيَاءِ مِنْ أُمَّتِكَ مِنْ تَرَكَ وَلايَةَ عَلِيٍّ وَوَالِيَ أَعْدَاءَهُ وَانْكَرَ فَضْلَهُ وَفَضْلَ الْأَوْصِيَاءِ مِنْ بَعْدِهِ فَإِنَّ فَضْلَكَ فَضْلُهُمْ وَطَاعَتَكَ طَاعَتُهُمْ وَحَقَّكَ حَقُّهُمْ وَمَعْصِيَتَكَ مَعْصِيَتُهُمْ

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

'I heard Abu Ja'far^{asws} saying: 'Rasool-Allah^{saww} said: 'Allah^{azwj} Blessed and High is Saying: "My^{azwj} Argument is Completed upon the wretched ones from your^{saww} community, the ones who neglect the *Wilayah* of Ali^{asws}, and upon his^{asws} enemies, the ones who deny his^{asws} merits and the merits of the successors^{asws} (who would come) after him^{asws}, for your^{saww} merit is their^{asws} merit, obedience to you^{saww} is obedience to them^{asws}, and your^{saww} right is their^{asws} right, and disobedience to you^{saww} is disobedience to them^{asws}.

وَ هُمْ الْأَيْمَةُ الْهُدَاةُ مِنْ بَعْدِكَ جَرَى فِيهِمْ رُوحُكَ وَ رُوحُكَ مَا جَرَى فِيكَ مِنْ رَبِّكَ وَ هُمْ عَثْرَتُكَ مِنْ طِينَتِكَ وَ لِحْمِكَ وَ دَمِكَ وَ قَدْ أَجْرَى اللَّهُ عَزَّ وَ جَلَّ فِيهِمْ سُنَّتَكَ وَ سُنَّةَ الْأَنْبِيَاءِ قَبْلَكَ وَ هُمْ خَزَائِنِي عَلَى عِلْمِي مِنْ بَعْدِكَ حَقٌّ عَلَيَّ لَقَدْ اصْطَفَيْتُهُمْ وَ انْتَجَبْتُهُمْ وَ أَخْلَصْتُهُمْ وَ ارْتَضَيْتُهُمْ وَ نَجَا مَنْ أَحْبَبَهُمْ وَ وَالَاهُمْ وَ سَلَّمَ لِفَضْلِهِمْ

and they^{asws} are the Imams^{asws} of the guidance from after you^{saww}. Your^{saww} spirit flows in them^{asws}, and your^{saww} spirit is what is flowing from your^{saww} Lord^{azwj}, and they^{asws} are your^{saww} family from your^{saww} essence, and your^{saww} flesh, and your^{saww} blood. And Allah^{azwj} Mighty and Majestic has Cause your^{saww} *Sunnah* to flow in them^{asws}, and the *Sunnah* of the Prophets^{as} before you^{saww}, and they^{asws} are the treasurers of My^{azwj} Knowledge from after you^{saww}. It is a right upon Me^{azwj}. I^{azwj} have Chosen them^{asws}, and Selected them^{asws}, and Purified them^{asws}, and am Pleased with them^{asws}. And Salvation is for the one who loves them^{asws}, and befriends Them^{asws}, and submits to their^{asws} merits".

وَ لَقَدْ أَتَانِي جِبْرَائِيلُ (عَلَيْهِ السَّلَامُ) بِأَسْمَائِهِمْ وَ أَسْمَاءِ آبَائِهِمْ وَ أَحْبَابِهِمْ وَ الْمُسْلِمِينَ لِفَضْلِهِمْ .

And Jibraeel^{as} had come to me^{saww} with their^{asws} names, and the names of their^{asws} forefathers^{asws}, and the ones who would be submitting to their^{asws} merits".²⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ أَبِي الْمَغْرَاءِ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَبَانَ بْنِ تَغْلِبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ أَرَادَ أَنْ يَحْيَا حَيَاتِي وَ يَمُوتَ مِيتَتِي وَ يَدْخُلَ جَنَّةَ عَدْنِ الَّتِي عَرَسَهَا اللَّهُ رَبِّي بِيَدِهِ فَلْيَتَوَلَّ عَلِيَّ بْنَ أَبِي طَالِبٍ وَ لْيَتَوَلَّ وَلِيَّهُ وَ لْيُعَادِ عَدُوَّهُ وَ لْيَسَلِّمْ لِلأَوْصِيَاءِ مِنْ بَعْدِهِ فَإِنَّهُمْ عَثْرَتِي مِنْ لَحْمِي وَ دَمِي أَعْطَاهُمُ اللَّهُ فَهْمِي وَ عِلْمِي

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Abu Al Magra'a, from Muhammad Bin Salim, from Aban Bin Taghlab who said,

¹⁹ Al Kafi V 1 – The Book Of Divine Authority CH 19 H 3

²⁰ Al Kafi V 1 – The Book Of Divine Authority CH 19 H 4

'I heard Abu Abdullah^{asws} saying: 'Rasool-Allah^{saww} said: 'The one who wants that he should live (like) my^{saww} life, and he should be dying (like) my^{saww} death, and enter the Garden of Eden which Allah^{azwj} my^{saww} Lord^{azwj} Planted with His^{azwj} Own Hands, so let him befriend Ali^{asws} Bin Abu Talib^{asws}, and let him befriend his^{asws} friends, and let him be inimical to his^{asws} enemies, and let him submit to the successors^{asws} (who would come) after him^{asws}, for they^{asws} are my^{saww} family, from my^{saww} flesh and my^{saww} blood. Allah^{azwj} Gave them my^{saww} understanding and my^{saww} knowledge.

إِلَى اللَّهِ أَشْكُو أَمْرَ أُمَّتِي الْمُنْكَرِينَ لِفَضْلِهِمْ الْفَاطِعِينَ فِيهِمْ صَلَاتِي وَ أَيْمَ اللَّهِ لَيَقْتُلُنَّ ابْنِي لَا أَنَالَهُمُ اللَّهُ شَفَاعَتِي .

I^{saww} complain to Allah^{azwj} of the matter of my^{saww} community, the deniers of their^{asws} merits, the cutters of my^{saww} relationship in them. And I^{saww} swear by Allah^{azwj}, they would be murdering my^{saww} (grand) son^{asws}. Allah^{azwj} will not let them attain my^{saww} intercession!"²¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عَبْدِ الْقَهَّارِ عَنْ جَابِرِ الْجَعْفِيِّ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ سَرَّهُ أَنْ يَحِبَّ حَبَاتِي وَ يَمُوتَ مِيتَتِي وَ يَدْخُلَ الْجَنَّةَ النَّبِيَّ وَ عَدَنِيهَا رَبِّي وَ يَتَمَسَّكَ بِقَضِيْبِ عَرْسِهِ رَبِّي بِيَدِهِ فَلْيَتَوَلَّ عَلِيَّ بْنَ أَبِي طَالِبٍ (عَلَيْهِ السَّلَامُ) وَ أَوْصِيَاءَهُ مِنْ بَعْدِهِ فَإِنَّهُمْ لَا يَدْخُلُونَكَ فِي بَابِ ضَلَالٍ وَ لَا يُخْرِجُونَكَ مِنْ بَابِ هُدًى

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Musa Bin Sa'dan, from Abdullah Bin Al Qasim, from Abdul Qahar, from Jabir Al Ju'fy,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who is happy that he should live (like) my^{saww} life, and be dying (like) my^{saww} death, and enter the Paradise which my^{saww} Lord^{azwj} has Promised us, and attach himself with a branch which my^{azwj} Lord^{azwj} Planted with His^{azwj} Own Hands, so let him befriend Ali^{asws} Bin Abu Talib^{asws} and the successors^{asws} from after him^{asws}, for they^{asws} will not enter you into a door of straying, nor will they exit you from a door of guidance.

فَلَا تُعْلَمُوهُمْ فَإِنَّهُمْ أَعْلَمُ مِنْكُمْ وَ إِنِّي سَأَلْتُ رَبِّي أَلَا يُفَرِّقُ بَيْنَهُمْ وَ بَيْنَ الْكِتَابِ حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ هَكَذَا وَ ضَمَّ بَيْنَ إِبْصَعَيْهِ وَ عَرَضَهُ مَا بَيْنَ صَنْعَاءَ إِلَى أَيْلَةَ فِيهِ قُدْحَانُ فِضَّةٍ وَ ذَهَبٍ عَدَدَ النُّجُومِ .

Therefore, do not try to teach them^{asws}, for they^{asws} are more knowledgeable than you are, and I^{saww} asked my^{saww} Lord^{azwj} that they^{asws} should be no separation between them^{asws} and the Book until they^{asws} return to me^{saww} are the Fountain, like this', and he^{saww} joined between his^{saww} fingers, 'and its width is what is between Sana'a (a city of Yemen) up to Ayla (a place between Makkah and Al-Medina), therein are cups of silver and gold of the number of the stars'.²²

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمُهورٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْحَسَنِ بْنِ زِيَادٍ عَنِ الْفَضِيلِ بْنِ يَسَارٍ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) وَ إِنَّ الرُّوحَ وَ الرِّاحَةَ وَ الفَلَجَ وَ العَوْنَ وَ النَّجَاحَ وَ البَرَكَةَ وَ الكَرَامَةَ وَ المَغْفِرَةَ وَ المَعَافَاةَ وَ البَيْسَرَ وَ البُشْرَى وَ الرِّضْوَانَ وَ القُرْبَ وَ النَّصْرَ وَ التَّمَكُّنَ وَ الرَّجَاءَ وَ المَحَبَّةَ مِنَ اللَّهِ عَزَّ وَ جَلَّ لِمَنْ تَوَلَّى عَلِيًّا وَ أَنْتَمَ بِهِ وَ بَرَى مِنْ عَدُوِّهِ وَ سَلَّمَ لِفَضْلِهِ وَ لِلأَوْصِيَاءِ مِنْ بَعْدِهِ حَقًّا عَلَيَّ أَنْ أَدْخِلَهُمْ فِي شَفَاعَتِي وَ حَقَّ عَلَيَّ رَبِّي تَبَارَكَ وَ تَعَالَى أَنْ يَسْتَجِيبَ لِي فِيهِمْ فَإِنَّهُمْ أَتْبَاعِي وَ مَنْ تَبِعَنِي فَإِنَّهُ مِنِّي .

²¹ Al Kafi V 1 – The Book Of Divine Authority CH 19 H 5

²² Al Kafi V 1 – The Book Of Divine Authority CH 19 H 6

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Fazalat Bin Ayoub, from Al Hassan Bin Ziyad, from al Fuzayl Bin Yasaar who said,

'Abu Ja'far^{asws} said: 'The comfort, and the rest, and the success, and the Assistance, and the achievement, and the Blessings, and the Benevolence, and the Forgiveness, and the healing, and the ease, and the Glad Tidings, and the (Divine) Pleasure, and the nearness, and the Help, and the competence, and the hope, and the Love from Allah^{azwj} Mighty and Majestic is for the one who befriends Ali^{asws} and makes him^{asws} as an Imam^{asws} with him^{asws}, and disavows from his^{asws} enemies, and submits to his^{asws} merits, and to the successors^{asws} from after him^{asws}, would have a right upon me^{asws} than I^{asws} include him^{asws} in my^{asws} intercession, and he would have a right upon my^{asws} Lord^{azwj} Blessed and High that He^{azwj} Answers me^{asws} regarding them, for they would be my^{asws} followers, and the one who follows me^{asws}, so he is from me^{asws}'.²³

بَابُ أَنَّ أَهْلَ الذِّكْرِ الَّذِينَ أَمَرَ اللَّهُ الْخَلْقَ بِسُؤَالِهِمْ هُمُ الْأَئِمَّةُ (عَلَيْهِمُ السَّلَام)

Chapter 20 – The *Ahl Al-Zikr* (The People of the Reminder) for whom Allah^{azwj} Commanded the people to be asking them^{asws}, they^{asws} are the Imams^{asws}

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ عَبْدِ اللَّهِ بْنِ عَجَلَانَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الذِّكْرُ أَنَا وَ الْأَئِمَّةُ أَهْلُ الذِّكْرِ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Abdullah Bin Ajlan,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[16:43] so ask the People of the Reminder if you do not know.** He^{asws} said: 'Rasool-Allah^{saww} is the Zikr (Reminder). I^{asws} and the Imams^{asws} are the People of the Remider (*Ahl Al-Zikr*)'.

وَقَوْلِهِ عَزَّ وَجَلَّ وَإِنَّ لَذِكْرِكَ لَاقْوَمًا وَ لِقَوْمِكَ وَ سَوْفَ تُسْئَلُونَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) نَحْنُ قَوْمُهُ وَ نَحْنُ الْمَسْئُولُونَ .

And (as for) the Words of the Mighty and Majestic **[43:44] And it is a Reminder for you and your people, and you shall soon be questioned,** Abu Ja'far^{asws} said: 'We^{asws} are his^{saww} people, and we^{asws} would be asked (about the Divine matters)'.²⁴

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَوْرَمَةَ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَمِّهِ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ قَالَ الذِّكْرُ مُحَمَّدٌ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ نَحْنُ أَهْلُهُ الْمَسْئُولُونَ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Awrama, from Ali Bin Hassan, from his uncle Abdul Rahman Bin Kaseer who said,

'I said to Abu Abdullah^{asws}, '**[16:43] so ask the People of the Reminder if you do not know.** He^{asws} said: 'Al-Zikr (The Reminder) is Muhammad^{saww}, and we^{asws} are his^{saww} people, the ones^{asws} to be asked'.

²³ Al Kafi V 1 – The Book Of Divine Authority CH 19 H 7

²⁴ Al Kafi V 1 – The Book Of Divine Authority CH 20 H 1

قَالَ قُلْتُ قَوْلُهُ وَ إِنَّهُ لَذِكْرٌ لَكَ وَ لِقَوْمِكَ وَ سَوْفَ تُسْأَلُونَ قَالَ إِيَّانَا عَنِّي وَ نَحْنُ أَهْلُ الذِّكْرِ وَ نَحْنُ الْمَسْئُولُونَ .

He (the narrator) said, 'I said, 'His^{azwj} Words **[43:44] And it is a Reminder for you and your people, and you shall soon be questioned?**' He^{asws} said: 'It Means us^{asws}, and we^{asws} are the *Ahl Al-Zikr* (The People of the Reminder), and we^{asws} are the ones to be asked'.²⁵

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ قَالَ سَأَلْتُ الرَّضَا (عَلَيْهِ السَّلَام) فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ فَسَأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ فَقَالَ نَحْنُ أَهْلُ الذِّكْرِ وَ نَحْنُ الْمَسْئُولُونَ قُلْتُ فَأَنْتُمْ الْمَسْئُولُونَ وَ نَحْنُ السَّائِلُونَ قَالَ نَعَمْ قُلْتُ حَقًّا عَلَيْنَا أَنْ نَسْأَلَكُمْ قَالَ نَعَمْ قُلْتُ حَقًّا عَلَيْكُمْ أَنْ تُجِيبُونَا قَالَ لَا ذَلِكَ إِيَّانَا إِنْ شِئْنَا فَعَلْنَا وَ إِنْ شِئْنَا لَمْ نَفْعَلْ أَمَا تَسْمَعُ قَوْلَ اللَّهِ تَبَارَكَ وَ تَعَالَى هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ .

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

'I asked Al-Reza^{asws}, so I said to him^{asws}, 'May I be sacrificed for you^{asws}! **[16:43] so ask the People of the Reminder if you do not know?**' So he^{asws} said: 'We^{asws} are the *Ahl Al-Zikr* (The People of the Reminder), and we^{asws} are the ones to be asked'. I said, 'So you (Imams^{asws}) would be answering to (all) of our questions?' He^{asws} said: 'Yes'. I said, 'It is a right upon us that we ask you^{asws} All?' He^{asws} said: 'Yes'. I said, 'Is it a right upon you^{asws} that you^{asws} should answer us?' He^{asws} said: 'No. That is up to us^{asws}. If we^{asws} so desire to, we would do so, and if we^{asws} desire, we^{asws} would not do so. Have you not heard the Words of Allah^{azwj} Blessed and High **[38:39] This is Our Gift, therefore give out freely or withhold, without accountability?**'.²⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ إِنَّهُ لَذِكْرٌ لَكَ وَ لِقَوْمِكَ وَ سَوْفَ تُسْأَلُونَ فَرَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آله) الذِّكْرُ وَ أَهْلُ بَيْتِهِ (عَلَيْهِمُ السَّلَام) الْمَسْئُولُونَ وَ هُمْ أَهْلُ الذِّكْرِ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Aasim Bin Humeyd, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[43:44] And it is a Reminder for you and your people, and you shall soon be questioned:** 'So, Rasool-Allah^{saww} is the *Zikr* (Reminder), and the People^{asws} of his^{saww} Household are the asked ones, and they^{asws} are the *Ahl Al-Zikr* (The People of the Reminder)'.²⁷

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ رَبِيعٍ عَنِ الْفَضِيلِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ إِنَّهُ لَذِكْرٌ لَكَ وَ لِقَوْمِكَ وَ سَوْفَ تُسْأَلُونَ قَالَ الذِّكْرُ الْقُرْآنُ وَ نَحْنُ قَوْمُهُ وَ نَحْنُ الْمَسْئُولُونَ .

Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Hammad, from Rabie, from Al Fuzayl,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Blessed and High **[43:44] And it is a Reminder for you and your people, and you**

²⁵ Al Kafi V 1 – The Book Of Divine Authority CH 20 H 2

²⁶ Al Kafi V 1 – The Book Of Divine Authority CH 20 H 3

²⁷ Al Kafi V 1 – The Book Of Divine Authority CH 20 H 4

shall soon be questioned. He^{asws} said: 'The *Zikr* (The Reminder) is the Quran, and we^{asws} are its people, and we^{asws} are the ones to be asked'.²⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ قَالَ كُنْتُ عِنْدَ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) وَدَخَلَ عَلَيْهِ الْوَرْدُ أَحْوَرَ الْكُمَيْتِ فَقَالَ جَعَلَنِي اللَّهُ فِدَاكَ اخْتَرْتُ لَكَ سَبْعِينَ مَسْأَلَةً مَا تَحْضُرُنِي مِنْهَا مَسْأَلَةٌ وَاحِدَةٌ قَالَ وَلَا وَاحِدَةٌ يَا وَرْدُ قَالَ بَلَى قَدْ حَضَرَنِي مِنْهَا وَاحِدَةٌ قَالَ وَمَا هِيَ قَالَ قَوْلُ اللَّهِ تَبَارَكَ وَتَعَالَى فَسئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ مَنْ هُمْ قَالَ نَحْنُ قَالَ فَلْتُ عَلَيْنَا أَنْ نَسْأَلَكُمْ قَالَ نَعَمْ فَلْتُ عَلَيْنَا أَنْ تُجِيبُونَا قَالَ ذَلِكَ إِلَيْنَا .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from Mansour Bin Yunus, from Abu Baker Al Hazramy who said,

'I was in the presence of Abu Ja'far^{asws} and Al-Ward, a brother of Al-Kumeiyt came over and he said, 'May Allah^{azwj} Make me to be sacrificed for you^{asws}! I had chosen seventy questions for you^{asws}, I cannot recall even one from these'. He^{asws} said: 'And not even one, O Ward?' He said, 'Yes, I have recalled one of these'. He^{asws} said: 'And what is it?' He said, 'The Words of Allah^{azwj} Blessed and High **[16:43] so ask the People of the Reminder if you do not know**, who are they?' He^{asws} said: 'We^{asws} are'. I said, 'Is it upon us that we ask you?' He^{asws} said: 'Yes'. I said, 'Is it upon you^{asws} that you^{asws} answer us?' He^{asws} said: 'That is up to us^{asws, 29}'.

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعَلَاءِ بْنِ رَزِينِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِنْ مِنْ عِنْدِنَا يَزْعُمُونَ أَنَّ قَوْلَ اللَّهِ عَزَّ وَجَلَّ فَسئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ أَنَّهُمُ الْيَهُودُ وَالنَّصَارَى قَالَ إِذَا يَدْعُونَكُمْ إِلَى دِينِهِمْ

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

(It has been narrated) from Abu Ja'far^{asws}, said, 'There are ones with us who are alleging that the Words of Allah^{azwj} Mighty and Majestic **[16:43] so ask the People of the Reminder if you do not know**, they are the Jews and the Christians'. He^{asws} said: 'Then they would be calling you to their religion'.

قَالَ قَالَ يَدْعُونَكُمْ إِلَى دِينِهِمْ .

He (the narrator) said, 'He^{asws} said by (placing) his^{asws} upon his^{asws} chest: 'We^{asws} are the *Ahl Al-Zikr* (People of the Reminder), and we^{asws} are to be asked'.³⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) عَلَى الْأَيْمَةِ مِنَ الْفَرِضِ مَا لَيْسَ عَلَى شِبَعَتِهِمْ وَعَلَى شِبَعَتِنَا مَا لَيْسَ عَلَيْنَا أَمْرُهُمْ اللَّهُ عَزَّ وَجَلَّ أَنْ يَسْأَلُونَا قَالَ فَسئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ فَأَمْرُهُمْ أَنْ يَسْأَلُونَا وَ لَيْسَ عَلَيْنَا الْجَوَابُ إِنْ سئَلْنَا أَجَبْنَا وَإِنْ سئَلْنَا أَمْسَكْنَا .

A number of our companions, from Ahmad Bin Muhammad, from Al Washa,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws}, said, 'I heard him^{asws} saying: 'Al^{asws} Bin Al-Husayn^{asws} said: 'Certain obligations for 'Aimma^{asws} are not obligatory upon their^{asws} followers and certain obligations of our^{asws} followers are not obligatory

²⁸ Al Kafi V 1 – The Book Of Divine Authority CH 20 H 5

²⁹ Al Kafi V 1 – The Book Of Divine Authority CH 20 H 6

³⁰ Al Kafi V 1 – The Book Of Divine Authority CH 20 H 7

for us. It is from the Imposition upon the Imams^{asws} what isn't upon their^{asws} Shias, and upon our^{asws} Shia what isn't upon us^{asws}. Allah^{azwj} Mighty and Majestic Commanded them that they should be asking us^{asws}, so He^{azwj} Said **[16:43] so ask the People of the Reminder if you do not know.** So He^{azwj} Commanded them that they should ask us^{asws}, and the answering isn't upon us^{asws}. If we^{asws} so desire to, we^{asws} will answer, and if we^{asws} so desire, we^{asws} will not answer'.³¹

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ قَالَ كَتَبْتُ إِلَى الرَّضَا (عَلَيْهِ السَّلَام) كِتَابًا فَكَانَ فِي بَعْضِ مَا كَتَبْتُ قَالَ اللَّهُ عَزَّ وَجَلَّ فَسَلُّوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ وَقَالَ اللَّهُ عَزَّ وَجَلَّ وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْ لَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَ لِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ فَقَدْ فُرِضَتْ عَلَيْهِمُ الْمَسْأَلَةُ وَ لَمْ يُفْرَضْ عَلَيْكُمُ الْجَوَابُ

Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Abu Nasr who said,

'I wrote a letter to Al-Reza^{asws}, and it was among part of what I wrote, 'Allah^{azwj} Mighty and Majestic Said **[16:43] so ask the People of the Reminder if you do not know,** and Allah^{azwj} Mighty and Majestic Said **[9:122] And it was not for the believers that they should go forth all together; why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people when they come back to them that they may be cautious?.** So the asking has been Imposed upon them and the answering has not been Imposed upon you^{asws}?'.

قَالَ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ وَ مَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ .

He^{asws} said: 'Allah^{azwj} Blessed and High Said **[28:50] But if they do not answer you, then know that they only follow their own desires; and who is more erring than he who follows his own desires?'**³²

بَابُ أَنْ مَنْ وَصَفَهُ اللَّهُ تَعَالَى فِي كِتَابِهِ بِالْعِلْمِ هُمْ الْأَيْمَةُ (عَلَيْهِمُ السَّلَام)

Chapter 21 – The ones whom Allah^{azwj} has Described as being with the knowledge, they^{asws} are the Imams^{asws}

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ عَنْ عَبْدِ الْمُؤْمِنِ بْنِ الْقَاسِمِ الْأَنْصَارِيِّ عَنْ سَعْدِ بْنِ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَ الَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) إِنَّمَا نَحْنُ الَّذِينَ يَعْلَمُونَ وَ الَّذِينَ لَا يَعْلَمُونَ عَدُونَا وَ شَيْعَتُنَا أُولُو الْأَلْبَابِ .

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Abdul Momin Bin Al Qasim Al Ansary, from Sa'ad, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[39:9] Are those who are knowing and those who are not knowing alike? But rather, it is the ones of understanding who are mindful.** Abu Ja'far^{asws}

³¹ Al Kafi V 1 – The Book Of Divine Authority CH 20 H 8

³² Al Kafi V 1 – The Book Of Divine Authority CH 20 H 9

said: 'But rather we^{asws} are those who are knowing, and those who are not knowing are our^{asws} enemies, and our Shias are the ones of understanding.³³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ جَابِرِ عَنِ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فِي قَوْلِهِ عَزَّ وَجَلَّ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ قَالَ نَحْنُ الَّذِينَ يَعْلَمُونَ وَ عَدُوْنَا الَّذِينَ لَا يَعْلَمُونَ وَ شِيعَتُنَا أُولُو الْأَلْبَابِ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the Mighty and Majestic **[39:9] Are those who ae knowing and those who are not knowing alike? But rather, it is the ones of understanding who are mindful.** He^{asws} said: 'We^{asws} are those who are knowing, and our^{asws} enemies are those who are not knowing, and our^{asws} Shias are the ones of understanding'.³⁴

بَابُ أَنَّ الرَّاسِخِينَ فِي الْعِلْمِ هُمُ الْأَيْمَةُ (عَلَيْهِمُ السَّلَامُ)

Chapter 22 – The Ones firmly rooted in knowledge, they^{asws} are The Imams^{asws}

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ أَيُّوبَ بْنِ الْحُرِّ وَ عِمْرَانَ بْنِ عَلِيٍّ عَنِ أَبِي بَصِيرٍ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ نَحْنُ الرَّاسِخُونَ فِي الْعِلْمِ وَ نَحْنُ نَعْلَمُ تَأْوِيلَهُ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Ayoub Bin Al Hurr and Imran Bin Ali, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'We^{asws} **[3:7] those who are firmly rooted in knowledge** and we^{asws} know Its (Quran's) interpretation'.³⁵

عَلِيُّ بْنُ مُحَمَّدٍ عَنِ عَبْدِ اللَّهِ بْنِ عَلِيٍّ عَنِ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنِ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنِ بُرَيْدِ بْنِ مُعَاوِيَةَ عَنِ أَحَدِهِمَا (عَلَيْهِمَا السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ مَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاسِخُونَ فِي الْعِلْمِ فَرَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَفْضَلُ الرَّاسِخِينَ فِي الْعِلْمِ فَذَعَلَّمَ اللَّهُ عَزَّ وَجَلَّ جَمِيعَ مَا أَنْزَلَ عَلَيْهِ مِنَ التَّنْزِيلِ وَ التَّأْوِيلِ وَ مَا كَانَ اللَّهُ لِيُنْزِلَ عَلَيْهِ شَيْئاً لَمْ يَعْلَمْهُ تَأْوِيلَهُ

Ali Bin Muhammad, from Abdullah Bin Ali, from Ibrahim Bin Is'haq, from Abdullah Bin Hammad, from Bureyd Bin Muawiya,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) regarding the Words of Allah^{azwj} Mighty and Majestic **[3:7] but none knows its interpretation except Allah, and those who are firmly rooted in knowledge:** 'So Rasool-Allah^{saww} is the most superior of the ones firmly rooted in the knowledge. Allah^{azwj} Mighty and Majestic had Taught him^{saww} the entirety of what had been Sent down upon him^{saww} from the Revelation, and it was not so that Allah^{azwj} would Revealed something unto him^{saww} and not Teach him^{saww} its interpretation.

³³ Al Kafi V 1 – The Book Of Divine Authority CH 21 H 1

³⁴ Al Kafi V 1 – The Book Of Divine Authority CH 21 H 2

³⁵ Al Kafi V 1 – The Book Of Divine Authority CH 22 H 1

وَأَوْصِيَاؤُهُ مِنْ بَعْدِهِ يَعْلَمُونَ كُلَّهُ وَ الَّذِينَ لَا يَعْلَمُونَ تَأْوِيلَهُ إِذَا قَالَ الْعَالِمُ فِيهِمْ بِعِلْمٍ فَأَجَابَهُمُ اللَّهُ بِقَوْلِهِ يَقُولُونَ أَمَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَالْقُرْآنُ خَاصٌّ وَعَامٌّ وَمُحْكَمٌ وَمُنْتَابِهٌ وَ نَاسِخٌ وَمَنْسُوحٌ فَالرَّاسِخُونَ فِي الْعِلْمِ يَعْلَمُونَهُ .

And his^{saww} sucesors^{asws} from after him^{saww} knew all of it, and those that are not knowing its interpretation, when the scholar said regarding them with knowledge, so Allah^{azwj} Answered them with His^{azwj} Words **[3:7] We believe in it, it is all from our Lord; and none do mind except those having understanding.** And the Quran (has Verses which are) Particular, and General, and Decisive, and Allegorical, and Abrogating, and Abrogated. So the ones^{asws} firmly rooted in the knowledge are knowing it'.³⁶

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَوْرَمَةَ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الرَّاسِخُونَ فِي الْعِلْمِ أُمِيرُ الْمُؤْمِنِينَ وَالْأئِمَّةُ مِنْ بَعْدِهِ (عليهم السلام) .

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

(It has been narrated) from Abu Abdullah^{asws} having said: '**[3:7] and those who are firmly rooted in knowledge** are Amir Al-Momineen^{asws} and the Imams^{asws} from after him^{asws},³⁷

بَابُ أَنَّ الْأئِمَّةَ قَدْ أُوتُوا الْعِلْمَ وَ أُتِبَتْ فِي صُدُورِهِمْ

Chapter 23 – The Imams^{asws} have been Given the Knowledge and Affirmed into their^{asws} chests

أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ فِي هَذِهِ الْآيَةِ بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ فَأَوْمَأَ بِيَدِهِ إِلَى صَدْرِهِ .

Ahmad Bin Mihran, from Muhammad Bin Ali, from Hammad Bin Is, from Al Husayn Bin Al Mukhtar, from Abu Baseer who said,

'I heard Abu Ja'far^{asws} saying (indicating) regarding this Verse **[29:49] But these are clear Verses in the chests of those who are granted Knowledge**, and he^{asws} gestured by his^{asws} hand towards his^{asws} own chest'.³⁸

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ الْعَزِيزِ الْعَبْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ قَالَ هُمُ الْأئِمَّةُ (عليهم السلام) .

From him, from Muhammad Bin Ali, from Ibn Mahboub, from Abdul Aziz Al Abidy,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[29:49] But these are clear Verses in the chests of those who are granted Knowledge**, he^{asws} said: 'They^{asws} are the Imams^{asws},³⁹

³⁶ Al Kafi V 1 – The Book Of Divine Authority CH 22 H 2

³⁷ Al Kafi V 1 – The Book Of Divine Authority CH 22 H 3

³⁸ Al Kafi V 1 – The Book Of Divine Authority CH 23 H 1

³⁹ Al Kafi V 1 – The Book Of Divine Authority CH 23 H 2

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فِي هَذِهِ الْآيَةِ بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ ثُمَّ قَالَ أَمَا وَاللَّهِ يَا أَبَا مُحَمَّدٍ مَا قَالَ بَيْنَ دَفْتِي الْمُصْحَفِ قُلْتُ مَنْ هُمْ جُعِلَتْ فِدَاكَ قَالَ مَنْ عَسَى أَنْ يَكُونُوا غَيْرَنَا .

And from him, from Muhammad Bin Ali, from Usman Bin Isa, from Sama'at, from Abu baser who said,

'Abu Ja'far^{asws} said regarding this Verse **[29:49] But these are clear Verses in the chests of those who are granted Knowledge:** 'But, by Allah^{azwj}, O Abu Muhammad! Whatever is said to be between the two covers of the Parchment'. I said, 'Who are they, may I be sacrificed for you^{asws}?'. He^{asws} said: 'Who can they happen to be apart from us^{asws}?'.⁴⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ يَزِيدَ شَعْرٍ عَنْ هَارُونَ بْنِ حَمَزَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ قَالَ هُمُ الْأَيْمَةُ (عَلَيْهِمُ السَّلَامُ) خَاصَّةٌ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Yazeed Shaghar, from Haroun Bin Hamza,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: **[29:49] But these are clear Verses in the chests of those who are granted Knowledge,** they^{asws} are the Imams^{asws} in particular'.⁴¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ قَالَ هُمُ الْأَيْمَةُ (عَلَيْهِمُ السَّلَامُ) خَاصَّةٌ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Muhammad Bin Al Fuzayl who said,

'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[29:49] But these are clear Verses in the chests of those who are granted Knowledge,** He^{asws} said: 'They^{asws} are the Imams^{asws} in particular'.⁴²

باب فِي أَنْ مَنْ اصْطَفَاهُ اللَّهُ مِنْ عِبَادِهِ وَ أَوْرَثَهُمْ كِتَابَهُ (عَلَيْهِمُ السَّلَامُ)

Chapter 24 – Regarding that the ones whom Allah^{azwj} Chose from His^{azwj} servants and Made them to inherit His^{azwj} Book, they^{asws} are the Imams^{asws}

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمُهورٍ عَنْ حَمَادِ بْنِ عِيسَى عَنْ عَبْدِ الْمُؤْمِنِ عَنْ سَالِمٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بإِذْنِ اللَّهِ قَالَ السَّابِقُ بِالْخَيْرَاتِ الْإِمَامُ وَالْمُقْتَصِدُ الْعَارِفُ لِلْإِمَامِ وَالظَّالِمُ لِنَفْسِهِ الَّذِي لَا يَعْرِفُ الْإِمَامَ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Hammad Bin Isa, from Abdul Momin, from Salim who said,

⁴⁰ Al Kafi V 1 – The Book Of Divine Authority CH 23 H 3

⁴¹ Al Kafi V 1 – The Book Of Divine Authority CH 23 H 4

⁴² Al Kafi V 1 – The Book Of Divine Authority CH 23 H 5

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic [35:32] **Then We Gave the Book as an inheritance to those whom We Chose from among Our servants; but from them is he who unjust to his own self, and of them is he who is moderate, and of them is he who is foremost in deeds of goodness.** He^{asws} said: 'The one **who is foremost in deeds of goodness** is the Imam^{asws}, and the **who is moderate** is the recogniser of the Imam^{asws}, and the one **unjust to his own self** is the one who does not recognise the Imam^{asws}.'⁴³

الْحُسَيْنُ عَنْ مُعَلَّى عَنِ الْوَشَاءِ عَنْ عَبْدِ الْكَرِيمِ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنْ قَوْلِهِ تَعَالَى ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَقَالَ أَيُّ شَيْءٍ تَقُولُونَ أَنْتُمْ قُلْتُ نَقُولُ إِنَّهَا فِي الْفَاطِمِيِّينَ قَالَ لَيْسَ حَيْثُ تَذْهَبُ لَيْسَ يَدْخُلُ فِي هَذَا مَنْ أَسَارَ بِسَيْفِهِ وَ دَعَا النَّاسَ إِلَى خِلَافٍ فَقُلْتُ

Al Husayn, from Moalla, from Al Washha, from Abdul Kareem, from Suleyman Bin Khalid,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the Words of the Exalted [35:32] **Then We Gave the Book as an inheritance to those whom We Chose from among Our servants.** So he^{asws} said: 'Which thing are you saying?' I said, 'We are saying it is regarding the Fatimids (Descendants of Fatima^{asws})'. He^{asws} said: 'It isn't where you are going. He isn't included in this, the one who points by his sword and calls the people to opposition'.

فَأَيُّ شَيْءٍ الظَّالِمُ لِنَفْسِهِ قَالَ الْجَالِسُ فِي بَيْتِهِ لَا يَعْرِفُ حَقَّ الْإِمَامِ وَ الْمُقْتَصِدُ الْعَارِفُ بِحَقِّ الْإِمَامِ وَ السَّابِقُ بِالْخَيْرَاتِ الْإِمَامِ.

So I said, 'Which one is the **he who unjust to his own self**?' He^{asws} said: 'The one seated in his house, not recognising a right of the Imam^{asws}. And **he who is moderate** is the one who recognises a right of the Imam^{asws}, and the one **who is foremost in deeds of goodness** is the Imam^{asws}.'⁴⁴

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ عَنْ أَحْمَدَ بْنِ عُمَرَ قَالَ سَأَلْتُ أَبَا الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا الْآيَةَ قَالَ لَوْلَا فَاطِمَةُ (عَلَيْهَا السَّلَام) وَ السَّابِقُ بِالْخَيْرَاتِ الْإِمَامِ وَ الْمُقْتَصِدُ الْعَارِفُ بِالْإِمَامِ وَ الظَّالِمُ لِنَفْسِهِ الَّذِي لَا يَعْرِفُ الْإِمَامَ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan, from Ahmad Bin Umar who said,

'I asked Abu Al-Hassan Al-Reza^{asws} about the Words of Allah^{azwj} Mighty and Majestic [35:32] **Then We Gave the Book as an inheritance to those whom We Chose from among Our servants** – the Verse. So he^{asws} said: 'Children of Fatima^{asws}. And the one **who is foremost in deeds of goodness** is the Imam^{asws}, and **he who is moderate** is the one who recognises a right of the Imam^{asws}, and the one **unjust to his own self** is the one who does not recognise the Imam^{asws}.'⁴⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي وَ لَادٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَئِكَ يُؤْمِنُونَ بِهِ قَالَ هُمْ الْأَيْمَةُ (عَلَيْهِمُ السَّلَام) .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Wallad who said,

⁴³ Al Kafi V 1 – The Book Of Divine Authority CH 24 H 1

⁴⁴ Al Kafi V 1 – The Book Of Divine Authority CH 24 H 2

⁴⁵ Al Kafi V 1 – The Book Of Divine Authority CH 24 H 3

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic [2:121] **Those to whom We have Given the Book recite it as it ought to be recited. They believe in it.** He^{asws} said: 'They^{asws} are the Imams^{asws}'.⁴⁶

بَابُ أَنَّ الْأَئِمَّةَ فِي كِتَابِ اللَّهِ إِمَامَانِ إِمَامٌ يَدْعُو إِلَى اللَّهِ وَ إِمَامٌ يَدْعُو إِلَى النَّارِ

Chapter 25 – The Imams in the Book of Allah^{asws} are two (types of) Imams – an Imam^{asws} calling to Allah^{azwj} and an imam calling to the Fire

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَلِيٍّ عَنِ جَابِرِ بْنِ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ يَوْمَ نَدَعُوا كُلَّ أَنْاسٍ بِإِمَامِهِمْ قَالَ الْمُسْلِمُونَ يَا رَسُولَ اللَّهِ أَلَسْتَ إِمَامَ النَّاسِ كُلِّهِمْ أَجْمَعِينَ قَالَ فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَنَا رَسُولُ اللَّهِ إِلَى النَّاسِ أَجْمَعِينَ وَ لَكِنْ سَيَكُونُ مِنْ بَعْدِي أئِمَّةٌ عَلَى النَّاسِ مِنْ اللَّهِ مِنْ أَهْلِ بَيْتِي يَقُومُونَ فِي النَّاسِ فَيَكْذِبُونَ وَ يَظْلِمُهُمْ أئِمَّةٌ الْكُفْرِ وَ الضَّلَالِ وَ أَشْيَاعُهُمْ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Abdullah Bin Ghalib, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'When this Verse was Revealed [17:71] **The Day when We will Call every human being with their Imam**, the Muslims said, 'O Rasool-Allah^{saww}! Aren't you^{saww} the Imam of the people, all of them in their entirety?' So Rasool-Allah^{saww} said: 'I^{saww} am a Rasool^{saww} of Allah^{azwj} to the people in their entirety, but there shall be coming from after me^{saww}, Imams^{asws} upon the people from Allah^{azwj}, from the People^{asws} of my^{saww} Household, who would be standing among the people. So they would be belying them^{asws} and oppressing them^{asws}, the imams of the disbelief and the straying, and their adherents.

فَمَنْ وَالِاهُمْ وَ اتَّبَعُهُمْ وَ صَدَّقَهُمْ فَهُوَ مِنِّي وَ مَعِي وَ سَيَلْفَانِي أَلَا وَ مَنْ ظَلَمَهُمْ وَ كَذَّبَهُمْ فَلَيْسَ مِنِّي وَ لَا مَعِي وَ أَنَا مِنْهُ بَرِيءٌ.

So the one who befriends them^{asws}, and follows them^{asws}, and ratifies them^{asws}, so he is from me^{saww}, and with me^{saww}, and would be meeting me^{saww}. Indeed! The one who oppresses them^{asws} and belies them^{asws}, so he is neither from me^{saww}, nor with me^{saww}, and I^{saww} disavow from him'.⁴⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ إِنَّ الْأَئِمَّةَ فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ إِمَامَانِ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى وَ جَعَلْنَاهُمْ أئِمَّةً يَهْدُونَ بِأَمْرِنَا لَا بِأَمْرِ النَّاسِ يُقَدِّمُونَ أَمْرَ اللَّهِ قَبْلَ أَمْرِهِمْ وَ حُكْمَ اللَّهِ قَبْلَ حُكْمِهِمْ

Muhammad Bin Yahya, from Ahmad Bin Muhammad and Muhammad Bin Al Husayn, from Muhammad Bin Yahya, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Imams in the Book of Allah^{azwj} Mighty and Majestic are two Imams. Allah^{azwj} Blessed and High Said [21:73] **And We made them Imams who are guiding by Our Command**, not by the orders of the people. They are placing forward the Commands of Allah^{azwj} before their^{asws} own orders, and the Decision of Allah^{azwj} before their^{asws} own decisions.

⁴⁶ Al Kafi V 1 – The Book Of Divine Authority CH 24 H 4

⁴⁷ Al Kafi V 1 – The Book Of Divine Authority CH 25 H 1

قَالَ وَ جَعَلْنَاهُمْ أَيْمَةً يَدْعُونَ إِلَى النَّارِ يُقَدِّمُونَ أَمْرَهُمْ قَبْلَ أَمْرِ اللَّهِ وَ حُكْمَهُمْ قَبْلَ حُكْمِ اللَّهِ وَ يَأْخُذُونَ بِأَهْوَائِهِمْ خِلَافَ مَا فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ .

He^{azwj} Said **[28:41] And We Made them Imams who call to the Fire.** They are placing forwards their own orders before the Commands of Allah^{azwj}, and their own decisions before the Decision of Allah^{azwj}, and they are taking to their own desires in opposition to what is in the Book of Allah^{azwj} Mighty and Majestic'.⁴⁸

بَابُ أَنَّ الْقُرْآنَ يَهْدِي لِلْإِمَامِ

Chapter 26 – The Quran Guides to the Imams^{asws}

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ الرَّضَا (عَلَيْهِ السَّلَام) عَنْ قَوْلِهِ عَزَّ وَ جَلَّ وَ لِكُلِّ جَعَلْنَا مَوَالِي مِمَّا تَرَكَ الْوَالِدَانِ وَ الْأَقْرَبُونَ وَ الَّذِينَ عَقَدْتُمْ أَيْمَانَكُمْ قَالَ إِنَّمَا عَنَى بِذَلِكَ الْأَيْمَةَ (عَلَيْهِمُ السَّلَام) بِهِمْ عَقَدَ اللَّهُ عَزَّ وَ جَلَّ أَيْمَانَكُمْ .

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

'I asked Abu Al-Hassan Al-Reza^{asws} about the Words of the Mighty and Majestic **[4:33] And to every one We have appointed heirs of what parents and near relatives leave, and as to those with whom your right hands have ratified agreements** He^{asws} said: 'But rather, it Means by that, the Imams^{asws}. By them has Allah^{azwj} Mighty and Majestic Ratified your agreements'.⁴⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ مُوسَى بْنِ أَكْبِيلِ النَّمِيرِيِّ عَنِ الْعَلَاءِ بْنِ سَيَابَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي قَوْلِهِ تَعَالَى إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّذِي هِيَ أَقْوَمُ قَالَ يَهْدِي إِلَى الْإِمَامِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Musa Bin Al Akeyl Al Numeyri, from Al A'ala Bin Sayaba,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of the Exalted **[17:9] Surely this Quran Guides to that which is most upright.** He^{asws} said: 'Guides to the Imam^{asws}'.⁵⁰

بَابُ أَنَّ النُّعْمَةَ الَّتِي ذَكَرَهَا اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ الْأَيْمَةَ (عَلَيْهِمُ السَّلَام)

Chapter 27 – The Favour (النُّعْمَةُ) which Allah^{azwj} Mighty and Majestic Mentioned in His^{azwj} Book, are the Imams^{asws}

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْمُعَلَّى بْنِ مُحَمَّدٍ عَنِ بَسْطَامَ بْنِ مَرَّةَ عَنْ إِسْحَاقَ بْنِ حَسَّانَ عَنِ الْهَيْثَمِ بْنِ وَاقِدٍ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ الْعَبْدِيِّ عَنِ سَعْدِ الْإِسْكَافِ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) مَا بَالُ أَقْوَامٍ غَيَّرُوا سُنَّةَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ عَدَلُوا عَنْ وَصِيهِ لَا يَتَخَوَّفُونَ أَنْ يَنْزَلَ بِهِمُ الْعَذَابُ

Al Husayn Bin Muhammad, from Al Moalla Bin Muhammad, from Bastam Bin Murra, from Is'haq Bin Hassan, from Al Haysam Bin Waqid, from Ali Bin Al Husayn Al Abdy, from Sa'd Al Askaf, from Al Asbagh Bin Nubata who said,

⁴⁸ Al Kafi V 1 – The Book Of Divine Authority CH 25 H 2

⁴⁹ Al Kafi V 1 – The Book Of Divine Authority CH 26 H 1

⁵⁰ Al Kafi V 1 – The Book Of Divine Authority CH 26 H 2

'Amir Al-Momineen^{asws} said: 'What is the matter with a people who are changing the *Sunnah* of Rasool-Allah^{saww} and are turning away from his^{saww} bequest? Are they not fearing that the Punishment might descend upon them?'

ثُمَّ تَلَا هَذِهِ الْآيَةَ أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَ أَحَلُّوا قَوْمَهُمْ دَارَ الْبُورِ جَهَنَّمَ

Then he^{asws} recited the Verse **[14:28] Have you not seen those who have changed Allah's Favour for ungratefulness and made their people to alight into the abode of perdition [14:29] into Hell?**

ثُمَّ قَالَ نَحْنُ النَّعْمَةُ الَّتِي أَنْعَمَ اللَّهُ بِهَا عَلَى عِبَادِهِ وَ بِنَا يَفُوزُ مَنْ فَازَ يَوْمَ الْقِيَامَةِ .

Then he^{asws} said: 'We^{asws} are the Favour which Allah^{azwj} has Favoured with upon His^{azwj} servants, and with us^{asws} will be the successful ones, who would succeed on the Day of Judgment'.⁵¹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ رَفَعَهُ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَبِأَيِّ آيَاءِ رَبِّكُمَا تُكَذِّبَانِ أَمْ بِالنَّبِيِّ أَمْ بِالْوَصِيِّ تُكَذِّبَانِ نَزَلَتْ فِي الرَّحْمَنِ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad raising,

(He^{asws} said): 'With regards to the Words of Allah^{azwj} Mighty and Majestic **[55:13] Which then of the Favours of your Lord will you two deny?** Is it with the Prophet^{saww} or with the successor^{asws} will you two deny?' It was Revealed in (Surah) Al-Rahman.⁵²

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمُهورٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنِ الْهَيْثَمِ بْنِ وَاقِدٍ عَنْ أَبِي يُوسُفَ الْبِزْأَرِ قَالَ تَلَا أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) هَذِهِ الْآيَةُ فَادْكُرُوا آيَاءَ اللَّهِ قَالَ أ تَدْرِي مَا آيَاءُ اللَّهِ قُلْتُ لَا قَالَ هِيَ أَعْظَمُ نِعْمَ اللَّهِ عَلَى خَلْقِهِ وَ هِيَ وَ لَا يَنْتَنَا .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Abdullah Bin Abdul Rahman, from Al Haysam Bin Waqid, from Abu Yusuf Al Bazzal who said,

'Abu Abdullah^{asws} recited this Verse **[7:69] therefore remember the Favours of Allah, that you may be successful.** He^{asws} said: 'Do you know what is the Favour of Allah^{azwj}? I said, 'No'. He^{asws} said: 'It is the most Magnificent Bounty upon His^{azwj} creatures, and it is our^{asws} *Wilayah*'.⁵³

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَوْرَمَةَ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا الْآيَةَ قَالَ عَنِي بِهَا فَرِيضًا فَاطِبَةُ الَّذِينَ عَادُوا رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) وَ نَصَبُوا لَهُ الْحَرْبَ وَ جَدُّوا وَ صِيَّةً وَ صِيَّهِ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Awrama, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[14:28] Have you not seen those who have changed Allah's Favour for ungratefulness**

⁵¹ Al Kafi V 1 – The Book Of Divine Authority CH 27 H 1

⁵² Al Kafi V 1 – The Book Of Divine Authority CH 27 H 2

⁵³ Al Kafi V 1 – The Book Of Divine Authority CH 27 H 3

– the Verse. He^{asws} said: ‘It Means by it the (tribe of) Qureysh as a whole who were inimical to Rasool-Allah^{saww}, and they establish the war against him^{saww}, and they rejected the bequest regarding his^{saww} successor^{asws}, 54

بَابُ أَنَّ الْمُتَوَسِّمِينَ الَّذِينَ ذَكَرَهُمُ اللَّهُ تَعَالَى فِي كِتَابِهِ هُمُ الْأَيْمَةُ (عَلَيْهِمُ السَّلَام) وَ السَّبِيلُ فِيهِمْ مُقِيمٌ

Chapter 28 – The Distinguishers whom Allah^{azwj} the Exalted Mentioned in His^{azwj} Book are the Imams^{asws} and the straight way among them

أَحْمَدُ بْنُ مِهْرَانَ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْحَسَنِيِّ عَنْ ابْنِ أَبِي عُمَيْرٍ قَالَ أَخْبَرَنِي أَسْبَاطُ بِيَّاعِ الرُّطْبِيِّ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَسَأَلَهُ رَجُلٌ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ فِي ذَلِكَ لآيَاتٍ لِّلْمُتَوَسِّمِينَ وَ إِنَّهَا لِسَبِيلٍ مُّقِيمٍ قَالَ فَقَالَ نَحْنُ الْمُتَوَسِّمُونَ وَ السَّبِيلُ فِيْنَا مُقِيمٌ .

Ahmad Bin Mihran, from Abdul Azeem Bin Abdullah Al Hasany, from Ibn Abu Umeyr who said, ‘Asbat Baya’a Al Zatty informed me saying,

‘I was in the presence of Abu Abdullah^{asws} and a man asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[15:75] Surely, in this are Signs for the distinguishers (of the marks) [15:76] And surely it is on a road that still abides.** So he^{asws} said: ‘We^{asws} are the distinguishers, and the way abides in us^{asws}, 55

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ يَحْيَى بْنِ إِبرَاهِيمَ قَالَ حَدَّثَنِي أَسْبَاطُ بْنُ سَالِمٍ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَدَخَلَ عَلَيْهِ رَجُلٌ مِنْ أَهْلِ هَيْبَةٍ فَقَالَ لَهُ أَصْلَحَكَ اللَّهُ مَا تَقُولُ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ فِي ذَلِكَ لآيَاتٍ لِّلْمُتَوَسِّمِينَ قَالَ نَحْنُ الْمُتَوَسِّمُونَ وَ السَّبِيلُ فِيْنَا مُقِيمٌ .

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Yahya Bin Ibrahim who said, ‘Asbat Bin Salim narrated to me saying,

‘I was in the presence of Abu Abdullah^{asws}, and a man from the people of Hayt came over to him^{asws}, and he said to him^{asws}, ‘May Allah^{azwj} Keep you^{asws} well! What are you^{asws} saying regarding the Words of Allah^{azwj} Mighty and Majestic **[15:75] Surely, in this are Signs for the distinguishers (of the marks)?**’ He^{asws} said: ‘We^{asws} are the distinguishers, and the way, it abides in us^{asws}, 56

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ رُبَيْعِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ فِي ذَلِكَ لآيَاتٍ لِّلْمُتَوَسِّمِينَ قَالَ هُمُ الْأَيْمَةُ (عَلَيْهِمُ السَّلَام) قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) اتَّقُوا فِرَاسَةَ الْمُؤْمِنِ فَإِنَّهُ يَنْظُرُ بِنُورِ اللَّهِ عَزَّ وَ جَلَّ فِي قَوْلِ اللَّهِ تَعَالَى إِنَّ فِي ذَلِكَ لآيَاتٍ لِّلْمُتَوَسِّمِينَ .

Muhammad Bin Ismail, from Al Fazl Bin Shazan, from Hammad Bin Isa, from Rabie Bin Abdullah, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[15:75] Surely, in this are Signs for the distinguishers (of the marks).** He^{asws} said: ‘They^{asws} are the Imams^{asws}. Rasool-Allah^{saww} said: ‘Fear the discernment of the Momin, for he looks by a Light of Allah^{azwj} Mighty and Majestic in

⁵⁴ Al Kafi V 1 – The Book Of Divine Authority CH 27 H 4

⁵⁵ Al Kafi V 1 – The Book Of Divine Authority CH 28 H 1

⁵⁶ Al Kafi V 1 – The Book Of Divine Authority CH 28 H 2

the Words of Allah^{azwj} the Exalted **[15:75] Surely, in this are Signs for the distinguishers (of the marks)**.⁵⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عُبَيْسِ بْنِ هِشَامٍ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُنْتَوِسِّمِينَ فَقَالَ هُمُ الْأَيْمَةُ (عَلَيْهِمُ السَّلَام) وَ إِنَّهَا لِبِسْبِيلٍ مُّقِيمٍ قَالَ لَا يَخْرُجُ مِنَّا أَبَدًا .

Muhammad Bin Yahya, from Al Hassan Bin Ali Al Kufy, from Ubays Bin Hisham, from Abdullah Bin Suleyman,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[15:75] Surely, in this are Signs for the distinguishers (of the marks)**. So he^{asws} said: 'They^{asws} are the Imams^{asws}'. (And for) **[15:76] And surely it is on a road that still abides**, he^{asws} said: 'It will not exit from us^{asws}, ever!'.⁵⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ أَسْلَمَ عَنْ إِبْرَاهِيمَ بْنِ أَيُّوبَ عَنْ عَمْرٍو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) فِي قَوْلِهِ تَعَالَى إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُنْتَوِسِّمِينَ قَالَ كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الْمُتَوَسِّمَ وَأَنَا مِنْ بَعْدِهِ وَ الْأَيْمَةُ مِنْ ذُرِّيَّتِي الْمُتَوَسِّمُونَ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Aslam, from Ibrahim Bin Ayoub, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Amir Al-Momineen^{asws} said: 'Regarding the Words of the Exalted **[15:75] Surely, in this are Signs for the distinguishers (of the marks)**. He^{asws} said: 'Rasool-Allah^{saww} is the distinguisher, and I^{asws} from after him^{saww}, and the Imams^{asws} from my^{asws} offspring are the distinguishers'.

وَ فِي نُسخَةٍ أُخْرَى عَنْ أَحْمَدَ بْنِ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ أَسْلَمَ عَنْ إِبْرَاهِيمَ بْنِ أَيُّوبَ بِإِسْنَادِهِ مِثْلُهُ .

And in another copy, from Ahmad Bin Mihran, from Muhammad Bin Ali, from Muhammad Bin Aslam, from Ibrahim Bin Ayoub, by his chain – similar to it.⁵⁹

بَابُ عَرَضِ الْأَعْمَالِ عَلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ الْأَيْمَةِ (عَلَيْهِمُ السَّلَام)

Chapter 29 – The deeds are presented to the Prophet^{saww} and the Imams^{asws}

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ تُعْرَضُ الْأَعْمَالُ عَلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَعْمَالُ الْعِبَادِ كُلِّ صَبَاحٍ أَبْرَارُهَا وَ فَجَارُهَا فَأَخْدَرُهَا وَ هُوَ قَوْلُ اللَّهِ تَعَالَى اْعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَ رَسُولُهُ وَ سَكَتَ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The deeds are presented to Rasool-Allah^{saww}, the deeds of the servants, every morning, of their righteous ones

⁵⁷ Al Kafi V 1 – The Book Of Divine Authority CH 28 H 3

⁵⁸ Al Kafi V 1 – The Book Of Divine Authority CH 28 H 4

⁵⁹ Al Kafi V 1 – The Book Of Divine Authority CH 28 H 5

and their immoral ones. Therefore, be cautious of it, and these are the Words of Allah^{azwj} the Exalted **[9:105] And say: Work; so Allah will See your work and (so will) His Rasool**, and was silent'.⁶⁰

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلْبِيِّ عَنْ عَبْدِ الْحَمِيدِ الطَّائِيِّ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ اَعْمَلُوا فَيَسِيرَ اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ قَالَ هُمْ الْأَيُّمَةُ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Abdul Al Hameed Al Tai'y, from Yaqoub Bin Shuayb who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[9:105] And say: Work; so Allah will See your work and (so will) His Rasool and the Believers**. He^{asws} said: 'They (the Believers) are the Imams^{asws},⁶¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عُمَانَ بْنِ عَيْسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُهُ يَقُولُ مَا لَكُمْ تَسْوَعُونَ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ رَجُلٌ كَيْفَ تَسْوَعُونَ فَقَالَ أَمَا تَعْلَمُونَ أَنَّ أَعْمَالَكُمْ تُعْرَضُ عَلَيْهِ فَإِذَا رَأَى فِيهَا مَعْصِيَةً سَاءَهُ ذَلِكَ فَلَا تَسْوَعُوا رَسُولَ اللَّهِ وَرَسُولَهُ .

Ali Bin Ibrahim, from his father, from Usman Bin Isa, from Sama'at,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'What is the matter with you all, upsetting Rasool-Allah^{saww}?' So the man said, 'How are we upsetting him^{saww}?' So he^{asws} said: 'But, are you not knowing that your deeds are presented to him^{saww}? So when he^{saww} sees your deeds wherein is disobedience, that upsets him^{saww}. So do not upset Rasool-Allah^{saww} and (instead) cheer him^{saww} up'.⁶²

عَلِيٌّ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الرَّيَّاتِ عَنْ عَبْدِ اللَّهِ بْنِ أَبَانَ الرَّيَّاتِ وَكَانَ مَكِينًا عِنْدَ الرَّضَا (عَلَيْهِ السَّلَام) قَالَ قُلْتُ لِلرَّضَا (عَلَيْهِ السَّلَام) ادْعُ اللَّهَ لِي وَ لِأَهْلِ بَيْتِي فَقَالَ أَوْ لَسْتُ أَفْعَلُ وَاللَّهِ إِنَّ أَعْمَالَكُمْ لَتُعْرَضُ عَلَيَّ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ

Ali, from his father, from Al Qasim Bin Muhammad, from Al Zayyat,

(It has been narrated) from Abdullah Bin Aban Al-Zayat, and he was staying with Al-Reza^{asws} (as a guest), said, 'I said to Al-Reza^{asws}, 'Supplicate to Allah^{azwj} for me and for the people of my household'. So he^{asws} said: 'Aren't I^{asws} doing so already? By Allah^{azwj}! Your deeds get presented to me^{asws} during every day and night'.

قَالَ فَاسْتَعْظَمْتُ ذَلِكَ فَقَالَ لِي أَمَا تَقْرَأُ كِتَابَ اللَّهِ عَزَّ وَجَلَّ وَ قُلِ اَعْمَلُوا فَيَسِيرَ اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ قَالَ هُوَ وَ اللَّهُ عَلَيَّ بِنُ أَبِي طَالِبٍ (عَلَيْهِ السَّلَام) .

He (the narrator) said, 'So that was grievous upon me, so he^{asws} said to me: 'But, have you not read the Book of Allah^{azwj} Mighty and Majestic **[9:105] And say: Work;**

⁶⁰ Al Kafi V 1 – The Book Of Divine Authority CH 29 H 1

⁶¹ Al Kafi V 1 – The Book Of Divine Authority CH 29 H 2

⁶² Al Kafi V 1 – The Book Of Divine Authority CH 29 H 3

so Allah will See your work and (so will) His Rasool and the Believers? He^{asws}, by Allah^{azwj}, (the Believer) is Ali^{asws} Bin Abu Talib^{asws},⁶³

أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِي عَبْدِ اللَّهِ الصَّامِتِ عَنْ يَحْيَى بْنِ مُسَاوِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) أَنَّهُ ذَكَرَ هَذِهِ الْآيَةَ فَسَيَّرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَ الْمُؤْمِنُونَ قَالَ هُوَ وَ اللَّهُ عَلِيُّ بْنُ أَبِي طَالِبٍ (عَلَيْهِ السَّلَامُ) .

Ahmad Bin Mihran, from Muhammad Bin Ali, from Abu Abdullah Al Sammat, from Yahya Bin Masawir,

(It has been narrated) from Abu Ja'far^{asws}. This Verse was mentioned [9:105] **And say: Work; so Allah will See your work and (so will) His Rasool and the Believers.** He^{asws} said: 'He^{asws}, by Allah^{azwj}, is Ali^{asws} Bin Abu Talib^{asws},⁶⁴

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ قَالَ سَمِعْتُ الرَّضَا (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ الْأَعْمَالَ تُعْرَضُ عَلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَنْبَرًا هَا وَ فَجَّارًا هَا .

A number of our companions, from Ahmad Bin Muhammad, from Al Washha who said,

'I heard Al-Reza^{asws} saying: 'The deeds get presented to Rasool-Allah^{saww}, its righteous ones and its immoral ones'.⁶⁵

بَابُ أَنَّ الطَّرِيقَةَ الَّتِي حُتَّ عَلَى الاستِقَامَةِ عَلَيْهَا وَلايَةُ عَلِيٍّ (عَلَيْهِ السَّلَامُ) .

Chapter 30 – The doctrine which it is urged to be steadfast upon is Wilayah of Ali^{asws}

أَحْمَدُ بْنُ مِهْرَانَ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْحَسَنِيِّ عَنْ مُوسَى بْنِ مُحَمَّدٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فِي قَوْلِهِ تَعَالَى وَ أَنْ لَوْ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَاهُمْ مَاءً عَذَقًا قَالَ يَعْنِي لَوْ اسْتَقَامُوا عَلَى وَلايَةِ عَلِيٍّ بْنِ أَبِي طَالِبٍ أَمِيرِ الْمُؤْمِنِينَ وَ الْأَوْصِيَاءِ مِنْ وُلْدِهِ (عَلَيْهِمُ السَّلَامُ) وَ قَبِلُوا طَاعَتَهُمْ فِي أَمْرِهِمْ وَ نَهَيْتَهُمْ لَأَسْقَيْنَاهُمْ مَاءً عَذَقًا يَقُولُ لِأَشْرَبْنَا قُلُوبَهُمُ الْإِيمَانَ وَ الطَّرِيقَةَ هِيَ الْإِيمَانُ بِوَلايَةِ عَلِيٍّ وَ الْأَوْصِيَاءِ .

Ahmad Bin Mihran, from Abdul Azeem Bin Abdullah Al Hasany, from Musa Bin Muhammad, from Yunus Bin Yaqoub, from the one who mentioned it,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the Exalted [72:16] **And that if they should keep to the (right) way, We would certainly give them to drink of abundant water.** He^{asws} said: 'It Means if they (people) were to be steadfast upon the Wilayah of Ali^{asws} Bin Abu Talib Amir Al-Momineen^{asws}, and the successors^{asws} from his^{asws} sons^{asws}, and accept to be in their^{asws} obdeince regarding their^{asws} orders and their prohibitions, **We would certainly give them to drink of abundant water,** He^{azwj} is Saying: "We^{azwj} would Make their hearts to drink the Eman", and the doctrine, it is the belief in the Wilayah of Ali^{asws} and the successors^{asws},⁶⁶

الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمُهورٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْحُسَيْنِ بْنِ عُمَانَ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ الَّذِينَ قَالُوا رَبَّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَقَالَ أَبُو

⁶³ Al Kafi V 1 – The Book Of Divine Authority CH 29 H 4

⁶⁴ Al Kafi V 1 – The Book Of Divine Authority CH 29 H 5

⁶⁵ Al Kafi V 1 – The Book Of Divine Authority CH 29 H 6

⁶⁶ Al Kafi V 1 – The Book Of Divine Authority CH 30 H 1

عَبْدُ اللَّهِ (عَلَيْهِ السَّلَام) اسْتَقَامُوا عَلَى الْأَيْمَةِ وَاحِدٍ بَعْدَ وَاحِدٍ تَنْزَلُ عَلَيْهِمُ الْمَلَائِكَةُ إِلَّا تَخَافُوا وَ لَا تَحْزَنُوا وَ أَبَشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Fazalat Bin Ayoub, from Al Husayn Bin Usman, from Abu Ayoub, from Muhammad Bin Muslim who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic [41:30] (As for) those who say: Our Lord is Allah, then are steadfast. So Abu Abdullah^{asws} said: 'They are steadfast upon the Imams^{asws}, one after one **the Angels descend upon them, saying: Fear not, nor be grieved, and receive good news of the Paradise which you were Promised**.⁶⁷

بَابُ أَنَّ الْأَيْمَةَ (عَلَيْهِمُ السَّلَام) مَعْدِنُ الْعِلْمِ وَ شَجَرَةُ النَّبُوَّةِ وَ مُخْتَلَفُ الْمَلَائِكَةِ

Chapter 31 – The Imams^{asws} are a Mine of Knowledge, and a tree of the Prophet-hood, and interchange of the Angels (where Angels come and go)

أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ غَيْرِ وَاحِدٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ رَبِيعِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي الْجَارُودِ قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَام) مَا يَنْقِمُ النَّاسُ مِنَّا فَتْحُنْ وَ اللَّهُ شَجَرَةُ النَّبُوَّةِ وَ بَيْتُ الرَّحْمَةِ وَ مَعْدِنُ الْعِلْمِ وَ مُخْتَلَفُ الْمَلَائِكَةِ .

Ahmad Bin Mihran, from Muhammad Bin Ali, from someone else, from Hammad Bin Isa, from Rabie Bin Abdullah, from Abu Al Jaroud who said,

'Ali^{asws} Bin Al-Husayn^{asws} said: 'What makes the people resentful from us^{asws}. We^{asws}, by Allah^{azwj}, are the tree of Prophet-hood, and the House of Mercy, and the Mine of Knowledge, and the inter-change of Angels Where Angels come and go'.⁶⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ إِسْمَاعِيلَ بْنِ أَبِي زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) إِنَّا أَهْلُ النَّبِيِّتِ شَجَرَةُ النَّبُوَّةِ وَ مَوْضِعُ الرَّسَالَةِ وَ مُخْتَلَفُ الْمَلَائِكَةِ وَ بَيْتُ الرَّحْمَةِ وَ مَعْدِنُ الْعِلْمِ .

Muhammad Bin Yahya, from Abdullah Bin Muhammad Bin Isa, from his father, from Abdullah Al Mugheira, from Ismail Bin Abu Ziyad,

(It has been narrated) from Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws} having said: 'Amir Al-Momineen^{asws} said: 'We^{asws}, the People^{asws} of the Household, are the tree of Prophet-hood, and a receptacle of the Message, and the inter-change of Angels (where Angels come and go), and the House of Mercy, and the Mine of Knowledge'.⁶⁹

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنِ الْخَشَّابِ قَالَ حَدَّثَنَا بَعْضُ أَصْحَابِنَا عَنْ خَيْثَمَةَ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَا خَيْثَمَةُ نَحْنُ شَجَرَةُ النَّبُوَّةِ وَ بَيْتُ الرَّحْمَةِ وَ مَقَاتِيحُ الْجُكْمَةِ وَ مَعْدِنُ الْعِلْمِ وَ مَوْضِعُ الرَّسَالَةِ وَ مُخْتَلَفُ الْمَلَائِكَةِ وَ مَوْضِعُ سِرِّ اللَّهِ وَ نَحْنُ وَدِيعَةُ اللَّهِ فِي عِبَادِهِ وَ نَحْنُ حَرَمُ اللَّهِ الْأَكْبَرُ وَ نَحْنُ ذِمَّةُ اللَّهِ وَ نَحْنُ عَهْدُ اللَّهِ

⁶⁷ Al Kafi V 1 – The Book Of Divine Authority CH 30 H 2

⁶⁸ Al Kafi V 1 – The Book Of Divine Authority CH 31 H 1

⁶⁹ Al Kafi V 1 – The Book Of Divine Authority CH 31 H 3

Ahmad Bin Muhammad, from Muhammad Bin Al Husayn, from Abdullah Bin Muhammad, from Al Khashhab who said, 'Some of our companions narrated from Khusayma, who said,

'Abu Abdullah^{asws} said to me: 'O Khusayma! We^{asws} are the tree of Prophet-hood, and the House of Mercy, and keys of the Wisdom, and the Mine of Knowledge, and the receptacle of the Message, and an inter-change of the Angels (where Angels come and go), and a receptacle of the Secrets of Allah^{azwj}, and we^{asws} are the depository among His^{azwj} servants, and we^{asws} are the Great Sanctity of Allah^{azwj}, and we^{asws} are the Guarantee of Allah^{azwj}, and we Are the Covenant of Allah^{azwj}.

فَمَنْ وَفَى بِعَهْدِنَا فَقَدْ وَفَى بِعَهْدِ اللَّهِ وَمَنْ خَفَرَهَا فَقَدْ خَفَرَ ذِمَّةَ اللَّهِ وَعَهْدَهُ .

Therefore, the one who is loyal to our^{asws} Covenant so is loyal with the Covenant of Allah^{azwj}, and the one who disregards it, so he has disregarded the Guarantee of Allah^{azwj} and His^{azwj} Covenant'.⁷⁰

بَابُ أَنَّ الْأَئِمَّةَ (عَلَيْهِمُ السَّلَامُ) وَرَثَةُ الْعِلْمِ يَرِثُ بَعْضُهُمْ بَعْضًا الْعِلْمَ

Chapter 32 – The Imams^{asws} are the inheritors of the Knowledge, inheriting the Knowledge from each other

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ يَحْيَى الْحَلْبِيِّ عَنِ بُرَيْدِ بْنِ مُعَاوِيَةَ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ عَلِيًّا (عَلَيْهِ السَّلَامُ) كَانَ عَالِمًا وَ الْعِلْمُ يَتَوَارَثُ وَ لَنْ يَهْلِكَ عَالِمٌ إِلَّا بَقِيَ مِنْ بَعْدِهِ مَنْ يَعْلَمُ عِلْمَهُ أَوْ مَا شَاءَ اللَّهُ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Bureyd Bin Muawiya, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Surely, Ali^{asws} was a Knowledgeable one, and the Knowledge is inherited and the knowledgeable one will never pass away except that there would remain from after him^{asws} the one^{asws} who knows his^{asws} knowledge, or whatever Allah^{azwj} so Desires'.⁷¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزِ بْنِ زُرَّارَةَ وَ الْفُضَيْلِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ الْعِلْمَ الَّذِي نَزَلَ مَعَ آدَمَ (عَلَيْهِ السَّلَامُ) لَمْ يَرْفَعْ وَ الْعِلْمُ يَتَوَارَثُ وَ كَانَ عَلِيٌّ (عَلَيْهِ السَّلَامُ) عَالِمٌ هَذِهِ الْأُمَّةِ وَ إِنَّهُ لَمْ يَهْلِكْ مِنْهَا عَالِمٌ قَطُّ إِلَّا خَلَفَهُ مِنْ أَهْلِهِ مَنْ عِلْمٌ مِثْلَ عِلْمِهِ أَوْ مَا شَاءَ اللَّهُ .

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara and Al Fuzayl,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The Knowledge is that which descended with Adam^{as}. It has not been Raised (ever since). And the Knowledge is inherited, and It was so that Ali^{asws} was a knowledgeable one of this community, and a knowledgeable one^{asws} from us^{asws} does not pass away at all except he^{asws} is replaced from his^{asws} family, one^{asws} who knows the like his knowledge, or whatever Allah^{azwj} so Desires'.⁷²

⁷⁰ Al Kafi V 1 – The Book Of Divine Authority CH 31 H 3

⁷¹ Al Kafi V 1 – The Book Of Divine Authority CH 32 H 1

⁷² Al Kafi V 1 – The Book Of Divine Authority CH 32 H 2

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْبُرْقِيِّ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى بْنِ الْحَلْبِيِّ عَنْ عَبْدِ الْحَمِيدِ الطَّائِبِيِّ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) إِنَّ الْعِلْمَ يُتَوَارَثُ وَ لَا يَمُوتُ عَالِمٌ إِلَّا وَ تَرَكَ مَنْ يَعْلَمُ مِثْلَ عِلْمِهِ أَوْ مَا شَاءَ اللَّهُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Barqy, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Abdul Hameed Al Taiy, from Muhammad Bin Muslim who said,

‘Abu Ja’far^{asws} said: ‘The knowledge is inherited, and a knowledgeable one^{asws} does not pass away except he^{asws} leaves one^{asws} who knows the like of his^{asws} knowledge, or whatever Allah^{azwj} so Desires’.⁷³

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ مُوسَى بْنِ بَكْرِ عَنْ الْفَضْلِيِّ بْنِ يَسَارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ فِيَّ عَلِيٍّ (عَلَيْهِ السَّلَامُ) سُنَّةَ أَلْفِ نَبِيِّ مِنَ الْأَنْبِيَاءِ وَ إِنَّ الْعِلْمَ الَّذِي نَزَلَ مَعَ آدَمَ (عَلَيْهِ السَّلَامُ) لَمْ يُرْفَعْ وَ مَا مَاتَ عَالِمٌ فَذَهَبَ عِلْمُهُ وَ الْعِلْمُ يُتَوَارَثُ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Musa Bin Bakr, from Al Fuzayl Bin Yasaar who said,

‘I heard Abu Abdullah^{asws} saying: ‘In Ali^{asws} there are *Sunnahs* of a thousand Prophets^{as}, and the Knowledge which descended with Adam^{as} was not Raised; and a knowledgeable one^{asws} does not pass away, so his^{asws} knowledge goes away, and the Knowledge is inherited’.⁷⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عُمَرَ بْنِ أَبِيَانَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ الْعِلْمَ الَّذِي نَزَلَ مَعَ آدَمَ (عَلَيْهِ السَّلَامُ) لَمْ يُرْفَعْ وَ مَا مَاتَ عَالِمٌ فَذَهَبَ عِلْمُهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed from Fazalat Bin Ayoub, from Umar Bin Aban who said,

‘I heard Abu Ja’far^{asws} saying: ‘The Knowledge is that which descended with Adam^{as}, and was not Raised (back), and a knowledgeable one^{asws} does not pass away, so his^{asws} knowledge would go away’.⁷⁵

مُحَمَّدٌ عَنْ أَحْمَدَ عَنِ عَلِيِّ بْنِ النُّعْمَانِ رَفَعَهُ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَمْصُونَ النَّمَادَ وَ يَدْعُونَ النَّهْرَ الْعَظِيمَ قِيلَ لَهُ وَ مَا النَّهْرُ الْعَظِيمُ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) وَ الْعِلْمُ الَّذِي أُعْطَاهُ اللَّهُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ جَمَعَ لِمُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) سُنَّتَ النَّبِيِّينَ مِنْ آدَمَ وَ هَلُمَّ جَرًّا إِلَى مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ)

Muhammad, from Ahmad Bin Ali Bin Al Numan,

raising it from Abu Ja’far^{asws}, said: ‘Abu Ja’far^{asws} said: ‘They (people) are sucking the moisture and are leaving the magnificent river’. It was said to him^{asws}, ‘And what is the magnificent river?’ He^{saww} said: ‘Rasool-Allah^{saww} and the Knowledge which Allah^{azwj} Granted him^{saww}. Allah^{azwj} Mighty and Majestic Gathered for Muhammad^{saww}, the *Sunnah* of the Prophets^{as}, from Adam^{as} and brought forwards flowing up to Muhammad^{saww}’.

قِيلَ لَهُ وَ مَا تِلْكَ السُّنَّتُ قَالَ عِلْمُ النَّبِيِّينَ بِأَسْرِهِ وَ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) صَبَّرَ ذَلِكَ كُلَّهُ عِنْدَ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ)

⁷³ Al Kafi V 1 – The Book Of Divine Authority CH 32 H 3

⁷⁴ Al Kafi V 1 – The Book Of Divine Authority CH 32 H 4

⁷⁵ Al Kafi V 1 – The Book Of Divine Authority CH 32 H 5

It was said to him^{asws}, 'And what is that *Sunnah*?' He^{asws} said: 'Knowledge of the Prophets^{as} in its entirety, and that Rasool-Allah^{saww} rendered that, all of it with Amir Al-Momineen^{asws}'.

فَقَالَ لَهُ رَجُلٌ يَا ابْنَ رَسُولِ اللَّهِ فَأَمِيرُ الْمُؤْمِنِينَ أَعْلَمُ أَمْ بَعْضُ النَّبِيِّينَ فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) اسْمَعُوا مَا يَقُولُ إِنَّ اللَّهَ يَفْتَحُ مَسَامِعَ مَنْ يَشَاءُ إِنِّي حَدَّثْتُهُ أَنَّ اللَّهَ جَمَعَ لِمُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عِلْمَ النَّبِيِّينَ وَ أَنَّهُ جَمَعَ ذَلِكَ كُلَّهُ عِنْدَ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) وَ هُوَ يَسْأَلُنِي أ هُوَ أَعْلَمُ أَمْ بَعْضُ النَّبِيِّينَ .

So a man said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! So, is Amir Al-Momineen^{asws} more knowledgeable or some of the Prophets^{as}?' So Abu Ja'far^{asws} said to him: 'Listen to what he is saying! Allah^{azwj} Opens the hearing of the ones He^{azwj} so Desires to. I^{asws} narrated to him that Allah^{azwj} Gathered to Muhammad^{saww} the Knowledge of the Prophets^{as}, and that he^{saww} gathered that, all of it, to be with Amir Al-Momineen^{asws}, and he is asking me^{asws}, is he^{asws} more knowledgeable or some of the Prophets^{as}?'.⁷⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْبُرْقِيِّ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلْبِيِّ عَنْ عَبْدِ الْحَمِيدِ الطَّائِبِيِّ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) إِنَّ الْعِلْمَ يُتَوَارَثُ فَلَا يَمُوتُ عَالِمٌ إِلَّا تَرَكَ مَنْ يَعْلَمُ مِثْلَ عِلْمِهِ أَوْ مَا شَاءَ اللَّهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Barqy, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Abdul Hameed Al Tai'y, from Muhammad Bin Muslim who said,

'Abu Ja'far^{asws} said: 'The Knowledge is inherited, so there does not die a knowledgeable one^{asws} except that he^{asws} leaves one^{asws} who knows the like of his^{asws} knowledge, or whatever Allah^{azwj} so Desires'.⁷⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ الْعِلْمَ الَّذِي نَزَلَ مَعَ آدَمَ (عَلَيْهِ السَّلَامُ) لَمْ يَرْفَعْ وَ مَا مَاتَ عَالِمٌ إِلَّا وَ قَدْ وَرَثَ عِلْمَهُ إِنَّ الْأَرْضَ لَا تَبْقَى بِغَيْرِ عَالِمٍ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Al Haris Bin Al Mugheira who said,

'I heard Abu Abdullah^{asws} saying: 'The Knowledge is that which descended with Adam^{as}, and was never Raised; and a knowledgeable One^{asws} does not die except his^{asws} knowledge gets inherited. The earth cannot remain without a knowledgeable one^{asws}'.⁷⁸

بَابُ أَنَّ الْأَئِمَّةَ وَرَثُوا عِلْمَ النَّبِيِّ وَ جَمِيعِ الْأَنْبِيَاءِ وَ الْأَوْصِيَاءِ الَّذِينَ مِنْ قَبْلِهِمْ

Chapter 33 – The Imams^{asws} inherited the Knowledge of the Prophet^{saww} and of the entirety of the Prophets^{as} and the successors^{as} who were from before them^{asws}

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمُهَنْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ جُنْدَبٍ أَنَّهُ كَتَبَ إِلَيْهِ الرَّضَا (عَلَيْهِ السَّلَامُ) أَمَا بَعْدُ فَإِنَّ مُحَمَّدًا (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كَانَ أَمِيرًا فِي خَلْقِهِ فَلَمَّا قُبِضَ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كُنَّا أَهْلَ الْبَيْتِ وَرَثَتُهُ فَتَحُنْ أَمْنَا اللَّهُ فِي أَرْضِهِ

Ali Bin Ibrahim, from his father, from Abdul Aziz Bin Al Muhtady,

⁷⁶ Al Kafi V 1 – The Book Of Divine Authority CH 32 H 6

⁷⁷ Al Kafi V 1 – The Book Of Divine Authority CH 32 H 7

⁷⁸ Al Kafi V 1 – The Book Of Divine Authority CH 32 H 8

(It has been narrated) from Abdullah Bin Jundab that Al-Reza^{asws} wrote to him: 'As for after this, so Muhammad^{saww} was a trustee of Allah^{azwj} among His^{azwj} creatures. So when he^{saww} passed away, it was us^{asws}, the People^{asws} of the Household who inherited him^{saww}. Thus, we^{asws} are the trustees of Allah^{azwj} in His^{azwj} earth.

عَدْنَا عِلْمَ الْبَلَايَا وَالْمَنَائِيَا وَ أَنْسَابُ الْعَرَبِ وَ مَوْلِدُ الْإِسْلَامِ وَ إِنَّا لَنَعْرِفُ الرَّجُلَ إِذَا رَأَيْنَاهُ بِحَقِيقَةِ الْإِيمَانِ وَ حَقِيقَةِ النَّفَاقِ وَ
إِنَّ شَيْعَتَنَا لَمَكْتُوبُونَ بِأَسْمَائِهِمْ وَ أَسْمَاءِ آبَائِهِمْ أَخَذَ اللَّهُ عَلَيْنَا وَ عَلَيْهِمُ الْمِيثَاقُ يَرُدُّونَ مَوْرِدَنَا وَ يَدْخُلُونَ مَدْخَلَنَا لَيْسَ عَلَيَّ مَلَّةُ
الْإِسْلَامِ غَيْرُنَا وَ غَيْرُهُمْ

With us^{asws} is the knowledge of the calamities and the deaths, and the lineages of the Arabs, and the birth of Al-Islam. And we^{asws} tend to recognise the man when we^{asws} see him, by the reality of the *Eman* and the reality of the hypocrisy, and that our^{asws} Shias are recorded with their names and the names of their fathers. Allah^{azwj} Took the Covenant upon us^{asws} and upon them. They are intending our^{asws} intentions and are entering our entries. There isn't upon the nation of Al-Islam apart from us^{asws} and them.

نَحْنُ النَّجَبَاءُ النَّجَاهُ وَ نَحْنُ أَقْرَابُ الْأَنْبِيَاءِ وَ نَحْنُ أَيْبَاءُ الْأَوْصِيَاءِ وَ نَحْنُ الْمَخْصُوصُونَ فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ وَ نَحْنُ
أَوْلَى النَّاسِ بِكِتَابِ اللَّهِ وَ نَحْنُ أَوْلَى النَّاسِ بِرَسُولِ اللَّهِ (صلى الله عليه وآله)

We^{asws} are the saviours for the salvation, and we^{asws} are the amplified of the Prophets^{as}, and we^{asws} are the sons^{asws} of the successors^{as}, and we^{asws} the ones particularised in the Book of Allah^{azwj} Mighty and Majestic, and we^{asws} are the closest of the people with the Book of Allah^{azwj}, and we^{asws} are the closest of the people with Rasool-Allah^{saww}.

وَ نَحْنُ الَّذِينَ شَرَعَ اللَّهُ لَنَا دِينَهُ فَقَالَ فِي كِتَابِهِ شَرَعَ لَكُمْ يَا آلَ مُحَمَّدٍ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا قَدْ وَصَّانَا بِمَا وَصَّى بِهِ
نُوحًا وَ الَّذِي أَوْحَيْنَا إِلَيْكَ يَا مُحَمَّدُ وَ مَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَ مُوسَى وَ عِيسَى

And we^{asws} are those for whom Allah^{azwj} Legislated His^{azwj} Religion for us^{asws}, so He^{azwj} Said in His^{azwj} Book [42:13] **He has Legislated to you O Progeny^{asws} of Muhammad^{saww} from the Religion what He Enjoined upon Nuh and that which We have Revealed to you O Muhammad^{saww}, and that which We Enjoined upon Ibrahim and Musa and Isa.**

فَقَدْ عَلَّمَنَا وَ بَلَّغَنَا عِلْمَ مَا عَلَّمْنَا وَ اسْتَوَدَعْنَا عِلْمَهُمْ نَحْنُ وَرَثَةُ أَوْلِي الْعِزْمِ مِنَ الرُّسُلِ أَنْ أَقِيمُوا الدِّينَ يَا آلَ مُحَمَّدٍ وَ لَا
تَنْفَرُوا فِيهِ وَ كُونُوا عَلَى جَمَاعَةٍ كَبِيرٍ عَلَى الْمُشْرِكِينَ مَنْ أَشْرَكَ بَوْلَايَةِ عَلِيٍّ مَا تَدْعُوهُمْ إِلَيْهِ مِنْ وَلَايَةِ عَلِيٍّ إِنَّ اللَّهَ يَا مُحَمَّدُ
يَهْدِي إِلَيْهِ مَنْ يُبَيِّبُ مَنْ يُجِيبُكَ إِلَى وَلَايَةِ عَلِيٍّ (عليه السلام) .

So He^{azwj} has Taught us^{asws}, and Delivered to Us^{asws} the Knowledge what we^{asws} know, and Entrusted us^{asws} their^{as} knowledge. We^{asws} are the inheritors of the Determined Ones (Ul Al-Azam) from the Rasools^{as} that you^{asws} would **be steadfast upon the Religion O Progeny^{asws} Muhammad^{saww} and be not divided therein**, and become one group, **hard it is to the Polytheists** the ones who associate others with the Wilayah of Ali^{asws} **that which you call them to** from the Wilayah of Ali^{asws}. **Allah, O Muhammad^{saww}, Guides to Himself him who turns**, the one who answers you to the Wilayah of Ali^{asws}.⁷⁹

⁷⁹ Al Kafi V 1 – The Book Of Divine Authority CH 33 H 1

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنَّ أَوَّلَ وَصِيِّي كَانَ عَلِيٌّ وَجِبَ الْأَرْضِ هِبَةُ اللَّهِ بْنِ آدَمَ وَمَا مِنْ نَبِيٍّ مَضَى إِلَّا وَ لَهُ وَصِيٌّ وَ كَانَ جَمِيعُ الْأَنْبِيَاءِ مِائَةَ أَلْفٍ نَبِيٍّ وَ عَشْرِينَ أَلْفَ نَبِيٍّ مِنْهُمْ خَمْسَةٌ أَوْلُو الْعَرْشِ نُوحٌ وَ إِبْرَاهِيمُ وَ مُوسَى وَ عِيسَى وَ مُحَمَّدٌ (عَلَيْهِمُ السَّلَام) وَ إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ كَانَ هِبَةَ اللَّهِ لِمُحَمَّدٍ وَ وَرِثَ عِلْمَ الْأَوْصِيَاءِ وَ عِلْمَ مَنْ كَانَ قَبْلَهُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'The first successor^{as} upon the face of the earth was Hibtullah Bin Adam^{as}, and there is none from a Prophet^{as} of the past except that for him^{as} was a successor^{as}, and the entirety of the Prophets were one hundred and twenty thousand Prophets. From them^{as}, five were Determined Ones (*Ul Al-Azam*) – Noah^{as}, and Ibrahim^{as}, and Musa^{as}, and Isa^{as} and Muhammad^{saww}, and that Ali^{asws} Bin Abu Talib^{asws} was the Hibtullah^{as} of Muhammad^{saww}, and an inheritor of the Knowledge of the successors^{as}, and the knowledge of the ones who were before him^{as}'.

أَمَّا إِنَّ مُحَمَّدًا وَرِثَ عِلْمَ مَنْ كَانَ قَبْلَهُ مِنَ الْأَنْبِيَاءِ وَ الْمُرْسَلِينَ عَلَى قَائِمَةِ الْعَرْشِ مَكْتُوبٌ حَمْرَةً أَسَدُ اللَّهِ وَ أَسَدُ رَسُولِهِ وَ سَيِّدُ الشُّهَدَاءِ وَ فِي دُؤَابَةِ الْعَرْشِ عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ فَهَذِهِ حُجَّتُنَا عَلَى مَنْ أَنْكَرَ حَقَّنَا وَ جَدَّ مِيرَاتِنَا وَ مَا مَنَعَنَا مِنَ الْكَلَامِ وَ أَمَامَنَا الْبَقِيَّةُ قَائِمَةٌ حُجَّةٌ تَكُونُ أَبْلَغَ مِنْ هَذَا .

As for Muhammad^{saww}, he^{saww} inherited the knowledge of the ones^{as} who were before him^{saww} from the Prophets^{as} and the Rasools^{as}. It is inscribed upon the Register of the Throne: "Hamza^{as} is a lion of Allah^{azwj} and a lion of His^{azwj} Rasool^{as} and the chief of the martyrs"; and in the central facet of the Throne: "Ali^{asws} Amir Al-Momineen^{asws}". So these are our^{asws} proofs upon the ones who deny our^{asws} rights and fight against our^{asws} inheritances. And what prevents us^{asws} from the speaking and in front of us^{asws} is the conviction? So which proof can happen to be more eloquent than this?'⁸⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ زُرْعَةَ بْنِ مُحَمَّدٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِنَّ سُلَيْمَانَ وَرِثَ دَاوُدَ وَ إِنَّ مُحَمَّدًا وَرِثَ سُلَيْمَانَ وَ إِنَّا وَرِثْنَا مُحَمَّدًا وَ إِنَّ عِنْدَنَا عِلْمَ التَّوْرَةِ وَ الْإِنْجِيلِ وَ الزَّبُورِ وَ تَبْيَانِ مَا فِي الْأَلْوَابِ

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Abdullah Bin Muhammad, from Abdullah Bin Al Qasim, from Zur'a Bin Muhammad, from Al Mufazzal Bin Umar who said,

'Abu Abdullah^{asws} said: 'Suleyman^{as} inherited Dawood^{as}, and that Muhammad^{saww} inherited Suleyman^{as}, and we^{asws} are the inheritors of Muhammad^{saww}, and that in our^{asws} presence is the Knowledge of the Torah, and the Evangel, and the Psalms, and the explanation of what is in the Tablets'.

قَالَ قُلْتُ إِنَّ هَذَا لَهُوَ الْعِلْمُ قَالَ لَيْسَ هَذَا هُوَ الْعِلْمُ إِنَّ الْعِلْمَ الَّذِي يُحْدِثُ يَوْمًا بَعْدَ يَوْمٍ وَ سَاعَةً بَعْدَ سَاعَةٍ .

He (the narrator) said, 'I said, 'This Tablet, is the Knowledge?' He^{asws} said: 'This is not the Knowledge. The Knowledge is that which occurs day after day, and moment after moment'.⁸¹

⁸⁰ Al Kafi V 1 – The Book Of Divine Authority CH 33 H 2

⁸¹ Al Kafi V 1 – The Book Of Divine Authority CH 33 H 3

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ شُعَيْبِ الْحَدَّادِ عَنْ ضُرَيْبِ الْكِنَاسِيِّ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ عِنْدَهُ أَبُو بَصِيرٍ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ دَاوُدَ وَرَثَ عِلْمِ الْأَنْبِيَاءِ وَ إِنَّ سُلَيْمَانَ وَرَثَ دَاوُدَ وَ إِنَّ مُحَمَّدًا (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ إِنَّ عِنْدَنَا صُحُفَ إِبْرَاهِيمَ وَ الْأَوْحَ مُوسَى

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Shuayb Al Haddad, from Zureys Al Kunasy who said,

'I was in the presence of Abu Abdullah^{asws} and with him^{asws} was Abu Baseer. So Abu Abdullah^{asws} said: 'Dawood^{as} inherited the Knowledge of the Prophets^{as}, and that Suleyman^{as} inherited Dawood^{as}, and that Muhammad^{saww} inherited Suleyman^{as}, and we^{asws} inherited Muhammad^{saww}, and that with us^{asws} are the Parchments of Ibrahim^{as}, and the Tablets of Musa^{as}'.

فَقَالَ أَبُو بَصِيرٍ إِنَّ هَذَا لَهُوَ الْعِلْمُ فَقَالَ يَا أَبَا مُحَمَّدٍ لَيْسَ هَذَا هُوَ الْعِلْمُ إِنَّمَا الْعِلْمُ مَا يَحْدُثُ بِاللَّيْلِ وَ النَّهَارِ يَوْمًا بِيَوْمٍ وَ سَاعَةً بِسَاعَةٍ .

So Abu Baseer said, 'This Tablet, is the Knowledge?' So he^{asws} said: 'O Abu Baseer! This is not the Knowledge. But rather, the Knowledge is what occurs by the night and the day, day by day, and moment by moment'.⁸²

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ النُّعْمَانَ عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ لِي يَا أَبَا مُحَمَّدٍ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يُعْطِ الْأَنْبِيَاءَ شَيْئًا إِلَّا وَ قَدْ أَعْطَاهُ مُحَمَّدًا (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ وَ قَدْ أَعْطَى مُحَمَّدًا جَمِيعَ مَا أَعْطَى الْأَنْبِيَاءَ وَ عِنْدَنَا الصُّحُفُ الَّتِي قَالَ اللَّهُ عَزَّ وَ جَلَّ صُحُفَ إِبْرَاهِيمَ وَ مُوسَى قُلْتُ جُعِلَتْ فِدَاكَ هِيَ الْأَوْحَ قَالَ نَعَمْ .

Muhammad Bin Yahya, from Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Ali Bin Al Numan, from Ibn Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws}, said, 'He^{asws} said to me: 'O Abu Muhammad! Allah^{azwj} Mighty and Majestic did not Give anything to the Prophets^{as} except and He^{azwj} Gave it to Muhammad^{saww} (as well). And He^{azwj} Gave Muhammad^{saww} the entirety of what He^{azwj} Gave to the Prophets^{as}, and with us^{asws} are the Parchments which Allah^{azwj} Mighty and Majestic Said are **[87:19] The scriptures of Ibrahim and Musa**'. I said, 'May I be sacrificed for you^{asws}! These are the Tablets?' He^{asws} said: 'Yes'.⁸³

مُحَمَّدُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ سَأَلَهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ مَا الزَّبُورُ وَ مَا الذِّكْرُ قَالَ الذِّكْرُ عِنْدَ اللَّهِ وَ الزَّبُورُ الَّذِي أَنْزَلَ عَلَى دَاوُدَ وَ كُلِّ كِتَابٍ نَزَلَ فَهُوَ عِنْدَ أَهْلِ الْعِلْمِ وَ نَحْنُ هُمْ .

Muhammad, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws}, that he asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[21:105] And We have Written in the Psalms after the Reminder**, 'What is the Psalms and what is the Reminder (Al-Zikr)?' He^{asws} said: 'The Reminder (Al-Zikr) is with Allah^{azwj}, and the Psalms is what which was Revealed

⁸² Al Kafi V 1 – The Book Of Divine Authority CH 33 H 4

⁸³ Al Kafi V 1 – The Book Of Divine Authority CH 33 H 5

unto Dawood; and every Book which was Revealed, so it is with the People of the Knowledge, and we^{asws} are they'.⁸⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ أَبِي زَاهِرٍ أَوْ غَيْرِهِ عَنْ مُحَمَّدِ بْنِ حَمَّادٍ عَنْ أَخِيهِ أَحْمَدَ بْنِ حَمَّادٍ عَنْ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ (عَلَيْهِ السَّلَام) قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ أَخْبِرْنِي عَنِ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَرِثَ النَّبِيِّينَ كُلَّهُمْ قَالَ نَعَمْ قُلْتُ مِنْ لَدُنْ آدَمَ حَتَّى أَنْتَهَى إِلَى نَفْسِهِ قَالَ مَا بَعَثَ اللَّهُ نَبِيًّا إِلَّا وَ مُحَمَّدٌ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَعْلَمُ مِنْهُ

Muhammad Bin Yahya, from Ahmad Bin Abu Zahir, or someone else, from Muhammad Bin Hammad, from his father Ahmad Bin Hammad, from Ibrahim, from his father,

(It has been narrated) from Abu Al-Hassan^{asws} the 1st, said, 'I said to him^{asws}, 'May I be sacrificed for you^{asws}! Inform me about the Prophet^{saww}. Did he^{saww} inherit the Prophets^{as}, all of them^{as}? He^{asws} said: 'Yes'. I said, 'From Adam^{as} until it ended to himself^{saww}? He^{asws} said: 'Allah^{azwj} did not Send a Prophet^{saww} except that Muhammad^{saww} was more knowledgeable than him^{as}'.

قَالَ قُلْتُ إِنَّ عِيسَى ابْنَ مَرْيَمَ كَانَ يُحْيِي الْمَوْتَى بِإِذْنِ اللَّهِ قَالَ صَدَقْتَ وَ سُلَيْمَانَ بْنَ دَاوُدَ كَانَ يَفْهَمُ مَنطِقَ الطَّيْرِ وَ كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَفْقَهُ عَلَى هَذِهِ الْمَنَازِلِ

He (the narrator) said, 'Isa^{as} Ibn Maryam^{as} used to revive the dead by the Permission of Allah^{azwj}'. He^{asws} said: 'You speak the truth'. (I said), 'And Suleyman^{as} Bin Dawood^{as} used to understand the speech of the bird, and was Rasool-Allah^{saww} able to be upon this status?'

قَالَ فَقَالَ إِنَّ سُلَيْمَانَ بْنَ دَاوُدَ قَالَ لِلْهُدُودِ حِينَ فَقَدَهُ وَ شَكَكَ فِي أَمْرِهِ فَقَالَ مَا لِي لَا أَرَى الْهُدُودَ أَمْ كَانَ مِنَ الْغَائِبِينَ حِينَ فَقَدَهُ فَغَضِبَ عَلَيْهِ فَقَالَ لِأَعْدَبْتَهُ عَذَابًا شَدِيدًا أَوْ لِأَدْبَحْتَهُ أَوْ لِأَيَّائِي بِسُلْطَانٍ مُبِينٍ

He (the narrator) said, 'Suleyman^{as} Bin Dawood^{as} said to the Hoopoe (bird) when he^{as} missed it and doubted regarding its matter, so he^{as} said **[27:20] What is the matter that I cannot see the hoopoe or is it from the absentees?**, when he^{as} missed it. So he^{as} was angry upon it, so he^{as} said: **[27:21] I will punish it with a severe punishment, or slaughter it, or it brings to me a clear authorisation (for its absence)**'.

وَ إِنَّمَا غَضِبَ لِأَنَّهُ كَانَ يَنْدُلُهُ عَلَى الْمَاءِ فَهَذَا وَ هُوَ طَائِرٌ قَدْ أُعْطِيَ مَا لَمْ يُعْطَ سُلَيْمَانُ وَ قَدْ كَانَتْ الرِّيحُ وَ النَّمْلُ وَ الْإِنْسُ وَ الْجِنُّ وَ الشَّيَاطِينُ وَ الْمَرَدَّةُ لَهُ طَائِعِينَ وَ لَمْ يَكُنْ يَعْرِفُ الْمَاءَ تَحْتَ الْهَوَاءِ وَ كَانَ الطَّيْرُ يَعْرِفُهُ

And rather, he^{as} was angry because it used to navigate for him upon the waters. So this one, and it was a bird, and it had been Given what Suleyman^{as} had not been Given. And it was so that the wind, and the ant, and the humans, and the jinn, and the Satans^{la} were chained to him^{asws} in obedience, and he^{as} did not happen to recognise the water beneath the atmosphere, and the bird used to recognise it.

وَ إِنَّ اللَّهَ يَقُولُ فِي كِتَابِهِ وَ لَوْ أَنَّ فُرَاتًا سَبَّرَتْ بِهِنَّ الْجِبَالُ أَوْ قَطَّعَتْ بِهِنَّ الْأَرْضُ أَوْ كَلَّمَ بِهِنَّ الْمَوْتَى وَ قَدْ وَرَثْنَا نَحْنُ هَذَا الْقُرْآنَ الَّذِي فِيهِ مَا تُسَبَّرُ بِهِنَّ الْجِبَالُ وَ تُقَطَّعُ بِهِنَّ الْبُلْدَانُ وَ تُحْيَا بِهِنَّ الْمَوْتَى وَ نَحْنُ نَعْرِفُ الْمَاءَ تَحْتَ الْهَوَاءِ

And Allah^{azwj} is Saying in His^{azwj} Book **[13:31] And even if there were a Quran by which the mountains were made to pass away, or the earth were travelled over**

⁸⁴ Al Kafi V 1 – The Book Of Divine Authority CH 33 H 6

by it, or the dead were made to speak thereby, and we^{asws} have inherited this Quran wherein is what the mountains can be made to passed with, and the cities be made to travel with, and the dead to be revived with, and we^{asws} know the water beneath the atmosphere.

وَإِنَّ فِي كِتَابِ اللَّهِ لَآيَاتٍ مَّا يَرَادُ بِهَا أَمْرٌ إِلَّا أَنْ يَأْذَنَ اللَّهُ بِهِ مَعَ مَا قَدْ يَأْذَنُ اللَّهُ مِمَّا كَتَبَهُ الْمَاضُونَ جَعَلَهُ اللَّهُ لَنَا فِي أُمَّ الْكِتَابِ إِنَّ اللَّهَ يَقُولُ وَ مَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَ الْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ

And in the Book of Allah^{azwj} there are Verses what a matter can be intended with except that Allah^{azwj} has Permitted with it, along with what Allah^{azwj} had Permitted from what He^{azwj} had Prescribed the past ones with. Allah^{azwj} has Made it to be for us in the Mother of the Book (Umm Al-Kitab). Allah^{azwj} is Saying **[27:75] And there is nothing concealed in the sky and the earth but it is in a Clarifying Book.**

ثُمَّ قَالَ تُمْ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمَنْ الَّذِينَ اصْطَفَيْنَا اللَّهُ عَزَّ وَ جَلَّ وَ أَوْرَثْنَا هَذَا الَّذِي فِيهِ تَبْيَانٌ كُلِّ شَيْءٍ.

Then He^{azwj} Said **[35:32] Then We Gave the Book as an inheritance to those whom We Chose from among Our servants.** So we^{asws} are those whom Allah^{azwj} Mighty and Majestic has Chosen and Made us^{asws} to inherit this (Quran) wherein is an explanation of everything'.⁸⁵

⁸⁵ Al Kafi V 1 – The Book Of Divine Authority CH 33 H 7