

الكافي

AL-KAFI

ج 1

Volume 1

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

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

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

Who died in the year 329 H

كِتَابُ الْحُجَّةِ

THE BOOK OF DIVINE AUTHORITY (3)

TABLE OF CONTENTS

THE BOOK OF DIVINE AUTHORITY (3).....	1
Chapter 34 – The Imams ^{asws} , with them ^{asws} are the entirety of the Books which were Revealed from Allah ^{azwj} Mighty and Majestic, and they ^{asws} recognise these upon their different languages.....	3
Chapter 35 – No one collected the Quran, all of it, except for the Imams ^{asws} , and they ^{asws} are knowing its Knowledge, all of it	5
Chapter 36 – What has been Given to the Imams ^{asws} from the Magnificent Name of Allah ^{azwj}	7
Chapter 37 – What is with the Imams ^{asws} from the Signs of the Prophets ^{as}	8
Chapter 38 – What is with the Imams ^{asws} from the weapons of Rasool-Allah ^{saww} and his ^{saww} chattels	10
Chapter 39 – An example of the weapons of Rasool-Allah ^{saww} is an example of the Ark among the Children of Israel	16
Chapter 40 – In it is the mention of the Parchment, and the <i>Jafr</i> , and the <i>Jami'e</i> , and Parchments of Fatima ^{asws}	17
Chapter 41 – Regarding the glory of [97:1] <i>We have indeed revealed this in the Night of Predestination</i> (Chapter 97) and its interpretation	22
Chapter 42 – Regarding that the Imams ^{asws} are being increased (with knowledge) during the night of Friday	39
Chapter 43 – If the Imams ^{asws} were not to be increased, it would deplete what is with them ^{asws}	40
Chapter 44 – The Imams ^{asws} are knowing the entirety of the knowledges which came out to the Angels, and the Prophets ^{as} and the Rasools ^{as}	41
Chapter 45 – In it is the Mention of the Unseen	43
Chapter 46 – The Imams ^{asws} , whenever they ^{asws} desire to know (something), they ^{asws} know (it).....	45
Chapter 47 – The Imams ^{asws} are knowing when they ^{asws} would be passing away, and they ^{asws} are not passing away except by a choice from them ^{asws}	46

بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليماً.

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 الْأَنْبِيَاءَ (عَلَيْهِمُ السَّلَام) عَنْهُمْ جَمِيعُ الْكُتُبِ الَّتِي نَزَلَتْ مِنْ عِنْدِ اللَّهِ عَزَّ وَجَلَّ وَ أَنََّّهُمْ يَعْرِفُونَهَا عَلَى اخْتِلَافِ السِّنِّيَّاتِ

Chapter 34 – The Imams^{asws}, with them^{asws} are the entirety of the Books which were Revealed from Allah^{azwj} Mighty and Majestic, and they^{asws} recognise these upon their different languages

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ إِبْرَاهِيمَ عَنْ يُونُسَ عَنْ هِشَامِ بْنِ الْحَكَمِ فِي حَدِيثٍ بَرِيٍّ أَنَّهُ لَمَّا جَاءَ مَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَلَقِيَ أَبَا الْحَسَنِ مُوسَى بْنَ جَعْفَرٍ (عَلَيْهِ السَّلَام) فَحَكَى لَهُ هِشَامُ الْحِكَايَةَ فَلَمَّا فَرَغَ قَالَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَام) لِبَرِيٍّ يَا بَرِيٍّ كَيْفَ عَلِمْتَ بِكِتَابِكَ قَالَ أَنَا بِهِ عَالِمٌ ثُمَّ قَالَ كَيْفَ تَقْنَنُ بِنَاوِيلِهِ قَالَ مَا أَوْثَقَنِي بِعِلْمِي فِيهِ

Ali Bin Ibrahim, from his father, from Al Hassan Bin Ibrahim, from Yunus, from Hisham Bin Al Hakam,

‘In a Hadeeth of Bureyh, that when he went with him to Abu Abdullah^{asws}, so he met Abu Al-Hassan Musa^{asws} Bin Ja’far^{asws}. So Hisham related a story to him^{asws}. So when he finished, Abu Al-Hassan^{asws} said to Bureyh: ‘O Bureyh! How is your knowledge with your Book?’ He said, ‘I am a knower with it’. Then he^{asws} said: ‘How reliable are you with its interpretation?’ He said, ‘What I can rely in it with my knowledge’.

قَالَ فَابْتَدَأَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَام) يَقْرَأُ الْإِنْجِيلَ فَقَالَ بَرِيٌّ إِنِّي أَكُنْتُ أَطْلُبُ مِنْذُ خَمْسِينَ سَنَةً أَوْ مِثْلَكَ قَالَ فَامَنَّ بَرِيٌّ وَ حَسَنَ إِيْمَانَهُ وَ آمَنَتِ الْمَرْأَةُ الَّتِي كَانَتْ مَعَهُ فَدَخَلَ هِشَامٌ وَ بَرِيٌّ وَ الْمَرْأَةُ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَحَكَى لَهُ هِشَامُ الْكَلَامَ الَّذِي جَرَى بَيْنَ أَبِي الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَام) وَ بَيْنَ بَرِيٍّ

He (the narrator) said, ‘So Abu Al-Hassan^{asws} recited the Evangel. So Bureyh said, ‘You^{asws} are the one I have been seeking since fifty years, or someone like you^{asws}!’ So, Bureyh professed belief, and his belief was good, and the woman who was with him (also) expressed belief. So Hisham, and Bureyh and the woman went over to Abu Abdullah^{asws}, and Hisham related to him^{asws} the speech which flowed between Abu Al-Hassan Musa^{asws} and Bureyh.

فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) ذُرِّيَّةَ بَعْضُهَا مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ فَقَالَ بَرِيٌّ أَنِّي لَكُمْ التَّوْرَةَ وَ الْإِنْجِيلَ وَ كُتُبُ الْأَنْبِيَاءِ قَالَ هِيَ عِنْدُنَا وَ رَأَتْهُ مِنْ عِنْدِهِمْ نَفَرُوا بِهَا كَمَا قَرَعُوا وَ نَقُولُهَا كَمَا قَالُوا إِنَّ اللَّهَ لَا يَجْعَلُ حُجَّةً فِي أَرْضِهِ يُسْأَلُ عَنْ شَيْءٍ فَيَقُولُ لَا أَدْرِي .

So Abu Abdullah^{asws} said ‘[3:34] **Offspring one from the other; and Allah is Hearing, Knowing**’. So Bureyh said, ‘Is there for you^{asws}, the Torah, and the Evangel, and the Books of the Prophets^{asws}?’ He^{asws} said: ‘These are with us^{asws} as an inheritance from them^{asws}. We^{asws} tend to recite these just as they^{as} recited these, and we^{asws} are saying it just as they^{as} were saying it. Allah^{azwj} does not Make a

Divine Authority to be in His^{azwj} earth who is asked about something, so he^{asws} would be saying: 'I^{asws} don't know'.¹

عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدٌ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ مُفَضَّلِ بْنِ عُمَرَ قَالَ أَتَيْنَا
بَابَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) وَ نَحْنُ نُرِيدُ الْإِذْنَ عَلَيْهِ فَسَمِعْنَاهُ يَتَكَلَّمُ بِكَلَامٍ لَيْسَ بِالْعَرَبِيَّةِ فَتَوَهَّمْنَا أَنَّهُ بِالسُّرْيَانِيَّةِ ثُمَّ بَكَى
فَبَكَيْنَا لِيُكَاتِبَهُ ثُمَّ خَرَجَ إِلَيْنَا الْعُلَامُ فَأَذِنَ لَنَا فَدَخَلْنَا عَلَيْهِ

Ali Bin Muhammad and Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Bakr Bin Salih, from Muhammad Bin Sinan, from Mufazzal Bin Umar who said,

'We came over to the door of Abu Abdullah^{asws} and we wanted the permission to (see) him^{asws}. So we heard him^{asws} speak in a speech which wasn't Arabic. So we were under the impression that it was Assyrian. Then he^{asws} cried. So we cried upon his^{asws} crying. Then the boy came out to us, and permitted for us. So we entered to (see) him^{asws}.

فَقُلْتُ أَصْلَحَكَ اللَّهُ أَتَيْتَاكَ نُرِيدُ الْإِذْنَ عَلَيْكَ فَسَمِعْنَاكَ تَتَكَلَّمُ بِكَلَامٍ لَيْسَ بِالْعَرَبِيَّةِ فَتَوَهَّمْنَا أَنَّهُ بِالسُّرْيَانِيَّةِ ثُمَّ بَكَيتَ فَبَكَيْنَا لِيُكَاتِبَكَ
قَالَ نَعَمْ ذَكَرْتُ الْيَاسَ النَّبِيَّ وَ كَانَ مِنْ عِبَادِ أَنْبِيَاءِ بَنِي إِسْرَائِيلَ

So I said, 'May Allah^{azwj} Keep you^{asws} well! We came over to you^{asws} wanting the permission to (see) you^{asws}, and we heard you^{asws} speaking with a speech which wasn't Arabic. So we were under the impression that it is Assyrian. Then you cried, so we cried upon your^{asws} crying'. He^{asws} said: 'Yes. I^{asws} remembered Ilyas^{as} the Prophet^{as}, and he^{as} was from the most devoted of the worshippers of the Children of Israel'.

فَقُلْتُ كَمَا كَانَ يَقُولُ فِي سُجُودِهِ ثُمَّ أَدْفَعَ فِيهِ بِالسُّرْيَانِيَّةِ فَلَا وَ اللَّهُ مَا رَأَيْنَا قَسَا وَ لَا جَائِلِيًّا أَفْصَحَ لَهْجَةً مِنْهُ بِهِ ثُمَّ فَسَّرَهُ لَنَا
بِالْعَرَبِيَّةِ فَقَالَ كَانَ يَقُولُ فِي سُجُودِهِ أَ تَرَاكَ مُعَذِّبِي وَ قَدْ أَطْمَأْتُ لَكَ هَوَاجِرِي أَ تَرَاكَ مُعَذِّبِي وَ قَدْ عَفَرْتُ لَكَ فِي التُّرَابِ
وَجْهِي أَ تَرَاكَ مُعَذِّبِي وَ قَدْ اجْتَنَبْتُ لَكَ الْمَعَاصِي أَ تَرَاكَ مُعَذِّبِي وَ قَدْ أَسْهَرْتُ لَكَ لَيْلِي

So I said, 'Just as he^{as} was saying in his^{as} Sajdah?'. Then he spoke regarding it in Assyrian, so by Allah^{azwj}, we had neither seen a Pastor nor a Vicar more eloquent in tone than he^{asws} was with it. Then he^{asws} interpreted it for us in Arabic, so he^{asws} said: 'He^{as} was saying in his^{as} Sajdah: 'Will You^{azwj} Punish me^{as} and I^{as} have kept my^{as} mouth thirsty for You^{azwj}? Will You^{azwj} Punish me^{as} and I^{as} have rubbed my^{as} face in the dust for You^{azwj}? Will You^{azwj} Punish me^{as} and I^{as} have kept aside from my^{as} disobediences for You^{azwj}? Will You^{azwj} Punish me^{as} and I^{as} have held vigils for You^{azwj} during my^{as} nights?'

قَالَ فَأَوْحَى اللَّهُ إِلَيْهِ أَنْ ارْفَعْ رَأْسَكَ فَإِنِّي غَيْرُ مُعَذِّبِكَ قَالَ فَقَالَ إِنْ قُلْتَ لَا أَعَذِّبُكَ ثُمَّ عَذَّبْتَنِي مَاذَا أَلَسْتُ عَذِّبُكَ وَ أَنْتَ رَبِّي
قَالَ فَأَوْحَى اللَّهُ إِلَيْهِ أَنْ ارْفَعْ رَأْسَكَ فَإِنِّي غَيْرُ مُعَذِّبِكَ إِنِّي إِذَا وَعَدْتُ وَ عَدْتُ وَ قِيتُ بِهِ .

He^{asws} said: 'So Allah^{azwj} Revealed unto him^{as}: "Raise your^{as} head, for I^{azwj} will not Punish you^{as}". So he^{as} said: 'If You^{azwj} Say: "I^{azwj} will not Punish you^{as}", then if You^{azwj} do Punish me^{as}, what would that be? Am I^{as} not Your^{azwj} servant and You^{azwj} my^{as} Lord^{azwj}? He^{asws} said: 'So Allah^{azwj} Revealed unto him^{as}: "Raise your^{as} head, for I^{azwj} will not Punish you^{as}! I^{azwj}, when I^{azwj} Promise a Promise, I^{azwj} Fulfil it!'.²

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

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

بَابُ أَنَّهُ لَمْ يَجْمَعْ الْقُرْآنَ كُلَّهُ إِلَّا الْأَئِمَّةُ (عَلَيْهِمُ السَّلَام) وَ أَنَّهُمْ يَعْلَمُونَ عِلْمَهُ كُلَّهُ

Chapter 35 – No one collected the Quran, all of it, except for the Imams^{asws}, and they^{asws} are knowing its Knowledge, all of it

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ عَمْرِو بْنِ أَبِي الْمَقْدَامِ عَنْ جَابِرٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) يَقُولُ مَا ادَّعَى أَحَدٌ مِنَ النَّاسِ أَنَّهُ جَمَعَ الْقُرْآنَ كُلَّهُ كَمَا أَنْزَلَ إِلَّا كَذَابٌ وَ مَا جَمَعَهُ وَ حَفِظَهُ كَمَا نَزَّلَهُ اللَّهُ تَعَالَى إِلَّا عَلِيُّ بْنُ أَبِي طَالِبٍ (عَلَيْهِ السَّلَام) وَ الْأَئِمَّةُ مِنْ بَعْدِهِ (عَلَيْهِمُ السَّلَام) .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Amro Bin Abu Al Miqdam, from Jaber who said,

'I heard Abu Ja'far^{asws} saying: 'No one from the people would claim that he has collected the Quran, all of it, just as it was Revealed, except he would be a liar, and not one collected it and memorised it just as Allah^{azwj} the Exalted Revealed it except for Ali^{asws} Bin Abu Talib^{asws} and the Imams^{asws} from after him^{asws}'³.

مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ الْمُنْخَلِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) أَنَّهُ قَالَ مَا يَسْتَطِيعُ أَحَدٌ أَنْ يَدَّعِيَ أَنَّ عِنْدَهُ جَمِيعَ الْقُرْآنِ كُلِّهِ ظَاهِرِهِ وَ بَاطِنِهِ غَيْرُ الْأَوْصِيَاءِ .

Muhammad Bin Al Husayn, from Muhammad Bin Al Hassan, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Al Mankhal, from Jaber,

(It has been narrated) from Abu Ja'far^{asws} having said: 'No one is able to claim that with him is the entirety of the Quran, all of it, it's apparent, and its hidden, apart from the successors^{asws}'⁴.

عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْقَاسِمِ بْنِ الرَّبِيعِ عَنْ عُبَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي هَاشِمٍ الصَّيْرَفِيِّ عَنْ عَمْرِو بْنِ مُصْعَبٍ عَنْ سَلَمَةَ بْنِ مَحْرُزٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) يَقُولُ إِنَّ مِنْ عِلْمٍ مَا أُوتِينَا تَفْسِيرَ الْقُرْآنِ وَ أَحْكَامَهُ وَ عِلْمَ تَغْيِيرِ الزَّمَانِ وَ حَدَّثَانِهِ إِذَا أَرَادَ اللَّهُ بِقَوْمٍ خَيْرًا أَسْمَعَهُمْ وَ لَوْ أَسْمَعَ مَنْ لَمْ يَسْمَعْ لَوَلَّى مُعْرِضًا كَأَنْ لَمْ يَسْمَعْ ثُمَّ أَمْسَكَ هُنَّيئَةً

Ali Bin Muhammad and Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Al Qasim Bin Al Rabie, from Ubeyd Bin Abdullah Bin Abu Hashim Al Sayrafi, from Amro Bin Mus'ab, from Salma Bin Muhriz who said,

'I heard Abu Ja'far^{asws} saying: 'From the Knowledge which we^{asws} have been Given is the interpretation of the Quran, and its Judgments, and knowledge of the changing of times and its new occurrences. Whenever Allah^{azwj} Intends good with a people, He^{azwj} Causes them to listen, and if someone hears whom He^{azwj} Does not Want him to hear, he would turn around as if he had not heard'.

ثُمَّ قَالَ وَ لَوْ وَجَدْنَا أَوْ عَيَّةً أَوْ مُسْتَرَحًا لَقُلْنَا وَ اللَّهُ الْمُسْتَعَانُ .

Then he^{asws} waited for a while, then said: 'If we^{asws} were to find a retaining ear or a receptacle, we^{asws} would say (tell all), and Allah^{azwj} is the Aider'.⁵

³ Al Kafi V 1 – The Book Of Divine Authority CH 35 H 1

⁴ Al Kafi V 1 – The Book Of Divine Authority CH 35 H 2

⁵ Al Kafi V 1 – The Book Of Divine Authority CH 35 H 3

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ أَبِي عَبْدِ اللَّهِ الْمُؤْمِنِ عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ وَاللَّهِ إِنِّي لَأَعْلَمُ كِتَابَ اللَّهِ مِنْ أَوَّلِهِ إِلَى آخِرِهِ كَأَنَّهُ فِي كَفِّي فِيهِ خَبَرُ السَّمَاءِ وَخَبَرُ الْأَرْضِ وَخَبَرُ مَا كَانَ وَخَبَرُ مَا هُوَ كَائِنٌ قَالَ اللَّهُ عَزَّ وَجَلَّ فِيهِ بَيِّنَاتٌ كُلُّ شَيْءٍ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Isa, from Abu Abdullah Al Momin, from Abdul A'ala, a slave of the family of Saam who said,

'I heard Abu Abdullah^{asws} saying: 'By Allah^{azwj}! I^{asws} am more knowing of the Book of Allah^{azwj}, from its beginning to its end, as if it was in my^{asws} palm. Therein is news of the sky and news of the earth, and news of what has occurred, and news of what is going to occur. Allah^{azwj} Mighty and Majestic Said **[16:89] and in it is clarification of everything**'.⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ أَبِي زَاهِرٍ عَنِ الْحَشَّابِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ

Muhammad Bin Yahya, from Ahmad Bin Abu Zahir, from Al Khashaab, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullah^{asws} having said: '**[27:40] The one who had the knowledge from the Book said** – I^{asws} can come with it (Throne of Bilquis) before your eyelid blinks'.

قَالَ فَفَرَجَ أَبُو عَبْدِ اللَّهِ (عليه السلام) بَيْنَ أَصَابِعِهِ فَوَضَعَهَا فِي صَدْرِهِ ثُمَّ قَالَ وَ عِنْدَنَا وَاللَّهِ عِلْمُ الْكِتَابِ كُلُّهُ .

He (the narrator) said, 'So Abu Abdullah^{asws} parted between his^{asws} fingers and placed them upon his^{asws} chest, then said: 'And with us^{asws}, by Allah^{azwj}, is the Knowledge of the Book, all of it'.⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مَنْ ذَكَرَهُ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ أُذَيْنَةَ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) قُلْ كَفَى بِاللَّهِ شَهِيداً بَيْنِي وَ بَيْنَكُمْ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ قَالَ إِيَّانَا عَنِّي وَ عَلِيُّ أَوْلُنَا وَ أَفْضَلُنَا وَ خَيْرُنَا بَعْدَ النَّبِيِّ (عليه السلام) .

Ali Bin Ibrahim, from his father and Muhammad Bin Yahya, from Muhammad Bin Al Hassan, from the one who mentioned it, altogether from Ibn Abu Umeyr, from Ibn Azina, from Bureyd Bin Muawiya who said,

'I said to Abu Ja'far^{asws}, '**[13:43] Say: Allah is Sufficient as a Witness between me and you and the one who has Knowledge of the Book**. He^{asws} said: 'It Means us^{asws}, and Ali^{asws} is our^{asws} first one, and the most superior of us^{asws}, and the best of us^{asws} after the Prophet^{saww}'.⁸

⁶ Al Kafi V 1 – The Book Of Divine Authority CH 35 H 4

⁷ Al Kafi V 1 – The Book Of Divine Authority CH 35 H 5

⁸ Al Kafi V 1 – The Book Of Divine Authority CH 35 H 6

بَابُ مَا أُعْطِيَ الْإِمَّةُ (عَلَيْهِمُ السَّلَام) مِنْ اسْمِ اللَّهِ الْأَعْظَمِ

Chapter 36 – What has been Given to the Imams^{asws} from the Magnificent Name of Allah^{azwj}

مُحَمَّدُ بْنُ يَحْيَى وَغَيْرُهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ قَالَ أَخْبَرَنِي شُرَيْسُ الْوَابِشِيُّ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِنَّ اسْمَ اللَّهِ الْأَعْظَمَ عَلَى ثَلَاثَةِ وَ سَبْعِينَ حَرْفًا وَ إِنَّمَا كَانَ عِنْدَ أَصْفَ مِنْهَا حَرْفٌ وَاحِدٌ فَتَكَلَّمَ بِهِ فَخَسِفَ بِالْأَرْضِ مَا بَيْنَهُ وَ بَيْنَ سَرِيرِ بَلْقَيْسٍ حَتَّى تَنَالُوا السَّرِيرَ بِيَدِهِ ثُمَّ عَادَتْ الْأَرْضُ كَمَا كَانَتْ أَسْرَعَ مِنْ طَرْفَةِ عَيْنٍ

Muhammad Bin Yahya and someone else, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Muhammad Bin Al Fuzayl who said,

'Shureys Al-Sabishy informed me, from Jabir, from Abu Ja'far^{asws} having said: 'The Magnificent Name of Allah^{azwj} is upon seventy three letters, and rather it was with Asif (Bik Barkhiya, successor^{as} Suleyman^{as}). So he^{as} spoke with it, and the land which was between him^{as} and the throne of Bilquis submerged to the extent that he^{as} grabbed the throne by his^{as} hand. Then the land returned just as it had been, quicker than the blink of an eye.

وَ نَحْنُ عِنْدَنَا مِنَ الْإِسْمِ الْأَعْظَمِ اثْنَانِ وَ سَبْعُونَ حَرْفًا وَ حَرْفٌ وَاحِدٌ عِنْدَ اللَّهِ تَعَالَى اسْتَأْثَرَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَهُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ .

And we^{asws}, with us^{asws} are seventy two letters from the Magnificent Name, and one letter is in the Presence of Allah^{azwj} the Exalted, which He^{azwj} Accounts for the the Knowledge of the unseen. And there is neither Might nor Strength except with Allah^{azwj}, the Exalted, the Magnificent'.⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ وَ مُحَمَّدِ بْنِ خَالِدٍ عَنْ زَكَرِيَّا بْنِ عِمْرَانَ الْقُمِّيِّ عَنْ هَارُونَ بْنِ الْجَهْمِ عَنْ رَجُلٍ مِنْ أَصْحَابِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) لَمْ أَحْفَظْ اسْمَهُ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ إِنَّ عِيسَى ابْنَ مَرْيَمَ (عَلَيْهِ السَّلَام) أُعْطِيَ حَرْفَيْنِ كَانَ يَعْمَلُ بِهِمَا وَ أُعْطِيَ مُوسَى أَرْبَعَةَ أَحْرَفٍ وَ أُعْطِيَ إِبْرَاهِيمُ ثَمَانِيَةَ أَحْرَفٍ وَ أُعْطِيَ نُوحٌ خَمْسَةَ عَشَرَ حَرْفًا وَ أُعْطِيَ آدَمُ خَمْسَةَ وَ عَشْرِينَ حَرْفًا وَ إِنَّ اللَّهَ تَعَالَى جَمَعَ ذَلِكَ كُلَّهُ لِمُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ إِنَّ اسْمَ اللَّهِ الْأَعْظَمَ ثَلَاثَةٌ وَ سَبْعُونَ حَرْفًا أُعْطِيَ مُحَمَّدٌ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) اثْنَيْنِ وَ سَبْعِينَ حَرْفًا وَ حُجِبَ عَنْهُ حَرْفٌ وَاحِدٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed and Muhammad Bin Khalid, from Zakariyya Bin Imran Al Qummy, from Haroun Bin Al Jahm,

(It has been narrated) from a man from the companions of Abu Abdullah^{asws}, his name was not preserved, who said, 'I heard Abu Abdullah^{asws} saying: 'Isa^{as} Bin Maryam^{as} was Given two letters. He^{as} used to work with these two; and Musa^{as} was Given four letters, and Ibrahim^{as} was Given eight letter, and Nuh^{as} was given fifteen letters, and Adam^{as} was Given twenty five letters, and that Allah^{azwj} Gathered all of it for Muhammad^{saww}, and that the Magnificent Name of Allah^{azwj} are seventy three letters. Muhammad^{saww} was Given seventy two letters, and one letter was Veiled from him^{saww},¹⁰

⁹ Al Kafi V 1 – The Book Of Divine Authority CH 36 H 1

¹⁰ Al Kafi V 1 – The Book Of Divine Authority CH 36 H 2

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ النَّوْفَلِيِّ عَنْ أَبِي الْحَسَنِ صَاحِبِ الْعَسْكَرِ (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُهُ يَقُولُ اسْمُ اللَّهِ الْأَعْظَمُ ثَلَاثَةٌ وَسَبْعُونَ حَرْفًا كَانَ عِنْدَ أَصَفَ حَرْفٌ فَتَكَلَّمَ بِهِ فَأَنْخَرَتْ لَهُ الْأَرْضُ فِيمَا بَيْنَهُ وَ بَيْنَ سَبَا فَتَنَالَوْا عَرْشَ بَلْقِيسَ حَتَّى صَيَّرَهُ إِلَى سُلَيْمَانَ ثُمَّ انْبَسَطَتِ الْأَرْضُ فِي أَقَلِّ مِنْ طَرْفَةِ عَيْنٍ وَ عِنْدَنَا مِنْهُ اثْنَانِ وَسَبْعُونَ حَرْفًا وَ حَرْفٌ عِنْدَ اللَّهِ مُسْتَأْثَرٌ بِهِ فِي عِلْمِ الْغَيْبِ .

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah, from Ali Bin Muhammad Al Nowfaly,

(It has been narrated) from Abu Al-Hassan^{asws}, the owner of the army, said, 'I heard him^{asws} saying: 'The Magnificent Name of Allah^{azwj} are seventy three letters. One letter was with Asif (Bin Barkhiyya^{as}, successor^{as} of Suleyman^{as}). So he^{as} spoke with it, and the land was folded for him, in what was between him^{as} and Saba (Sheba). So he^{as} grabbed the throne of Bilquis until it came to be to Suleyman^{as}. Then the earth extended back in less than the blink of an eye. And with us^{asws}, from it, are seventy-two letters, and one letter is in the Presence of Allah^{azwj}, Accounting by it in the Knowledge of the unseen'.¹¹

بَابُ مَا عِنْدَ الْأَنْبِيَاءِ مِنْ آيَاتِ الْأَنْبِيَاءِ (عَلَيْهِمُ السَّلَام)

Chapter 37 – What is with the Imams^{asws} from the Signs of the Prophets^{as}

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ مَنِيعِ بْنِ الْحَجَّاجِ الْبَصْرِيِّ عَنْ مُجَاشِعٍ عَنْ مُعَلَّى عَنْ مُحَمَّدِ بْنِ الْقَيْصِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ كَانَتْ عَصَا مُوسَى لَادِمًا (عَلَيْهِ السَّلَام) فَصَارَتْ إِلَى شَعِيبٍ ثُمَّ صَارَتْ إِلَى مُوسَى بْنِ عِمْرَانَ وَ إِنَّهَا لَعِنْدَنَا وَ إِنَّ عَهْدِي بِهَا آفًا وَ هِيَ خَضْرَاءُ كَهَيْئَتِهَا حِينَ أَنْزَعَتْ مِنْ شَجَرَتِهَا وَ إِنَّهَا لَتَنْطِقُ إِذَا اسْتَنْطَقَتْ أَعْدَتْ لِقَائِمَنَا (عَلَيْهِ السَّلَام) يَصْنَعُ بِهَا مَا كَانَ يَصْنَعُ مُوسَى وَ إِنَّهَا لَتَرْوُعُ وَ تَلْقَفُ مَا يَأْفِكُونَ وَ تَصْنَعُ مَا تُؤْمَرُ بِهِ إِنَّهَا حَيْثُ أَقْبَلْتُ تَلْقَفُ مَا يَأْفِكُونَ يَفْتَحُ لَهَا شُعْبَتَانِ إِحْدَاهُمَا فِي الْأَرْضِ وَ الْأُخْرَى فِي السَّقْفِ وَ بَيْنَهُمَا أَرْبَعُونَ ذِرَاعًا تَلْقَفُ مَا يَأْفِكُونَ بِلِسَانِهَا .

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Abdullah Bin Muhammad, from Munie Al Haaj Al Basry, from Mujashie, from Moalla, from Muhammad Bin Al Fayz,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The Staff of Musa^{as} was (actually) for Adam^{as} (beforehand). So it came to be to Shuayb^{as}, then it came to be to Musa^{as} Bin Imran^{as}, and it is with us^{asws}, and that I^{asws} looked at it just now, and it is green as if it has been just snatched from its tree, and it tends to speak when spoken to. It is prepared for our^{asws} Qaim^{asws}. He^{asws} would do with it what Musa^{as} did with it. And it would intimidate and devour whatever they would be falsifying, and it does whatever it is ordered with. It, when faced, would devour whatever they would be falsifying, by two branches opening out for it, one of them in the ground, and the other in the ceiling, and between the two would be (a distance of) forty cubits, devouring whatever they would be falsifying, with its tongue'.¹²

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ عِمْرَانَ بْنِ مُوسَى عَنْ مُوسَى بْنِ جَعْفَرٍ الْبَغْدَادِيِّ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ مُحَمَّدِ بْنِ الْقُضَيْلِ عَنْ أَبِي حَمْزَةَ النَّمَالِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُهُ يَقُولُ أَلَوَاحُ مُوسَى (عَلَيْهِ السَّلَام) عِنْدَنَا وَ عَصَا مُوسَى عِنْدَنَا وَ نَحْنُ وَرَثَةُ النَّبِيِّينَ .

¹¹ Al Kafi V 1 – The Book Of Divine Authority CH 36 H 3

¹² Al Kafi V 1 – The Book Of Divine Authority CH 37 H 1

Ahmad Bin Idrees, from Imran Bin Musa, from Musa Bin Ja'far Al Baghdady, from Ali Bin Asbat, from Muhammad Bin Al Fuzayl, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'The Tablets of Musa^{as} are with us^{asws}, and the Staff of Musa^{as} is with us^{asws}, and we^{asws} are the inheritors of the Prophets^{as}'.¹³

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ أَبِي سَعِيدٍ الْخَرَّاسَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) إِنَّ الْقَائِمَ إِذَا قَامَ بِمَكَّةَ وَارَادَ أَنْ يَتَوَجَّهَ إِلَى الْكُوفَةِ نَادَى مُنَادِيَهُ أَلَا لَا يَحْمِلُ أَحَدٌ مِنْكُمْ طَعَامًا وَلَا شَرَابًا وَلَا يَحْمِلُ حَجَرَ مُوسَى بْنِ عِمْرَانَ وَهُوَ وَفَرٌ بَعِيرٌ فَلَا يَنْزِلُ مَنْزِلًا إِلَّا أَنْبَعَتْ عَيْنٌ مِنْهُ فَمَنْ كَانَ جَائِعًا شَبِعَ وَمَنْ كَانَ ظَامِنًا رَوِيَ فَهُوَ زَادُهُمْ حَتَّى يَنْزِلُوا النَّجَفَ مِنْ ظَهْرِ الْكُوفَةِ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Musa Bin Sa'dan, from Abdullah Bin Al Qasim, from Abu Saeed Al Khurasany,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Abu Ja'far^{asws} said: 'The Qaim^{asws}, when he^{asws} arises at Makkah and intends to divert towards Al-Kufa, a Caller would Call out: 'Indeed! Not one of you should carry the food nor any drink, and he should carry a rock of Musa^{as} Bin Imran^{as}, and it would be the load of a camel!' So they would not descend at an encampment except a spring would burst out from it. So whoever would be hungry, would be satiated, and the one who was thirsty would be quenched. Thus, it would be their provision until they encamp at Al-Najaf, which is behind Al-Kufa'.¹⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ أَبِي الْحَسَنِ الْأَسَدِيِّ عَنْ أَبِي بصيرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ خَرَجَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) ذَاتَ لَيْلَةٍ بَعْدَ عَتَمَةٍ وَهُوَ يَقُولُ هَمَّهْمَةٌ هَمَّهْمَةٌ وَلَيْلَةٌ مُظْلِمَةٌ خَرَجَ عَلَيْكُمُ الْإِمَامُ عَلَيْهِ قَمِيصُ آدَمَ وَفِي يَدِهِ خَاتَمُ سُلَيْمَانَ وَعَصَا مُوسَى (عَلَيْهِ السَّلَامُ) .

Muhammad Bin yahya, from Muhammad Bin Al Husayn, from Musa Bin Sa'dan, from Abu Al Hassan Al Asady, from Abu Baseer,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Amir Al-Momineen^{asws} went out one night after dark, and he^{asws} was saying, muttering, murmuring: 'And the night is dark, the Imam^{asws} has come out to you all! Upon him^{asws} is the shirt of Adam^{as}, and in his^{asws} hand is a ring of Suleyman and a Staff of Musa^{as}'.¹⁵

مُحَمَّدُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ عَنْ بَشْرِ بْنِ جَعْفَرٍ عَنْ مُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ أَتَدْرِي مَا كَانَ قَمِيصُ يُوسُفَ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَا قَالَ إِنَّ إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) لَمَّا أُوقِنَتْ لَهُ النَّارُ أَتَاهُ جَبْرَائِيلُ (عَلَيْهِ السَّلَامُ) بِثَوْبٍ مِنْ ثِيَابِ الْجَنَّةِ فَأَلْبَسَهُ إِيَّاهُ فَلَمْ يَضُرَّهُ مَعَهُ حَرٌّ وَلَا بَرْدٌ

Muhammad, from Muhammad Bin Al Husay, from Muhammad Bin Ismail, from Abu Ismail Al Sarraj, from Bishr Bin Ja'far, from Mufazzal Bin Umar,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'Do you know what was the shirt of Yusuf^{as}? I said, 'No'. He^{asws} said: 'Ibrahim^{as}, when the fire was inflamed for him^{as}, Jibraeel^{as} came over to him^{as} with a cloth from the clothes of the Paradise. So he^{as} wore it, and with it, the heat and the cold did not harm him^{as}.

¹³ Al Kafi V 1 – The Book Of Divine Authority CH 37 H 2

¹⁴ Al Kafi V 1 – The Book Of Divine Authority CH 37 H 3

¹⁵ Al Kafi V 1 – The Book Of Divine Authority CH 37 H 4

فَلَمَّا حَضَرَ إِبْرَاهِيمَ الْمَوْتُ جَعَلَهُ فِي تَمِيمَةٍ وَ عَلَّقَهُ عَلَى إِسْحَاقَ وَ عَلَّقَهُ إِسْحَاقُ عَلَى يَعْقُوبَ فَلَمَّا وَلِدَ يُوسُفَ (عليه السلام) عَلَّقَهُ عَلَيْهِ فَكَانَ فِي عَضْدِهِ حَتَّى كَانَ مِنْ أَمْرِهِ مَا كَانَ فَلَمَّا أَخْرَجَهُ يُوسُفُ بِمِصْرَ مِنَ التَّمِيمَةِ وَجَدَ يَعْقُوبَ رِيحَهُ وَ هُوَ قَوْلُهُ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْ لَا أَنْ تُفَنِّدُونَ . فَهُوَ ذَلِكَ الْقَمِيصُ الَّذِي أَنْزَلَهُ اللَّهُ مِنَ الْجَنَّةِ

So when the death presented itself to Ibrahim^{as}, he^{as} made it to be in an amulet and hung it upon Is'haq^{as}, and Is'haq^{as} hung it upon Yaqoub. So when Yusuf^{as} was born, he^{as} hung it upon him^{as}. Thus, it was on his^{as} shoulder until it was from his^{as} affair which was. So when Yusuf^{as} took it out from the amulet in Egypt, Yaqoub^{as} found its smell, and these are his^{as} words **[12:94] Surely I find the aroma of Yusuf, unless you pronounce me to be weak minded.** So it was that shirt which Allah^{azwj} Sent down from the Paradise'

قُلْتُ جُعِلْتُ فِدَاكَ فَإِلَى مَنْ صَارَ ذَلِكَ الْقَمِيصُ قَالَ إِلَى أَهْلِهِ ثُمَّ قَالَ كُلُّ نَبِيٍّ وَرِثَ عِلْمًا أَوْ غَيْرَهُ فَقَدْ انْتَهَى إِلَى آلِ مُحَمَّدٍ (صلى الله عليه وآله) .

I said, 'May I be sacrificed for you^{asws}! So to whom has that shirt come to be?' He^{asws} said: 'To its rightful ones'. Then he^{asws} said: 'Every Prophet^{as} inherited knowledge or something else, so it has ended up to the Progeny^{asws} of Muhammad^{saww}'.¹⁶

بَابُ مَا عِنْدَ الْأَئِمَّةِ مِنْ سِلَاحِ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ مَنَاعِهِ

Chapter 38 – What is with the Imams^{asws} from the weapons of Rasool-Allah^{saww} and his^{saww} chattels

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ عَنْ سَعِيدِ السَّمَانِ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) إِذْ دَخَلَ عَلَيْهِ رَجُلَانِ مِنَ الزَّيْدِيَّةِ فَقَالَا لَهُ أَيْنَكُمْ إِمَامٌ مُفْتَرَضُ الطَّاعَةِ قَالَ فَقَالَ لَا قَالَ فَقَالَا لَهُ قَدْ أَخْبَرْنَا عَنْكَ التَّقَاتُ أَنْكَ تَقْتِي وَ تُقِرُّ وَ تَقُولُ بِهِ وَ تُسَمِّيهِمْ لَكَ فَلَانٌ وَ فَلَانٌ وَ هُمْ أَصْحَابُ وَرَعٍ وَ تَشْمِيرٍ وَ هُمْ مِمَّنْ لَا يَكْذِبُ

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Muawiya Bin Wahab, from Saeed Al Samman who said,

'I was in the presence of Abu Abdullah^{asws} when two men from the Zaydiites came over to him^{asws}. So they said to him^{asws}, 'Is there an Imam^{asws} among you the obedience to whom is Obligatory?' So he^{asws} said: 'No'. So they said to him^{asws}, 'The reliable ones have informed us from you^{asws} that you^{asws} tend to issue Fatwas, and are acknowledging as such and are saying with it, and we can name them to you, so and so, and so and so, and they are companions of piety and alertness, and they are from the ones who cannot be belied'.

فَغَضِبَ أَبُو عَبْدِ اللَّهِ (عليه السلام) فَقَالَ مَا أَمَرْتُهُمْ بِهَذَا فَلَمَّا رَأَى الْعُضْبَ فِي وَجْهِهِ خَرَجَا فَقَالَ لِي أَعْرِفُ هَذَيْنِ قُلْتُ نَعَمْ هُمَا مِنْ أَهْلِ سُوْقِنَا وَ هُمَا مِنَ الزَّيْدِيَّةِ وَ هُمَا يَزْعُمَانِ أَنَّ سَيِّفَ رَسُولِ اللَّهِ (صلى الله عليه وآله) عِنْدَ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ

So Abu Abdullah^{asws} got angered and he^{asws} said: 'I^{asws} did not order them with this!'. So when they saw the anger in his^{asws} face, they went out. So he^{asws} said to me: 'Do you know these two?' I said, 'Yes, they are both from the people of our market, and

¹⁶ Al Kafi V 1 – The Book Of Divine Authority CH 37 H 5

they are both from the Zaydiites, and they both allege that the sword of Rasool-Allah^{saww} is with Abdullah Bin Al-Hassan'.

فَقَالَ كَذَبَا لَعَنَهُمَا اللَّهُ وَ اللَّهُ مَا رَأَهُ عَبْدُ اللَّهِ بْنِ الْحَسَنِ بَعَيْنَيْهِ وَ لَا يَوَاحِدَةٍ مِنْ عَيْنَيْهِ وَ لَا رَأَهُ أَبُوهُ اللَّهُمَّ إِلَّا أَنْ يَكُونَ رَأَهُ عَبْدُ عَلِيِّ بْنِ الْحُسَيْنِ فَإِنْ كَانَا صَادِقَيْنِ فَمَا عَلَامَةٌ فِي مَقْبِضِهِ وَ مَا أَنْتَ فِي مَوْضِعِ مَضْرِبِهِ وَ إِنَّ عِنْدِي لَسَيْفَ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ إِنَّ عِنْدِي لَرَايَةَ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ دِرْعُهُ وَ لَامَتُهُ وَ مَغْفَرُهُ

So he^{asws} said: 'They are both lying! May Allah^{azwj} Curse them! Abdullah Bin Al-Hassan has not seen it with his two eyes, nor with one of his eyes, nor has his father seen it , O Allah^{azwj}, except if he happened to have seen it with Ali^{asws} Bin Al-Husayn^{asws}. So if these two were truthful, so what is the mark in its sheath? And what is trace in its blade? And with me^{asws} is the sword of Rasool-Allah^{saww}, and with me^{asws} is the flag of Rasool-Allah^{saww}, and his^{saww} armour, and his^{saww} insignia, and his^{saww} helmet.

فَإِنْ كَانَا صَادِقَيْنِ فَمَا عَلَامَةٌ فِي دِرْعِ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ إِنَّ عِنْدِي لَرَايَةَ رَسُولِ اللَّهِ (صلى الله عليه وآله) الْمَغْلَبَةِ وَ إِنَّ عِنْدِي أَلْوَا حَ مُوسَى وَ عَصَاهُ وَ إِنَّ عِنْدِي لَخَاتَمَ سُلَيْمَانَ بْنِ دَاوُدَ وَ إِنَّ عِنْدِي الطُّسْتُ الَّذِي كَانَ مُوسَى يُقَرِّبُ بِهِ الْقُرْبَانَ

So if they were truthful, so what is the mark in the armour of Rasool-Allah^{saww}, and with me^{asws} is the flag of Rasool-Allah^{saww}, the victorious, and with me^{asws} are the Tablets of Musa^{as} and his^{as} Staff, and with me^{asws} is the ring of Suleyman^{as} Bin Dawood^{as}, and with me^{asws} is the tray in which Musa^{as} used to offer the sacrificial offering with it.

وَ إِنَّ عِنْدِي الْإِسْمَ الَّذِي كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِذَا وَضَعَهُ بَيْنَ الْمُسْلِمِينَ وَ الْمُشْرِكِينَ لَمْ يَصِلْ مِنَ الْمُشْرِكِينَ إِلَى الْمُسْلِمِينَ نُشَابَةً وَ إِنَّ عِنْدِي لِمِثْلَ الَّذِي جَاءَتْ بِهِ الْمَلَائِكَةُ وَ مِثْلُ السَّلَاحِ فِينَا كَمِثْلِ التَّابُوتِ فِي بَنِي إِسْرَائِيلَ

And with me^{asws} is the Name which Rasool-Allah^{saww}, whenever he^{saww} placed it between the Muslims and the Polytheists, no arrow arrived from the Polytheists to the Muslims, and with me^{asws} are the remnants which the Angels came with, and the examples of the weapons with us^{asws} is like an example of the Ark among the Children of Israel.

كَانَتْ بُنُو إِسْرَائِيلَ فِي أَيِّ أَهْلِ بَيْتٍ وَجَدَ التَّابُوتُ عَلَى آبَائِهِمْ أُوتُوا النُّبُوَّةَ وَ مَنْ صَارَ إِلَيْهِ السَّلَاحُ مِنَّا أُوتِيَ الْإِمَامَةَ وَ لَقَدْ لَبِسَ أَبِي دِرْعَ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَخَطَّتْ عَلَى الْأَرْضِ خَطِيطاً وَ لَبِسْتُهَا أَنَا فَكَانَتْ وَ كَانَتْ وَ قَائِمُنَا مَنْ إِذَا لَبِسَهَا مَلَأَهَا إِنْ شَاءَ اللَّهُ .

The Children of Israel were such that whichever family the Ark was found to be upon their door, were Given the Prophet-hood, and the ones from us^{asws} to whom the weapons come to be, is Given the Imamate. My^{asws} father^{asws} had worn the armour of Rasool-Allah^{saww}, so it made lines upon the ground, and I^{asws} wore it, so it was and it was (big), and our^{asws} Qaim^{asws} is the one when he^{asws} wears it, it would fit (perfectly), if Allah^{azwj} so Desires it'.¹⁷

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عَبْدِ الْأَعْلَى بْنِ أَغَيْنٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ عِنْدِي سِلَاحُ رَسُولِ اللَّهِ (صلى الله عليه وآله) لَا أَنْزَعُ فِيهِ

¹⁷ Al Kafi V 1 – The Book Of Divine Authority CH 38 H 1

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Hammad Bin Usman, from Abdul A'ala Bin Ayn who said,

'I heard Abu Abdullah^{asws} saying: 'With me^{asws} are the weapons of Rasool-Allah^{saww}, there is no dispute with regards to it'.

ثُمَّ قَالَ إِنَّ السَّلَاحَ مَذْفُوعٌ عَنْهُ لَوْ وَضِعَ عِنْدَ شَرِّ خَلْقِ اللَّهِ لَكَانَ خَيْرَهُمْ

Then he^{asws} said: 'The weapons are defended from. If these were placed with the most evil creature of Allah^{azwj}, he would be the best of them'.

ثُمَّ قَالَ إِنَّ هَذَا الْأَمْرَ يَصِيرُ إِلَى مَنْ يُلَوَّى لَهُ الْحَنَكَ فَإِذَا كَانَتْ مِنَ اللَّهِ فِيهِ الْمَثْبُتَةُ خَرَجَ فَيَقُولُ النَّاسُ مَا هَذَا الَّذِي كَانَ وَ يَضَعُ اللَّهُ لَهُ يَدًا عَلَى رَأْسِ رَعِيَّتِهِ .

Then he^{asws} said: 'This matter (Divine Authority) comes to be to the one for whom the jaws would drop, so when it would be the Desire from Allah^{azwj} with regards to it, so the people would be saying, 'What is this which has happened?' And Allah^{azwj} would Place for him^{asws}, and Hand upon the heads of his^{asws} citizens'.¹⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلْبِيِّ عَنْ ابْنِ مُسْكَانٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ تَرَكَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فِي الْمَتَاعِ سَيْفًا وَ دِرْعًا وَ عَنَزَةً وَ رَحْلًا وَ بَغْلَتَهُ الشَّهْبَاءَ فَوَرِثَ ذَلِكَ كُلُّهُ عَلِيُّ بْنُ أَبِي طَالِبٍ (عَلَيْهِ السَّلَام) .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Ibn Muskan, from Abu baser,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} left behind among the chattels, a sword, and a shield, and a spear, and a saddle, and a grey mule. So all of that was inherited by Ali^{asws} Bin Abu Talib^{asws}'.¹⁹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ فَضِيلِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَيْسَ أَبِي دِرْعَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) ذَاتُ الْفُضُولِ فَخَطْتُ وَ لَيْسَتْهَا أَنَا فَقَضَّيْتُ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Aban Bin Usman, from Fuzayl Bin Yasar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'My^{asws} father^{asws} wore the armour of Rasool-Allah^{saww}, *Zat Al-Fuzoul*, so it made lines (dragging on the ground), and I^{asws} wore it, so it was surplus (bigger)'.²⁰

أَحْمَدُ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنْ ذِي الْفَقَارِ سَيْفِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مِنْ أَيْنَ هُوَ قَالَ هَبَطَ بِهِ جَبْرَائِيلُ (عَلَيْهِ السَّلَام) مِنَ السَّمَاءِ وَ كَانَتْ حُلَيْنَتُهُ مِنْ فِضَّةٍ وَ هُوَ عِنْدِي .

Ahmad Bin Muhammad, and Muhgammad Bin Yahya, from Muhammad Bin Al Hassan, from Muhammad Bin Isa, from Ahmad Bin Abu Abdullah,

¹⁸ Al Kafi V 1 – The Book Of Divine Authority CH 38 H 2

¹⁹ Al Kafi V 1 – The Book Of Divine Authority CH 38 H 3

²⁰ Al Kafi V 1 – The Book Of Divine Authority CH 38 H 4

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws}, said, 'I asked him^{asws} about Zi Al-Faqar, the sword of Rasool-Allah^{saww}, from where is it?' He^{asws} said: 'Jibraeel^{as} descended with it from the sky, and its sheath was of silver, and it is with me^{asws}'²¹.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ عَنْ أَبِي إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) قَالَ
السَّيْفُ مَوْضُوعٌ عِنْدَنَا مَدْفُوعٌ عَنْهُ لَوْ وَضِعَ عِنْدَ شَرِّ خَلْقِ اللَّهِ كَانَ خَيْرَهُمْ

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Muhammad Bin Hakeem,

(It has been narrated) from Abu Ibrahim^{as} (7th Imam^{asws}) having said: 'The weapons are placed with us^{asws}, defended from. Had these been placed with the most evil creature of Allah^{azwj}, he would have been the best of them.

لَقَدْ حَدَّثَنِي أَبِي أَنَّهُ حَيْثُ بَنَى بِالتَّقْفِيَةِ وَكَانَ قَدْ شُقَّ لَهُ فِي الْجِدَارِ فَتُجِدُ النَّيْبُ فَلَمَّا كَانَتْ صَبِيحَةُ عُرْسِهِ رَمَى بِبَصَرِهِ فَرَأَى
حَذْوَهُ خَمْسَةَ عَشَرَ مِسْمَارًا فَفَزِعَ لِذَلِكَ وَقَالَ لَهَا تَحُولِي فَإِنِّي أَرِيدُ أَنْ أَدْعُو مَوَالِي فِي حَاجَةٍ فَكَثَبَتْهُ فَمَا مِنْهَا مِسْمَارٌ إِلَّا
وَجَدَهُ مُصْرِفًا طَرَفَهُ عَنِ السَّيْفِ وَمَا وَصَلَ إِلَيْهِ مِنْهَا شَيْءٌ .

My^{asws} father^{asws} has narrated to me^{asws} that he^{asws}, when he built at Al-Sawafiyya, and it was so that for him^{asws} there was a wall which had splits in it, so he^{asws} renewed the room. So when it was the morning of his^{asws} marriage, he^{asws} looked around with his^{asws} eyesight, and he^{asws} saw fifteen nails sticking out. So he^{asws} was anxious at that and said to her (the bride): 'Transfer, for I^{asws} want to invite my^{asws} friends regarding a need'. So he^{asws} scraped it, and there was no nail from these except that its end was bent from the sword, and nothing from these had arrived to it'²².

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ ابْنِ مُسْكَانَ عَنْ حُجْرٍ عَنْ حُمْرَانَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ
السَّلَام) قَالَ سَأَلْتُهُ عَمَّا يَتَحَدَّثُ النَّاسُ أَنَّهُ دُفِعَتْ إِلَى أُمِّ سَلَمَةَ صَحِيفَةٌ مَخْتُومَةٌ فَقَالَ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ)
لَمَّا قُبِضَ وَرِثَ عَلِيٌّ (عَلَيْهِ السَّلَام) عِلْمَهُ وَسِلَاحَهُ وَ مَا هُنَاكَ ثُمَّ صَارَ إِلَى الْحَسَنِ ثُمَّ صَارَ إِلَى الْحُسَيْنِ (عَلَيْهِ السَّلَام)
فَلَمَّا خَشِينَا أَنْ نَعْشَى اسْتَوْدَعَهَا أُمُّ سَلَمَةَ ثُمَّ قَبَضَهَا بَعْدَ ذَلِكَ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَام)

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Ibn Muskan, from Hujr, from Humran,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws} about what the people narrating that a sealed Parchment had been handed over to Umm Salma^{as}. So he^{asws} said: 'When (the soul of) Rasool-Allah^{saww} was Captured, Ali^{asws} inherited his^{saww} Knowledge, and his^{saww} weapons, and whatever was there. Then these came to be to Al-Hassan^{asws}. Then these came to be to Al-Husayn^{asws}. So when we^{asws} feared losing them (in the plunder at Kerbala), these were entrusted to Umm Salma^{as}. Then Ali^{asws} Bin Al-Husayn^{asws} took possession of these after that'.

قَالَ فَقُلْتُ نَعَمْ ثُمَّ صَارَ إِلَى أَبِيكَ ثُمَّ انْتَهَى إِلَيْكَ وَ صَارَ بَعْدَ ذَلِكَ إِلَيْكَ قَالَ نَعَمْ .

²¹ Al Kafi V 1 – The Book Of Divine Authority CH 38 H 5

²² Al Kafi V 1 – The Book Of Divine Authority CH 38 H 6

He (the narrator) said, 'So I said, 'Yes, then these came to be to your^{asws} father^{asws}, then ended up to you^{asws}, and they came to be to you after that?' He^{asws} said: 'Yes'.²³

مُحَمَّدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنْ عُمَرَ بْنِ أَبَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَمَّا يَتَحَدَّثُ النَّاسُ أَنَّهُ دُفِعَ إِلَى أُمِّ سَلَمَةَ صَحِيفَةٌ مَخْنُومَةٌ فَقَالَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) لَمَّا قُبِضَ وَرِثَ عَلِيٌّ (عليه السلام) عِلْمَهُ وَ سِلَاحَهُ وَ مَا هُنَاكَ ثُمَّ صَارَ إِلَى الْحَسَنِ ثُمَّ صَارَ إِلَى الْحُسَيْنِ (عليه السلام)

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

'I asked Abu Abdullah^{asws} about what the people are narrating that a sealed Parchment was handed over to Umm Salma^{as}. So he^{asws} said: 'When (the soul of) Rasool-Allah^{saww} was Captured, Ali^{asws} inherited his^{saww} knowledge, and his^{saww} weapons, and whatever was there. Then these came to be to Al-Hassan^{asws}, then came to be to Al-Husayn^{asws}'.

قَالَ قُلْتُ ثُمَّ صَارَ إِلَى عَلِيٍّ بْنِ الْحُسَيْنِ ثُمَّ صَارَ إِلَى ابْنِهِ ثُمَّ انْتَهَى إِلَيْكَ فَقَالَ نَعَمْ .

He (the narrator) said, 'I said, 'Then these came to be to Ali^{asws} Bin Al-Husayn^{asws}, then came to be to his^{asws} son^{asws}, then ended up to you^{asws}? He^{asws} said: 'Yes'.²⁴

مُحَمَّدٌ بْنُ الْحُسَيْنِ وَ عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ شَبَابِ الصَّيْرِفِيِّ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَمَّا حَضَرَتْ رَسُولَ اللَّهِ (صلى الله عليه وآله) الْوَفَاةُ دَعَا الْعَبَّاسَ بْنَ عَبْدِ الْمُطَّلِبِ وَ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) فَقَالَ لِلْعَبَّاسِ يَا عَمُّ مُحَمَّدٍ تَأْخُذُ ثَرَاثَ مُحَمَّدٍ وَ تَقْضِي دَيْنَهُ وَ تُنْجِزُ عِدَاتِهِ فَرَدَّ عَلَيْهِ فَقَالَ يَا رَسُولَ اللَّهِ بِأَبِي أَنْتَ وَ أُمِّي إِنِّي شَيْخٌ كَثِيرُ الْعِيَالِ قَلِيلُ الْمَالِ مَنْ يُطِيفُكَ وَ أَنْتَ تُبَارِي الرِّيحَ

Muhammad Bin Al Husayn and Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Al Waleed, the young money-changer, from Aban Bin Usman,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the death presented itself to Rasool-Allah^{saww}, he^{saww} called Al-Abbas Bin Abdul Muttalib and Amir Al-Momineen^{asws}. So he^{saww} said to Al-Abbas: 'O uncle of Muhammad^{saww}! Will you take the inheritance of Muhammad^{saww} and fulfill his^{saww} debts, and accomplish his^{saww} promises made?' So he responded to him^{saww}, and he said, 'O Rasool-Allah^{saww}! May my father and my mother be (sacrificed) for you^{asws}! I am an old man with a lot of dependants, of little wealth. Who can endure you^{asws} and you^{saww} compete with the winds (extremely generous)?'

قَالَ فَأَطْرَقَ (صلى الله عليه وآله) هُنَيْئَةً ثُمَّ قَالَ يَا عَبَّاسُ أ تَأْخُذُ ثَرَاثَ مُحَمَّدٍ وَ تُنْجِزُ عِدَاتِهِ وَ تَقْضِي دَيْنَهُ فَقَالَ بِأَبِي أَنْتَ وَ أُمِّي شَيْخٌ كَثِيرُ الْعِيَالِ قَلِيلُ الْمَالِ وَ أَنْتَ تُبَارِي الرِّيحَ قَالَ أَمَا إِنِّي سَأُعْطِيهَا مَنْ يَأْخُذُهَا بِحَقِّهَا

He^{asws} said: 'So he^{saww} left it for a while, then said: 'O Abbas! Will you take the inheritance of Muhammad, and accomplish his^{saww} promises made, and fulfil his^{saww} debts?' So he said, 'May my father and my mother be (sacrificed) for you^{saww}! I am an old man with a lot of dependants, of little wealth, and you^{saww} compete with the winds (extremely generous)'. He^{saww} said: 'However, I^{saww} shall be giving it to the one who will take it by its right'.

²³ Al Kafi V 1 – The Book Of Divine Authority CH 38 H 7

²⁴ Al Kafi V 1 – The Book Of Divine Authority CH 38 H 8

ثُمَّ قَالَ يَا عَلِيُّ يَا أَخَا مُحَمَّدٍ أَتَنْجِزُ عِدَاتِ مُحَمَّدٍ وَتَقْضِي دَيْنَهُ وَتَقْبِضُ ثَرَاتَهُ فَقَالَ نَعَمْ يَا أَبِي أَنْتَ وَ أُمِّي ذَلِكَ عَلَيَّ وَ لِي قَالَ فَتَنْظَرْتُ إِلَيْهِ حَتَّى نَزَعَ خَاتَمَهُ مِنْ إصْبَعِهِ فَقَالَ تَخْتَمُ بِهِذَا فِي حَيَاتِي

Then he^{saww} said: 'O Ali^{asws}, brother of Muhammad^{saww}! Will you^{asws} accomplish the Promises of Muhammad^{saww}, and will you^{asws} fulfil his^{saww} debts, and will you^{asws} take possession of his^{saww} inheritance?' So he^{asws} said: 'Yes may my^{asws} father^{as} and my^{as} mother be (sacrificed) for you^{saww}! That is upon me^{asws}, and for me^{asws}'. He^{asws} said 'So he^{saww} looked at him^{asws} until he^{saww} removed his^{saww} ring from his^{saww} finger, and he^{saww} said: 'Wear this ring during my^{saww} lifetime'.

قَالَ فَتَنْظَرْتُ إِلَى الْخَاتَمِ حِينَ وَضَعْتُهُ فِي إصْبَعِي فَتَمَنَّيْتُ مِنْ جَمِيعِ مَا تَرَكَ الْخَاتَمُ ثُمَّ صَاحَ يَا بِلَالُ عَلَيَّ بِالْمَغْفَرِ وَ الدَّرْعِ وَ الرِّايَةِ وَ الْقَمِيصِ وَ ذِي الْفَقَارِ وَ السَّحَابِ وَ الْبُرْدِ وَ الْأَبْرِقَةِ وَ الْقَضِيبِ قَالَ فَوَ اللَّهُ مَا رَأَيْتُهَا غَيْرَ سَاعَتِي تِلْكَ يَعْنِي الْأَبْرِقَةَ فَجِيءَ بِشِفَةِ كَادَتْ تَخْطِفُ الْأَبْصَارَ فَإِذَا هِيَ مِنْ أَبْرِقِ الْجَنَّةِ

He (Amir Al-Momineen^{asws}) said: 'So I^{asws} looked at the ring when he^{saww} placed it in my^{asws} finger, and I^{asws} desired it from the entirety of what he^{saww} had left'. Then he^{saww} shouted: 'O Bilal! (Come) to me^{asws} with the helmet, and the armour, and the flag, and the shirt, and *Zil Faqar*, and the turban, and the cloak, and the belt and the staff!' He (Amir Al-Momineen^{asws}) said: 'By Allah^{azwj}! I^{asws} had not seen it, apart from that very moment of mine (meaning the belt)'. It had a shine which almost took away the sight'.

فَقَالَ يَا عَلِيُّ إِنَّ جَبْرَيْلَ أَتَانِي بِهَا وَ قَالَ يَا مُحَمَّدُ اجْعَلْهَا فِي حَلَقَةِ الدَّرْعِ وَ اسْتَنْذِرْ بِهَا مَكَانَ الْمِنْطَقَةِ

So he^{saww} said: 'O Ali^{asws}! Jibraeel^{as} came to me^{saww} with it and said: 'O Muhammad^{saww}! Make it to be a circle around the armour, and use it as a belt with it at the place of your^{asws} waist'.

ثُمَّ دَعَا بِزَوْجِي نِعَالٍ عَرَبَيْنِ جَمِيعاً أَحَدُهُمَا مَخْصُوفٌ وَ الْآخَرُ غَيْرُ مَخْصُوفٍ وَ الْقَمِيصَيْنِ الْقَمِيصِ الَّذِي أُسْرِيَ بِهِ فِيهِ وَ الْقَمِيصِ الَّذِي خَرَجَ فِيهِ يَوْمَ أُحُدٍ وَ الْقَلَانِسِ الثَّلَاثِ قَلَنْسُوةَ السَّفَرِ وَ قَلَنْسُوةَ الْعِيدَيْنِ وَ الْجُمُعِ وَ قَلَنْسُوةَ كَانَ يَلْبَسُهَا وَ يَقْعُدُ مَعَ أَصْحَابِهِ

Then he^{saww} called for a pair of Arabian slippers together, one of the two being stitched and the other one without stitches, and two shirts, the shirt with which he ascended with (Mi'raj), and the shirt in which he^{saww} came out on the Day of Ohad, and three turbans (caps), a cap for the journey, and a cap for the two Eids and the Friday, and a cap which he^{saww} used to wear and sit along with his^{saww} companions.

ثُمَّ قَالَ يَا بِلَالُ عَلَيَّ بِالْبُعْلَتَيْنِ الشَّهْبَاءِ وَ الدُّلْدُلِ وَ النَّاقَتَيْنِ الْعُضْبَاءِ وَ الْقَصَوَاءِ وَ الْفَرَسَيْنِ الْجَنَاحِ كَانَتْ تَوْقِفُ بَبَابِ الْمَسْجِدِ لِخَوَاتِجِ رَسُولِ اللَّهِ (صلى الله عليه وآله) يَبْعَثُ الرَّجُلَ فِي حَاجَتِهِ فَيَرْكَبُهُ فَيَرْكُضُهُ فِي حَاجَةِ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ حَيَزُومٍ وَ هُوَ الَّذِي كَانَ يَقُولُ أَقْدِمُ حَيَزُومٍ وَ الْحِمَارِ عُفَيْرٍ

Then he^{saww} said: 'O Bilal! (Come) to me^{saww} with the two mules, Al-Shahba'a and Al-Duldul, and the two she-camels, Al-Azba'a and Al-Qaswa, and the two horses, Al-Janah which used to be paused by the door of the Masjid for the needs of Rasool-Allah^{saww} which he^{saww} used to send the man regarding his^{saww} need, so he would ride it, so he would race it regarding a need of Rasool-Allah^{saww}, and Hayzoum, and it is that which used to be called Aqdim Hayzoum, and the donkey (called) Ufeyr.

فَقَالَ أَقْبِضُهَا فِي حَبَاتِي فَذَكَرَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) أَنَّ أَوَّلَ شَيْءٍ مِنَ الدَّوَابِّ تُوَفِّيَ عُقْبَرُ سَاعَةِ فُيْضَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَطَعَ خَطَامَهُ ثُمَّ مَرَّ بِرُكُضٍ حَتَّى أَتَى بَنَرَ بَنِي خَطَمَةَ بِقُبَا فَرَمَى بِنَفْسِهِ فِيهَا فَكَانَتْ قَبْرَهُ

So he^{saww} said: 'Take possession of these during my^{saww} lifetime'. So Amir Al-Momineen^{asws} mentioned that the first thing from the animal which died was Ufeyr, at the time of the passing away of Rasool-Allah^{saww}, it broke its rein then passed by racing until it came to a well of the Clan of Khatma at Quba. So it threw itself into it. Thus, it Became its grave'.

وَرُوِيَ أَنَّ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) قَالَ إِنَّ ذَلِكَ الْحِمَارَ كَلَّمَ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ يَا أَبَتِي أَنْتَ وَ أُمِّي إِنَّ أَبِي حَدَّثَنِي عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَبِيهِ أَنَّهُ كَانَ مَعَ نُوحٍ فِي السَّفِينَةِ فَقَامَ إِلَيْهِ نُوحٌ فَمَسَحَ عَلَى كَفْلِهِ ثُمَّ قَالَ يَخْرُجُ مِنْ صُلْبِ هَذَا الْحِمَارِ حِمَارٌ يَرْكَبُهُ سَيِّدُ النَّبِيِّينَ وَ خَاتَمُهُمْ فَالْحَمْدُ لِلَّهِ الَّذِي جَعَلَنِي ذَلِكَ الْحِمَارَ .

And it is reported that Amir Al-Momineen^{asws} said: 'That donkey spoke to Rasool-Allah^{saww}, so it said, 'May my father and my mother be sacrificed for you^{saww}! My father narrated to me, from his father, from his grandfather that he was with Noah^{as} in the ship. So Noah^{as} stood up to him and Noah^{as} wiped upon his back, then said: 'There will come out from the loins of this donkey which would be ridden upon by the Chief of the Prophets^{saww} and their^{as} seal'. So the Praise be to Allah^{azwj} Who Made me to be that donkey".²⁵

بَابُ أَنَّ مَثْلَ سِلَاحِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَثَلُ التَّابُوتِ فِي بَنِي إِسْرَائِيلَ

Chapter 39 – An example of the weapons of Rasool-Allah^{saww} is an example of the Ark among the Children of Israel

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ سَعِيدِ السَّمَّانِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَقُولُ إِنَّمَا مَثَلُ السِّلَاحِ فِيْنَا مَثَلُ التَّابُوتِ فِي بَنِي إِسْرَائِيلَ كَانَتْ بَنُو إِسْرَائِيلَ أَيْ أَهْلُ نَبِيتٍ وَجَدَ التَّابُوتَ عَلَى بَابِهِمْ أَوْتُوا النَّبُوَّةَ فَمَنْ صَارَ إِلَيْهِ السِّلَاحُ مِنْ أَوْتِي الْإِمَامَةِ .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Muawiya Bin Wahab, from Saeed Al Samman who said,

'I heard Abu Abdullah^{asws} saying: 'But rather, and example of the weapons among us^{asws} is an example of the Ark among the Children of Israel. The Children of Israel were such that whichever family the Ark was found to be upon their door, were Given the Prophet-hood. So the one^{asws} from us^{asws} to whom the weapons come to be, is Given the Imamate'.²⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ السُّكَيْنِ عَنْ نُوحِ بْنِ دَرَّاجٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَغْفُورٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ إِنَّمَا مَثَلُ السِّلَاحِ فِيْنَا مَثَلُ التَّابُوتِ فِي بَنِي إِسْرَائِيلَ حَيْثُمَا دَارَ التَّابُوتُ دَارَ الْمَلِكِ فَأَيْنَمَا دَارَ السِّلَاحُ فِيْنَا دَارَ الْعِلْمِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Al Sukeyn, from Noah Bin Darraj, from Abdullah Bin Abu Yafour who said,

'I heard Abu Abdullah^{asws} saying: 'But rather an example of the weapons among us^{asws} is an example of the Ark among the Children of Israel. Wherever the Ark went

²⁵ Al Kafi V 1 – The Book Of Divine Authority CH 38 H 9

²⁶ Al Kafi V 1 – The Book Of Divine Authority CH 39 H 1

to, the Kingdom went. So wherever the weapons go to among us^{asws}, the Knowledge would come along with it'.²⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ عَنْ أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَام) قَالَ كَانَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) يَقُولُ إِنَّمَا مِثْلُ السَّلَاحِ فِيْنَا مِثْلُ التَّابُوتِ فِي بَنِي إِسْرَائِيلَ حَيْثُمَا دَارَ التَّابُوتُ أُوتُوا النُّبُوَّةَ وَ حَيْثُمَا دَارَ السَّلَاحُ فِيْنَا فَتَمَّ الْأَمْرُ فَلْتُ فَيَكُونُ السَّلَاحُ مَزَانِلًا لِلْعِلْمِ قَالَ لَا .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws} having said: 'Abu Ja'far^{asws} was saying: 'But rather an example of the weapons among us^{asws} is an example of the Ark among the Children of Israel. Wherever the Ark went, the Prophet-hood was Given, and wherever the weapons go to among us^{asws}, so does the Divine Authority'. I said, 'So do the weapons happen to be counterparts of the Knowledge?' He^{asws} said: 'No'.²⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ أَبِي نَصْرٍ عَنْ أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَام) قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) إِنَّمَا مِثْلُ السَّلَاحِ فِيْنَا كَمِثْلِ التَّابُوتِ فِي بَنِي إِسْرَائِيلَ أَيْنَمَا دَارَ التَّابُوتُ دَارَ الْمُلْكِ وَ أَيْنَمَا دَارَ السَّلَاحِ فِيْنَا دَارَ الْعِلْمِ.

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

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws} having said: 'Abu Ja'far^{asws} said: 'But rather an example of the weapons among us^{asws} is like an example of the Ark among the Children of Israel. Wherever the Ark went, so did the Kingdom, and wherever the weapons go to among us^{asws}, so does the Knowledge'.²⁹

باب فِيهِ ذِكْرُ الصَّحِيفَةِ وَ الْجَفْرِ وَ الْجَامِعَةِ وَ مُصْحَفِ فَاطِمَةَ (عَلَيْهَا السَّلَام)

Chapter 40 – In it is the mention of the Parchment, and the *Jaf'r*, and the *Jami'e*, and Parchments of Fatima^{asws}

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْحَجَّالِ عَنْ أَحْمَدَ بْنِ عُمَرَ الْحَلْبِيِّ عَنْ أَبِي بَصِيرٍ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنِّي أَسْأَلُكَ عَنْ مَسْأَلَةٍ هَاهُنَا أَحَدٌ يَسْمَعُ كَلَامِي قَالَ فَرَفَعَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) سِتْرًا بَيْنَهُ وَ بَيْنَ بَيْتٍ آخَرَ فَاطَّلَعَ فِيهِ ثُمَّ قَالَ يَا أَبَا مُحَمَّدٍ سَلْ عَمَّا بَدَا لَكَ

A number of our companions, from Ahmad Bin Muhammad, from Abdullah Bin Al Hajjal, from Ahmad Bin Umar Al Halby, from Abu Baseer who said,

'I went over to Abu Abdullah^{asws} and I said to him^{asws}, 'May I be sacrificed for you^{asws}! I want to ask you^{asws} a question. Is there anyone over here who would hear my speech?' So Abu Abdullah^{asws} raised a curtain between him^{asws} and another room, and looked into it, then said: 'O Abu Muhammad! Ask about whatever comes to you'.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ إِنَّ شَيْعَتَكَ يَتَحَدَّثُونَ أَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَلَّمَ عَلِيًّا (عَلَيْهِ السَّلَام) بَابًا يُفْتَحُ لَهُ مِنْهُ أَلْفُ بَابٍ قَالَ يَا أَبَا مُحَمَّدٍ عَلَّمَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَلِيًّا (عَلَيْهِ السَّلَام) أَلْفَ بَابٍ يُفْتَحُ مِنْ كُلِّ بَابٍ أَلْفُ بَابٍ قَالَ قُلْتُ هَذَا وَ اللَّهُ الْعِلْمُ قَالَ فَتَكَتْ سَاعَةٌ فِي الْأَرْضِ ثُمَّ قَالَ إِنَّهُ لَعِلْمٌ وَ مَا هُوَ بِذَلِكَ

²⁷ Al Kafi V 1 – The Book Of Divine Authority CH 39 H 2

²⁸ Al Kafi V 1 – The Book Of Divine Authority CH 39 H 3

²⁹ Al Kafi V 1 – The Book Of Divine Authority CH 39 H 4

He (Abu Baseer) said, 'May I be sacrificed for you^{asws}! Your^{asws} Shias are narrating that Rasool-Allah^{saww} taught Ali^{asws} such a door (of knowledge) that a thousand (other) doors (of knowledge) opened from it'. So he^{asws} said: 'O Abu Muhammad! Rasool-Allah^{saww} taught Ali^{asws} a thousand doors (of knowledge), there opening from each of the doors, a thousand (other) doors (of knowledge)'. I said, 'This, by Allah^{azwj}, is the knowledge!'. So he^{asws} made marks in the ground for a while, then said: 'It is a knowledge, but it is not that (knowledge)'.

قَالَ ثُمَّ قَالَ يَا أَبَا مُحَمَّدٍ وَإِنَّ عِنْدَنَا الْجَامِعَةَ وَمَا يُدْرِيهِمْ مَا الْجَامِعَةُ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ وَمَا الْجَامِعَةُ

He (Abu Baseer) said, 'Then he^{asws} said: 'O Abu Muhammad! And with us^{asws} is the *Jami'e*, and what do they (people) know what the *Jami'e* is?' I said, 'May be sacrificed for you^{asws}! And what is the *Jami'e*?

قَالَ صَحِيفَةً طُولُهَا سَبْعُونَ ذِرَاعًا بِذِرَاعِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَإِمْلَائِهِ مِنْ قَلْبٍ فِيهِ وَخَطٌّ عَلَيَّ بِيَمِينِهِ فِيهَا كُلُّ حَلَالٍ وَحَرَامٍ وَكُلُّ شَيْءٍ يَحْتَاجُ النَّاسُ إِلَيْهِ حَتَّى الْأَرْضُ فِي الْخَدَشِ وَضَرَبَ بِيَدِهِ إِلَيَّ فَقَالَ تَأْذُنُ لِي يَا أَبَا مُحَمَّدٍ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ إِنَّمَا أَنَا لَكَ فَاصْنَعْ مَا شِئْتَ قَالَ فَعَمَزَنِي بِيَدِهِ وَقَالَ حَتَّى أَرُشَ هَذَا كَأَنَّهُ مُغَضَّبٌ قَالَ قُلْتُ هَذَا وَاللَّهِ الْعِلْمُ قَالَ إِنَّهُ لَعِلْمٌ وَلَيْسَ بِذَاكَ

He^{asws} said: 'A Parchment of the length of seventy cubits by the cubit (measurement) of Rasool-Allah^{saww} and his^{saww} dictation from his^{saww} own mouth, and handwritten by Ali^{asws} by his^{asws} right hand. Therein are the Permissible and the Prohibitions, and everything that the people would be needy to, to the extent of the compensation regarding the scratch', and he^{asws} struck with his^{asws} hand towards me, and he^{asws} said: 'Will you permit me^{asws}, O Abu Muhammad? I said, 'May I be sacrificed for you^{asws}! But rather, I am for you^{asws}, therefore do whatever you so desire to'. So he^{asws} pressed me by his^{asws} hand and said: 'To the extent of this', as if he^{asws} was angry. I said, 'This, by Allah^{azwj}, is the knowledge!'. He^{asws} said: 'It is a knowledge, but it is not that (knowledge)!'

ثُمَّ سَكَتَ سَاعَةً ثُمَّ قَالَ وَإِنَّ عِنْدَنَا الْجَفْرَ وَمَا يُدْرِيهِمْ مَا الْجَفْرُ قَالَ قُلْتُ وَمَا الْجَفْرُ قَالَ وَعَاءٌ مِنْ أَدَمَ فِيهِ عِلْمُ النَّبِيِّينَ وَالْوَصِيِّينَ وَعِلْمُ الْعُلَمَاءِ الَّذِينَ مَضَوْا مِنْ بَنِي إِسْرَائِيلَ قَالَ قُلْتُ إِنَّ هَذَا هُوَ الْعِلْمُ قَالَ إِنَّهُ لَعِلْمٌ وَلَيْسَ بِذَاكَ

Then he^{asws} was silent for a while, then said: 'And with us^{asws} is the *Jaf'r*, and what do they (people) know what the *Jaf'r* is?' I said, 'And what is the *Jaf'r*? He^{asws} said: 'A receptacle from Adam^{as} wherein is knowledge of the Prophets^{as}, and the successors^{as}, and knowledge of the scholars of the past from the Children of Israel'. I said, 'This, is the knowledge!' He^{asws} said: 'It is knowledge, and it isn't that (knowledge)!'.
 ثُمَّ سَكَتَ سَاعَةً ثُمَّ قَالَ وَإِنَّ عِنْدَنَا لِمُصْحَفٍ فَاطِمَةَ (عَلَيْهَا السَّلَام) وَمَا يُدْرِيهِمْ مَا مُصْحَفُ فَاطِمَةَ (عَلَيْهَا السَّلَام) قَالَ قُلْتُ وَمَا مُصْحَفُ فَاطِمَةَ (عَلَيْهَا السَّلَام) قَالَ مُصْحَفٌ فِيهِ مِثْلُ قُرْآنِكُمْ هَذَا ثَلَاثَ مَرَّاتٍ وَاللَّهِ مَا فِيهِ مِنْ قُرْآنِكُمْ حَرْفٌ وَاحِدٌ قَالَ قُلْتُ هَذَا وَاللَّهِ الْعِلْمُ قَالَ إِنَّهُ لَعِلْمٌ وَمَا هُوَ بِذَاكَ

Then he^{asws} was silent for a while, then said: 'And with us^{asws} is the Parchment of Syeda Fatima^{asws}, and what do they (people) know what the Parchment of Fatima^{asws} is?' I said, 'And what is the Parchment of Fatima^{asws}? He^{asws} said: 'A Parchment where is the likes of this Quran of yours three times over. By Allah^{azwj}! And there is not a single letter from your Quran therein'. I said, 'This, by Allah^{azwj}, is the knowledge!' He^{asws} said: 'It is a knowledge, but it is not that (knowledge)!'.
 ثُمَّ سَكَتَ سَاعَةً ثُمَّ قَالَ وَإِنَّ عِنْدَنَا لِمُصْحَفٍ فَاطِمَةَ (عَلَيْهَا السَّلَام) وَمَا يُدْرِيهِمْ مَا مُصْحَفُ فَاطِمَةَ (عَلَيْهَا السَّلَام) قَالَ قُلْتُ وَمَا مُصْحَفُ فَاطِمَةَ (عَلَيْهَا السَّلَام) قَالَ مُصْحَفٌ فِيهِ مِثْلُ قُرْآنِكُمْ هَذَا ثَلَاثَ مَرَّاتٍ وَاللَّهِ مَا فِيهِ مِنْ قُرْآنِكُمْ حَرْفٌ وَاحِدٌ قَالَ قُلْتُ هَذَا وَاللَّهِ الْعِلْمُ قَالَ إِنَّهُ لَعِلْمٌ وَمَا هُوَ بِذَاكَ

Then he^{asws} was silent for a while, then said: 'And with us^{asws} is the Parchment of Syeda Fatima^{asws}, and what do they (people) know what the Parchment of Fatima^{asws} is?' I said, 'And what is the Parchment of Fatima^{asws}? He^{asws} said: 'A Parchment where is the likes of this Quran of yours three times over. By Allah^{azwj}! And there is not a single letter from your Quran therein'. I said, 'This, by Allah^{azwj}, is the knowledge!' He^{asws} said: 'It is a knowledge, but it is not that (knowledge)!'.
 ثُمَّ سَكَتَ سَاعَةً ثُمَّ قَالَ وَإِنَّ عِنْدَنَا لِمُصْحَفٍ فَاطِمَةَ (عَلَيْهَا السَّلَام) وَمَا يُدْرِيهِمْ مَا مُصْحَفُ فَاطِمَةَ (عَلَيْهَا السَّلَام) قَالَ قُلْتُ وَمَا مُصْحَفُ فَاطِمَةَ (عَلَيْهَا السَّلَام) قَالَ مُصْحَفٌ فِيهِ مِثْلُ قُرْآنِكُمْ هَذَا ثَلَاثَ مَرَّاتٍ وَاللَّهِ مَا فِيهِ مِنْ قُرْآنِكُمْ حَرْفٌ وَاحِدٌ قَالَ قُلْتُ هَذَا وَاللَّهِ الْعِلْمُ قَالَ إِنَّهُ لَعِلْمٌ وَمَا هُوَ بِذَاكَ

ثُمَّ سَكَتَ سَاعَةً ثُمَّ قَالَ إِنَّ عِنْدَنَا عِلْمَ مَا كَانَ وَ عِلْمَ مَا هُوَ كَائِنٌ إِلَى أَنْ تَقُومَ السَّاعَةُ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ هَذَا وَ اللَّهُ هُوَ الْعِلْمُ قَالَ إِنَّهُ لَعِلْمٌ وَ لَيْسَ بِذَلِكَ

Then he^{asws} was silent for a while, then said: 'With us^{asws} is knowledge of whatever has happened, and what would be happening up to the establishment of the Hour'. I said, 'May I be sacrificed for you^{asws}! This, by Allah^{azwj}, it is the knowledge!'. He^{asws} said: 'It is a knowledge, and it isn't that (knowledge)!'.³⁰

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ فَأَيُّ شَيْءٍ الْعِلْمُ قَالَ مَا يَحْدُثُ بِاللَّيْلِ وَ النَّهَارِ الْأَمْرُ مِنْ بَعْدِ الْأَمْرِ وَ الشَّيْءُ بَعْدَ الشَّيْءِ إِلَى يَوْمِ الْقِيَامِ.

He (Abu Baseer) said, 'I said, 'May I be sacrificed for you^{asws}! So which thing is the knowledge?' He^{asws} said: 'Whatever newly occurs by the night and the day, the matter after the matter, and the thing after the thing, up to the Day of Judgment'.³⁰

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ تَظْهَرُ الزَّانِدَةُ فِي سَنَةِ ثَمَانٍ وَ عَشْرِينَ وَ مِائَةٍ وَ ذَلِكَ أَنِّي نَظَرْتُ فِي مُصْحَفِ فَاطِمَةَ (عَلَيْهَا السَّلَام) قَالَ قُلْتُ وَ مَا مُصْحَفُ فَاطِمَةَ

A number of our companions, from Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Hammad Bin Usman who said,

'I heard Abu Abdullah^{asws} saying: "الزَّانِدَةُ" The Atheists will appear in the year one hundred and twenty-eight, and that is what I^{asws} (found when I^{asws}) looked into the Parchment of (Syeda) Fatima^{asws}'. I said, 'And what is the Parchment of Syeda Fatima^{asws}?'

قَالَ إِنَّ اللَّهَ تَعَالَى لَمَّا قَبِضَ نَبِيَّهُ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) دَخَلَ عَلَى فَاطِمَةَ (عَلَيْهَا السَّلَام) مِنْ وَفَاتِهِ مِنَ الْحُزَنِ مَا لَا يَعْلَمُهُ إِلَّا اللَّهُ عَزَّ وَ جَلَّ فَأَرْسَلَ اللَّهُ إِلَيْهَا مَلَكًا يُسَلِّي غَمَهَا وَ يُحَدِّثُهَا فَشَكَتَ ذَلِكَ إِلَى أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) فَقَالَ إِذَا أَحْسَسْتَ بِذَلِكَ وَ سَمِعْتَ الصَّوْتَ قُولِي لِي

He^{asws} said: 'When Allah^{azwj} - The Exalted Captured (the soul of) His^{azwj} Prophet^{saww}, the grief entered into (Syeda) Fatima^{asws} due to his^{saww} passing away, (such grief) which none knows it except for Allah^{azwj} Mighty and Majestic. So Allah^{azwj} Sent an Angel to her^{asws} to console her^{asws} sadness and to narrate to her^{asws}. So she^{asws} described that to Amir Al-Momineen^{asws}. So he^{asws} said: 'When you^{asws} feel that and hear the voice, tell me^{asws}'.

فَاعْلَمْتُهُ بِذَلِكَ فَجَعَلَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) يَكْتُبُ كُلَّ مَا سَمِعَ حَتَّى أَتَيْتَ مِنْ ذَلِكَ مُصْحَفًا

So she^{asws} let him^{asws} know of that, and Amir Al-Momineen^{asws} went on to write down everything what he^{asws} heard until a Parchment was affirmed from that'.

قَالَ ثُمَّ قَالَ أَمَا إِنَّهُ لَيْسَ فِيهِ شَيْءٌ مِنَ الْحَلَالِ وَ الْحَرَامِ وَ لَكِنْ فِيهِ عِلْمٌ مَا يَكُونُ .

He (the narrator) said, 'Then he^{asws} said: 'But, there isn't anything in it from the Permissible and the Prohibitions, but therein is the knowledge what is going to happen'.³¹

³⁰ Al Kafi V 1 – The Book Of Divine Authority CH 40 H 1

³¹ Al Kafi V 1 – The Book Of Divine Authority CH 40 H 2

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ عِنْدِي الْجَفْرَ الْأَبْيَضَ قَالَ قُلْتُ فَأَيُّ شَيْءٍ فِيهِ قَالَ زُبُورُ دَاوُدَ وَ تَوْرَاةُ مُوسَى وَ أَنْجِيلُ عِيسَى وَ صُحُفُ إِبْرَاهِيمَ (عليه السلام) وَ الْحَلَالُ وَ الْحَرَامُ وَ مُصْحَفُ فَاطِمَةَ مَا أَرُغِمُ أَنْ فِيهِ قُرْآنًا وَ فِيهِ مَا يَحْتَاجُ النَّاسُ إِلَيْنَا وَ لَا نَحْتَاجُ إِلَى أَحَدٍ حَتَّى فِيهِ الْجِلْدَةُ وَ نِصْفُ الْجِلْدَةِ وَ رُبْعُ الْجِلْدَةِ وَ أَرَشُ الْخَدَشِ

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

'I heard Abu Abdullah^{asws} saying: 'With me^{asws} is the white *Jaf'r*'. I said, 'So which thing is in it?' He^{asws} said: 'The Psalms of Dawood^{as}, and Torah of Musa^{as}, and Evangel of Isa^{as}, and Parchment of Ibrahim^{as}, and the Permissible and the Prohibitions, and Parchment of (Syeda) Fatima^{asws}. I^{asws} am not claiming that the Quran is in it, and therein is what the people would be needy to us^{asws}, and we^{asws} are not needy to anyone, to the extent that in it is the lashing, and half a lashing, and a quarter of the lashing, and compensation of the scratch.

وَ عِنْدِي الْجَفْرَ الْأَحْمَرَ قَالَ قُلْتُ وَ أَيُّ شَيْءٍ فِي الْجَفْرِ الْأَحْمَرِ قَالَ السَّلَاحُ وَ ذَلِكَ إِنَّمَا يُفْتَحُ لِلدَّمِ يَفْتَحُهُ صَاحِبُ السَّيْفِ لِلْقَتْلِ

And with me^{asws} is the red *Jaf'r*'. I said, 'And which thing is in the red *Jaf'r*?' He^{asws} said: 'The weapons, and that rather is opened for the blood (cases of bloodshed). The owner of the sword opens it for the murder (cases)'.
 فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ أَبِي يَعْفُورٍ أَصْلَحَكَ اللَّهُ أَيْ يَعْرِفُ هَذَا بَنُو الْحَسَنِ فَقَالَ إِي وَ اللَّهُ كَمَا يَعْرِفُونَ اللَّيْلَ أَنَّهُ لَيْلٌ وَ النَّهَارَ أَنَّهُ نَهَارٌ وَ لَكِنَّهُمْ يَحْمِلُهُمُ الْحَسَدُ وَ طَلَبُ الدُّنْيَا عَلَى الْجُودِ وَ الْإِنْكَارِ وَ لَوْ طَلَبُوا الْحَقَّ بِالْحَقِّ لَكَانَ خَيْرًا لَهُمْ .

So Abdullah Bin Abu Yafour said to him^{asws}, 'May Allah^{azwj} Keep you^{asws} well! Do the sons of Al-Hassan^{asws} recognise this?' Yes, by Allah^{azwj}! Just as they are recognising the night that it is a night and the day that it is a day, but they were carried away by the envy and the seeking of the world upon the rejection and the denial, and had they sought the Truth by the Truth, it would have been better for them'.³²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَمَّنْ ذَكَرَهُ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّ فِي الْجَفْرِ الَّذِي يَذْكُرُونَهُ لَمَّا يَسْأَلُونَهُمْ لَا يَقُولُونَ الْحَقَّ وَ الْحَقُّ فِيهِ فَلْيُخْرِجُوا قَضَايَا عَلِيٍّ وَ فَرَايَضَهُ إِنْ كَانُوا صَادِقِينَ وَ سَلَوْهُمْ عَنِ الْخَالَاتِ وَ الْعَمَاتِ وَ لِيُخْرِجُوا مُصْحَفَ فَاطِمَةَ (عليها السلام) فَإِنَّ فِيهِ وَصِيَّةَ فَاطِمَةَ (عليها السلام) وَ مَعَهُ سَبَاحُ رَسُولِ اللَّهِ (صلى الله عليه وآله) إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فَأَتُوا بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ أَثَارَةٍ مِنْ عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from the one who mentioned it, from Suleyman Bin Khalid who said,

'Abu Abdullah^{asws} said: 'With regards to the *Jaf'r* which they (Zaydiites) are mentioning is due to what is disturbing them. They are not saying the truth, and the Truth is in it. So let them be extracting the judgments of Ali^{asws} and his^{asws} Obligation if they were truthful. And ask them about the maternal aunts and the paternal aunts, and let them bring out the Parchment of Syeda Fatima^{asws}, for therein is a bequest of Syeda Fatima^{asws}, and with it are the weapons of Rasool-Allah^{saww}. Allah Mighty and

³² Al Kafi V 1 – The Book Of Divine Authority CH 40 H 3

Majestic is Saying [46:4] **Bring me a Book before this or traces of the Knowledge, if you are truthful**.³³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ ابْنِ رَبَائٍ عَنْ أَبِي عُبَيْدَةَ قَالَ سَأَلَ أَبَا عَبْدِ اللَّهِ (عليه السلام) بَعْضُ أَصْحَابِنَا عَنِ الْجَفْرِ فَقَالَ هُوَ جِلْدُ ثَوْرٍ مَمْلُوءٌ عِلْمًا

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Raib, from Abu Ubeyda who said,

'Abu Abdullah^{asws} was asked by one of our companions about the *Jaf'r*. So he^{asws} said: 'It is an ox hide filled with knowledge'.

قَالَ لَهُ فَالْجَامِعَةُ قَالَ تِلْكَ صَحِيفَةٌ طُولُهَا سَبْعُونَ ذِرَاعًا فِي عَرْضِ الْأَدِيمِ مِثْلُ فَخِذِ الْفَالِجِ فِيهَا كُلُّ مَا يَحْتَاجُ النَّاسُ إِلَيْهِ وَ لَيْسَ مِنْ قَضِيَّةٍ إِلَّا وَ هِيَ فِيهَا حَتَّى أَرِشُ الْخَدَشِ

He said to him^{asws}, 'So the *Jami'e*?' He^{asws} said: 'That is a lengthy Parchment of seventy cubits in width of the leather, like a thigh of the camel. Therein is everything what the people would be needy to, and there isn't anything from a judgment except and it is therein, to the extent of the compensation for a scratch'.

قَالَ فَمُصْحَفُ فَاطِمَةَ (عليها السلام) قَالَ فَسَكَتَ طَوِيلًا ثُمَّ قَالَ إِنَّكُمْ لَتَبْحَثُونَ عَمَّا تُرِيدُونَ وَ عَمَّا لَا تُرِيدُونَ إِنَّ فَاطِمَةَ مَكَثَتْ بَعْدَ رَسُولِ اللَّهِ (صلى الله عليه وآله) خَمْسَةَ وَ سَبْعِينَ يَوْمًا وَ كَانَ دَخَلَهَا حُزْنٌ شَدِيدٌ عَلَى أَبِيهَا وَ كَانَ جَبْرِئِيلُ (عليه السلام) يَأْتِيهَا فَيُحْسِنُ عَزَاءَهَا عَلَى أَبِيهَا وَ يُطَيِّبُ نَفْسَهَا وَ يُخْبِرُهَا عَنْ أَبِيهَا وَ مَكَانِهِ وَ يُخْبِرُهَا بِمَا يَكُونُ بَعْدَهَا فِي ذُرِّيَّتِهَا وَ كَانَ عَلِيٌّ (عليه السلام) يَكْتُبُ ذَلِكَ فَهَذَا مُصْحَفُ فَاطِمَةَ (عليها السلام) .

He said, 'So the Parchment of Syeda Fatima^{asws}?' So he^{asws} was silent for a long while, then said: 'You all are exploring about what you need and about that which you do not need! Fatima^{asws} remained after Rasool-Allah^{saww} for seventy-five (75) days, and intense grief entered into her^{asws} for her^{asws} father^{saww}, and it was so that Jibraeel^{as} would come to her^{asws} and would give condolences upon her^{asws} father^{saww}, and that would better her^{asws} self, and he^{as} informed her^{asws} about her^{asws} father^{saww}, and his^{saww} place, and he^{as} informed her^{asws} with what would be happening after her^{asws} in her^{asws} children, and Ali^{asws} would write that down. So this is the Parchment of Syeda Fatima^{asws}'.³⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ صَالِحِ بْنِ سَعِيدٍ عَنْ أَحْمَدَ بْنِ أَبِي يَشَرَ عَنْ بَكْرِ بْنِ كَرِبٍ الصَّيْرَفِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ عِنْدَنَا مَا لَا نَحْتَاجُ مَعَهُ إِلَى النَّاسِ وَ إِنَّ النَّاسَ لَيَحْتَاجُونَ إِلَيْنَا وَ إِنَّ عِنْدَنَا كِتَابًا إِمْلَاءُ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ خَطَّ عَلَيَّ (عليه السلام) صَحِيفَةً فِيهَا كُلُّ حَلَالٍ وَ حَرَامٍ وَ إِنَّا لَنَأْتُونَا بِالْأَمْرِ فَنَعْرِفُ إِذَا أَخَذْتُمْ بِهِ وَ نَعْرِفُ إِذَا تَرَكْتُمُوهُ .

A number of our companions, from Ahmad Bin Muhammad, from Salih Bin Saeed, from Ahmad Bin Abu Bishr, from Bakr Bin Karb Al Sayrafi who said,

'I heard Abu Abdullah^{asws} saying: 'With us^{asws} is that so with it we^{asws} would not be needy to the people, and the people would be becoming needy to us (what is therein), and that with us^{asws} is a book dictated by Rasool-Allah^{saww} and written by Ali^{asws}. A Parchment wherein is every Permissible and Prohibition, and you all are

³³ Al Kafi V 1 – The Book Of Divine Authority CH 40 H 4

³⁴ Al Kafi V 1 – The Book Of Divine Authority CH 40 H 5

coming to us^{asws} with the matter, so we^{asws} recognise when you take with it and we^{asws} recognise when you are leaving it'.³⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِبْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ فَضِيلِ بْنِ بَسَارٍ وَبُرَيْدِ بْنِ مُعَاوِيَةَ وَزُرَّارَةَ أَنَّ عَبْدَ الْمَلِكِ بْنَ أَعْيَنَ قَالَ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ الزُّبَيْدِيَّةَ وَالْمُعْتَزِلَةَ قَدْ أَطَافُوا بِمُحَمَّدِ بْنِ عَبْدِ اللَّهِ فَهَلْ لَهُ سُلْطَانٌ فَقَالَ وَ اللَّهِ إِنَّ عِنْدِي لِكِتَابَيْنِ فِيهِمَا تَسْمِيَةُ كُلِّ نَبِيٍّ وَكُلِّ مَلِكٍ يَمْلِكُ الْأَرْضَ لَا وَ اللَّهِ مَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ فِي وَاحِدٍ مِنْهُمَا .

Ali Bin Ibrahim, from his fathr, from Ibn Abu Umeyr, from Umar Bin Azina, from Fuzayl Bin Yasaar and Bureyd Bin Muawiya and Zurara that,

'Abdulah Malik Bin Ayn said to Abu Abdullah^{asws}, 'The Zaydiites and the Mu'tazilites are circling around Muhammad Bin Abdullah, so is there an authority for him?' So he^{asws} said: 'By Allah^{azwj}! With me^{asws} are two Books wherein is named every Prophet^{as}, and every king who would be a king of the earth. No, by Allah^{azwj}! Muhammad Bin Abdullah is not in any one of these two'.³⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ فَضِيلِ بْنِ سُكْرَةَ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَقَالَ يَا فَضِيلُ أَتَدْرِي فِي أَيِّ شَيْءٍ كُنْتُ أَنْظُرُ فُبَيْلٌ قَالَ قُلْتُ لَا قَالَ كُنْتُ أَنْظُرُ فِي كِتَابِ فَاطِمَةَ (عَلَيْهَا السَّلَامُ) لَيْسَ مِنْ مَلِكٍ يَمْلِكُ الْأَرْضَ إِلَّا وَهُوَ مَكْتُوبٌ فِيهِ بِاسْمِهِ وَاسْمِ أَبِيهِ وَمَا وَجَدْتُ لَوْلَدِ الْحَسَنِ فِيهِ شَيْئاً .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Abdul Samad Bin Bashir, from Fuzayl Bin Sakkara who said,

'I went over to Abu Abdullah^{asws}, so he^{asws} said: 'O Fuzayl! Do you know in which thing I^{asws} was looking into just before?' I said, 'No'. He^{asws} said: 'I^{asws} was looking into the Book of Syeda Fatima^{asws}. There isn't from a king who would be a king of the earth except it is written therein by his name and the name of his father, and I^{asws} did not find for the sons of Al-Hassan^{asws}, anything in it'.³⁷

بَابُ فِي شَأْنِ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ وَتَفْسِيرُهَا

Chapter 41 – Regarding the glory of [97:1] We have indeed revealed this in the Night of Predestination (Chapter 97) and its interpretation

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ وَ مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ الْحَسَنِ بْنِ الْعَبَّاسِ بْنِ الْحَرِيشِ عَنْ أَبِي جَعْفَرٍ الثَّانِي (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) بَيْنَا أَبِي (عَلَيْهِ السَّلَامُ) يَطُوفُ بِالْكَعْبَةِ إِذَا رَجُلٌ مُعْتَجِرٌ قَدْ قُيِّضَ لَهُ فَقَطَعَ عَلَيْهِ أَسْبُوعُهُ حَتَّى أَدْخَلَهُ إِلَى دَارٍ جَنَّبَ الصَّفَا فَأُرْسِلَ إِلَيَّ فَكُنَّا ثَلَاثَةً

Muhammad Bin Abdu Abdullah and Muhammad Bin Al Hassan, from Sahl Bin Ziyad and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Al Hassan Bin Al Abbas Bin Al Harysh,

(It has been narrated) from Abu Ja'far^{asws} the 2nd who said, 'Abu Abdullah^{asws} said: 'While my^{asws} father^{asws} was performing Tawaaf of the Kabah, when a man covered by a turban of his like an egg-shell, cut off his^{asws} seven (circuits) until he made

³⁵ Al Kafi V 1 – The Book Of Divine Authority CH 40 H 6

³⁶ Al Kafi V 1 – The Book Of Divine Authority CH 40 H 7

³⁷ Al Kafi V 1 – The Book Of Divine Authority CH 40 H 8

him^{asws} enter into a house by the side of Al-Safa. So he^{asws} sent for me^{asws}, and we became three.

فَقَالَ مَرْحَبًا يَا ابْنَ رَسُولِ اللَّهِ ثُمَّ وَضَعَ يَدَهُ عَلَى رَأْسِي وَ قَالَ بَارَكَ اللَّهُ فِيكَ يَا أَمِينَ اللَّهِ بَعْدَ آبَائِهِ يَا أَبَا جَعْفَرٍ إِنَّ شَيْئًا فَأَخْبِرْنِي وَ إِنَّ شَيْئًا فَأَخْبِرْتُكَ وَ إِنَّ شَيْئًا سَأَلْتُكَ وَ إِنَّ شَيْئًا فَاصْدُقْنِي وَ إِنَّ شَيْئًا صَدَّقْتُكَ

So he said, 'Welcome, O son^{asws} of Rasool-Allah^{saww}! Then he placed his hand upon my^{asws} head and said, 'May Allah^{azwj} Bless you^{asws}, O trustees of Allah^{azwj} after his^{asws} forefathers^{asws}! O Abu Ja'far^{asws}! If you^{asws} so desire, so inform me and if you^{asws} so desire, so I shall inform you^{asws}, and if you^{asws} so desire, ask me, and if you^{asws} so desire, I shall ask you^{asws}, and if you^{asws} so desire, ratify me, and if you^{asws} so desire, I shall ratify you^{asws}'.

قَالَ كُلَّ ذَلِكَ أَشَاءُ قَالَ فَإِيَّاكَ أَنْ يُنْطَقَ لِسَانُكَ عِنْدَ مَسْأَلَتِي بِأَمْرٍ تُضْمِرُ لِي غَيْرَهُ قَالَ إِنَّمَا يَفْعَلُ ذَلِكَ مَنْ فِي قَلْبِهِ عِلْمَانِ يُخَالِفُ أَحَدُهُمَا صَاحِبَهُ وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَبَى أَنْ يَكُونَ لَهُ عِلْمٌ فِيهِ اخْتِلَافٌ

He^{asws} said: 'All of that I^{asws} like'. He said, 'So beware of speaking by your tongue during my questioning by a matter with something else in your^{asws} consciousness'. He^{asws} said: 'But rather that is the one in whose heart are two knowledges, one of it opposing its counterpart, and that Allah^{azwj} Mighty and Majestic Refused that there should be a Knowledge for Him^{azwj} wherein is a differing'.

قَالَ هَذِهِ مَسْأَلَتِي وَ قَدْ فَسَّرْتُ طَرَفًا مِنْهَا أَخْبِرْنِي عَنْ هَذَا الْعِلْمِ الَّذِي لَيْسَ فِيهِ اخْتِلَافٌ مَنْ يَعْلَمُهُ قَالَ أَمَّا جُمْلُهُ الْعِلْمُ فَعِنْدَ اللَّهِ جَلَّ ذِكْرُهُ وَ أَمَّا مَا لَا بُدَّ لِلْعِبَادِ مِنْهُ فَعِنْدَ الْأَوْصِيَاءِ

He said, 'This is my question, and you have explained part of it. Inform me about this knowledge which there is no differing in it. Who knows it?' He^{asws} said: 'But, the totality of the knowledge, so it is with Allah^{azwj}, Majestic is His^{azwj} Mention, and as for what is a must for the servants from it, so it is with the successors^{asws}'.

قَالَ فَفَتَحَ الرَّجُلُ عَجِيرَتَهُ وَ اسْتَوَى جَالِسًا وَ تَهَلَّلَ وَجْهُهُ وَ قَالَ هَذِهِ أَرَدْتُ وَ لَهَا أَتَيْتُ زَعَمْتُ أَنْ عِلْمٌ مَا لَا اخْتِلَافَ فِيهِ مِنَ الْعِلْمِ عِنْدَ الْأَوْصِيَاءِ فَكَيْفَ يَعْلَمُونَهُ قَالَ كَمَا كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَعْلَمُهُ إِلَّا أَنَّهُمْ لَا يَرَوْنَ مَا كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَرَى لِأَنَّهُ كَانَ نَبِيًّا وَ هُمْ مُحَدِّثُونَ وَ أَنَّهُ كَانَ يَقْدُ إِلَى اللَّهِ عَزَّ وَ جَلَّ فَيَسْمَعُ الْوَحْيَ وَ هُمْ لَا يَسْمَعُونَ

He^{asws} said: 'So the man opened up his turban and sat evenly (relaxed manner), and his face was cheerful, and he said, 'This is what I wanted, and for it I came over. You^{asws} claim that knowledge is what there is no differing therein, from the knowledge with the successors^{asws}, so how do they know it?' He^{asws} said: 'Just as how Rasool-Allah^{saww} used to know it except that they^{asws} are not seeing what Rasool-Allah^{saww} used to see, because he^{saww} was a Prophet^{saww}, and they^{asws} are Muhaddisoun, and it was so that he^{asws} would be a delegate to Allah^{azwj} Mighty and Majestic and he^{saww} would hear the Revelation, and they^{asws} are not hearing'.

فَقَالَ صَدَّقْتَ يَا ابْنَ رَسُولِ اللَّهِ سَأَلْتُكَ بِمَسْأَلَةٍ صَعْبَةٍ أَخْبِرْنِي عَنْ هَذَا الْعِلْمِ مَا لَهُ لَا يَظْهَرُ كَمَا كَانَ يَظْهَرُ مَعَ رَسُولِ اللَّهِ (صلى الله عليه وآله) قَالَ فَضَحِكَ أَبِي (عليه السلام) وَ قَالَ أَبَى اللَّهُ عَزَّ وَ جَلَّ أَنْ يُطْلَعَ عَلَى عِلْمِهِ إِلَّا مُتَحَنِّنًا لِلْإِيمَانِ بِهِ كَمَا قَضَى عَلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) أَنْ يَصْبِرَ عَلَى أَدَى قَوْمِهِ وَ لَا يُجَاهِدَهُمْ إِلَّا بِأَمْرِهِ

You speak the truth, O son^{asws} of Rasool-Allah^{saww}! I shall come to you with a difficult question. Inform me about this knowledge. What is the matter with it that it is not

apparent (now) just as it was apparent with Rasool-Allah^{saww}? So my^{asws} father^{asws} smiled and said: 'Allah^{azwj} Mighty and Majestic Refuses that anyone should have notification of His^{azwj} Knowledge except for the one examined for the *Eman* with it, just as He^{azwj} Ordained upon Rasool-Allah^{saww} that he^{saww} be patient upon the harm of his^{saww} people, and he^{saww} should not fight against them except by His^{azwj} Command.

فَكَمْ مِنْ أَكْثَامٍ قَدْ أَكْتَنَمَ بِهِ حَتَّى قِيلَ لَهُ فَاصْدَعْ بِمَا تُؤْمَرُ وَ أَعْرِضْ عَنِ الْمُشْرِكِينَ وَ أَيْمَ اللَّهُ أَنْ لَوْ صَدَعَ قَبْلَ ذَلِكَ لَكَانَ آمِنًا وَ لَكِنَّهُ إِنَّمَا نَظَرَ فِي الطَّاعَةِ وَ خَافَ الْخِلَافَ فَلِذَلِكَ كَفَّ

So how much from the secrets he^{saww} was secretive with until it was said to him^{saww}, **[15:94] Therefore declare openly what you are Commanded with and turn aside from the polytheists.** And I swear by Allah^{azwj} that had he^{saww} proclaimed openly before that, he^{saww} would (still) have been safe, but he^{saww}, rather, considered to be in the obedience and feared the differing (of people). Therefore, due to that, he^{saww} restrained.

فَوَدِدْتُ أَنْ عَيْنَكَ تَكُونُ مَعَ مَهْدِي هَذِهِ الْأُمَّةِ وَ الْمَلَائِكَةُ بِسُيُوفِ آلِ دَاوُدَ بَيْنَ السَّمَاءِ وَ الْأَرْضِ تُعَذِّبُ أَرْوَاحَ الْكَفَرَةِ مِنَ الْأَمْوَاتِ وَ تُلْحِقُ بِهِمْ أَرْوَاحَ أَشْبَاهِهِمْ مِنَ الْأَحْيَاءِ ثُمَّ أَخْرَجَ سَيْفًا ثُمَّ قَالَ هَا إِنَّ هَذَا مِنْهَا

So, I^{asws} would love it if your eyes happen to be with the Mahdi^{asws} of this community, and the Angels with the swords of the family of Dawood^{as}, between the sky and the earth, Punishing the souls of the disbelievers from the deceased and join with them the souls of their likes from the living ones'. Then he^{asws} brought out a sword, then said: 'Here, this is from those'.

قَالَ فَقَالَ أَبِي إِي وَ الَّذِي اصْطَفَى مُحَمَّدًا عَلَى الْبَشَرِ قَالَ فَرَدَّ الرَّجُلُ اعْتِجَارَهُ وَ قَالَ أَنَا الْيَاسُ مَا سَأَلْتُكَ عَنْ أَمْرِكَ وَ بِي مِنْهُ جَهَالَةٌ غَيْرَ أَنِّي أَحْبَبْتُ أَنْ يَكُونَ هَذَا الْحَدِيثُ قُوَّةً لِأَصْحَابِكَ وَ سَأَخْبِرُكَ بِأَيَّةٍ أَنْتَ تَعْرِفُهَا إِنَّ خَاصِمُوا بِهَا فَلَجُوا قَالَ فَقَالَ لَهُ أَبِي إِنَّ شَيْئًا أَخْبَرْتُكَ بِهَا قَالَ قَدْ شِئْتُ

He^{asws} said: 'So my^{asws} father^{asws} said: 'Yes. By the One^{azwj} Who Chose Muhammad^{saww} over (all) the human beings!'. So the man returned his turban and said, 'I am Ilyas^{as}. I^{as} did not ask you^{asws} about your^{asws} matter and there was ignorance with me from it, apart from that I^{as} loved it that this Hadeeth takes place, as a strengthening for your^{asws} companions, and I^{as} shall inform you with a Verse you^{asws} recognise it, if they were to debate with it, they would win'. So my^{asws} father^{asws} said to him: 'If you^{as} so desire, I^{asws} shall inform you^{as} with it'. He said, 'I do desire it'.

قَالَ إِنَّ شَيْعَتَنَا إِنْ قَالُوا لِأَهْلِ الْخِلَافِ لَنَا إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ لِرَسُولِهِ (صلى الله عليه وآله) إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ إِلَى آخِرِهَا فَهَلْ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَعْلَمُ مِنَ الْعِلْمِ شَيْئًا لَا يَعْلَمُهُ فِي تِلْكَ اللَّيْلَةِ أَوْ يَأْتِيهِ بِهِ جِبْرِئِيلُ (عليه السلام) فِي غَيْرِهَا فَإِنَّهُمْ سَيَقُولُونَ لَا فَقُلْ لَهُمْ فَهَلْ كَانَ لِمَا عَلِمَ بُدٌّ مِنْ أَنْ يُظْهَرَ فَيَقُولُونَ لَا

He^{asws} said: 'Our^{asws} Shias, if they were to be saying to the people is opposition to us^{asws} that Allah^{azwj} Mighty and Majestic is Saying to His^{azwj} Rasool^{saww} **[97:1] We have indeed revealed this in the Night of Predestination** – up to its end. So, did Rasool-Allah^{saww} know anything from the knowledge which he^{saww} did not know during that night, or Jibraeel^{as} came with it during other than it? So if they would be saying, 'No', so say to them, 'So was it inevitable from what he^{saww} knew that he^{saww} should manifest it?' So they would be saying, 'No'.

فَقُلْ لَهُمْ فَهَلْ كَانَ فِيمَا أَظْهَرَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مِنْ عِلْمِ اللَّهِ عَزَّ ذِكْرُهُ اخْتِلَافٌ فَإِنْ قَالُوا لَا فَقُلْ لَهُمْ فَمَنْ حَكَمَ بِحُكْمِ اللَّهِ فِيهِ اخْتِلَافٌ فَهَلْ خَالَفَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَيَقُولُونَ نَعَمْ فَإِنْ قَالُوا لَا فَقَدْ نَقَضُوا أَوَّلَ كَلَامِهِمْ

So say to them, 'So what there, regarding what Rasool-Allah^{saww} did manifest, from the Knowledge of Allah^{azwj}, Mighty is His^{azwj} Mention, any differing?' So if they say, 'No', so say to them, 'Therefore the one who judges by a Judgment of Allah^{azwj} wherein is a differing, so has he opposed Rasool-Allah^{saww}?' So they would be saying, 'Yes'. So if they say, 'No', so they have broken their first speech.

فَقُلْ لَهُمْ مَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ فَإِنْ قَالُوا مِنَ الرَّاسِخُونَ فِي الْعِلْمِ فَقُلْ مَنْ لَا يَخْتَلِفُ فِي عِلْمِهِ فَإِنْ قَالُوا فَمَنْ هُوَ ذَلِكَ فَقُلْ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) صَاحِبَ ذَلِكَ فَهَلْ بَلَغَ أَوْ لَا فَإِنْ قَالُوا قَدْ بَلَغَ فَقُلْ فَهَلْ مَاتَ (صلى الله عليه وآله) وَالْخَلِيفَةُ مِنْ بَعْدِهِ يَعْلَمُ عِلْمًا لَيْسَ فِيهِ اخْتِلَافٌ

So say to them, '**[3:7] but none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge**'. So if they say, 'Who are the ones firmly rooted in the Knowledge?' So say, 'The ones in whose knowledge there is no differing'. So if they say, 'So who is that?' So say, 'Rasool-Allah^{saww} was an owner of that. So did he^{saww} deliver or not?' So if they say, 'He^{saww} did deliver', so say, 'He^{saww} passed away and the Caliph from after him^{saww} had knowledge wherein there was no differing?'

فَإِنْ قَالُوا لَا فَقُلْ إِنَّ خَلِيفَةَ رَسُولِ اللَّهِ (صلى الله عليه وآله) مُؤَيَّدٌ وَلَا يَسْتَخْلِفُ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِلَّا مَنْ يَحْكُمُ بِحُكْمِهِ وَإِلَّا مَنْ يَكُونُ مِثْلَهُ إِلَّا النَّبُوَّةَ وَ إِنْ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لَمْ يَسْتَخْلِفْ فِي عِلْمِهِ أَحَدًا فَقَدْ ضَيَّعَ مَنْ فِي أَصْلَابِ الرِّجَالِ مِمَّنْ يَكُونُ بَعْدَهُ

So if they say, 'No', so say, 'A Caliph of Rasool-Allah^{saww} is Assisted, and Rasool-Allah^{saww} would not leave behind anyone except the one who judged by his^{saww} judgment, and except one who would happen to be similar to him^{saww} except for the Prophet-hood, and if it was so that Rasool-Allah^{azwj} did not leave anyone behind regarding his^{saww} knowledge, so he^{saww} would have wasted the ones who are in the loins of the men, from the ones who would be coming (to the world) after him^{saww}'.

فَإِنْ قَالُوا لَكَ فَإِنَّ عِلْمَ رَسُولِ اللَّهِ (صلى الله عليه وآله) كَانَ مِنَ الْقُرْآنِ فَقُلْ حَمْدُ الْكِتَابِ الْمُبِينِ. إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مُبَارَكَةٍ إِنَّا كُنَّا مُنْذِرِينَ فِيهَا إِلَى قَوْلِهِ إِنَّا كُنَّا مُرْسِلِينَ

So if they say to you, 'The knowledge of Rasool-Allah^{saww} was from the Quran', so say, '**[44:1] Ha Mim! [44:2] I swear by the Clarifying Book [44:3] Surely We Revealed it on a Blessed Night surely We are ever Warning** – up to His^{azwj} Words **[44:5] surely We are the Senders (of Messages)**'.

فَإِنْ قَالُوا لَكَ لَا يُرْسِلُ اللَّهُ عَزَّ وَجَلَّ إِلَّا إِلَى نَبِيِّ فَقُلْ هَذَا الْأَمْرُ الْحَكِيمُ الَّذِي يُفَرِّقُ فِيهِ هُوَ مِنَ الْمَلَائِكَةِ وَالرُّوحِ الَّتِي تَنْزِلُ مِنْ سَّمَاءٍ إِلَى سَّمَاءٍ أَوْ مِنْ سَّمَاءٍ إِلَى أَرْضٍ فَإِنْ قَالُوا مِنْ سَّمَاءٍ إِلَى سَّمَاءٍ فَلَيْسَ فِي السَّمَاءِ أَحَدٌ يَرْجِعُ مِنْ طَاعَةٍ إِلَى مَعْصِيَةٍ فَإِنْ قَالُوا مِنْ سَّمَاءٍ إِلَى أَرْضٍ وَ أَهْلُ الْأَرْضِ أَحْوَجُ الْخَلْقِ إِلَى ذَلِكَ

So if they say to you, 'Allah^{azwj} Mighty and Majestic does not Send a Message except to a Prophet^{as}, so say, 'This **44:4] Therein every wise affair is made distinct**, it is from the Angels and the Spirit who descend from a sky to a sky or from a sky to the earth?' So if they say, 'From a sky to a sky', so there isn't anyone in the sky who returns from obedience to disobedience. So if they say, 'From sky to the earth', and the people of the earth are more needy of the creatures to that.

فَقُلْ فَهَلْ لَهُمْ بُدٌّ مِنْ سَيِّدٍ يَبْحَاكُمُونَ إِلَيْهِ فَإِنْ قَالُوا فَإِنَّ الْخَلِيفَةَ هُوَ حَكَمُهُمْ فَقُلْ اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ إِلَى قَوْلِهِ خَالِدُونَ لَعَمْرِي مَا فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلِيُّ اللَّهِ عَزَّ ذِكْرُهُ إِلَّا وَهُوَ مُؤَيَّدٌ وَمَنْ أَيْدٍ لَمْ يُخْطِ وَمَا فِي الْأَرْضِ عُدُو اللَّهِ عَزَّ ذِكْرُهُ إِلَّا وَهُوَ مَخْذُولٌ وَمَنْ خِذْلٌ لَمْ يُصِْبْ كَمَا أَنَّ الْأَمْرَ لَا بُدَّ مِنْ تَنْزِيلِهِ مِنَ السَّمَاءِ يَحْكُمُ بِهِ أَهْلُ الْأَرْضِ كَذَلِكَ لَا بُدَّ مِنْ وَالٍ

So say, 'So is there a must for them to have a chief they would be going to for the judgments?' So if they say, 'So the Caliph, he is their judge'. So say, '**[2:257] Allah is the Guardian of those who believe. He Extracts them from the darkness into the Light** – up to His^{azwj} Words **in it they shall be abiding**. By my^{asws} life! There is neither in the sky nor in the earth, a Guardian of Allah^{azwj}, Mighty is His^{azwj} Mention, except that he^{asws} is Assisted, and the one who is Assisted would not err, and there is neither in the sky nor in the earth, an enemy of Allah^{azwj}, Mighty is His^{azwj} Mention except that he is Abandoned, and the one who is Abandoned would not be correct (in his judgments). Just as it is inevitable for there to be a Revelation which descends from the sky for the people of the earth to be judged with, like that, it is inevitable for there to be a Guardian^{asws}.

فَإِنْ قَالُوا لَا نَعْرِفُ هَذَا فَقُلْ لَهُمْ قُولُوا مَا أَحْبَبْتُمْ أَبِي اللَّهِ عَزَّ وَجَلَّ بَعْدَ مُحَمَّدٍ (صلى الله عليه وآله) أَنْ يَتْرَكَ الْعِبَادَ وَلَا حُجَّةَ عَلَيْهِمْ

So if they say, 'We do not recognise this'. So say to them, 'Say whatever you so like to. Allah^{azwj} Mighty and Majestic Refused that after Muhammad^{saww} He^{azwj} should leave the servants and there is no Divine Authority upon them'.

قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) ثُمَّ وَقَفَ فَقَالَ هَاهُنَا يَا ابْنَ رَسُولِ اللَّهِ بَابٌ غَامِضٌ أَرَأَيْتَ إِنْ قَالُوا حُجَّةُ اللَّهِ الْقُرْآنُ قَالَ إِذِنْ أَقُولُ لَهُمْ إِنَّ الْقُرْآنَ لَيْسَ بِنَاطِقٍ يَأْمُرُ وَيَنْهَى وَ لَكِنْ لِلْقُرْآنِ أَهْلٌ يَأْمُرُونَ وَيَنْهَوْنَ وَأَقُولُ قَدْ عَرَضْتُ لِبَعْضِ أَهْلِ الْأَرْضِ مُصِيبَةً مَا هِيَ فِي السُّنَّةِ وَالْحُكْمِ الَّذِي لَيْسَ فِيهِ اخْتِلَافٌ وَ لَيْسَتْ فِي الْقُرْآنِ أَبِي اللَّهِ لِعِلْمِهِ بِتِلْكَ الْفِتْنَةِ أَنْ تَطْهَرَ فِي الْأَرْضِ وَ لَيْسَ فِي حُكْمِهِ رَادٌّ لَهَا وَ مُفَرِّجٌ عَنْ أَهْلِهَا

Abu Abdullah^{asws} said: 'Then he^{asws} paused, so he (Ilyas^{as}) said: 'Over here, O son^{asws} of Rasool-Allah^{saww}, is a vague door. What is your^{asws} view if they were to say, 'The Divine Authority is the Quran?' He^{asws} said: 'Then I^{asws} would be saying to them: 'The Quran is not with a speech, Ordering and Prohibiting, but for the Quran there are people^{asws} who are ordering and prohibiting,' and I^{asws} would be saying: 'There would get presented to some people of the earth, a difficulty which is not in the Sunnah, and the judgment wherein there is no differing, and it isn't in the Quran, Allah^{azwj} refused that (situation to occur) for His^{azwj} Knowledge, for that strife to appear in the earth and there is no refutation for it in His^{azwj} Judgment, and a relief for its people'.

فَقَالَ هَاهُنَا تَقْلُجُونَ يَا ابْنَ رَسُولِ اللَّهِ أَشْهَدُ أَنَّ اللَّهَ عَزَّ ذِكْرُهُ قَدْ عَلَّمَ بِمَا يُصِيبُ الْخَلْقَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ أَوْ فِي أَنْفُسِهِمْ مِنَ الدِّينِ أَوْ غَيْرِهِ فَوَضَعَ الْقُرْآنَ دَلِيلًا

So he (Ilyas^{as}) said: 'Over here you^{asws} are winning, O son^{asws} of Rasool-Allah^{saww}! I^{as} testify that Allah^{azwj}, Mighty is His^{azwj} Mention had Known of what would be hitting the creatures from difficulties in the earth, or regarding themselves from the Religion, or something else, so He^{azwj} Placed the Quran as Evidence'.

قَالَ فَقَالَ الرَّجُلُ هَلْ تَدْرِي يَا ابْنَ رَسُولِ اللَّهِ دَلِيلَ مَا هُوَ قَالَ أَبُو جَعْفَرٍ (عليه السلام) نَعَمْ فِيهِ جُمْلُ الْحُدُودِ وَ تَفْسِيرُهَا عِنْدَ الْحُكْمِ فَقَالَ أَبِي اللَّهِ أَنْ يُصِيبَ عَبْدًا بِمُصِيبَةٍ فِي دِينِهِ أَوْ فِي نَفْسِهِ أَوْ فِي مَالِهِ لَيْسَ فِي أَرْضِهِ مِنْ حُكْمِهِ قَاضٍ بِالصَّوَابِ فِي تِلْكَ الْمُصِيبَةِ

He^{asws} said: 'So the man (Ilyas^{as}) said: 'Do you^{asws} know, O son^{asws} of Rasool-Allah^{saww} the Evidence, what it is?' Abu Ja'far^{asws} said: 'Yes, therein is the totality of the Legal Punishments, and its interpretation during the judgment'. So he^{as} said: 'Allah^{azwj} Refuses that a servant be hit by a difficulty in his Religion, or regarding himself, or in his wealth, and there isn't in His^{azwj} earth from His^{azwj} Judgment which can be judged with the correctness with regards to that very difficulty'.

قَالَ فَقَالَ الرَّجُلُ أَمَا فِي هَذَا الْبَابِ فَقَدْ فَلَجْتُهُمْ بِحُجَّةٍ إِلَّا أَنْ يَفْتَرِيَ خَصْمُكُمْ عَلَى اللَّهِ فَيَقُولَ لَيْسَ لِلَّهِ جَلَّ ذِكْرُهُ حُجَّةٌ وَ لَكِنْ أَخْبَرَنِي عَنْ تَفْسِيرٍ لِكَيْلَا تَأْسُوا عَلَى مَا فَاتَكُمْ مِمَّا خُصَّ بِهِ عَلِيٌّ (عليه السلام) وَ لَا تَفْرَحُوا بِمَا آتَاكُمْ

He^{asws} said: 'So the man (Ilyas^{as}) said: 'But, in this door (subject matter), you^{asws} would be winning with an argument except if they were to forge against Allah^{azwj} in disputing you^{asws}, so they would be saying, 'There isn't a Divine Authority for Allah^{azwj}, Majestic is His^{azwj} Mention'. But, inform me^{as} about the interpretation of **[57:23] So that you may not despair over what has escaped you from what Ali^{asws} has been Specialised with, nor be happy at what He has Given you**'.

قَالَ فِي أَبِي فَلَانَ وَ أَصْحَابِهِ وَاحِدَةً مُقَدَّمَةً وَ وَاحِدَةً مُؤَخَّرَةً لِكَيْلَا تَأْسُوا عَلَى مَا فَاتَكُمْ مِمَّا خُصَّ بِهِ عَلِيٌّ (عليه السلام) وَ لَا تَفْرَحُوا بِمَا آتَاكُمْ مِنَ الْفِتْنَةِ الَّتِي عَرَضَتْ لَكُمْ بَعْدَ رَسُولِ اللَّهِ (صلى الله عليه وآله)

He^{asws} said: 'It is regarding Abu so and so, and his companion. One who was foremost and one who was delayed (later one) **[57:23] So that you may not despair over what has escaped you from what Ali^{asws} has been Specialised with, nor be happy at what He has Given you**, from the strife which appeared for you after Rasool-Allah^{saww}'.

فَقَالَ الرَّجُلُ أَشْهَدُ أَنْكُمْ أَصْحَابُ الْحُكْمِ الَّذِي لَا اخْتِلَافَ فِيهِ ثُمَّ قَامَ الرَّجُلُ وَ ذَهَبَ فَلَمْ أَرَهُ .

So the man (Ilyas^{as}) said: 'I^{as} testify that you Imams^{asws} are the owners of the wisdom wherein there is no differing'. Then the man stood up and went, and I^{asws} did not see him (again)'.³⁸

عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ بَيْنَا أَبِي جَالِسٌ وَ عِنْدَهُ نَفَرٌ إِذَا اسْتَضَحَكَ حَتَّى اغْرَوْرَقَتْ عَيْنَاهُ دُمُوعًا ثُمَّ قَالَ هَلْ تَذَرُونَ مَا أَضْحَكُنِي قَالَ فَقَالُوا لَا قَالَ زَعَمَ ابْنُ عَبَّاسٍ أَنَّهُ مِنَ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا

(It has been narrated) from Abu Abdullah^{asws} having said: 'While my^{asws} father^{asws} was seated, and in his^{asws} presence were a number (of people), when (suddenly) he^{asws} laughed until his^{asws} eyes filled up with tears. Then he^{asws} said: 'Do you know what made me^{asws} laugh?' So they said, 'No'. He^{asws} said: 'Ibn Abbas is alleging that he is from **[41:30] (As for) those who say: Our Lord is Allah, then are steadfast**'.

فَقُلْتُ لَهُ هَلْ رَأَيْتَ الْمَلَائِكَةَ يَا ابْنَ عَبَّاسٍ تُخْبِرُكَ بِوَلَايَتِهَا لَكَ فِي الدُّنْيَا وَ الْآخِرَةِ مَعَ الْأَمْنِ مِنَ الْخَوْفِ وَ الْحُزَنِ قَالَ فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ وَ قَدْ دَخَلَ فِي هَذَا جَمِيعُ الْأُمَّةِ فَاسْتَضَحَكَ ثُمَّ قُلْتُ صَدَقْتَ يَا ابْنَ عَبَّاسٍ أَنْشَدَكَ اللَّهُ هَلْ فِي حُكْمِ اللَّهِ جَلَّ ذِكْرُهُ اخْتِلَافٌ قَالَ فَقَالَ لَا

³⁸ Al Kafi V 1 – The Book Of Divine Authority CH 41 H 1

So I^{asws} said to him: 'Have you (ever) seen the Angels, O Ibn Abbas, informing you of their Wilayah for you in the world and the Hereafter, along with the security from the fear and the grief?' So he said, 'Allah^{azwj} Blessed and High is Saying **[49:10] But rather, the Believers are brothers**, and the entirety of the community is included in this'. So I smiled, then I said, 'You speak the truth, O Ibn Abbas! I^{asws} hereby adjure you to Allah^{azwj}, is there any differing in the Judgments of Allah^{azwj}, Majestic is His^{azwj} Mention? So he said, 'No'.

فَقُلْتُ مَا تَرَى فِي رَجُلٍ ضَرَبَ رَجُلًا أَصَابِعَهُ بِالسَّيْفِ حَتَّى سَقَطَتْ ثُمَّ ذَهَبَ وَ أَتَى رَجُلًا آخَرَ فَأَطَارَ كَفَّهُ فَأَتَى بِهِ إِلَيْكَ وَ أَنْتَ قَاضٍ كَيْفَ أَنْتَ صَانِعٌ قَالَ أَقُولُ لِهَذَا الْقَاطِعِ أَعْطِهِ دِيَّةَ كَفِّهِ وَ أَقُولُ لِهَذَا الْمُقْطُوعِ صَالِحُهُ عَلَى مَا شِئْتَ وَ ابْعَثْ بِهِ إِلَى دَوِي عَدْلٍ

So I^{asws} said: 'What is your view regarding a man who strikes a man's fingers with the sword until they drop off, then he goes and another man comes over, so he cuts off his palm, so he comes with it to you, and you are a judge, how would you deal with it?' He said, 'I would say to this cutter to give him the wergild of his palm, and I would be saying to this cut one to reconcile with him upon whatever he so desires to, and send him to a just one (for arbitration)'.

قُلْتُ جَاءَ الْإِخْتِلَافُ فِي حُكْمِ اللَّهِ عَزَّ ذِكْرُهُ وَ نَقَضْتَ الْقَوْلَ الْأَوَّلَ أَبِي اللَّهِ عَزَّ ذِكْرُهُ أَنْ يُحْدِثَ فِي خَلْقِهِ شَيْئًا مِنَ الْحُدُودِ وَ لَيْسَ تَفْسِيرُهُ فِي الْأَرْضِ أَقْطَعَ قَاطِعَ الْكَفِّ أَصْلًا ثُمَّ أَعْطَاهُ دِيَّةَ الْأَصَابِعِ هَكَذَا حُكْمُ اللَّهِ لَيْلَةَ يَنْزُلُ فِيهَا أَمْرُهُ إِنْ جَدَدَتْهَا بَعْدَ مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَأَدْخَلَكَ اللَّهُ النَّارَ كَمَا أَعْمَى بَصْرَكَ يَوْمَ جَدَدَتْهَا عَلَى ابْنِ أَبِي طَالِبٍ

I^{asws} said, '(Then) there would have come a differing in the Judgments of Allah^{azwj}, Mighty is His^{azwj} Mentioned, and you have broken the first words (of yours). Allah^{azwj}, Mighty is His^{azwj} Mention, Refuses that something should occur among His^{azwj} creatures, from the Legal Penalties and there isn't its interpretation in the earth. Cut the palm of the cutter from its roots, then give him the wergild of the fingers. This is how Allah^{azwj} Judged, the night in which His^{azwj} Command descended. If you were to reject it after what you heard from Rasool-Allah^{saww}, so Allah^{azwj} would Enter you into the Fires just as He^{azwj} Blinded your vision on the day you denied upon Ali^{asws} Bin Abu Talib^{asws}'.

قَالَ فَلَيْلِكَ عَمِيَ بَصْرِي قَالَ وَ مَا عَلِمْتُكَ بِذَلِكَ فَوَ اللَّهُ إِنْ عَمِيَ بَصْرِي إِلَّا مِنْ صَفْقَةِ جَنَاحِ الْمَلَكِ قَالَ فَاسْتَضَحَكْتَ ثُمَّ تَرَكَهُ يَوْمَهُ ذَلِكَ لِسَخَافَةِ عَقْلِهِ

He said, 'So it was due to that my vision was blinded? And what made you^{asws} know that, for by Allah^{azwj}, my vision was not blinded except from a flap of a wing of an Angel'. He^{asws} said: 'So I^{asws} smiled, then left him on that day of his due to the absurdity of his intellect.

ثُمَّ لَقِينَهُ فَقُلْتُ يَا ابْنَ عَبَّاسٍ مَا تَكَلَّمْتَ بِصِدْقٍ مِثْلَ أَمْسٍ قَالَ لَكَ عَلَيُّ بْنُ أَبِي طَالِبٍ (عليه السلام) إِنْ لَيْلَةُ الْقَدْرِ فِي كُلِّ سَنَةٍ وَ أَنَّهُ يَنْزُلُ فِي تِلْكَ اللَّيْلَةِ أَمْرُ السَّنَةِ وَ إِنَّ لِيذَلِكَ الْأَمْرَ وَ لَا بَعْدَ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَقُلْتُ مَنْ هُمْ فَقَالَ أَنَا وَ أَحَدُ عَشَرَ مِنْ صَلْبِي أَيْمَةً مُحَدَّثُونَ

Then I^{asws} met him, so I^{asws} said: 'O Ibn Abbas! You did not speak with truthfulness like what you did yesterday. Ali^{asws} Bin Abu Talib^{asws} said to you: 'The Night of Pre-determination (Laylat Al-Qadr) is in every year, and it descends during that night with the Commands of the year, and for that Command are Master (Wali Al-Amr) after

Rasool-Allah^{saww}. So you said: 'Who are they?' So he^{asws} said: 'I^{asws} and eleven from my^{asws} descendants, Imams^{asws}, Muhaddisun'.

فَقُلْتُ لَا أَرَاهَا كَانَتْ إِلَّا مَعَ رَسُولِ اللَّهِ فَتَبَدَّى لَكَ الْمَلَكُ الَّذِي يُحَدِّثُهُ فَقَالَ كَذَبْتُ يَا عَبْدَ اللَّهِ رَأَيْتُ عَيْنَايَ الَّذِي حَدَّثَكَ بِهِ عَلِيٌّ وَ لَمْ تَرَهُ عَيْنَاهُ وَ لَكِنْ وَعَى قَلْبُهُ وَ وَقَرَّ فِي سَمْعِهِ ثُمَّ صَفَّقَكَ بِجَنَاحِهِ فَعَمِيَتْ

So you said, 'I have not seen it as such except with Rasool-Allah^{saww}'. So the Angel who used to narrate to him^{asws}, appeared to you, and he said: 'You lie, O Ibn Abbas! I saw with my eyes that which Ali^{asws} narrated to you with', and his (Ibn Abbas's eyes did not see him, but his heart felt it, and it occurred in his hearing. Then he flapped you with his wing, so you were blinded'.

قَالَ فَقَالَ ابْنُ عَبَّاسٍ مَا اخْتَلَفْنَا فِي شَيْءٍ فَحَكَّمُهُ إِلَى اللَّهِ فَقُلْتُ لَهُ فَهَلْ حَكَّمَ اللَّهُ فِي حُكْمٍ مِنْ حُكْمِهِ بِأَمْرَيْنِ قَالَ لَا فَقُلْتُ هَاهُنَا هَلَكْتُ وَ أَهْلَكْتُ .

He^{asws} said: 'So Ibn Abbas said, 'We are differing with regards to something, so its Judgment is to Allah^{azwj}'. So I^{asws} said to him: 'So would Allah^{azwj} Judge regarding a Judgment from His^{azwj} Judgments with two Commands?' He said, 'No'. So I^{asws} said: 'Over here you perish and cause others to perish'.³⁹

و بِهِذَا الْإِسْنَادِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قَالَ اللَّهُ عَزَّ وَ جَلَّ فِي لَيْلَةِ الْقَدْرِ فِيهَا يُفَرَّقُ كُلُّ أَمْرٍ حَكِيمٍ يَقُولُ يَنْزِلُ فِيهَا كُلُّ أَمْرٍ حَكِيمٍ وَ الْمُحْكَمُ لَيْسَ بِشَيْئَيْنِ إِنَّمَا هُوَ شَيْءٌ وَاحِدٌ فَمَنْ حَكَّمَ بِمَا لَيْسَ فِيهِ اخْتِلَافٌ فَحَكَّمَهُ مِنْ حُكْمِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ حَكَّمَ بِأَمْرٍ فِيهِ اخْتِلَافٌ فَرَأَى أَنَّهُ مُصِيبٌ فَقَدْ حَكَّمَ بِحُكْمِ الطَّاغُوتِ

And by this chain,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Allah^{azwj} Mighty and Majestic Said regarding the Night of Pre-determination (*Laylat Al-Qadr*) **[44:4] *Therein every wise affair is made distinct.*** He^{azwj} is Saying that He^{azwj} Sends down every wise affair during it, and the Decisive, it isn't with two things, but rather it is one thing. So the one who judge with what there isn't any differing, so his judgment is from the Judgments of Allah^{azwj} Mighty and Majestic, and the one who judges by a matter wherein is a differing, and he views that it is correct, so he had judged with a judgment of the false god (Taghout)'.

إِنَّهُ لَيَنْزِلُ فِي لَيْلَةِ الْقَدْرِ إِلَى وَلِيِّ الْأَمْرِ تَفْسِيرُ الْأُمُورِ سَنَةً سَنَةً يُؤْمَرُ فِيهَا فِي أَمْرِ نَفْسِهِ بِكَذَا وَ كَذَا وَ فِي أَمْرِ النَّاسِ بِكَذَا وَ كَذَا وَ إِنَّهُ لَيُخَدِّثُ لَوْلِي الْأَمْرِ سِوَى ذَلِكَ كُلِّ يَوْمٍ عِلْمُ اللَّهِ عَزَّ وَ جَلَّ الْخَاصُّ وَ الْمَكْنُونُ الْعَجِيبُ الْمَخْزُونُ مِثْلُ مَا يَنْزِلُ فِي تِلْكَ اللَّيْلَةِ مِنَ الْأَمْرِ

It descends during the Night of Pre-determination (*Laylat Al-Qadr*) to a Master of the Command^{asws}, the explanation of the affairs of the year, (every) year. He^{asws} is Commanded during it regarding the matter of his^{asws} own self with such and such, and regarding the affairs of the people with such and such, and it comes anew for the Master of the Command^{asws}, besides that every day, Knowledge of Allah^{azwj} Mighty and Majestic, the Special, and the Concealed, the Wonderful, the Treasured similar to what descended during that Night, from the Commands'.

ثُمَّ قَرَأَ وَ لَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٍ وَ الْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ .

³⁹ Al Kafi V 1 – The Book Of Divine Authority CH 41 H 2

Then he^{asws} recited **[31:27] And were every tree that is in the earth pens and the sea (to supply it with ink), with seven more seas to increase it, the Words of Allah would not come to an end; surely Allah is Mighty, Wise**.⁴⁰

وَبِهَذَا الْإِسْنَادِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِ يَقُولُ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ صَدَقَ اللَّهُ عَزَّ وَ جَلَّ أَنْزَلَ اللَّهُ الْقُرْآنَ فِي لَيْلَةِ الْقَدْرِ وَ مَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَا أَدْرِي قَالَ اللَّهُ عَزَّ وَ جَلَّ لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ لَيْسَ فِيهَا لَيْلَةُ الْقَدْرِ

And by this chain,

(It has been narrated) 'from Abu Abdullah^{asws} having said: 'Ali^{asws} Bin Al-Husayn^{asws} was saying **[97:1] We have indeed revealed this in the Night of Pre-determination**. Allah^{azwj} Mighty and Majestic Spoke the Truth. Allah^{azwj} Revealed the Quran during the Night of the Pre-determination (*Laylat Al-Qadr*) **[97:3] The Night of Pre-determination is better than a thousand months** wherein there is no Night of Pre-determination.

قَالَ لِرَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ هَلْ تَدْرِي لِمَ هِيَ خَيْرٌ مِنْ أَلْفِ شَهْرٍ قَالَ لَا قَالَ لِأَنَّهَا تَنْزَلُ فِيهَا الْمَلَائِكَةُ وَ الرُّوحُ بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ وَ إِذَا أَمَرَ اللَّهُ عَزَّ وَ جَلَّ بِشَيْءٍ فَقَدْ رَضِيَهِ سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ يَقُولُ نُسَلِّمُ عَلَيْكَ يَا مُحَمَّدَ مَلَائِكَتِي وَ رُوحِي بِسَلَامِي مِنْ أَوَّلِ مَا يَهْبِطُونَ إِلَى مَطْلَعِ الْفَجْرِ

He^{azwj} asked Rasool-Allah^{saww}: "Do you^{saww} know why it is better than a thousand months?" He^{saww} said: 'Because **[97:4] Therein come down the angels and the Spirit by Allah's Permission from every affair**; and when Allah^{azwj} Mighty and Majestic Permits for something, so it has Pleased Him^{azwj} **[97:5] Peace! Such it is till the break of the morning**. He^{azwj} is Saying: "They are submitting upon you^{saww}, O Muhammad^{saww}, My^{azwj} Angels and My^{azwj} Spirit with My^{azwj} Greetings, from the beginning of what they are descending up to the emergence of the dawn'.

ثُمَّ قَالَ فِي بَعْضِ كِتَابِهِ وَ اتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً فِي إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

Then He^{azwj} Said in (another) part of His^{azwj} Book **[8:25] And fear a strife which may not smite (only) those of you in particular who are unjust**, in particular regarding **[97:1] We have indeed revealed this in the Night of Predestination**.

وَ قَالَ فِي بَعْضِ كِتَابِهِ وَ مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَ فَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَ مَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئاً وَ سَيَجْزِي اللَّهُ الشَّاكِرِينَ

And He^{azwj} Said in (another) part of His^{azwj} Book **[3:144] And what is Muhammad except for a Rasool; the Rasools have already passed away before him; if then he dies or is killed will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least and Allah will Reward the grateful**.

يَقُولُ فِي الْآيَةِ الْأُولَى إِنَّ مُحَمَّدًا حِينَ يَمُوتُ يَقُولُ أَهْلُ الْخِلَافِ لِأَمْرِ اللَّهِ عَزَّ وَ جَلَّ مَضَتْ لَيْلَةُ الْقَدْرِ مَعَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَهَذِهِ فِتْنَةٌ أَصَابَتْهُمْ خَاصَّةً وَ بِهَا ارْتَدُّوا عَلَى أَعْقَابِهِمْ لِأَنَّهُمْ إِنْ قَالُوا لَمْ تَذْهَبْ فَلَا بُدَّ أَنْ يَكُونَ لِلَّهِ عَزَّ وَ جَلَّ فِيهَا أَمْرٌ وَ إِذَا أَقْرَأُوا بِالْأَمْرِ لَمْ يَكُنْ لَهُ مِنْ صَاحِبٍ بَدٌّ .

⁴⁰ Al Kafi V 1 – The Book Of Divine Authority CH 41 H 3

He^{azwj} is Saying in the first Verse that Muhammad^{saww}, when he^{saww} passes away, the people of the opposition to the Command of Allah^{azwj} Mighty and Majestic would be saying, 'The Night of Pre-determination (*Laylat Al-Qadr*) expired along with Rasool-Allah^{saww}'. So this is a strife hitting them in particular, and by it they are turning back upon their heels because they, if they were to say, 'It (*Laylat Al-Qadr*) did not go away, so it would be inevitable that there would happen to be for Allah^{azwj} Mighty and Majestic a Command during it, and when they acknowledge with the Command, there cannot happen to be an escape from there being a Master^{asws} for it'.⁴¹

وَعَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ كَانَ عَلِيٌّ (عَلَيْهِ السَّلَام) كَثِيرًا مَا يَقُولُ مَا اجْتَمَعَ النَّيْمِيُّ وَالْعَدَوِيُّ عِنْدَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَهُوَ يَقْرَأُ إِنَّا أَنْزَلْنَاهُ بِنَحْسِيعٍ وَبُكَاءٍ فَيَقُولَانِ مَا أَشَدَّ رِقَّتَكَ لِهَذِهِ السُّورَةِ

And,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It was so that Ali^{asws} was frequently saying: 'There would not gather (from the Clan of) Al-Taymi (Abu Bakr) and (from the Clan of) Al-Adwy (Umar) in the presence of Rasool-Allah^{saww} and he^{saww} recited **[97:1] We have indeed revealed this** Chapter 97) with humbleness and crying, so they would both be saying: 'How intense is your^{as} soft-heartedness for this Chapter!'

فَيَقُولُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لِمَا رَأَيْتُ عَيْنِي وَوَعَى قَلْبِي وَ لِمَا بَرَى قَلْبُ هَذَا مِنْ بَعْدِي فَيَقُولَانِ وَ مَا الَّذِي رَأَيْتَ وَ مَا الَّذِي يَرَى قَالَ فَيَكْتُمُ لَهُمَا فِي التُّرَابِ تَنْزَلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ

So Rasool-Allah^{saww} was saying: '(It is) due to what my eyes see, and my^{saww} heart feels, and due to what the heart of this one^{asws} would see from after me^{saww}'. So they were both saying, 'What is that which your^{saww} heart is seeing, and what is that which his^{asws} heart would see?' He^{asws} said: 'So he^{saww} wrote for them both in the sand **[97:4] Therein come down the angels and the Spirit by Allah's permission, on every affair**'.

قَالَ ثُمَّ يَقُولُ هَلْ بَقِيَ شَيْءٌ بَعْدَ قَوْلِهِ عَزَّ وَ جَلَّ كُلُّ أَمْرٍ فَيَقُولَانِ لَا فَيَقُولُ هَلْ تَعْلَمَانِ مِنَ الْمَنْزِلِ إِلَيْهِ بِذَلِكَ فَيَقُولَانِ أَنْتَ يَا رَسُولَ اللَّهِ فَيَقُولُ نَعَمْ

He^{asws} said: 'Then he^{saww} was saying: 'Does there remain anything after His^{azwj} Words **every affair?**' So they were both saying, 'No'. So he^{saww} was saying: 'Do you two know who they descend upon with that?' So they were saying, 'You^{saww}, O Rasool-Allah^{saww}!'. So he^{saww} was saying: 'Yes'.

فَيَقُولُ هَلْ تَكُونُ لَيْلَةُ الْقَدْرِ مِنْ بَعْدِي فَيَقُولَانِ نَعَمْ قَالَ فَيَقُولُ فَهَلْ يَنْزِلُ ذَلِكَ الْأَمْرُ فِيهَا فَيَقُولَانِ نَعَمْ قَالَ فَيَقُولُ إِلَى مَنْ فَيَقُولَانِ لَا نَدْرِي فَيَأْخُذُ بِرَأْسِي وَيَقُولُ إِنْ لَمْ تَدْرِيَا فَأَدْرِيَا هُوَ هَذَا مِنْ بَعْدِي

So he^{saww} was saying: 'Would there happen to be a Night of Pre-determination (*Laylat Al-Qadr*) (to come) after me^{saww}?' So they both were saying, 'Yes'. So he^{saww} was saying: 'So would that affair be descending during it?' So they were saying, 'Yes'. So he^{saww} was saying: 'Unto whom?' So they were saying, 'We don't know'. So

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

he^{saww} grabbed my^{asws} head and he^{saww} was saying: 'If you don't know, so know, it is this one^{asws}, from after me^{saww}'.

قَالَ فَإِنْ كَانَا لَيَعْرِفَانِ تِلْكَ اللَّيْلَةَ بَعْدَ رَسُولِ اللَّهِ (صلى الله عليه وآله) مِنْ شِدَّةِ مَا يُدَاخِلُهُمَا مِنَ الرُّعْبِ .

He^{asws} said: 'So it was such that they both (the two from the Clans of Taymi and Adwy) recognised that night (*Laylat Al-Qadr*) from the intensity of what entered into them from the awe'.⁴²

وَعَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ يَا مَعْشَرَ الشَّيْعَةِ خَاصِمُوا بِسُورَةِ إِنَّا أَنْزَلْنَاهُ تَفْلُجُوا فَوَ اللَّهِ إِنَّهَا لَحُجَّةُ اللَّهِ تَبَارَكَ وَتَعَالَى عَلَى الْخَلْقِ بَعْدَ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ إِنَّهَا لَسَيِّدَةُ دِينِكُمْ وَ إِنَّهَا لَعَايَةُ عِلْمِنَا

And from Abu Ja'far^{asws} having said: 'O group of the Shias! Argue by (utilising) the Chapter **[97:1] We have indeed revealed this**, you would be winning, for by Allah^{azwj}, it is a Proof of Allah^{azwj} Blessed and High upon the creatures, after Rasool-Allah^{saww}, and it is a Chief of your Religion, and it is a peak of our^{asws} teachings.

يَا مَعْشَرَ الشَّيْعَةِ خَاصِمُوا بِ حَم وَ الْكِتَابِ الْمُبِينِ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مُبَارَكَةٍ إِنَّا كُنَّا مُنْذِرِينَ فَإِنَّهَا لَوُلاَهِ الْأَمْرِ خَاصَّةً بَعْدَ رَسُولِ اللَّهِ (صلى الله عليه وآله)

O group of the Shias! Argue by (utilizing) **[44:1] Ha Mim! [44:2] I swear by the Clarifying Book [44:3] Surely We Revealed it on a Blessed Night surely We are ever Warning**, for these are for the Masters^{asws} of the Command (Wali Al-Amr) in particular after Rasool-Allah^{saww}.

يَا مَعْشَرَ الشَّيْعَةِ يَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى وَ إِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ قِيلَ يَا أَبَا جَعْفَرٍ نَذِيرُهَا مُحَمَّدٌ (صلى الله عليه وآله) قَالَ صَدَقْتَ فَهَلْ كَانَ نَذِيرٌ وَ هُوَ حَيٌّ مِنَ الْبُعْتَةِ فِي أَقْطَارِ الْأَرْضِ فَقَالَ السَّائِلُ لَا قَالَ أَبُو جَعْفَرٍ (عليه السلام) أَرَأَيْتَ بَعِيثُهُ أَلَيْسَ نَذِيرُهُ كَمَا أَنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) فِي بَعْثِهِ مِنَ اللَّهِ عَزَّ وَ جَلَّ نَذِيرٌ فَقَالَ بَلَى قَالَ فَكَذَلِكَ لَمْ يَمُتْ مُحَمَّدٌ إِلَّا وَ لَهُ بَعِيثٌ نَذِيرٌ

O group of the Shias! Allah^{azwj} Blessed and High is Saying **[35:24] and there is not a community but a warner has gone among them**'. It was said, 'O Abu Ja'far^{asws}! It – the warner is Muhammad^{saww}'. He^{asws} said: 'You speak the truth. So was there a warner from the Sent ones in the horizons of the earth while he^{saww} was alive?' So the questioner said, 'No'. Abu Ja'far^{asws} said: 'What is your view, had He^{azwj} Sent him, wouldn't he be His^{azwj} warner just as Rasool-Allah^{saww} was during His^{azwj} Sending from Allah^{azwj} Mighty and Majestic as a warner?' So he said, 'Yes'. He^{asws} said: 'Similar to that, Muhammad^{saww} did not pass away except that there was for him^{saww}, a Sent warner'.

قَالَ فَإِنْ قُلْتُ لَا فَقَدْ ضَيَّعَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ فِي أَصْلَابِ الرِّجَالِ مِنْ أُمَّتِهِ قَالَ وَ مَا يَكْفِيهِمُ الْقُرْآنُ قَالَ بَلَى إِنْ وَجَدُوا لَهُ مُفَسِّرًا قَالَ وَ مَا فَسَّرَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) قَالَ بَلَى قَدْ فَسَّرَهُ لِرَجُلٍ وَاحِدٍ وَ فَسَّرَ لِلْأُمَّةِ شَأْنَ ذَلِكَ الرَّجُلِ وَ هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ (عليه السلام)

He^{asws} said: 'Supposing I^{asws} were to say 'no', so Rasool-Allah^{saww} would have wasted the ones in the loins of the men from his^{saww} community' (Muslims to be born until the Hereafter). He said, 'And the Quran does not suffice them?' He^{asws} said: 'Yes (it would), if they were to find an interpreter for it'. He said, 'And didn't Rasool-

⁴² Al Kafi V 1 – The Book Of Divine Authority CH 41 H 5

Allah^{saww} interpret it?' He^{asws} said: 'Yes, he^{saww} had interpreted it to one man, and he^{saww} explained the glory of that man to the community, and he is Ali^{asws} Bin Abu Talib^{asws}'.

قَالَ السَّائِلُ يَا أَبَا جَعْفَرٍ كَانَ هَذَا أَمْرٌ خَاصٌّ لَا يَحْتَمِلُهُ الْعَامَّةُ قَالَ أَبِي اللَّهِ أَنْ يُعْبَدَ إِلَّا سِرّاً حَتَّى يَأْتِيَ إِبْنَانُ أَجَلِهِ الَّذِي يَظْهَرُ فِيهِ دِينُهُ كَمَا أَنَّكَ كَانَ رَسُولُ اللَّهِ مَعَ خَدِيجَةَ مُسْتَتِراً حَتَّى أَمَرَ بِالْإِعْلَانِ

The questioner said, 'O Abu Ja'far^{asws}! This was a special matter, the generality (of the people) do not carry it'. He^{asws} said: 'Allah^{azwj} Refused that He^{azwj} be worshipped except for secretly until there came the period during which His^{azwj} Religion could be Manifested, just as it as concealed when Rasool-Allah^{saww} was with Syeda Khadeeja^{as} until he^{saww} was Commanded with the proclamation'.

قَالَ السَّائِلُ يُبَغْيِي لِصَاحِبِ هَذَا الدِّينِ أَنْ يَكُنْ قَالَ أَوْ مَا كَتَمَ عَلِيُّ بْنُ أَبِي طَالِبٍ (عَلَيْهِ السَّلَام) يَوْمَ أَسْلَمَ مَعَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) حَتَّى ظَهَرَ أَمْرُهُ قَالَ بَلَى قَالَ فَكَذَلِكَ أَمَرْنَا حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ .

The questioner said, 'Is it befitting for the Master of this Religion that he^{asws} conceals?'. He^{asws} said: 'Or did not Ali^{asws} Bin Abu Talib^{asws} conceal the day he^{asws} professed Islam along with Rasool-Allah^{saww} until his^{saww} matter was manifested?' He said, 'Yes'. He^{asws} said: 'Similar to that is our^{asws} matter, until the prescribed term comes up'.⁴³

وَعَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ لَقَدْ خَلَقَ اللَّهُ جَلَّ ذِكْرُهُ لَيْلَةَ الْقَدْرِ أَوَّلَ مَا خَلَقَ الدُّنْيَا وَ لَقَدْ خَلَقَ فِيهَا أَوَّلَ نَبِيٍّ يَكُونُ وَ أَوَّلَ وَصِيِّ يَكُونُ وَ لَقَدْ قَضَى أَنْ يَكُونَ فِي كُلِّ سَنَةٍ لَيْلَةٌ يَهْبِطُ فِيهَا بِتَفْسِيرِ الْأُمُورِ إِلَى مِثْلِهَا مِنَ السَّنَةِ الْمُقْبِلَةِ

And from Abu Ja'far^{asws} having said: 'Allah^{azwj} had Created the Night of Pre-determination (*Laylat Al-Qadr*) before having Created the world, and Had Created regarding it the first Prophet^{as} and the first successor^{as} who would happen to be, and had Ordained that there would happen to be a night during every year in which would descend the interpretation of the affairs up to its like from the next year.

مَنْ جَحَدَ ذَلِكَ فَقَدْ رَدَّ عَلَى اللَّهِ عَزَّ وَ جَلَّ عِلْمَهُ لِأَنَّهُ لَا يَقُومُ الْأَنْبِيَاءُ وَ الرُّسُلُ وَ الْمُحَدَّثُونَ إِلَّا أَنْ تَكُونَ عَلَيْهِمْ حُجَّةٌ بِمَا يَأْتِيهِمْ فِي تِلْكَ اللَّيْلَةِ مَعَ الْحُجَّةِ الَّتِي يَأْتِيهِمْ بِهَا جِبْرِئِيلُ (عَلَيْهِ السَّلَام)

The one who rejects that so he has rebutted against Allah^{azwj} Mighty and Majestic of His^{azwj} Knowledge, because the Prophets^{as} and the Rasools^{as} and the *Muhaddisoun*^{asws} cannot be standing except if there happens to be an argument upon them^{asws} with what is Given to them^{asws} during that Night along with the Authority which Jibraeel^{as} comes with to them^{asws}'.

قُلْتُ وَ الْمُحَدَّثُونَ أَيْضاً يَأْتِيهِمْ جِبْرِئِيلُ أَوْ غَيْرُهُ مِنَ الْمَلَائِكَةِ (عَلَيْهِ السَّلَام) قَالَ أَمَّا الْأَنْبِيَاءُ وَ الرُّسُلُ صَلَّى اللَّهُ عَلَيْهِمْ فَلَا شَكَّ وَ لَا بُدَّ لِمَنْ سِوَاهُمْ مِنْ أَوَّلِ يَوْمٍ خُلِقَتْ فِيهِ الْأَرْضُ إِلَى آخِرِ فَنَاءِ الدُّنْيَا أَنْ تَكُونَ عَلَى أَهْلِ الْأَرْضِ حُجَّةٌ يَنْزِلُ ذَلِكَ فِي تِلْكَ اللَّيْلَةِ إِلَى مَنْ أَحَبَّ مِنْ عِبَادِهِ

I said, 'And the *Muhaddisoun* as well, Does Jibraeel^{as} comes to them or someone else from the Angels?' He^{asws} said: 'As for the Prophets^{as} and the Rasools^{as}, so there is no doubt, and it is inevitable for the ones besides them^{as}, from the first day in which the earth was Created up to the last annihilation of the world, that there would

⁴³ Al Kafi V 1 – The Book Of Divine Authority CH 41 H 6

happen to be a Divine Authority upon the people of the earth, that would descend during that very Night unto the most beloved of His^{azwj} servants.

وَإِئْمَ اللَّهُ لَقَدْ نَزَلَ الرُّوحُ وَالْمَلَائِكَةُ بِالْأَمْرِ فِي لَيْلَةِ الْقَدْرِ عَلَى آدَمَ وَإِئْمَ اللَّهُ مَا مَاتَ آدَمُ إِلَّا وَ لَهُ وَصِيٌّ وَ كُلُّ مَنْ بَعْدَ آدَمَ مِنَ الْأَنْبِيَاءِ قَدْ أَتَاهُ الْأَمْرُ فِيهَا وَ وَضَعَ لَوْصِيَّهِ مِنْ بَعْدِهِ وَ إِئْمَ اللَّهُ إِنْ كَانَ النَّبِيُّ لَيُؤْمَرُ فِيمَا يَأْتِيهِ مِنَ الْأَمْرِ فِي تِلْكَ اللَّيْلَةِ مِنْ آدَمَ إِلَى مُحَمَّدٍ (صلى الله عليه وآله) أَنْ أَوْصِيَ إِلَى فَلَانٍ

And I^{asws} swear by Allah^{azwj}! The Spirit and the Angels had descended during the Night of Pre-determination (*Laylat Al-Qadr*) unto Adam^{as}. And I^{asws} swear by Allah^{azwj}! Adam^{as} did not die except there was a successor^{as} for him^{as}, and (for) everyone from the Prophets^{as} after Adam^{as}, that Command had come to him^{as} during it, and was placed for his^{as} successor^{as} from after him^{as}. And I^{asws} swear by Allah^{azwj}! It was always so that the Prophet^{as} was Commanded among what came to Him^{as} from the Commands during that Night, from Adam^{as} to Muhammad^{saww}, that he^{as} bequeaths to so and so.

وَ لَقَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ لَوْلَاةُ الْأَمْرِ مِنْ بَعْدِ مُحَمَّدٍ (صلى الله عليه وآله) خَاصَّةً وَ عَدَّ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَ عَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ إِلَى قَوْلِهِ فَأُولَئِكَ هُمُ الْفَاسِقُونَ

And Allah^{azwj} Mighty and Majestic has Said in His^{azwj} Book to the Masters^{asws} of the Command after Muhammad^{saww} in particular **[24:55] Allah has Promised to those of you who believe and do righteous deeds that He will Make them to be Caliphs in the earth as He Made Caliphs those who were before them** – up to His^{azwj} Words **these it is who are the transgressors**.

يَقُولُ اسْتَخْلِفُكُمْ لِعِلْمِي وَ دِينِي وَ عِبَادَتِي بَعْدَ نَبِيِّكُمْ كَمَا اسْتَخْلَفَ وَصَاةَ آدَمَ مِنْ بَعْدِهِ حَتَّى يَبْعَثَ النَّبِيَّ الَّذِي يَلِيهِ يَعْبُدُونَنِي لَا يُسْرِكُونَ بِي شَيْئاً يَقُولُ يَعْبُدُونَنِي بِإِيمَانٍ لَا نَبِيَّ بَعْدَ مُحَمَّدٍ (صلى الله عليه وآله) فَمَنْ قَالَ غَيْرَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ

He^{azwj} is Saying: "I^{azwj} will be Making Caliphs for My^{azwj} Knowledge, and My^{azwj} Religion, and My^{azwj} servants after your Prophet^{as} just as I^{azwj} had Made Caliphs of the successors^{as} of Adam^{as} from after him^{as} until the Prophet^{saww} was Sent, those that followed him^{azwj} that **they shall worship Me, not associating anything with Me**". He^{azwj} is Saying: "Worship Me^{azwj} with the belief that there will be no Prophet^{saww} after Muhammad^{saww}, so the one who says other than that, **these are the ones who are the transgressors**".

فَقَدْ مَكَنَ وَلَاةُ الْأَمْرِ بَعْدَ مُحَمَّدٍ بِالْعِلْمِ وَ نَحْنُ هُمْ فَاسَلُونَا فَإِنْ صَدَقْنَاكُمْ فَأَقِرُّوا وَ مَا أَنْتُمْ بِفَاعِلِينَ أَمَا عَلِمْنَا فَظَاهِرٌ وَ أَمَا إِبَانٌ أَجَلْنَا الَّذِي يَظْهَرُ فِيهِ الدِّينُ مِنَّا حَتَّى لَا يَكُونَ بَيْنَ النَّاسِ اخْتِلَافٌ فَإِنَّ لَهُ أَجَلاً مِنْ مَمَرٍ اللَّيَالِي وَ الْأَيَّامِ إِذَا أَتَى ظَهَرَ وَ كَانَ الْأَمْرُ وَاحِداً

So He^{azwj} has Enabled the Masters^{asws} of the Command (Wali Al-Amr) after Muhammad^{saww} with the Knowledge, and we^{asws} are they, therefore ask us^{asws}, so if we^{asws} ratify you, be acknowledging, and you will not be doing so. As for our^{asws} knowledge, so it is apparent, and as for the appearance of our^{asws} era in which the Religion would be manifested from us^{asws} until there does not happen to be any differing between the people, so there is a term for it from the passing of the nights and the days. When it comes, it would be manifested, and it would be one command.

وَإِنَّمَا اللَّهُ لَقَدْ قُضِيَ الْأَمْرُ أَنْ لَا يَكُونَ بَيْنَ الْمُؤْمِنِينَ اخْتِلَافٌ وَإِذْكَ جَعَلَهُمْ شُهَدَاءَ عَلَى النَّاسِ لِشَهَادَةِ مُحَمَّدٍ (صلى الله عليه وآله) عَلَيْنَا وَلِنَشْهَدَ شِيعَتَنَا عَلَى النَّاسِ أَبِي اللَّهِ عَزَّ وَجَلَّ أَنْ يَكُونَ فِي حُكْمِهِ اخْتِلَافٌ أَوْ بَيْنَ أَهْلِ عِلْمِهِ تَنَاقُضٌ

And I^{asws} swear by Allah^{azwj}! The matter has been Ordained that there will not be any differing between the Momineen, and due to that, Allah^{azwj} Made them to be the witnesses upon the people, for Muhammad^{saww} to be a witness upon us^{asws} and for us^{asws} to be a witness upon our^{asws} Shias, and for our^{asws} Shias to be a witness upon the (generality of the) people. Allah^{azwj} Mighty and Majestic Refuses that there should happen to be a differing in His^{azwj} Judgment, or between the people^{asws} of His^{azwj} Knowledge, there be a contradiction’.

ثُمَّ قَالَ أَبُو جَعْفَرٍ (عليه السلام) فَضَّلُ إِيْمَانَ الْمُؤْمِنِ بِجُمْلَةٍ إِنَّا أَنْزَلْنَاهُ وَبِتَفْسِيرِهَا عَلَى مَنْ لَيْسَ مِثْلُهُ فِي الْإِيْمَانِ بِهَا كَفَضْلِ الْإِنْسَانِ عَلَى الْبَهَائِمِ وَإِنَّ اللَّهَ عَزَّ وَجَلَّ لَيَدْفَعُ بِالْمُؤْمِنِينَ بِهَا عَنِ الْجَائِدِينَ لَهَا فِي الدُّنْيَا لِكَمَالِ عَذَابِ الْآخِرَةِ لِمَنْ عَلِمَ أَنَّهُ لَا يَتُوبُ مِنْهُمْ مَا يَدْفَعُ بِالْمُجَاهِدِينَ عَنِ الْقَاعِدِينَ وَلَا أَعْلَمُ أَنَّ فِي هَذَا الزَّمَانِ جِهَادًا إِلَّا الْحَجَّ وَالْعُمْرَةَ وَالْجَوَارَ .

Then Abu Ja’far^{asws} said: ‘The merit of the *Eman* of the Momin in total is [97:1] **We have indeed revealed this** (Chapter 97) and in its interpretation, upon the one who is not like him in the *Eman* with it, is like the merit of the human being upon the beasts. And Allah^{azwj} Mighty and Majestic Defends with the believers in it from the rejecters of it in the world, in order to perfect the Punishment of the Hereafter for the ones He^{azwj} Knows there is no repentance from them, as He^{azwj} Defends by the fighters from the sitters. And I^{asws} do not know that in this era if there is a Jihad other than the (performance) of the Hajj, and the Umra, and the (good) neighbourliness’.⁴⁴

قَالَ وَ قَالَ رَجُلٌ لِأَبِي جَعْفَرٍ (عليه السلام) يَا ابْنَ رَسُولِ اللَّهِ لَا تَغْضَبْ عَلَيَّ قَالَ لِمَاذَا قَالَ لِمَا أُرِيدُ أَنْ أَسْأَلَكَ عَنْهُ قَالَ قُلْ قَالَ وَلَا تَغْضَبُ قَالَ وَلَا أَغْضَبُ قَالَ أَرَأَيْتَ قَوْلَكَ فِي لَيْلَةِ الْقَدْرِ وَتَنْزُلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا إِلَى الْأَوْصِيَاءِ يَأْتُونَهُمْ بِأَمْرِ لَمْ يَكُنْ رَسُولُ اللَّهِ (صلى الله عليه وآله) قَدْ عَلِمَهُ أَوْ يَأْتُونَهُمْ بِأَمْرٍ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَعْلَمُهُ وَ قَدْ عَلِمْتُ أَنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) مَاتَ وَ لَيْسَ مِنْ عِلْمِهِ شَيْءٌ إِلَّا وَ عَلَيَّ (عليه السلام) لَهُ وَاعِ

He (the narrator) said,

‘And a man said to Abu Ja’far^{asws}, ‘O son^{asws} of Rasool-Allah^{saww}! Do not be angry upon me’. He^{asws} said: ‘Due to what?’ He said, ‘Due to what I intend to ask you^{asws}’. He^{asws} said: ‘Say (it)’. He said, ‘And you will not be angry?’ He^{asws} said: ‘And I^{asws} will not be angry’. He said, ‘Will you^{asws} consider your^{asws} words regarding The Night of Pre-determination (*Laylat Al-Qadr*), that the Angels and the Spirit descend during it unto the successors^{asws}. Are they coming to them^{asws} with the matters which Rasool-Allah^{saww} did not happen to have its knowledge, or are they coming to them^{asws} with matters which Rasool-Allah^{saww} did have the knowledge of it? And I know that Rasool-Allah^{saww} passed away and there wasn’t anything from his^{saww} knowledge except that Ali^{asws} was a retainer of it’.

قَالَ أَبُو جَعْفَرٍ (عليه السلام) مَا لِي وَ لَكَ أَيُّهَا الرَّجُلُ وَ مَنْ أَدْخَلَكَ عَلَيَّ قَالَ أَدْخَلَنِي عَلَيْكَ الْقَضَاءُ لِطَلَبِ الدِّينِ قَالَ فَأَقُولُ لَكَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) لَمَّا أُسْرِيَ بِهِ لَمْ يَهْبِطْ حَتَّى أَعْلَمَهُ اللَّهُ جَلَّ ذِكْرُهُ عِلْمَ مَا قَدْ كَانَ وَ مَا سَيَكُونُ وَ كَانَ كَثِيرٌ مِنْ عِلْمِهِ ذَلِكَ جُمْلًا يَأْتِي تَفْسِيرُهَا فِي لَيْلَةِ الْقَدْرِ وَ كَذَلِكَ كَانَ عَلَيُّ بْنُ أَبِي طَالِبٍ (عليه السلام) قَدْ عَلِمَ جُمْلَ الْعِلْمِ وَ يَأْتِي تَفْسِيرُهُ فِي لَيَالِي الْقَدْرِ كَمَا كَانَ مَعَ رَسُولِ اللَّهِ (صلى الله عليه وآله)

⁴⁴ Al Kafi V 1 – The Book Of Divine Authority CH 41 H 7

Abu Ja'far^{asws} said: 'What is it to me^{asws} and to you, O man! And who made you come over to me^{asws}?' He Said, 'The Ordainment made me come over to you seeking the Religion'. He^{asws} said: 'Then understand what I^{asws} am saying to you. When Rasool-Allah^{saww} was ascended with, he^{saww} did not come back down until Allah^{azwj}, Majestic is His^{azwj} Mention Taught him^{saww} whatever had happened, and what will be happening, and a lot of his^{saww} knowledge of that in total, its interpretation came to him^{saww} during the Night of Pre-determination (*Laylat Al-Qadr*). And similar to that was Ali^{asws} Bin Abu Talib^{asws} had known the totality of the knowledge, and its interpretation came during a Night of Pre-determination (*Laylat Al-Qadr*), just as was the case with Rasool-Allah^{saww}.

قَالَ السَّائِلُ أَوْ مَا كَانَ فِي الْجَمَلِ تَفْسِيرٌ قَالَ بَلَى وَ لَكِنَّهُ إِنَّمَا يَأْتِي بِالْأَمْرِ مِنَ اللَّهِ تَعَالَى فِي لَيَالِي الْقَدْرِ إِلَى النَّبِيِّ وَ إِلَى الْأَوْصِيَاءِ أَفْعَلْ كَذَا وَ كَذَا لِأَمْرٍ قَدْ كَانُوا عِلْمُهُ أَمْرُوا كَيْفَ يَعْمَلُونَ فِيهِ قُلْتُ فَسَرِّ لِي هَذَا قَالَ لَمْ يَمُتْ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِلَّا حَافِظًا لِجَمَلَةِ الْعِلْمِ وَ تَفْسِيرِهِ

The questioner said, 'Or was there no interpretation for the whole of it?' He^{asws} said: 'Yes, but, rather it came with the Commands from Allah^{azwj} the Exalted during the Nights of the Pre-determination unto the Prophet^{saww} and unto the successors^{asws}. "Do such and such for a matter". They^{asws} did have its knowledge. Its Command was how they^{asws} should be doing it'. He said, 'Explain this to me'. He^{asws} said: 'Rasool-Allah^{saww} did not pass away except having preserved the totality of the knowledge and its interpretation'.

قُلْتُ فَالَّذِي كَانَ يَأْتِيهِ فِي لَيَالِي الْقَدْرِ عِلْمٌ مَا هُوَ قَالَ الْأَمْرُ وَ الْبَيِّنُ فِيمَا كَانَ قَدْ عِلِمَ قَالَ السَّائِلُ فَمَا يَحْدُثُ لَهُمْ فِي لَيَالِي الْقَدْرِ عِلْمٌ سِوَى مَا عِلِمُوا قَالَ هَذَا مِمَّا أَمَرُوا بِكُنْمَانِهِ وَ لَا يَعْلَمُ تَفْسِيرَ مَا سَأَلْتَ عَنْهُ إِلَّا اللَّهُ عَزَّ وَ جَلَّ

I said, 'So the knowledge which he^{saww} was Given during the Nights of Pre-determination, what was it?' He^{asws} said: 'The Command and the ease regarding what he^{saww} had already known'. The questioner said, 'So whatever newly occurred for them^{asws} during the Nights of Pre-determination was knowledge besides what they already knew of?' He^{asws} said: 'This is from what they^{asws} have been Commanded with its concealment, and none know the interpretation of what you asked about except for Allah^{azwj} Mighty and Majestic'.

قَالَ السَّائِلُ فَهَلْ يَعْلَمُ الْأَوْصِيَاءُ مَا لَا يَعْلَمُ الْأَنْبِيَاءُ قَالَ لَا وَ كَيْفَ يَعْلَمُ وَصِيٌّ غَيْرَ عِلْمِ مَا أَوْصِيَ إِلَيْهِ

The questioner asked, 'So do the successors^{asws} know what the Prophets^{as} did not know?' He^{asws} said: 'No. And how can a successor^{asws} know other than a knowledge which had been bequeathed to him^{asws}?'

قَالَ السَّائِلُ فَهَلْ يَسْعُنَا أَنْ نَقُولَ إِنَّ أَحَدًا مِنَ الْوُصَاةِ يَعْلَمُ مَا لَا يَعْلَمُ الْآخَرُ قَالَ لَا لَمْ يَمُتْ نَبِيٌّ إِلَّا وَ عِلْمُهُ فِي جَوْفِ وَصِيِّهِ وَ إِنَّمَا تَنْزَلُ الْمَلَائِكَةُ وَ الرُّوحُ فِي لَيْلَةِ الْقَدْرِ بِالْحُكْمِ الَّذِي يَحْكُمُ بِهِ بَيْنَ الْعِبَادِ

The questioner asked, 'So do we have the leeway that we should be saying that one of the successors^{asws} knows what the other one does not?' He^{asws} said: 'No. A Prophet^{as} does not pass away except his^{as} knowledge would be in the inside of his^{as} successor^{as}, and rather, the Angels and the Spirit descend during a Night of Pre-determination (*Laylat Al-Qadr*) with the Judgment he^{asws} would be judging with between the servants'.

قَالَ السَّائِلُ وَمَا كَانُوا عَالِمُوا ذَلِكَ الْحُكْمَ قَالَ بَلَى قَدْ عَلِمُوهُ وَلَكِنَّهُمْ لَا يَسْتَطِيعُونَ إِمْضَاءَ شَيْءٍ مِنْهُ حَتَّى يُؤْمَرُوا فِي لَيْلِي الْقَدْرِ كَيْفَ يَصْنَعُونَ إِلَى السَّنَةِ الْمُقْبِلَةِ

The questioner said, 'And was it so that they^{asws} knew of that Judgment?' He^{asws} said: 'They^{asws} had known it, but they^{asws} cannot implement anything from it until they^{asws} are Commanded for it during the Nights of Pre-determination how they^{asws} should be dealing with it up to the next year'.

قَالَ السَّائِلُ يَا أَبَا جَعْفَرٍ لَا أَسْتَطِيعُ إِنكَارَ هَذَا قَالَ أَبُو جَعْفَرٍ (عليه السلام) مَنْ أَنْكَرَهُ فَلَيْسَ مِنَّا

The questioner said, 'O Abu Ja'far^{asws}, 'I am not able to deny this'. Abu Ja'far^{asws} said: 'The one who denies it, so he isn't from us^{asws}'.

قَالَ السَّائِلُ يَا أَبَا جَعْفَرٍ أَرَأَيْتَ النَّبِيَّ (صلى الله عليه وآله) هَلْ كَانَ يَأْتِيهِ فِي لَيْلِي الْقَدْرِ شَيْءٌ لَمْ يَكُنْ عَالِمَهُ قَالَ لَا يَجِلُّ لَكَ أَنْ تَسْأَلَ عَنْ هَذَا أَمَّا عِلْمُ مَا كَانَ وَمَا سَبَّحُوا فَلَيْسَ يَمُوتُ نَبِيٌّ وَلَا وَصِيٌّ إِلَّا وَالْوَصِيُّ الَّذِي بَعْدَهُ يَعْلَمُهُ أَمَّا هَذَا الْعِلْمُ الَّذِي تَسْأَلُ عَنْهُ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ أَنَّى أَنْ يُطْلَعَ الْأَوْصِيَاءُ عَلَيْهِ إِلَّا أَنْفُسَهُمْ

The questioner said, 'O Abu Ja'far^{asws}! What is your^{asws} view of the Prophet^{saww}, did anything come to him^{saww} during the Nights of Pre-determination which he^{saww} did not know of?' He^{asws} said: 'It is not permissible for you that you should be asking about this. As for the knowledge of what had happened and what was going to happen, so neither does a Prophet^{as} pass away nor a successor^{as}, except that the successor^{as} to be after him^{as} would know it. As for this knowledge which you asked about, so Allah^{azwj} Mighty and Majestic Refuses that the successors^{as} should notify it except upon themselves^{as}'.

قَالَ السَّائِلُ يَا ابْنَ رَسُولِ اللَّهِ كَيْفَ أَعْرِفُ أَنَّ لَيْلَةَ الْقَدْرِ تَكُونُ فِي كُلِّ سَنَةٍ قَالَ إِذَا أَتَى شَهْرُ رَمَضَانَ فَاقْرَأْ سُورَةَ الدُّخَانِ فِي كُلِّ لَيْلَةٍ مِائَةً مَرَّةً فَإِذَا أَتَتْ لَيْلَةُ ثَلَاثٍ وَ عِشْرِينَ فَإِنَّكَ نَاطِرٌ إِلَى تَصْدِيقِ الَّذِي سَأَلْتَ عَنْهُ .

The questioner said, 'O son^{asws} of Rasool-Allah^{saww}! How can I recognise a Night of Pre-determination (*Laylat Al-Qadr*) occurring during every year?' He^{asws} said: 'When a Month of Ramazan comes, so recite Surah Al-Dukhhan (Chapter 44) every night one hundred times. So when the night of the twenty third comes, so you shall see the ratification of that which you questioned about'.⁴⁵

وَقَالَ قَالَ أَبُو جَعْفَرٍ (عليه السلام) لَمَّا تَرَوْنَ مَنْ بَعَثَهُ اللَّهُ عَزَّ وَجَلَّ لِلشَّقَاءِ عَلَى أَهْلِ الضَّلَالَةِ مِنْ أَجْنَادِ الشَّيَاطِينِ وَأَرْوَاجِهِمْ أَكْثَرُ مِمَّا تَرَوْنَ خَلِيفَةَ اللَّهِ الَّذِي بَعَثَهُ لِلْعَدْلِ وَالصَّوَابِ مِنَ الْمَلَائِكَةِ قِيلَ يَا أَبَا جَعْفَرٍ وَ كَيْفَ يَكُونُ شَيْءٌ أَكْثَرُ مِنَ الْمَلَائِكَةِ قَالَ كَمَا شَاءَ اللَّهُ عَزَّ وَجَلَّ

And Abu Ja'far^{asws} said: 'For what (reason) are you seeing the ones whom Allah^{azwj} Mighty Send for the wretched ones upon the people of the straying from the armies of the Satans^{la} and their pairs to be more than what you are seeing the Caliphs of Allah^{azwj} whom Allah^{azwj} Sent for the justice and the correctness from the Angels?' O Abu Ja'far^{asws}! And how can anything be more numerous than the Angels are?' He^{asws} said: '(It is) what Allah^{azwj} Mighty and Majestic has Desired it to be'.

قَالَ السَّائِلُ يَا أَبَا جَعْفَرٍ إِنِّي لَوْ حَدَّثْتُ بَعْضَ الشَّيْعَةِ بِهَذَا الْحَدِيثِ لَأَنْكَرُوهُ قَالَ كَيْفَ يُنْكِرُونَهُ قَالَ يَقُولُونَ إِنَّ الْمَلَائِكَةَ (عليهم السلام) أَكْثَرُ مِنَ الشَّيَاطِينِ قَالَ صَدَقْتَ أَفْهَمَ عَنِّي مَا أَقُولُ إِنَّهُ لَيْسَ مِنْ يَوْمٍ وَلَا لَيْلَةٍ إِلَّا وَ جَمِيعُ الْجِنِّ وَالشَّيَاطِينِ

⁴⁵ Al Kafi V 1 – The Book Of Divine Authority CH 41 H 8

تَزُورُ أَيْمَةَ الضَّلَالَةِ وَ يَزُورُ إِمَامَ الْهُدَى عَدَدُهُمْ مِنَ الْمَلَائِكَةِ حَتَّى إِذَا أَتَتْ لَيْلَةُ الْقَدْرِ فَيَهْبِطُ فِيهَا مِنَ الْمَلَائِكَةِ إِلَى وَلِيِّ الْأَمْرِ خَلَقَ اللَّهُ أَوْ قَالَ قَيَّضَ اللَّهُ عَزَّ وَ جَلَّ مِنَ الشَّيَاطِينِ بَعْدَهُمْ

The questioner said, 'O Abu Ja'far^{asws}! If I were to narrate to some of the Shias with this Hadeed, they would be denying it'. He^{asws} said: 'How would they be denying it?' He said, 'They would be saying that the Angels are more numerous than the Satans^{la} are'. He^{asws} said: 'You speak the truth. Understand from me^{asws} what I^{asws} am saying. There isn't from a day, nor a night except that the entirety of the Jinn and the Satans^{la} are visiting the imams of misguidance, and (the like of) their number from the Angels would be visiting the Imam^{asws} of the Guidance, to the extent that when the Night of Predetermination (*Laylat Al-Qadr*) comes, so there descend during it, unto a Master^{asws} of the Command, the Angels whom Allah^{azwj} Mighty and Majestic Created', or said: 'Ordained from the Satans^{la} of their number.

ثُمَّ زَارُوا وَلِيَّ الضَّلَالَةِ فَاتَّوَهُ بِالْإِفْكِ وَ الْكُذْبِ حَتَّى لَعَلَّهُ يُصْبِحُ يَقُولُ رَأَيْتُ كَذَا وَ كَذَا فَلَوْ سَأَلَ وَلِيُّ الْأَمْرِ عَنْ ذَلِكَ لَقَالَ رَأَيْتُ شَيْطَانًا أَخْبَرَكَ بِكَذَا وَ كَذَا حَتَّى يُفَسِّرَ لَهُ تَفْسِيرًا وَ يُعَلِّمَهُ الضَّلَالَةَ الَّتِي هُوَ عَلَيْهَا

Then they^{la} are visiting a master of the straying, so they come to him^{la} with the fabrications and the lies until it is perhaps morning. So he^{la} is saying, 'I^{la} saw such and such'. But, if a Master^{asws} of the Command were to be asked about that, he^{asws} would say: 'I^{asws} saw Satan^{la} inform you with such and such', until he^{asws} would interpret for him an interpretation, and he would come to know the straying which he was upon.

وَ أَيْمُ اللَّهِ إِنَّ مَنْ صَدَّقَ بِلَيْلَةِ الْقَدْرِ لَيَعْلَمَنَّ أَنَّهَا لَنَا خَاصَّةٌ لِقَوْلِ رَسُولِ اللَّهِ (صلى الله عليه وآله) لِعَلِيِّ (عليه السلام) حِينَ دَنَا مَوْتُهُ هَذَا وَلَيْتُكُمْ مِنْ بَعْدِي فَإِنْ أَطَعْتُمُوهُ رَسَدْتُمْ وَ لَكِنْ مَنْ لَا يُؤْمِنُ بِمَا فِي لَيْلَةِ الْقَدْرِ مُنْكَرٌ وَ مَنْ آمَنَ بِلَيْلَةِ الْقَدْرِ مِمَّنْ عَلَى غَيْرِ رَأْيِنَا فَإِنَّهُ لَا يَسْعُهُ فِي الصِّدْقِ إِلَّا أَنْ يَقُولَ إِنَّهَا لَنَا وَ مَنْ لَمْ يَقُلْ فَإِنَّهُ كَاذِبٌ

And I^{asws} swear by Allah^{azwj} than the one who ratifies by a Night of Pre-determination (*Laylat Al-Qadr*) he would know that it is for us^{asws} in particular due to the words of Rasool-Allah^{saww} for Ali^{asws} when his^{asws} death approached him^{saww}. 'This is your Guardian^{asws} after me^{saww}. So if you were to obey him, you would be rightly guided'. But, the one who does not believe in what is regarding the Night of Pre-determination (*Laylat Al-Qadr*) is a denier, and the one who believes in The Night of Pre-determination would be from the one from other than our^{asws} viewpoint, so he would not have the leeway regarding the ratification except that he should be saying that it is for us^{asws}, and the one who does not say so, so he is a liar.

إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَعْظَمُ مِنْ أَنْ يُنْزَلَ الْأَمْرَ مَعَ الرُّوحِ وَ الْمَلَائِكَةِ إِلَى كَافِرٍ فَاسِيقٍ فَإِنْ قَالَ إِنَّهُ يُنْزَلُ إِلَى الْخَلِيفَةِ الَّذِي هُوَ عَلَيْهَا فَلَيْسَ قَوْلُهُمْ ذَلِكَ بِشَيْءٍ وَ إِنْ قَالُوا إِنَّهُ لَيْسَ يُنْزَلُ إِلَى أَحَدٍ فَلَا يَكُونُ أَنْ يُنْزَلَ شَيْءٌ إِلَى غَيْرِ شَيْءٍ وَ إِنْ قَالُوا وَ سَيَقُولُونَ لَيْسَ هَذَا بِشَيْءٍ فَقَدْ ضَلُّوا ضَلَالًا بَعِيدًا .

Surely Allah^{azwj} Mighty and Majestic is more Magnificent that He^{azwj} would Send the Command with the Spirit and the Angels unto a disbeliever, a transgressor. So if they were to say that it descends unto the Caliph, the one who is upon it (the Caliphate), so that speech of theirs is not with anything (meaningful), and if they were to say that it doesn't descend unto anyone, so it cannot happen that something

would descend upon nothing, and if they were to say and they will be saying, that this isn't anything, so they would have strayed a far straying'.⁴⁶

باب فِي أَنَّ الْأَنْمَةَ (عَلَيْهِمُ السَّلَام) يَزْدَادُونَ فِي لَيْلَةِ الْجُمُعَةِ

Chapter 42 – Regarding that the Imams^{asws} are being increased (with knowledge) during the night of Friday

حَدَّثَنِي أَحْمَدُ بْنُ إِدْرِيسَ الْقُمِّيُّ وَ مُحَمَّدُ بْنُ يَحْيَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ أَيُّوبَ عَنْ أَبِي يَحْيَى الصَّنْعَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ لِي يَا أَبَا يَحْيَى إِنَّ لَنَا فِي لَيْلَةِ الْجُمُعَةِ لَشَأْنًا مِنَ الشَّأْنِ قَالَ قُلْتُ جُعِلَتْ فِدَاكَ وَمَا ذَاكَ الشَّأْنُ قَالَ يُؤَدَّنُ لِأَرْوَاحِ الْأَنْبِيَاءِ الْمَوْتَى (عَلَيْهِمُ السَّلَام) وَأَرْوَاحِ الْأَوْصِيَاءِ الْمَوْتَى وَ رُوحِ الْوَصِيِّ الَّذِي بَيْنَ ظَهْرَانِكُمْ يُعْرَجُ بِهَا إِلَى السَّمَاءِ حَتَّى تُوَافِيَ عَرْشَ رَبِّهَا فَتَطُوفُ بِهِ أَسْبُوعًا وَ تُصَلِّيَ عِنْدَ كُلِّ قَائِمَةٍ مِنْ قَوَائِمِ الْعَرْشِ رَكَعَتَيْنِ ثُمَّ تُرَدُّ إِلَى الْأَبْدَانِ الَّتِي كَانَتْ فِيهَا

Ahmad Bin Idrees Al Qummy and Muhammad Bin Yahya narrated to me, from Al Hassan Bin Al Al Kufy, from Musa Bin Sa'dan, from Abdullah Bin Ayoub, from Abu Yahya Al Sana'any,

(It has been narrated) from Abu Abdullah^{asws} having said to me: 'O Abu Yahya! For us^{asws} during the nights of Friday is a special issue from the issues (to be dealt with)'. I said, 'May I be sacrificed for you^{asws}! And what is that special issue?' He^{asws} said: 'It is Permitted for the soul of the deceased Prophets^{as} and the souls of the deceased successors^{as}, and soul of the successor^{asws} who is apparent between you, that they^{as} are ascended to the sky until they perform *Tawaf* of the Throne of their^{as} Lord^{azwj}. So they perform *Tawaf* of seven circuits of it and pray Salat of two cycles during every pillar from the pillars of the Throne. Then they are returned to their^{as} respective bodies which they^{as} used to be in.

فَتُصْبِحُ الْأَنْبِيَاءُ وَ الْأَوْصِيَاءُ قَدْ مِلُّوا سُورًا وَ يُصْبِحُ الْوَصِيُّ الَّذِي بَيْنَ ظَهْرَانِكُمْ وَ قَدْ زِيدَ فِي عِلْمِهِ مِثْلُ جَمِّ الْعَفِيرِ .

So the Prophets^{as} and the successors^{as} become filled with joy, and the successor^{asws} who is apparent between you all become such that he^{asws} is increased in his^{asws} knowledge similar to abundant swarms (immensely).⁴⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ أَبِي زَاهِرٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْكُوفِيِّ عَنْ يُوسُفَ الْأَبْزَارِيِّ عَنِ الْمُفَضَّلِ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) ذَاتَ يَوْمٍ وَ كَانَ لَا يُكَنِّبُنِي قَبْلَ ذَلِكَ يَا أَبَا عَبْدِ اللَّهِ قَالَ قُلْتُ لَبَّيْكَ قَالَ إِنَّ لَنَا فِي كُلِّ لَيْلَةِ جُمُعَةٍ سُورًا قُلْتُ رَأَيْتُكَ اللَّهُ وَمَا ذَاكَ قَالَ إِذَا كَانَ لَيْلَةُ الْجُمُعَةِ وَافَى رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الْعَرْشَ وَ وَافَى الْأَيْمَةَ (عَلَيْهِمُ السَّلَام) مَعَهُ وَ وَافَيْنَا مَعَهُمْ فَلَا تُرَدُّ أَرْوَاحُنَا إِلَى أَبْدَانِنَا إِلَّا بِعِلْمٍ مُسْتَفَادٍ وَ لَوْ لَا ذَلِكَ لَأَنْفَقْنَا .

Muhammad Bin yahya, from Ahmad Bin Abu Zahir, from Ja'far Bin Muhammad Al kufy, from Yusuf Al Abzary, from Al Mufazzal who said,

'Abu Abdullah^{asws} said to me one day, and he^{asws} had not teknonymed me before that: 'O Abu Abdullah!' I said, 'At your^{asws} service!' He^{asws} said: 'For us^{asws}, during every night of Friday, there is joyfulness'. I said, 'May Allah^{azwj} Increase that for you^{asws}! And what is that (joy)?' He^{asws} said: 'Whenever it is a night of Friday, Rasool-Allah^{saww} performs *Tawaf* of the Throne and the Imams^{asws} perform *Tawaf* of the Throne along with him^{saww}, and we^{asws} perform *Tawaf* along with them^{asws}. So we^{asws}

⁴⁶ Al Kafi V 1 – The Book Of Divine Authority CH 41 H 9

⁴⁷ Al Kafi V 1 – The Book Of Divine Authority CH 42 H 1

do not return back to our^{asws} bodies except with beneficial knowledge, and had it not been for that, it would deplete from us^{asws}.⁴⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ الْمُتَقَرِّي عَنْ يُونُسَ أَوْ الْمُفَضَّلِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَا مِنْ لَيْلَةٍ جُمُعَةٍ إِلَّا وَالأُولِيَاءِ اللَّهِ فِيهَا سُرُورٌ قُلْتُ كَيْفَ ذَلِكَ جُعِلَتْ فِدَاكَ قَالَ إِذَا كَانَ لَيْلَةُ الْجُمُعَةِ وَاقَى رَسُولُ اللَّهِ (صلى الله عليه وآله) الْعَرْشَ وَاقَى الْأَيْمَةَ (عليهم السلام) وَوَاقَيْتُ مَعَهُمْ فَمَا أَرْجِعُ إِلَّا بِعِلْمٍ مُسْتَفَادٍ وَ لَوْ لَا ذَلِكَ لَنَفَدَ مَا عِنْدِي .

Muhammad Bin Yahya, from Salma Bin Al Kattab, from Abdullah Bin Muhammad, from Al Husayn Bin Ahmad Al Minqary, from Yunus, or Al Mufazzal,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is none from a Friday night except that the Guardians^{asws} of Allah^{azwj} are joyful in it'. I said, 'And how is that so, may I be sacrificed for you^{asws}?'. He^{asws} said: 'Whenever it is a Friday night, Rasool-Allah^{saww} performs *Tawaf* of the Throne, and the Imams^{asws} perform *Tawaf* of the Throne, and I^{asws} perform *Tawaf* along with them^{asws}. So I^{asws} do not return except with beneficial knowledge, and had it not been for that, it would deplete what is with me^{asws}.⁴⁹

بَابُ لَوْ لَا أَنَّ الْأَيْمَةَ (عليهم السلام) يَزْدَادُونَ لَنَفَدَ مَا عِنْدَهُمْ

Chapter 43 – If the Imams^{asws} were not to be increased, it would deplete what is with them^{asws}

عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ عَنْ صَفْوَانَ بْنِ يَحْيَى قَالَ سَمِعْتُ أَبَا الْحَسَنِ (عليه السلام) يَقُولُ كَانَ جَعْفَرُ بْنُ مُحَمَّدٍ (عليه السلام) يَقُولُ لَوْ لَا أَنَا نَزْدَادُ لَأَنْفَدْنَا .

Ali Bin Muhammad and Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Safwan Bin Yahya who said,

'I heard Abu Al-Hassan^{asws} saying: 'Ja'far^{asws} Bin Muhammad^{asws} was saying: 'If we^{asws} were not to be increased, we^{asws} would run out'.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ صَفْوَانَ عَنْ أَبِي الْحَسَنِ مِثْلَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Safwan,

(It has been narrated) from Abu Al Hassan^{asws} – similar to it.⁵⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلْبِيِّ عَنْ ذَرِيحِ الْمُحَارِبِيِّ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا ذَرِيحُ لَوْ لَا أَنَا نَزْدَادُ لَأَنْفَدْنَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Zareyh Al Muharby who said,

'Abu Abdullah^{asws} said to me: 'O Zareyh! If we^{asws} are not increased, we^{asws} would run out'.⁵¹

⁴⁸ Al Kafi V 1 – The Book Of Divine Authority CH 42 H 2

⁴⁹ Al Kafi V 1 – The Book Of Divine Authority CH 42 H 3

⁵⁰ Al Kafi V 1 – The Book Of Divine Authority CH 43 H 1

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ أَبِي نَصْرٍ عَنْ ثَعْلَبَةَ عَنْ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) يَقُولُ لَوْ لَا أَنَا نَزَدًا لَا تُفَدَّنَا قَالَ قُلْتُ تَزْدَادُونَ شَيْئًا لَا يَعْلَمُهُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ أَمَا إِنَّهُ إِذَا كَانَ ذَلِكَ عَرِضَ عَلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) ثُمَّ عَلَى الْأَئِمَّةِ ثُمَّ انْتَهَى الْأَمْرُ إِلَيْنَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Nasr, from Sa'alba, from Zurara who said,

'I heard Abu Ja'far^{asws} saying: 'Had we^{asws} not been increased, we^{asws} would run out'. I said, 'Are you^{asws} being increased with something which Rasool-Allah^{saww} did not know of?' He^{asws} said: 'But, if it was that, it would be presented to Rasool-Allah^{saww} (first), then to the Imams^{asws}, then the matter would end up to us^{asws}'.⁵²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَيْسَ يَخْرُجُ شَيْءٌ مِنْ عِنْدِ اللَّهِ عَزَّ وَجَلَّ حَتَّى يَبْدَأَ بِرَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) ثُمَّ بِأَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) ثُمَّ بِوَاحِدٍ بَعْدَ وَاحِدٍ لِكَيْلَا يَكُونَ آخِرُنَا أَعْلَمُ مِنْ أَوَّلِنَا .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There isn't anything coming out from the Presence of Allah^{azwj} Mighty and Majestic until it is begun with Rasool-Allah^{saww}, then with Amir Al-Momineen^{asws}, then by one after another, lest our^{asws} later ones should be more knowledgeable than our former ones'.⁵³

بَابُ أَنَّ الْأَئِمَّةَ (عَلَيْهِمُ السَّلَام) يَعْلَمُونَ جَمِيعَ الْعُلُومِ الَّتِي خَرَجَتْ إِلَى الْمَلَائِكَةِ وَالْأَنْبِيَاءِ وَالرُّسُلِ (عَلَيْهِمُ السَّلَام)

Chapter 44 – The Imams^{asws} are knowing the entirety of the knowledges which came out to the Angels, and the Prophets^{as} and the Rasools^{as}

عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شُمُونَ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ لِلَّهِ تَبَارَكَ وَ تَعَالَى عِلْمَيْنِ عِلْمًا أَظْهَرَ عَلَيْهِ مَلَائِكَتُهُ وَ أَنْبِيَآءُهُ وَ رُسُلُهُ فَمَا أَظْهَرَ عَلَيْهِ مَلَائِكَتُهُ وَ رُسُلُهُ وَ أَنْبِيَآءُهُ فَقَدْ عِلْمَانَهُ وَ عِلْمًا اسْتَأْثَرَ بِهِ فَإِذَا بَدَأَ اللَّهُ فِي شَيْءٍ مِنْهُ أَعْلَمْنَا ذَلِكَ وَ عَرَضَ عَلَى الْأَئِمَّةِ الَّذِينَ كَانُوا مِنْ قَبْلِنَا .

Ali Bin Muhammad and Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman, from Abdullah Bin Al Qasim, from Sama'at,

(It has been narrated) from Abu Abdullah^{asws} having said: 'For Allah^{azwj} Blessed and High there are two (types of) Knowledges – a Knowledge He^{azwj} Manifested upon the Angels and His^{azwj} Prophets^{as} and His^{azwj} Rasools^{as}. So whatever was Manifested upon His^{azwj} Angels, and His^{azwj} Rasools^{as}, and His^{azwj} Prophets^{as}, we^{asws} know it; and a Knowledge He^{azwj} is exclusive with it. So whenever Allah^{azwj} begins regarding something from it, He^{azwj} Teaches us^{asws} that and it is displayed upon the Imams^{asws} who were before us^{asws}'.

⁵¹ Al Kafi V 1 – The Book Of Divine Authority CH 43 H 2

⁵² Al Kafi V 1 – The Book Of Divine Authority CH 43 H 3

⁵³ Al Kafi V 1 – The Book Of Divine Authority CH 43 H 4

عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدٌ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُوسَى بْنِ الْقَاسِمِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ الْعَمْرِكِيِّ بْنِ عَلِيٍّ جَمِيعاً عَنْ عَلِيٍّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ (عَلَيْهِ السَّلَام) مِثْلُهُ .

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

(It has been narrated) from Ali son of Ja'far^{asws}, from his brother^{asws} Musa^{asws} Bin Ja'far^{asws} – similar to it.⁵⁴

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيٍّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ عِلْمَيْنِ عِلْمًا عِنْدَهُ لَمْ يُطْلَعْ عَلَيْهِ أَحَدٌ مِنْ خَلْقِهِ وَ عِلْمًا نَبَّذَهُ إِلَى مَلَائِكَتِهِ وَ رُسُلِهِ فَمَا نَبَّذَهُ إِلَى مَلَائِكَتِهِ وَ رُسُلِهِ فَقَدْ انْتَهَى إِلَيْنَا .

A number of our companions, 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: 'For Allah^{azwj} Mighty and Majestic there are two (types of) Knowledges. There is a Knowledge with Him^{azwj} which He^{azwj} has not Notified upon anyone from His^{azwj} creatures with it. And there is a Knowledge which He^{saww} Cast to His^{azwj} Angels, and His^{azwj} Rasools^{as}. So whatever He^{azwj} Cast to His^{azwj} Angels and His^{azwj} Rasools^{as}, so it has ended up to us^{asws},⁵⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السُّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ ضُرَيْسٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) يَقُولُ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ عِلْمَيْنِ عِلْمٌ مُنْذُورٌ وَ عِلْمٌ مَكْفُوفٌ فَأَمَّا الْمُنْذُورُ فَإِنَّهُ لَيْسَ مِنْ شَيْءٍ تَعْلَمُهُ الْمَلَائِكَةُ وَ الرُّسُلُ إِلَّا نَحْنُ نَعْلَمُهُ وَ أَمَّا الْمَكْفُوفُ فَهُوَ الَّذِي عِنْدَ اللَّهِ عَزَّ وَ جَلَّ فِي أَمِّ الْكِتَابِ إِذَا خَرَجَ نَفَذَ .

Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja'far Bin Bashir, from Zureys who said,

'I heard Abu Ja'far^{asws} saying: 'For Allah^{azwj} Mighty and Majestic there are (two types of) Knowledges – A Knowledge Granted and a Knowledge Withheld. So as for the Withheld, so there isn't anything which He^{azwj} Taught to the Angels and the Rasools^{as} except that we^{asws} know it; and as for the Withheld, so it that which is in the Presence of Allah^{azwj} Mighty and Majestic in the Mother of the Book. Whenever it comes out, it is Granted'.⁵⁶

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيٍّ بْنِ التُّعْمَانِ عَنْ سُوَيْدِ الْقَلَاءِ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ عِلْمَيْنِ عِلْمٌ لَا يَعْلَمُهُ إِلَّا هُوَ وَ عِلْمٌ عِلْمُهُ مَلَائِكَتُهُ وَ رُسُلُهُ فَمَا عِلْمُهُ مَلَائِكَتُهُ وَ رُسُلُهُ (عَلَيْهِمُ السَّلَام) فَنَحْنُ نَعْلَمُهُ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Ali Bin Al Nu'man, from Suweyd Al Qalla'a, from Abu Ayoub, from Abu Baseer,

(It has been narrated) from Abu Ja'far^{asws} having said: 'For Allah^{azwj} Mighty and Majestic there are two (types of) Knowledges – a Knowledge which no one knows except Him^{azwj}, and a Knowledge which He^{azwj} Taught His^{azwj} Angels, and His^{azwj}

⁵⁴ Al Kafi V 1 – The Book Of Divine Authority CH 44 H 1

⁵⁵ Al Kafi V 1 – The Book Of Divine Authority CH 44 H 2

⁵⁶ Al Kafi V 1 – The Book Of Divine Authority CH 44 H 3

Rasools^{as}. So whatever He^{azwj} Taught His^{azwj} Angels and His^{azwj} Rasools^{as}, so we^{asws} know it'.⁵⁷

بَاب نَادِرٍ فِيهِ ذِكْرُ الْغَيْبِ

Chapter 45 – In it is the Mention of the Unseen

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُعَمَّرِ بْنِ خَلَادٍ قَالَ سَأَلَ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَام) رَجُلٌ مِنْ أَهْلِ فَارِسَ فَقَالَ لَهُ أَتَعْلَمُونَ الْغَيْبَ فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) يُبَسِّطُ لَنَا الْعِلْمَ فَتَعْلَمُ وَيَقْبِضُ عَنَّا فَلَا نَعْلَمُ

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

'A man from the people of Persia asked Abu Al-Hassan^{asws} saying to him^{asws}, 'Are you knowing the knowledge of the unseen?' So Abu Ja'far^{asws} said: 'The Knowledge is extended to us^{asws}, so we^{asws} know it, and it is Withheld from us^{asws}, so we^{asws} do not know it'.

وَقَالَ سِرُّ اللَّهِ عَزَّ وَ جَلَّ أَسْرَهُ إِلَى جَبْرِئِيلَ (عَلَيْهِ السَّلَام) وَ أَسْرَهُ جَبْرِئِيلُ إِلَى مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ أَسْرَهُ مُحَمَّدٌ إِلَى مَنْ شَاءَ اللَّهُ .

And he^{asws} said: 'Secrets of Allah^{azwj} Mighty and Majestic, He^{azwj} Confided to Jibraeel^{as}, and Jibraeel^{as} confided to Muhammad^{saww}, and Muhammad^{saww} confided to the one whom Allah^{azwj} so Desired'.⁵⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنْ سَدِيرِ الصَّيْرِفِيِّ قَالَ سَمِعْتُ حُمْرَانَ بْنَ أَعْيَنَ يَسْأَلُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَدْبِغُ السَّمَاوَاتِ وَ الْأَرْضِ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) إِنَّ اللَّهَ عَزَّ وَ جَلَّ ابْتَدَعَ الْأَشْيَاءَ كُلَّهَا بِعِلْمِهِ عَلَى غَيْرِ مِثَالٍ كَانَ قَبْلَهُ فَاِبْتَدَعَ السَّمَاوَاتِ وَ الْأَرْضِينَ وَ لَمْ يَكُنْ قَبْلَهُنَّ سَمَاوَاتٌ وَ لَا أَرْضُونَ أَمَا تَسْمَعُ لِقَوْلِهِ تَعَالَى وَ كَانَ عَرْشُهُ عَلَى الْمَاءِ

Muhammad Bin Yahya, from Abdullah Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Ali Bin Raib, from Sadeyr Al Sayrafi who said,

'I heard Humran Bin Ayn asking Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[2:117] Originator of the skies and the earth**. Abu Ja'far^{asws} said: 'Allah^{azwj} Mighty and Majestic Begins the things, all of them, in His^{azwj} Knowledge, upon without there being an example (for it) which there was before it. So He^{azwj} Originated the skies and the firmaments, and there neither happened to be skies nor earths before it. Have you not listened to the Words of the Exalted **[11:7] and His Throne was upon the water?**'

فَقَالَ لَهُ حُمْرَانُ أَرَأَيْتَ قَوْلَهُ جَلَّ ذِكْرُهُ عَالِمُ الْغَيْبِ فَلَا يُظْهَرُ عَلَى غَيْبِهِ أَحَدًا فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) إِلَّا مَنْ ارْتَضَى مِنْ رَسُولٍ وَ كَانَ وَ اللَّهُ مُحَمَّدٌ مِمَّنْ ارْتَضَاهُ وَ أَمَا قَوْلُهُ عَالِمُ الْغَيْبِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ عَالِمٌ بِمَا غَابَ عَنْ خَلْقِهِ فِيمَا يَقْدِرُ مِنْ شَيْءٍ وَ يَقْضِيهِ فِي عِلْمِهِ قَبْلَ أَنْ يَخْلُقَهُ وَ قَبْلَ أَنْ يُفْضِيَهُ إِلَى الْمَلَائِكَةِ

So Humran said to him^{asws}, 'What is your^{asws} view of the Words of the Mighty and Majestic **[72:26] The Knower of the unseen! So He does not Reveal His secrets to any?**' So Abu Ja'far^{asws} said: **[72:27] Except to him whom He chooses from**

⁵⁷ Al Kafi V 1 – The Book Of Divine Authority CH 44 H 4

⁵⁸ Al Kafi V 1 – The Book Of Divine Authority CH 45 H 1

the Messenger. And it was so, by Allah^{azwj}, Muhammad^{saww} was from the ones He^{azwj} Chose. And as for His^{azwj} Words **[72:26] The Knower of the unseen!** So Allah^{azwj} Mighty and Majestic is A Knower of whatever is unseen from His^{azwj} creatures with regards to whatever He^{azwj} Determines from something and Ordains it in His^{azwj} Knowledge before He^{azwj} Creates it, and before He^{azwj} Exposed it to the Angels.

فَذَلِكَ يَا حُمْرَانُ عِلْمٌ مَوْقُوفٌ عِنْدَهُ إِلَيْهِ فِيهِ الْمَشِيئَةُ فَيَقْضِيهِ إِذَا أَرَادَ وَ يَبْدُو لَهُ فِيهِ فَلَا يُمْضِيهِ فَأَمَّا الْعِلْمُ الَّذِي يَقْدَرُهُ اللَّهُ عَزَّ وَ جَلَّ فَيَقْضِيهِ وَ يُمْضِيهِ فَهُوَ الْعِلْمُ الَّذِي أَنْتَهَى إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) تَمَّ إِلَيْنَا .

So that, O Humran, is a Knowledge Paused in His^{azwj} Presence. To it, with regards to it, is the Desire. So He^{azwj} Ordains it whenever He^{azwj} Intends and Originates for it regarding it, and He^{azwj} Changes His^{azwj} Decision for it with regards to it, so it is not Ordained. So, as for the knowledge which Allah^{azwj} Mighty and Majestic Determines, so He^{azwj} Ordains it, and Accomplishes it. So it is the Knowledge which ended up to Rasool-Allah^{saww}, then to us^{asws}, 59

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ عَبَّادِ بْنِ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ سَدِيرٍ

Ahmad Bin Muhammad, from Muhammad Bin Al Hassan, from Abbad Bin Suleyman, from Muhammad Bin Suleyman, from his father, from Sadeyr who said,

قَالَ سَدِيرٌ فَلَمَّا أَنْ قَامَ مِنْ مَجْلِسِهِ وَ صَارَ فِي مَنْزِلِهِ دَخَلْتُ أَنَا وَ أَبُو بَصِيرٍ وَ مُبَسَّرٌ وَ قُلْنَا لَهُ جُعِلْنَا فِدَاكَ سَمِعْنَاكَ وَ أَنْتَ تَقُولُ كَذَا وَ كَذَا فِي أَمْرِ جَارِيَتِكَ وَ نَحْنُ نَعْلَمُ أَنَّكَ تَعْلَمُ عِلْمًا كَثِيرًا وَ لَا نَنْسُبُكَ إِلَى عِلْمِ الْغَيْبِ قَالَ فَقَالَ يَا سَدِيرُ أَلَمْ تَقْرَأَ الْقُرْآنَ قُلْتُ بَلَى قَالَ فَهَلْ وَجَدْتَ فِيهَا قَرَأْتَ مِنْ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ

Sadeyr (the narrator) said, 'So when he^{asws} arose from his^{asws} gathering and went to his^{asws} house, I and Abu Baseer, and Muyassar went over and said to him^{asws}, 'May we be sacrificed for you^{asws}! We heard you^{asws} and you^{asws} were saying such and such regarding the matter of your^{asws} maid, and we know that you^{asws} have a lot of knowledge, and we are not linking you^{asws} to the knowledge of the unseen'. So he^{asws} said: 'O Sadeyr! Do you not read the Quran?' I said, 'Yes (I do)'. He^{asws} said: 'So did you find in what you read from the Book of Allah^{azwj} Mighty and Majestic **[27:40] The one who had the knowledge from the Book said: I will bring it to you in the blink of an eye?**

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ قَدْ قَرَأْتَهُ قَالَ فَهَلْ عَرَفْتَ الرَّجُلَ وَ هَلْ عَلِمْتَ مَا كَانَ عِنْدَهُ مِنْ عِلْمِ الْكِتَابِ قَالَ قُلْتُ أَخْبِرْنِي بِهِ قَالَ قَدَرُ قَطْرَةٍ مِنَ الْمَاءِ فِي الْبَحْرِ الْأَخْضَرِ فَمَا يَكُونُ ذَلِكَ مِنْ عِلْمِ الْكِتَابِ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ مَا أَقَلُّ هَذَا فَقَالَ يَا سَدِيرُ مَا أَكْثَرَ هَذَا أَنْ يُنْسَبَ اللَّهُ عَزَّ وَ جَلَّ إِلَى الْعِلْمِ الَّذِي أَخْبِرَكَ بِهِ

He (the narrator) said, 'I said, 'May I be sacrificed for you^{asws}! I have read it'. He^{asws} said: 'So do you recognise the man, and do you know what was with him from the knowledge of the Book?' I said, 'Inform me of it'. He^{asws} said: 'A measurement of a drop of water from the green ocean, so that is what happened to be from the knowledge of the Book'. I said, 'May I be sacrificed for you^{asws}! What little this is' So he^{asws} said: 'O Sadeyr! What a lot this is if you were to link it to Allah^{azwj} Mighty and Majestic to the Knowledge which I am about to inform you with it.

⁵⁹ Al Kafi V 1 – The Book Of Divine Authority CH 45 H 2

يَا سَدِيرُ فَهَلْ وَجَدْتَ فِيمَا قَرَأْتَ مِنْ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ أَيْضاً قُلْ كَفَى بِاللَّهِ شَهِيداً بَيْنِي وَ بَيْنَكُمْ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ قَالَ قُلْتُ قَدْ قَرَأْتُهُ جُعِلْتُ فِدَاكَ قَالَ أَمْ مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ كُلُّهُ أَفَهُمْ أَمْ مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ بَعْضُهُ قُلْتُ لَا بَلْ مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ كُلُّهُ

O Sadeyr! So, did you find in what you read from the Book of Allah^{azwj} Mighty and Majestic as well, **[13:43] Say: Allah is Sufficient as a Witness between me and you and the one who has Knowledge of the Book?** I said, 'I have read it, may I be sacrificed for you^{asws}!' He^{asws} said: 'So, is the one with whom is the knowledge of the Book, all of it, more understanding, or the one with whom is knowledge of the Book, part of it?' I said, 'No, but the one with whom is the knowledge of the Book, all of it'.

قَالَ فَأَوْماً بِيَدِهِ إِلَى صَدْرِهِ وَ قَالَ عِلْمُ الْكِتَابِ وَ اللَّهُ كُلُّهُ عِنْدَنَا عِلْمُ الْكِتَابِ وَ اللَّهُ كُلُّهُ عِنْدَنَا .

He (the narrator) said, 'So he^{asws} gestured by his^{asws} hand towards his^{asws} chest and said: 'The knowledge of the Book, by Allah^{azwj}, all of it is with us^{asws}! The knowledge of the Book, by Allah^{azwj}, all of it is with us^{asws}!'.⁶⁰

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ السَّابَاطِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الْإِمَامِ يَعْلَمُ الْغَيْبَ فَقَالَ لَا وَ لَكِنْ إِذَا أَرَادَ أَنْ يَعْلَمَ الشَّيْءَ أَغْلَمَهُ اللَّهُ ذَلِكَ

Ahmad Bin Muhammad, from Muhammad Bin Al Hassan, from Ahmad Bin Al Hassan Bin Ali, from Amro Bin Saeed, from Musaddaq Bin Sadaqa, from Ammar Al Sabaty who said,

'I asked Abu Abdullah^{asws} about the Imam^{asws}, does he^{asws} know the unseen?' So he^{asws} said: 'No, but whenever he^{asws} intends to know something, Allah^{azwj} would let him^{asws} know that'.⁶¹

بَابُ أَنَّ الْأَئِمَّةَ (عَلَيْهِمُ السَّلَام) إِذَا شَاءُوا أَنْ يَعْلَمُوا عُلُّوا

Chapter 46 – The Imams^{asws}, whenever they^{asws} desire to know (something), they^{asws} know (it)

عَلِيُّ بْنُ مُحَمَّدٍ وَ غَيْرُهُ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ ابْنِ مُسْكَانَ عَنْ بَدْرِ بْنِ الْوَلِيدِ عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ الْإِمَامَ إِذَا شَاءَ أَنْ يَعْلَمَ عُلِّمَ .

Ali Bin Muhammad and someone else, from Sahl Bin Ziyad, from Ayoub Bin Nuh, from Safwan Bin Yahya, from Ibn Muskan, from Badr Bin Al Waleed, from Abu Al Rabie Al Shamy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Imam^{asws}, whenever he^{asws} desires that he^{asws} knows (something), knows (it)'.⁶²

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ ابْنِ مُسْكَانَ عَنْ بَدْرِ بْنِ الْوَلِيدِ عَنْ أَبِي الرَّبِيعِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ الْإِمَامَ إِذَا شَاءَ أَنْ يَعْلَمَ أُعْلِمَ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Ibn Muskan, from Badr Bin Al Waleed, from Abu Al Rabie,

⁶⁰ Al Kafi V 1 – The Book Of Divine Authority CH 45 H 3

⁶¹ Al Kafi V 1 – The Book Of Divine Authority CH 45 H 4

⁶² Al Kafi V 1 – The Book Of Divine Authority CH 46 H 1

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Imam^{asws}, whenever he^{asws} so desires to know (something), knows (it)'.⁶³

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَمْرَانَ بْنِ مُوسَى عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ عَمْرِو بْنِ سَعِيدٍ الْمَدَائِنِيِّ عَنْ أَبِي عُبَيْدَةَ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا أَرَادَ الْإِمَامُ أَنْ يَعْلَمَ شَيْئًا أَعْلَمَهُ اللَّهُ ذَلِكَ .

Muhammad Bin Yahya, from Imran Bin Musa, from Musa Bin Ja'far, from Amro Bin Saeed Al Madainy, from Abu Ubeyda Al Madainy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whenever the Imam^{asws} intends to know something, Allah^{azwj} let him^{asws} know that'.⁶⁴

بَابُ أَنَّ الْأَئِمَّةَ (عَلَيْهِمُ السَّلَام) يَعْلَمُونَ مَتَى يَمُوتُونَ وَ أَنَّهُمْ لَا يَمُوتُونَ إِلَّا بِاخْتِيَارٍ مِنْهُمْ

Chapter 47 – The Imams^{asws} are knowing when they^{asws} would be passing away, and they^{asws} are not passing away except by a choice from them^{asws}

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ سُلَيْمَانَ بْنِ سَمَاعَةَ وَ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ الْبُطَلِّ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَيُّ إِمَامٍ لَا يَعْلَمُ مَا يُصِيبُهُ وَ إِلَى مَا يَصِيرُ فَلَيْسَ ذَلِكَ بِحُجَّةٍ لِلَّهِ عَلَى خَلْقِهِ .

Muhammad Bin yahya, from Salma Bin Al Khattab, from Suleyman Bin Sama'at, and Abdullah Bin Muhammad, from Abdullah Bin Al Qasim Al Batl, from Abu Baseer who said,

'Abu Abdullah^{asws} said: 'Whichever Imam does not know what is to hit him and to what he would be proceeding, so that one isn't with a Divine Authority upon His^{azwj} creatures'.⁶⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ الْحَسَنِ بْنِ مُحَمَّدٍ بْنِ بَشَّارٍ قَالَ حَدَّثَنِي شَيْخٌ مِنْ أَهْلِ قَطِيبَةِ الرَّبِيعِ مِنَ الْعَامَةِ بَبَعْدَادَ مِمَّنْ كَانَ يُنْقَلُ عَنْهُ قَالَ قَالَ لِي قَدْ رَأَيْتُ بَعْضَ مَنْ يَقُولُونَ بِفَضْلِهِ مِنْ أَهْلِ هَذَا الْبَيْتِ فَمَا رَأَيْتُ مِثْلَهُ قَطُّ فِي فَضْلِهِ وَ نُسُكِهِ فَقُلْتُ لَهُ مَنْ وَ كَيْفَ رَأَيْتَهُ

Ali Bin Ibrahim, from Muhammad Bin Isa, from Al Hassan Bin Muhammad Bin Bashhar who said, 'A Sheykh from the people of Qatiyya Al Rabi'e, from the generals Muslims at Baghdad, from the ones who was transmitted from (a reliable reporter), said,

'He said to me, 'I have seen one^{asws} whose merits are spoken of, from the People^{asws} of this Household, so I have not seen the likes of him^{asws} at all regarding his^{asws} merits and his^{asws} (performance of) rituals'. So I said to him, 'Who, and how did you see him^{asws}?'

قَالَ جُمِعْنَا أَيَّامَ السَّنَدِيِّ بْنِ شَاهَكَ ثَمَانِينَ رَجُلًا مِنَ الْوُجُوهِ الْمُنْسُوبِينَ إِلَيَّ الْخَيْرِ فَأَدْخَلْنَا عَلَى مُوسَى بْنِ جَعْفَرٍ (عَلَيْهِ السَّلَام) فَقَالَ لَنَا السَّنَدِيُّ يَا هَؤُلَاءِ انظُرُوا إِلَى هَذَا الرَّجُلِ هَلْ حَدَّثَ بِهِ حَدَّثَ فَإِنَّ النَّاسَ يَزْعُمُونَ أَنَّهُ قَدْ فَعَلَ بِهِ وَ يَكْثُرُونَ فِي ذَلِكَ وَ هَذَا مَنْزِلُهُ وَ فِرَاشُهُ مُوسَعٌ عَلَيْهِ غَيْرُ مُضَيِّقٍ وَ لَمْ يَرُدْ بِهِ أَمِيرُ الْمُؤْمِنِينَ سَوْءًا وَ إِنَّمَا يَنْتَظِرُ بِهِ أَنْ يَقْدَمَ فَيُنَظَّرَ أَمِيرَ الْمُؤْمِنِينَ وَ هَذَا هُوَ صَحِيحٌ مُوسَعٌ عَلَيْهِ فِي جَمِيعِ أُمُورِهِ فَسَلُّوهُ

⁶³ Al Kafi V 1 – The Book Of Divine Authority CH 46 H 2

⁶⁴ Al Kafi V 1 – The Book Of Divine Authority CH 46 H 3

⁶⁵ Al Kafi V 1 – The Book Of Divine Authority CH 47 H 1

He said, 'In the days of Al-Sindy Bin Shahak (Vizier of Caliph Haroun Al-Rashid), we gathered eighty men from the perspective linked to the goodness, and we went over to Musa^{asws} Bin Ja'far^{asws} (in prison). So Al-Sindy said to us, 'O you all! Look at this man. Has anything new (bad) happened with him^{asws}? The people are alleging that he^{asws} has been (tortured) with and they are frequenting with regards to that. And this here is his^{asws} room, and his^{asws} bed, and it is made to be capacious upon him^{asws} without constraints, and the commander of the faithful (Caliph Haroun Rashid) does not intend evil with him^{asws}, and rather he is being considerate with him^{asws}, so that he^{asws} would proceed and debate with the commander of the faithful (Caliph Haroun Rashid). And here he^{asws} is, in good health, eased upon with regards to the entirety of his^{asws} affairs. Therefore, ask him^{asws}'.

قَالَ وَ نَحْنُ لَيْسَ لَنَا هُمْ إِلَّا النَّظَرُ إِلَى الرَّجُلِ وَ إِلَى فَضْلِهِ وَ سَمْتِهِ فَقَالَ مُوسَى بْنُ جَعْفَرٍ (عَلَيْهِ السَّلَام) أَمَا مَا ذَكَرَ مِنْ التَّوْبَةِ وَ مَا أَشْبَهَهَا فَهُوَ عَلَى مَا ذَكَرَ غَيْرَ أَنِّي أَخْبَرُكُمْ أَنَّهَا النَّفَرُ أَنِّي قَدْ سَقَيْتُ السَّمَّ فِي سَبْعِ تَمَرَاتٍ وَ أَنَا غَدًا أَخْضَرُ وَ بَعْدَ غَدٍ أَمُوتُ

He (the narrator) said, 'And we, there weren't any thoughts for us except for the looking at the man^{asws}, and to his^{asws} merits and his^{asws} ways (mannerisms). So Musa^{asws} Bin Ja'far^{asws} said: 'As for what he (Al-Sindy) has mentioned from the capaciousness and what resembles it, so it is upon what he has mentioned apart from that I^{asws} am informing you all, O you number (of people), that I^{asws} have been given poison in seven dates, and tomorrow I^{asws} shall turn green, and after tomorrow I^{asws} shall be passing away'.

قَالَ فَتَنَظَرْتُ إِلَى السُّنْدِيِّ بْنِ شَاهَكَ يَضْطَرِبُ وَ يَرْتَعِدُ مِثْلَ السَّعْفَةِ .

He (the narrator) said, 'I looked at Al-Sindy Bin Shahak, he was trembling and shuddering like a palm tree'.⁶⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ قَالَ حَدَّثَنِي أَخِي عَنْ جَعْفَرٍ عَنْ أَبِيهِ أَنَّهُ أَتَى عَلِيَّ بْنَ الْحُسَيْنِ (عَلَيْهِ السَّلَام) لَيْلَةً فَبِضْ فِيهَا بِشْرَابٍ فَقَالَ يَا أَبَتِ اشْرَبْ هَذَا فَقَالَ يَا بُنَيَّ إِنَّ هَذِهِ اللَّيْلَةُ الَّتِي أَفْبَضُ فِيهَا وَ هِيَ اللَّيْلَةُ الَّتِي فَبِضُ فِيهَا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Abu Jameela, from Abdullah Bin Abu Ja'far who said,

'My brother narrated to me, from Ja'far^{asws}, from his^{asws} father^{asws}, that he^{asws} went over to Ali^{asws} Bin Al-Husayn^{asws} with a drink on the night in which he^{asws} passed away, and he^{asws} said: 'O father^{asws}! Drink this'. So he^{asws} said: 'O my^{asws} son^{asws}! This is the night in which I^{asws} shall pass away, and it is the night in which Rasool-Allah^{saww} passed away'.⁶⁷

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ الْحَسَنِ بْنِ الْجَهْمِ قَالَ قُلْتُ لِلرَّضَا (عَلَيْهِ السَّلَام) إِنَّ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) قَدْ عَرَفَ قَاتِلَهُ وَ اللَّيْلَةَ الَّتِي يُقْتَلُ فِيهَا وَ الْمَوْضِعَ الَّذِي يُقْتَلُ فِيهِ وَ قَوْلُهُ لَمَّا سَمِعَ صِيَاحَ الْإِوْرِ فِي الدَّارِ صَوَانِحُ تَتْبَعُهَا نَوَانِحُ وَ قَوْلُ أَمْ كُنْتُمْ لَوْ صَلَّيْتُمُ اللَّيْلَةَ دَاخِلَ الدَّارِ وَ أَمَرْتُ غَيْرَكَ بِصَلَاةٍ بِالنَّاسِ فَأَبَى عَلَيْهَا وَ كَثُرَ دُخُولُهُ وَ خُرُوجُهُ تِلْكَ اللَّيْلَةَ بِلَا سِلَاحٍ وَ قَدْ عَرَفَ (عَلَيْهِ السَّلَام) أَنَّ ابْنَ مُلْجَمٍ لَعَنَهُ اللَّهُ قَاتِلُهُ بِالسَّيْفِ كَانَ هَذَا مِمَّا لَمْ يَجْزُ تَعْرِضُهُ

⁶⁶ Al Kafi V 1 – The Book Of Divine Authority CH 47 H 2

⁶⁷ Al Kafi V 1 – The Book Of Divine Authority CH 47 H 3

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Abdul Hameed, from Al Hassan Bin Al Jahm who said,

'I said to Al-Reza^{asws}, 'Amir Al-Momineen^{asws} had recognised his^{asws} murderer and the night in which he^{asws} would be murdered, and the place in which he^{asws} would be murdered, and his^{asws} words to what he^{asws} heard the shrieking of the geese in the house: 'Their shrieking would be followed by their wailing', and the words of Umm Kulsoum: 'If you^{asws} could pray the night inside the house and order someone else to pray *Salat* with the people', so he^{asws} refused upon it, and used to frequently enter it and exit from it during that night without a weapon, and he^{asws} had recognised that Ibn Muljim^{la}, may Allah^{azwj} Curse him^{la}, would kill him^{asws} with the sword. This was from what it is not allowed to be exposed to'.

فَقَالَ ذَلِكَ كَانَ وَ لَكِنَّهُ خَيْرَ فِي تِلْكَ اللَّيْلَةِ لَتَمُضِيَ مَقَادِيرُ اللَّهِ عَزَّ وَ جَلَّ .

So he^{asws} said: 'That was so, but it was better during that night for the accomplishment of the Pre-determination of Allah^{azwj} Mighty and Majestic'.⁶⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَام) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ غَضِبَ عَلَى الشَّيْعَةِ فَخَيَّرَنِي نَفْسِي أَوْ هُمْ فَوَقَّيْتُهُمْ وَ اللَّهُ بِنَفْسِي .

Ali Bin Ibrahim, from Muhammad Bin Isa, from on of our companions,

(It has been narrated) from Abu Al-Hassan Musa^{asws} having said: 'Allah^{azwj} Mighty and Majestic got Angry upon the Shias, so He^{azwj} Gave me^{asws} a choice, either myself^{asws} or them, So I^{asws} protected them, by Allah^{azwj}, with myself^{asws}'.⁶⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ مُسَافِرٍ أَنَّ أَبَا الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَام) قَالَ لَهُ يَا مُسَافِرُ هَذَا الْقَنَاءُ فِيهَا حَيَاتَانِ قَالَ نَعَمْ جُعِلَتْ فِدَاكَ فَقَالَ إِنِّي رَأَيْتُ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الْبَارِحَةَ وَ هُوَ يَقُولُ يَا عَلِيُّ مَا عِنْدَنَا خَيْرٌ لَكَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Washha, from Musafir that,

'Abu Al-Hassan Al-Reza^{asws} said him: 'O Musafir! This (water) channel, are there fish therein?' He said, 'Yes, may I be sacrificed for you^{asws}!' So he^{asws} said: 'I^{asws} saw Rasool-Allah^{saww} last night and he^{saww} was saying: 'What is with us^{saww} is better for you^{asws}'.⁷⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ أَحْمَدَ بْنِ عَائِذٍ عَنْ أَبِي خَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ كُنْتُ عِنْدَ أَبِي فِي الْيَوْمِ الَّذِي قُبِضَ فِيهِ فَأَوْصَانِي بِأَشْيَاءَ فِي غُسْلِهِ وَ فِي كَفْنِهِ وَ فِي دُخُولِهِ قَبْرَهُ فَقُلْتُ يَا أَبَاهُ وَ اللَّهُ مَا رَأَيْتُكَ مِنْذُ اسْتَكْنَيْتَ أَحْسَنَ مِنْكَ الْيَوْمَ مَا رَأَيْتُ عَلَيْكَ أَثَرَ الْمَوْتِ فَقَالَ يَا بُنَيَّ أَمَا سَمِعْتَ عَلِيَّ بْنَ الْحُسَيْنِ (عَلَيْهِ السَّلَام) يُنَادِي مِنْ وَرَاءِ الْجِدَارِ يَا مُحَمَّدُ تَعَالَ عَجَلْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Washha, from Ahmad Bin Aiz, from Abu Khadeeja,

⁶⁸ Al Kafi V 1 – The Book Of Divine Authority CH 47 H 4

⁶⁹ Al Kafi V 1 – The Book Of Divine Authority CH 47 H 5

⁷⁰ Al Kafi V 1 – The Book Of Divine Authority CH 47 H 6

(It has been narrated) from Abu Abdullah^{asws} having said: 'I was in the presence of my^{asws} father during the day in which he^{asws} passed away, and he^{asws} bequeathed to me^{asws} with (certain) things with regards to washing him^{asws}, and enshrouding him^{asws}, and entering him^{asws} into his^{asws} grave. So I^{asws} said: 'O father^{asws}! By Allah^{azwj}, I^{asws} have not seen you^{asws}, since you^{asws} complained (of illness), better (health) than today. I^{asws} do not see the traces of death upon you^{asws}. So he^{asws} said: 'O my^{asws} son^{asws}! Did you^{asws} not hear Ali^{asws} Bin Al-Husayn^{asws} calling out from behind the wall: 'O Muhammad^{asws}! Come quickly!'''.⁷¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ أَعْيَنَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ أَنْزَلَ اللَّهُ تَعَالَى النَّصْرَ عَلَى الْحُسَيْنِ (عَلَيْهِ السَّلَام) حَتَّى كَانَ مَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ ثُمَّ خَيْرَ النَّصْرَ أَوْ لِقَاءَ اللَّهِ فَاخْتَارَ لِقَاءَ اللَّهِ تَعَالَى

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Abdul Malik Bin Ayn,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Allah^{azwj} the Exalted Sent down the Help upon Al-Husayn^{asws} until it was (suspended in) what is between the sky and the earth. Then He^{azwj} Gave him^{asws} the choice, the Help or Meeting Allah^{azwj}, so he^{asws} chose meeting Allah^{azwj} the Exalted'.⁷²

⁷¹ Al Kafi V 1 – The Book Of Divine Authority CH 47 H 7

⁷² Al Kafi V 1 – The Book Of Divine Authority CH 47 H 8