

# الكافي

## AL-KAFI

ج 1

Volume 1

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

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

Who died in the year 329 H

كِتَابُ الْحُجَّةِ

THE BOOK OF DIVINE AUTHORITY (4)

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

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

بَابُ أَنَّ الْأَئِمَّةَ ( عَلَيْهِمُ السَّلَام ) يَعْلَمُونَ عِلْمَ مَا كَانَ وَ مَا يَكُونُ وَ أَنَّهُ لَا يَخْفَى عَلَيْهِمُ الشَّيْءُ صَلَوَاتُ اللَّهِ عَلَيْهِمُ

**Chapter 48 – The Imams<sup>asws</sup> know the knowledge of whatever has happened, and whatever will be happening, and it is so that nothing is hidden from them<sup>asws</sup>, may the *Salawat* of Allah<sup>azwj</sup> be upon them<sup>asws</sup>**

أَحْمَدُ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْأَحْمَرِ عَنْ عَبْدِ اللَّهِ بْنِ حَمَادٍ عَنْ سَيْفِ الثَّمَارِ قَالَ كُنَّا مَعَ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) جَمَاعَةً مِنَ الشَّيْعَةِ فِي الْحَجْرِ فَقَالَ عَلَيْنَا عَيْنٌ فَالْتَفَتْنَا يَمَنَةً وَ يَسْرَةً فَلَمْ نَرِ أَحَدًا فَقُلْنَا لَيْسَ عَلَيْنَا عَيْنٌ فَقَالَ وَ رَبِّ الْكَعْبَةِ وَ رَبِّ الْبَيْتَةِ ثَلَاثَ مَرَّاتٍ لَوْ كُنْتُ بَيْنَ مُوسَى وَ الْحَضِرِ لَأَخْبِرْتُهُمَا أَنِّي أَعْلَمُ مِنْهُمَا وَ لَأُنْبَأُهُمَا بِمَا لَيْسَ فِي أَيْدِيهِمَا لِأَنَّ مُوسَى وَ الْحَضِرَ ( عَلَيْهِ السَّلَام ) أُعْطِيَا عِلْمَ مَا كَانَ وَ لَمْ يُعْطِيَا عِلْمَ مَا يَكُونُ وَ مَا هُوَ كَائِنٌ حَتَّى تَقُومَ السَّاعَةُ وَ قَدْ وَرَّثْنَاهُ مِنْ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) وَرِثَةً .

Ahmad Bin Muhammad and Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ibrahim Bin Is'haq Al Ahmar, from Abdullah Bin Hammad, from Sayf Al Tammar who said,

'We were with Abu Abdullah<sup>asws</sup> as a group of Shias in Al-Hijr, so he<sup>asws</sup> said to us: 'Is there any (spying) eye upon us?' So we turned right and left, but we did not see anyone, so we said, 'There is no eye upon us'. So he<sup>asws</sup> said: 'By the Lord<sup>azwj</sup> of the Kabah! By the Lord<sup>azwj</sup> of the Kabah!' – three times, 'Had I<sup>asws</sup> been between Musa<sup>as</sup> and Al-Khizr<sup>as</sup>, I<sup>asws</sup> would have informed them<sup>as</sup> both that I<sup>asws</sup> am more knowledgeable than the two of them<sup>as</sup>, and would have given them<sup>as</sup> the news of what wasn't in their hands (knowledge), because Musa<sup>as</sup> and Al-Khizr<sup>as</sup> were both Given Knowledge of what had happened, and they<sup>as</sup> were not Given knowledge of what was happening and what was going to happen up to the Establishment of the Hour, and we<sup>asws</sup> have inherited it from Rasool-Allah<sup>saww</sup> as an inheritance'<sup>1</sup>.

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ وَ عِدَّةٍ مِنْ أَصْحَابِنَا مِنْهُمْ عَبْدِ الْأَعْلَى وَ أَبُو عُبَيْدَةَ وَ عَبْدِ اللَّهِ بْنُ بَشْرِ الْخَنْعَمِيِّ سَمِعُوا أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ إِنِّي لَأَعْلَمُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ وَ أَعْلَمُ مَا فِي الْجَنَّةِ وَ أَعْلَمُ مَا فِي النَّارِ وَ أَعْلَمُ مَا كَانَ وَ مَا يَكُونُ

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Yunus Bin Yaquob, from Al Haris Bin Al Mugheira and a number of our companions, from whom was Abdul A'ala and Abu Ubeyda and Abdullah Bin Bishr Al Khash'amy,

(All of them) having heard Abu Abdullah<sup>asws</sup> saying: 'I<sup>asws</sup> am more knowing of what is in the skies and what is in the earth, and am more knowing of what is in the Paradise, and more knowing of what is in the Fire, and more knowing of what has already happened and what is going to happen'.

قَالَ ثُمَّ مَكَتَ هُنَيْئَةً فَرَأَى أَنَّ ذَلِكَ كَبُرَ عَلَى مَنْ سَمِعَهُ مِنْهُ فَقَالَ عَلِمْتُ ذَلِكَ مِنْ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فِيهِ نَبِيَانِ كُلِّ شَيْءٍ .

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

They (the narrators) said, 'Then he<sup>asws</sup> waited for a while, and he<sup>asws</sup> saw that, that was grievous upon the ones who had heard it from him<sup>asws</sup>, so he<sup>asws</sup> said: 'That is from the Book of Allah<sup>azwj</sup> Mighty and Majestic. Allah<sup>azwj</sup> Mighty and Majestic is Saying in it is a **[16:89] Clarification of everything**'.<sup>2</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ عَبْدِ الْكَرِيمِ عَنْ جَمَاعَةٍ بِنِ سَعْدِ الْخَنْعَمِيِّ أَنَّهُ قَالَ كَانَ الْمُفَضَّلُ عِنْدَ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فَقَالَ لَهُ الْمُفَضَّلُ جُعِلْتُ فِدَاكَ يَفْرُضُ اللَّهُ طَاعَةَ عَبْدِ عَلِيِّ الْعِبَادِ وَ يَحْجُبُ عَنْهُ خَبَرَ السَّمَاءِ قَالَ لَا اللَّهُ أَكْرَمُ وَ أَرْحَمُ وَ أَرْأَفُ بِعِبَادِهِ مِنْ أَنْ يَفْرِضَ طَاعَةَ عَبْدِ عَلِيِّ الْعِبَادِ ثُمَّ يَحْجُبُ عَنْهُ خَبَرَ السَّمَاءِ صَبَاحًا وَ مَسَاءً .

Ali Bin Muhammad, from Sahl, from Ahmad Bin Muhammad Bin Abu Nasr, from Abdul Kareem, from Jam'a Bin Sa'ad Al Khashamy who said,

'Al-Mufazzal was in the presence of Abu Abdullah<sup>asws</sup>, so Al-Mufazzal said to him<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>! Does Allah<sup>azwj</sup> Necessitate the obedience of a servant upon the servants and Veils the news of the sky from him<sup>asws</sup>?' He<sup>asws</sup> said: 'No. Allah<sup>azwj</sup> is more Benevolent, and more Merciful, and more Kind than that He<sup>azwj</sup> would Necessitate the obedience of a servant upon the servants, then He<sup>azwj</sup> would Veil the news of the sky from him, morning and evening'.<sup>3</sup>

مُحَمَّدُ بْنُ بَحْبِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي مَحْبُوبٍ عَنِ ابْنِ رَبَائٍ عَنِ ابْنِ زُرَيْسٍ الْكُنَاسِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرَ ( عَلَيْهِ السَّلَامُ ) يَقُولُ وَ عِنْدَهُ أَنَسٌ مِنْ أَصْحَابِهِ عَجِبْتُ مِنْ قَوْمٍ يَنْوَلُونَا وَ يَجْعَلُونَا أئِمَّةً وَ يَصِفُونَنَا أَنْ طَاعَتَنَا مُفْتَرَضَةٌ عَلَيْهِمْ كَطَاعَةِ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ ) ثُمَّ يَكْسِرُونَ حُجَّتَهُمْ وَ يَخْصِمُونَ أَنْفُسَهُمْ بِضَعْفِ قُلُوبِهِمْ فَيَنْفَقُونَ حَقَّنَا وَ يَعْيُونَ ذَلِكَ عَلَى مَنْ أَعْطَاهُ اللَّهُ بُرْهَانَ حَقِّ مَعْرِفَتِنَا وَ التَّسْلِيمِ لِأَمْرِنَا

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Raib, from Zurey Al Kunasy who said,

'I heard Abu Ja'far<sup>asws</sup> saying, and in his<sup>asws</sup> presence were people from his<sup>asws</sup> companions: 'I<sup>asws</sup> am astounded from a group of people who are befriending us<sup>asws</sup> and making us<sup>asws</sup> to be their Imams<sup>asws</sup>, and are describing that obedience to us<sup>asws</sup> is a necessity upon them just like the obedience to Rasool-Allah<sup>saww</sup>, then they are breaking their own arguments and are debating against themselves due to their weak hearts, so they are being deficient in our<sup>asws</sup> rights, and they are (then) faulting that upon the ones whom Allah<sup>azwj</sup> has Granted the substantiation of the right of our<sup>asws</sup> recognition, and the submission to our<sup>asws</sup> orders.

أَتَرُونَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى افْتَرَضَ طَاعَةَ أَوْلِيَائِهِ عَلَى عِبَادِهِ ثُمَّ يُخْفِي عَنْهُمْ أَخْبَارَ السَّمَاوَاتِ وَ الْأَرْضِ وَ يَقْطَعُ عَنْهُمْ مَوَادَّ الْعِلْمِ فِيمَا يَرِدُ عَلَيْهِمْ مِمَّا فِيهِ قِوَامُ دِينِهِمْ

Are you viewing that Allah<sup>azwj</sup> Blessed and High would Necessitate the obedience to His<sup>azwj</sup> Guardians<sup>asws</sup> upon His<sup>azwj</sup> servants, then He<sup>azwj</sup> would Hide the news of the skies and the earth and cut-off the Mine of the Knowledge from them<sup>asws</sup>, regarding what is referred to them<sup>asws</sup> from what wherein is the straightness of their Religion?'

فَقَالَ لَهُ حُمْرَانُ جُعِلْتُ فِدَاكَ أَرَأَيْتَ مَا كَانَ مِنْ أَمْرِ قِيَامِ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ الْحَسَنِ وَ الْحُسَيْنِ ( عَلَيْهِمُ السَّلَامُ ) وَ خُرُوجِهِمْ وَ قِيَامِهِمْ بَيْنَ اللَّهِ عَزَّ وَ ذَكَرَهُ وَ مَا أَصِيبُوا مِنْ قَتْلِ الطَّوَاعِثِ إِيَّاهُمْ وَ الظَّفَرِ بِهِمْ حَتَّى قُتِلُوا وَ غُلِبُوا

<sup>2</sup> Al Kafi V 1 – The Book Of Divine Authority CH 48 H 2

<sup>3</sup> Al Kafi V 1 – The Book Of Divine Authority CH 48 H 3

So Humran said to him<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>! What is your<sup>asws</sup> view of what was from the matter of the risings of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup>, and their<sup>asws</sup> coming out and their<sup>asws</sup> rising with the Religion of Allah<sup>azwj</sup>, Mighty is His<sup>azwj</sup> Mention, and what hit them<sup>asws</sup> from the tyrants murdering them<sup>asws</sup> and being victorious with them<sup>asws</sup> until they murdered and overcame?'

فَقَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) يَا حُمْرَانَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَدْ كَانَ قَدَّرَ ذَلِكَ عَلَيْهِمْ وَ قَضَاهُ وَ أَمَضَاهُ وَ حَتَمَهُ عَلَى سَبِيلِ الْإِخْتِيَارِ ثُمَّ أَجْرَاهُ فَبَيَّنَّاهُمْ مِنْ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) قَامَ عَلَيَّ وَ الْحَسَنِ وَ الْحُسَيْنِ ( عَلَيْهِمُ السَّلَامُ ) وَ بَعَلَّمَ صَمْتًا مِنْ صَمْتِ مَنْ

So Abu Ja'far<sup>asws</sup> said: 'O Humran! Allah<sup>azwj</sup> Blessed and High had already Determined that upon them<sup>asws</sup>, and Ordained it, and Accomplished it, and Made it to be inevitable upon the way of the choice (by them<sup>asws</sup>). Then He<sup>azwj</sup> Caused it to flow. Thus, it was by the preceding of knowledge to them<sup>asws</sup> from Rasool-Allah<sup>saww</sup> that Ali<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup> arose, but (on the other hand) it was due to (that) knowledge remains silent, the one<sup>asws</sup> from us<sup>asws</sup> who is silent.

وَ لَوْ أَنَّهُمْ يَا حُمْرَانَ حَيْثُ نَزَلَ بِهِمْ مَا نَزَلَ مِنْ أَمْرِ اللَّهِ عَزَّ وَ جَلَّ وَ إِظْهَارِ الطَّوَاعِيَةِ عَلَيْهِمْ سَأَلُوا اللَّهَ عَزَّ وَ جَلَّ أَنْ يَدْفَعَ عَنْهُمْ ذَلِكَ وَ أَلْحُوا عَلَيْهِ فِي طَلَبِ إِزَالَةِ مُلْكِ الطَّوَاعِيَةِ وَ ذَهَابِ مُلْكِهِمْ إِذَا لَاجَبَتْهُمْ وَ دَفَعَ ذَلِكَ عَنْهُمْ ثُمَّ كَانَ انْقِضَاءُ مُدَّةِ الطَّوَاعِيَةِ وَ ذَهَابِ مُلْكِهِمْ أَسْرَعَ مِنْ سَبْكِ مَنْظُومٍ انْقَطَعَ قَتَبَدَدٌ

And had they<sup>asws</sup>, O Humran, when it descended with them what descended from Allah<sup>azwj</sup> Mighty and Majestic, and the victories of the tyrants upon them<sup>asws</sup>, asked Allah<sup>azwj</sup> Mighty and Majestic that He<sup>azwj</sup> Defends them<sup>asws</sup> from that, and insisted upon it with regards to the decline of the kingdoms of the tyrants and the annihilation of their kingdoms, then He<sup>azwj</sup> would have Answered them<sup>asws</sup> and Defended them<sup>asws</sup> from that, then it would have been so that the expiry of the duration of the tyrants and the annihilation of their kingdoms would have been quicker than the dispersal of the beads when their string is cut off, so it would have dispersed.

وَ مَا كَانَ ذَلِكَ الَّذِي أَصَابَهُمْ يَا حُمْرَانَ لِذَنْبٍ اقْتَرَفُوهُ وَ لَا لِعُفُوبَةِ مَعْصِيَةِ خَالَفُوا اللَّهَ فِيهَا وَ لَكِنْ لِمَنَازِلِ وَ كَرَامَةِ مِنَ اللَّهِ أَرَادَ أَنْ يَبْلُغُوا فَلَا تَذْهَبِينَ بِكَ الْمَذَاهِبُ فِيهِمْ .

And it was not so, that, that which hit them<sup>asws</sup>, O Humran, was neither due to sins they<sup>asws</sup> had committed nor was it a Punishment due to disobedience opposing Allah<sup>azwj</sup> therein, but it was due to the status and Benevolence from Allah<sup>azwj</sup> Intending that they<sup>asws</sup> reach it. Therefore, do not let the (false) principles take you to be among them' (who oppose the truth).<sup>4</sup>

عَلَيْ بِنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَعْبُدٍ عَنْ هِشَامِ بْنِ الْحَكَمِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) بِمَنْ عَنِ خَمْسِمَائَةِ حَرَفٍ مِنَ الْكَلَامِ فَأَقْبَلْتُ أَقُولُ يَقُولُونَ كَذَا وَ كَذَا قَالَ فَيَقُولُ فُلٌ كَذَا وَ كَذَا قُلْتُ جُعِلْتُ فِدَاكَ هَذَا الْحَلَالُ وَ هَذَا الْحَرَامُ أَعْلَمُ أَنَّكَ صَاحِبُهُ وَ أَنَّكَ أَعْلَمُ النَّاسَ بِهِ وَ هَذَا هُوَ الْكَلَامُ فَقَالَ لِي وَبِكَ يَا هِشَامُ لَا يَحْتَجُّ اللَّهُ تَبَارَكَ وَ تَعَالَى عَلَى خَلْقِهِ بِحُجَّةٍ لَا يَكُونُ عِنْدَهُ كُلُّ مَا يَحْتَاجُونَ إِلَيْهِ .

Ali Bin Ibrahim, from his father, from Ali Bin Ma'bad, from Hisham Bin Al Hakam who said,

<sup>4</sup> Al Kafi V 1 – The Book Of Divine Authority CH 48 H 4

'I asked Abu Abdullah<sup>asws</sup> at Mina about the five hundred letters (sentences/questions) from the theology. So I turned saying, 'They are saying such and such'. He<sup>asws</sup> said: 'So they are saying, 'Say such and such?' I said, 'May I be sacrificed for you<sup>asws</sup>! This is Permissible, and this is Prohibited. I know that you<sup>asws</sup> are its master and that you<sup>asws</sup> are more knowledgeable of the people with it, and this, it is the theology'. So he<sup>asws</sup> said to me: 'Woe be unto you, O Hisham! Allah<sup>azwj</sup> Blessed and High does not Impose any duty upon His<sup>azwj</sup> creatures without first providing them all that which they need to comply with those (very) Commands'.<sup>5</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي حَمْرَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ( عَلَيْهِ السَّلَام ) يَقُولُ لَا وَ اللَّهِ لَا يَكُونُ عَالِمٌ جَاهِلًا أَبَدًا عَالِمًا بِشَيْءٍ جَاهِلًا بِشَيْءٍ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Muhammad Bin Al Fuzayl, from Abu Hamza who said,

'I heard Abu Ja'far<sup>asws</sup> saying: 'No, by Allah<sup>azwj</sup>! A knowledgeable one<sup>asws</sup> cannot happen to be ignorant, ever, that he<sup>asws</sup> would be a knower of something and be ignorant of something'.

تَمَّ قَالَ اللَّهُ أَجَلٌ وَ أَعَزُّ وَ أَكْرَمُ مِنْ أَنْ يَفْرُضَ طَاعَةَ عَبْدٍ يَحْبُبُ عَنْهُ عِلْمَ سَمَائِهِ وَ أَرْضِيهِ تَمَّ قَالَ لَا يَحْبُبُ ذَلِكَ عَنْهُ .

Then he<sup>asws</sup> said: 'Allah<sup>azwj</sup> is more Majestic, and more Mighty, and more Benevolent than that He<sup>azwj</sup> would Necessitate the obedience of a servant, and then Veil from him<sup>asws</sup> the knowledge of His<sup>azwj</sup> sky and His<sup>azwj</sup> earth'. Then he<sup>asws</sup> said: (Indeed) 'Nothing is Hidden from him<sup>asws</sup>'.<sup>6</sup>

بَابُ أَنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يُعَلِّمْ نَبِيَّهُ عِلْمًا إِلَّا أَمْرَهُ أَنْ يُعَلِّمَهُ أَمِيرَ الْمُؤْمِنِينَ وَ أَنَّهُ كَانَ شَرِيكُهُ فِي الْعِلْمِ

**Chapter 49 – Allah<sup>azwj</sup> Mighty and Majestic did not Teach His<sup>azwj</sup> Prophet<sup>saww</sup> a knowledge except that He<sup>azwj</sup> Commanded him<sup>asws</sup> that he<sup>saww</sup> teach it to Amir Al-Momineen<sup>asws</sup>, and he<sup>asws</sup> was his<sup>saww</sup> associate in the knowledge**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ عَنْ حُمْرَانَ بْنِ أَعْيَنَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِنَّ جِبْرَائِيلَ ( عَلَيْهِ السَّلَام ) أَتَى رَسُولَ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ ) بِرُمَّانَتَيْنِ فَأَكَلَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ ) إِحْدَاهُمَا وَ كَسَرَ الْأُخْرَى بِنِصْفَيْنِ فَأَكَلَ نِصْفًا وَ أَطْعَمَ عَلِيًّا نِصْفًا تَمَّ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ ) يَا أَخِي هَلْ تَنْدِرِي مَا هَاتَانِ الرَّمَّانَتَانِ قَالَ لَا قَالَ أَمَّا الْأُولَى فَالْنَّبُوءَةُ لَيْسَ لَكَ فِيهَا نَصِيبٌ وَ أَمَّا الْأُخْرَى فَالْعِلْمُ أَنْتَ شَرِيكِي فِيهِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Abdullah Bin Suleyman, from Humran Bin Ayn,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Jibraeel<sup>as</sup> came to Rasool-Allah<sup>saww</sup> with two pomegranates. So Rasool-Allah<sup>saww</sup> ate one of the two and broke the other one in two halves. So he<sup>saww</sup> ate half and fed Ali<sup>asws</sup> half. Then Rasool-Allah<sup>saww</sup> said: 'O my<sup>saww</sup> brother<sup>asws</sup>! Do you<sup>asws</sup> know what there two pomegranates are?' He<sup>asws</sup> said: 'No'. He<sup>saww</sup> said: 'As for the first, so it is the Prophet-hood. There

<sup>5</sup> Al Kafi V 1 – The Book Of Divine Authority CH 48 H 5

<sup>6</sup> Al Kafi V 1 – The Book Of Divine Authority CH 48 H 6

isn't a share for you<sup>asws</sup> in it. And as for the other, so it is the knowledge. You<sup>asws</sup> are my<sup>saww</sup> associate in it'.

فَقُلْتُ أَصْلَحَكَ اللَّهُ كَيْفَ كَانَ يَكُونُ شَرِيكَهُ فِيهِ قَالَ لَمْ يُعَلِّمِ اللَّهُ مُحَمَّدًا ( صلى الله عليه وآله ) عِلْمًا إِلَّا وَ أَمْرَهُ أَنْ يُعَلِّمَهُ عَلِيًّا ( عليه السلام ) .

So I said, 'May Allah<sup>azwj</sup> Keep you<sup>asws</sup> well! He<sup>asws</sup> happened to be his<sup>saww</sup> associate in it?' He<sup>asws</sup> said: 'Allah<sup>azwj</sup> did not Teach Muhammad<sup>saww</sup> a knowledge except that He<sup>azwj</sup> Commanded him<sup>saww</sup> that he<sup>saww</sup> teaches it to Ali<sup>asws</sup>,<sup>7</sup>

عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُدَيْنَةَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ( عليه السلام ) قَالَ نَزَلَ جِبْرَائِيلُ ( عليه السلام ) عَلَى رَسُولِ اللَّهِ ( صلى الله عليه وآله ) بِرُمَّانَيْنِ مِنَ الْجَنَّةِ فَأَعْطَاهُ إِيَّاهُمَا فَأَكَلَ وَ أَحَدَهُ وَ كَسَرَ الْأُخْرَى بِنِصْفَيْنِ فَأَعْطَى عَلِيًّا ( عليه السلام ) نِصْفَهَا فَأَكَلَهَا فَقَالَ يَا عَلِيُّ أَمَا الرُّمَانَةُ الْأُولَى الَّتِي أَكَلْتَهَا فَالْنَّبُوَّةُ لَيْسَ لَكَ فِيهَا شَيْءٌ وَ أَمَا الْأُخْرَى فَهُوَ الْعِلْمُ فَأَنْتَ شَرِيكِي فِيهِ .

Ali, from his father, from Ibn Abu Umeyr, from Azina, from Zurara,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Jibraeel<sup>as</sup> descended unto Rasool-Allah<sup>saww</sup> with two pomegranates from the Paradise. So he<sup>as</sup> gave him<sup>saww</sup> these two. So he<sup>saww</sup> ate one and broke the other one into two halves, and gave Ali<sup>asws</sup> half of it, so he<sup>asws</sup> ate it, and he<sup>saww</sup> said: 'O Ali<sup>asws</sup>! As for the first pomegranate which I<sup>saww</sup> ate, so it is the Prophet-hood, there isn't a share for you in it. And as for the other, so it is the knowledge, so You<sup>asws</sup> are my<sup>saww</sup> associate in it'.<sup>8</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنِ ابْنِ أُدَيْنَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ( عليه السلام ) يَقُولُ نَزَلَ جِبْرَائِيلُ عَلَى مُحَمَّدٍ ( صلى الله عليه وآله ) بِرُمَّانَيْنِ مِنَ الْجَنَّةِ فَأَقْبَضَهُ عَلِيٌّ ( عليه السلام ) فَقَالَ مَا هَاتَانِ الرُّمَانَتَانِ اللَّتَانِ فِي يَدِكَ فَقَالَ أَمَا هَذِهِ فَالْنَّبُوَّةُ لَيْسَ لَكَ فِيهَا نَصِيبٌ وَ أَمَا هَذِهِ فَالْعِلْمُ

Muhammad Bin Yahya, from Muhammad Bin Al Hassan, from Muhammad Bin Abdul Hameed, from Mansour Bin Yunus, from Ibn Azina, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far<sup>asws</sup> saying: 'Jibraeel<sup>as</sup> descended unto Muhammad<sup>saww</sup> with two pomegranates from the Paradise. So he<sup>as</sup> met Ali<sup>asws</sup>. So he<sup>asws</sup> said: 'What are these two pomegranates which are in your<sup>as</sup> hand?' So he<sup>as</sup> said: 'As for this one, so it is the Prophet-hood. There isn't a share for you<sup>azwj</sup> in it, and as for this one, so it is the knowledge'.

ثُمَّ فَلَقَهَا رَسُولُ اللَّهِ ( صلى الله عليه وآله ) بِنِصْفَيْنِ فَأَعْطَاهُ نِصْفَهَا وَ أَخَذَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) نِصْفَهَا ثُمَّ قَالَ أَنْتَ شَرِيكِي فِيهِ وَ أَنَا شَرِيكَكَ فِيهِ

Then Rasool-Allah<sup>azwj</sup> split it into two halves, and gave him<sup>asws</sup> half of it, and Rasool-Allah<sup>saww</sup> took half of it, then said: 'You<sup>asws</sup> are my<sup>saww</sup> associate in it, and I<sup>saww</sup> am your<sup>asws</sup> associate in it'.

قَالَ فَلَمْ يُعَلِّمْ وَ اللَّهُ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) حَرْفًا مِمَّا عَلَّمَهُ اللَّهُ عَزَّ وَ جَلَّ إِلَّا وَ قَدْ عَلَّمَهُ عَلِيًّا ثُمَّ أَنْتَهَى الْعِلْمُ إِلَيْنَا ثُمَّ وَضَعَ يَدَهُ عَلَى صَدْرِهِ .

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

<sup>8</sup> Al Kafi V 1 – The Book Of Divine Authority CH 49 H 2



He (Abu Ja'far<sup>asws</sup>) said: 'So he<sup>saww</sup> did not know a letter, by Allah<sup>azwj</sup>, from what Allah<sup>azwj</sup> Mighty and Majestic had Taught him<sup>saww</sup> except and he<sup>saww</sup> had taught it to Ali<sup>azwj</sup>. Then the knowledge ended up to us<sup>asws</sup>'. Then he<sup>asws</sup> placed his<sup>asws</sup> hand upon his<sup>asws</sup> chest'.<sup>9</sup>

### بَابُ جِهَاتِ عُلُومِ الْأَئِمَّةِ ( عَلَيْهِمُ السَّلَام )

## Chapter 50 – Aspects of the knowledges of the Imams<sup>asws</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَمِّهِ حَمَزَةَ بْنِ بَزِيْعٍ عَنْ عَلِيِّ السَّائِيِّ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ مُوسَى ( عَلَيْهِ السَّلَام ) قَالَ قَالَ مَبْلُغٌ عَلِمْنَا عَلَى ثَلَاثَةِ وُجُوهِ مَاضٍ وَ غَابِرٍ وَ حَادِثٍ فَأَمَّا الْمَاضِي فَمُفَسَّرٌ وَ أَمَّا الْغَابِرُ فَمَرْبُورٌ وَ أَمَّا الْحَادِثُ فَقَدْ دَفَّتْ فِي الْقُلُوبِ وَ نَفَرٌ فِي الْأَسْمَاعِ وَ هُوَ أَفْضَلُ عَلِمْنَا وَ لَا نَبِيَّ بَعْدَ نَبِينَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from his uncle Hamza Bin Bazie, from Ali Al Saiy,

(It has been narrated) from Abu Al-Hassan<sup>asws</sup> the 1<sup>st</sup> Musa<sup>asws</sup> having said: 'Our<sup>asws</sup> knowledge reaches upon three aspects – the past, the ancient, and the newly occurring (present). So as for the past, so it is interpreted, and as for the ancient, so it Hymned, and as for the newly occurring (present), so it is cast into the hearts, and reverberated in the ears, and it is the most superior of our<sup>asws</sup> knowledge, and there is no Prophet<sup>as</sup> to come after our<sup>asws</sup> Prophet<sup>saww</sup>'.<sup>10</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ أَبِي زَاهِرٍ عَنْ عَلِيِّ بْنِ مُوسَى عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قُلْتُ أَخْبِرْنِي عَنْ عِلْمِ عَالِمِكُمْ قَالَ وَرِثَانَةٌ مِنْ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) وَ مِنْ عَلِيِّ ( عَلَيْهِ السَّلَام ) قَالَ قُلْتُ إِنَّا نَتَحَدَّثُ أَنَّهُ يُدْفَعُ فِي قُلُوبِكُمْ وَ يُنَكَّتُ فِي أَدَانِكُمْ قَالَ أَوْ ذَلِكَ .

Muhammad Bin Yahya, from Ahmad Bin Abu Zahir, from Ali Bin Musa, from Safwan Bin Yahya, from Al Haris Bin Al Mugheira,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I said, 'Inform me about the knowledge of your<sup>asws</sup> knowledgeable ones<sup>asws</sup> (i.e., Imams<sup>asws</sup>)'. He<sup>asws</sup> said: 'It is an inheritance from Rasool-Allah<sup>saww</sup>, and from Ali<sup>asws</sup>'. I said, 'We are narrating that it gets cast into your<sup>asws</sup> hearts, and reverberates into your<sup>asws</sup> ears?' He<sup>asws</sup> said: 'Or that'.<sup>11</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَمَّنْ حَدَّثَهُ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ قُلْتُ لِأَبِي الْحَسَنِ ( عَلَيْهِ السَّلَام ) رُوَيْنَا عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) أَنَّهُ قَالَ إِنَّ عَلِمْنَا غَابِرٌ وَ مَرْبُورٌ وَ نَكَّتُ فِي الْقُلُوبِ وَ نَفَرٌ فِي الْأَسْمَاعِ فَقَالَ أَمَّا الْغَابِرُ فَمَا تَقَدَّمَ مِنْ عَلِمْنَا وَ أَمَّا الْمَرْبُورُ فَمَا يَأْتِينَا وَ أَمَّا النَّكَّتُ فِي الْقُلُوبِ فَالْهَامُ وَ أَمَّا النَّفَرُ فِي الْأَسْمَاعِ فَالْمَلِكُ .

Ali Bin Ibrahim, from the one who narrated it, from Al Mufazzal Bin Umar who said,

'I said to Abu Al-Hassan<sup>asws</sup>, 'We are reporting from Abu Abdullah<sup>asws</sup> that he<sup>asws</sup> said: 'Our<sup>asws</sup> knowledge is ancient, and Hymned, and Cast into the hearts, and Reverberated into the ears. As for the ancient, so it is what has preceded from our<sup>asws</sup> Knowledge, and as for the Hymned, so it is what is Given to us<sup>asws</sup>, and as for

<sup>9</sup> Al Kafi V 1 – The Book Of Divine Authority CH 49 H 3

<sup>10</sup> Al Kafi V 1 – The Book Of Divine Authority CH 50 H 1

<sup>11</sup> Al Kafi V 1 – The Book Of Divine Authority CH 50 H 2

the Cast into the hearts, so it is inspiration, and as for the Reverberated into the hearts, so it is an instruction of the Angel'.<sup>12</sup>

**بَابُ أَنَّ الْأَيَّمَةَ ( عَلَيْهِمُ السَّلَامُ ) لَوْ سَتِرَ عَلَيْهِمْ لَأَخْبَرُوا كُلَّ أَمْرٍ بِمَا لَهُ وَ عَلَيْهِ**

## Chapter 51- The Imams<sup>asws</sup>, if secrets would have been kept, they<sup>asws</sup> would have informed every person with whatever was for him and against him

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ أَبِيَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ الْوَاحِدِ بْنِ الْمُخْتَارِ قَالَ قَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) لَوْ كَانَ لِأَلْسِنَتِكُمْ أَوْكِيَةٌ لَحَدَّثْتُ كُلَّ أَمْرٍ بِمَا لَهُ وَ عَلَيْهِ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Aban Bin Usman, from Abdul Wahid Bin Al Mukhrat who said,

'Abu Ja'far<sup>asws</sup> said: 'If there was a stopper for your tongues (to restrain them), I<sup>asws</sup> would have narrated every person with what is for him and against him'.<sup>13</sup>

وَ بِهِذَا الْإِسْنَادِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ سِنَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ قَالَ سَمِعْتُ أَبَا بَصِيرٍ يَقُولُ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) مِنْ أَيْنَ أَصَابَ أَصْحَابَ عَلِيِّ مَا أَصَابَهُمْ مَعَ عِلْمِهِمْ بِمَنَابِهِمْ وَ بَلَايَاهُمْ قَالَ فَأَجَابَنِي شِبْهَ الْمُعْضَبِ مِمَّنْ ذَلِكَ إِلَّا مِنْهُمْ فَقُلْتُ مَا يَمْنَعُكَ جَعَلْتُ فِدَاكَ قَالَ ذَلِكَ بَابٌ أُغْلِقُ إِلَّا أَنَّ الْحُسَيْنَ بْنَ عَلِيٍّ صَلَّوَاتُ عَلَيْهِمَا فَتَحَ مِنْهُ شَيْئًا يَسِيرًا

And by this chain, from Ahmad Bin Muhammad, from Ibn Sinan, from Abdullah Bin Muskan who said,

'I heard Abu Baer saying, 'I said to Abu Abdullah<sup>asws</sup>, 'From where did the companions of Ali<sup>asws</sup> attain (the knowledge of) what is going to hit them, along with the knowledge of their deaths and their calamities?' He (Abu Baseer) said, 'So he<sup>asws</sup> answered me resembling the anger: 'From whom would that be except for themselves?' So I said, 'So what is preventing you<sup>asws</sup>, may I be sacrificed for you<sup>asws</sup>? (i.e., to foretell our future to us). He<sup>asws</sup> said: 'That is a locked door, except that Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> opened something small from it'.

ثُمَّ قَالَ يَا أَبَا مُحَمَّدٍ إِنَّ أَوْلَيْكَ كَانَتْ عَلَى أَفْوَاهِهِمْ أَوْكِيَةٌ .

Then he<sup>asws</sup> said: 'O Abu Muhammad! Those ones, they used to have stoppers upon their mouths'.<sup>14</sup>

**بَابُ التَّفْوِيضِ إِلَى رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) وَ إِلَى الْأَيَّمَةِ ( عَلَيْهِمُ السَّلَامُ ) فِي أَمْرِ الدِّينِ**

## Chapter 52 – The Authorising to Rasool-Allah<sup>saww</sup> and to the Imams<sup>asws</sup> regarding the command of the Religion

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ أَبِي زَاهِرٍ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي إِسْحَاقَ النَّحْوِيِّ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فَسَمِعْتُهُ يَقُولُ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَدَبَ نَبِيَّهُ عَلَى مَحَبَّتِهِ فَقَالَ وَ إِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ ثُمَّ فَوَّضَ إِلَيْهِ فَقَالَ عَزَّ وَجَلَّ وَ مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَ قَالَ عَزَّ وَجَلَّ مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

<sup>12</sup> Al Kafi V 1 – The Book Of Divine Authority CH 50 H 3

<sup>13</sup> Al Kafi V 1 – The Book Of Divine Authority CH 51 H 1

<sup>14</sup> Al Kafi V 1 – The Book Of Divine Authority CH 51 H 2

Muhammad Bin Yahya, from Ahmad Bin Abu Zahir, from Ali Bin Ismail, from Safwan Bin Yahya, from Aaim Bin Humeyd, from Abu Is'haq Al Nahwy who said,

'I went over to Abu Abdullah<sup>asws</sup>, and I heard him<sup>asws</sup> saying: 'Allah<sup>azwj</sup> Mighty and Majestic Educated His<sup>azwj</sup> Prophet<sup>saww</sup> upon His<sup>azwj</sup> Love, so He<sup>azwj</sup> Said [68:4] **And you are upon magnificent morals**. Then He<sup>azwj</sup> Authorised to him<sup>saww</sup>, so the Mighty and Majestic Said [59:7] **and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back**. And the Mighty and Majestic Said [4:80] **Whoever obeys the Rasool, so he has obeyed Allah**'.

قَالَ ثُمَّ قَالَ وَ إِنَّ نَبِيَّ اللَّهِ فَوْضَ إِلَى عَلِيٍّ وَ انْتَمَنَهُ فَسَلَّمْتُمْ وَ جَدَدَ النَّاسُ فَوَ اللَّهُ لَنُحِبُّكُمْ أَنْ تَقُولُوا إِذَا قُلْنَا وَ أَنْ تَصْمُتُوا إِذَا صَمْتْنَا وَ نَحْنُ فِيمَا بَيْنَكُمْ وَ بَيْنَ اللَّهِ عَزَّ وَ جَلَّ مَا جَعَلَ اللَّهُ لِأَحَدٍ خَيْرًا فِي خِلَافِ أَمْرِنَا .

He (the narrator) said, 'Then he<sup>asws</sup> said: 'And the Prophet<sup>saww</sup> of Allah<sup>azwj</sup> authorised it to Ali<sup>asws</sup> and entrusted him<sup>asws</sup>. So you (Shias) submitted and the people rejected. So, by Allah<sup>azwj</sup>, we<sup>asws</sup> would love it if you all would be saying when we<sup>asws</sup> say, and that you should be silent when we<sup>asws</sup> are silent, and we<sup>asws</sup> are in what is between you all and Allah<sup>azwj</sup> Mighty and Majestic. Allah<sup>azwj</sup> had not Made goodness to be for anyone in opposition to our<sup>asws</sup> orders'.

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ أَبِي نَجْرَانَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي إِسْحَاقَ قَالَ سَمِعْتُ أَبَا جَعْفَرَ ( عَلَيْهِ السَّلَامُ ) يَقُولُ ثُمَّ ذَكَرَ نَحْوَهُ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Abu Najran, from Aasim Bin Humeyd, from Abu Is'haq who said,

'I heard Abu Ja'far<sup>asws</sup> saying', then he mentioned similar to it'.<sup>15</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَحْيِيِّ بْنِ أَبِي عَمْرَانَ عَنْ يُونُسَ عَنْ بَكَّارِ بْنِ بَكْرٍ عَنْ مُوسَى بْنِ أَشْتَمِ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فَسَأَلَهُ رَجُلٌ عَنْ آيَةٍ مِنْ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ فَأَخْبَرَهُ بِهَا ثُمَّ دَخَلَ عَلَيْهِ دَاخِلٌ فَسَأَلَهُ عَنْ تِلْكَ الْآيَةِ فَأَخْبَرَهُ بِخِلَافِ مَا أَخْبَرَ بِهِ الْأَوَّلَ فَدَخَلَنِي مِنْ ذَلِكَ مَا شَاءَ اللَّهُ حَتَّى كَأَنَّ قَلْبِي يُسْرَخُ بِالسَّكَاكِينِ

Ali Bin Ibrahim, from his father, from Yahya Bin Abu Imran, from Yunus, from Bakkar Bin Bakr, from Musa Bin Asheym who said,

'I was in the presence of Abu Abdullah<sup>asws</sup>, and a man asked him<sup>asws</sup> about a Verse from the Book of Allah<sup>azwj</sup> Mighty and Majestic. So he<sup>asws</sup> informed him about it. Then an entering one entered and asked him<sup>asws</sup> about that very Verse. So he<sup>asws</sup> informed him differently with what he<sup>asws</sup> had informed the first one with. So there entered into me due to that, whatever Allah<sup>azwj</sup> so Desired, until it was as if my heart was being shredded with the knives.

فَقُلْتُ فِي نَفْسِي تَرَكْتُ أَبَا قَتَادَةَ بِالسَّامِ لَا يُخْطِئُ فِي الْوَاوِ وَ شِبْهِهِ وَ جِئْتُ إِلَى هَذَا يُخْطِئُ هَذَا الْخَطَأَ كُلَّهُ فَبَيْنَا أَنَا كَذَلِكَ إِذْ دَخَلَ عَلَيْهِ آخَرٌ فَسَأَلَهُ عَنْ تِلْكَ الْآيَةِ فَأَخْبَرَهُ بِخِلَافِ مَا أَخْبَرَنِي وَ أَخْبَرَ صَاحِبِي فَسَكَتَتْ نَفْسِي فَعَلِمْتُ أَنَّ ذَلِكَ مِنْهُ تَقِيَّةٌ

So I said within myself, 'I neglected Abu Qatada in Syria who did not even err regarding the (letter) Waaw and the likes of it, and I came over to this one<sup>asws</sup>, who errs with all these mistakes?' So while I was like that when another one entered and asked him<sup>asws</sup> about that very Verse. So he<sup>asws</sup> informed him differently to what

<sup>15</sup> Al Kafi V 1 – The Book Of Divine Authority CH 52 H 1

he<sup>asws</sup> had informed me and informed my companion with. So myself calmed down, and I knew that, that was from him<sup>asws</sup> in 'تَقِيَّةٌ' dissimulation.

قَالَ ثُمَّ التَّفَتَّ إِلَيَّ فَقَالَ لِي يَا ابْنَ أَشَيْمِ إِنَّ اللَّهَ عَزَّ وَجَلَّ قَوَّضَ إِلَيَّ سُلَيْمَانَ بْنِ دَاوُدَ فَقَالَ هَذَا عَطَاؤُنَا فَاْمُنُّنْ أَوْ أَمْسِكْ بِغَيْرِ جِسَابٍ وَ قَوَّضَ إِلَيَّ نَبِيِّهِ ( صلى الله عليه وآله ) فَقَالَ مَا آتَاكُمْ الرَّسُولُ فَخَذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا فَمَا قَوَّضَ إِلَيَّ رَسُولَ اللَّهِ ( صلى الله عليه وآله ) فَقَدْ قَوَّضَهُ إِلَيْنَا .

He said, 'Then he<sup>asws</sup> turned towards me, so he<sup>asws</sup> said to me: 'O Ibn Asheym! Allah<sup>azwj</sup> Mighty and Majestic Authorised to Suleyman<sup>as</sup> Bin Dawood<sup>as</sup>, so He<sup>azwj</sup> Said **[38:39] This is Our Gift, therefore give out freely without measure, or withhold.** And He<sup>azwj</sup> Authorised to His<sup>azwj</sup> Prophet<sup>saww</sup>, so He<sup>azwj</sup> Said: **[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back.** Thus, whatever was Authorised to Rasool-Allah<sup>saww</sup>, so it has been Authorised to us<sup>asws</sup>,<sup>16</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَجَّالِ عَنِ نَعْلَبَةَ عَنْ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ وَ أَبَا عَبْدِ اللَّهِ ( عليه السلام ) يَقُولَانِ إِنَّ اللَّهَ عَزَّ وَجَلَّ قَوَّضَ إِلَيَّ نَبِيِّهِ ( صلى الله عليه وآله ) أَمْرَ خَلْقِهِ لِيُنْظَرَ كَيْفَ طَاعَتُهُمْ ثُمَّ تَلَا هَذِهِ الْآيَةَ مَا آتَاكُمْ الرَّسُولُ فَخَذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا .

A number of our companions, from Ahmad Bin Muhammad, from Al Hajjal, from Sa'alba, from Zurara who said,

'I heard Abu Ja'far<sup>asws</sup> and Abu Abdullah<sup>asws</sup> both saying: 'Allah<sup>azwj</sup> Mighty and Majestic Authorised to His<sup>azwj</sup> Prophet<sup>saww</sup> and the affairs of His<sup>azwj</sup> creatures in order to See how their obedience would be'. Then he<sup>asws</sup> recited this Verse **[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back**.<sup>17</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ فَضَيْلِ بْنِ يَسَارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عليه السلام ) يَقُولُ لِبَعْضِ أَصْحَابِ قَيْسِ الْمَاصِرِ إِنَّ اللَّهَ عَزَّ وَجَلَّ آدَبَ نَبِيِّهِ فَأَحْسَنَ آدَبُهُ فَلَمَّا اكْتَمَلَ لَهُ الْآدَبُ قَالَ إِنَّكَ لَعَلَى خَلْقٍ عَظِيمٍ ثُمَّ قَوَّضَ إِلَيْهِ أَمْرَ الدِّينِ وَ الْأُمَّةِ لِيَسُوَسَ عِبَادَهُ فَقَالَ عَزَّ وَجَلَّ مَا آتَاكُمْ الرَّسُولُ فَخَذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Fuzayl Bin Yasar who said,

'I heard Abu Abdullah<sup>asws</sup> saying to one of his<sup>asws</sup> companions Qays Al-Masir: 'Allah<sup>azwj</sup> Mighty and Majestic Educated His<sup>azwj</sup> Prophet<sup>saww</sup>, so excellent was his<sup>saww</sup> education. So when He<sup>azwj</sup> Completed the education for him<sup>saww</sup>, He<sup>azwj</sup> Said **[68:4] And you are upon magnificent morals.** Then He<sup>azwj</sup> Authorised to him<sup>saww</sup> the matters of the Religion and the nation in order for him<sup>saww</sup> to deal with the social affairs of His<sup>azwj</sup> servants, so He<sup>azwj</sup> the Mighty and Majestic Said **[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back.**

وَ إِنَّ رَسُولَ اللَّهِ ( صلى الله عليه وآله ) كَانَ مُسَدِّدًا مُوَفَّقًا مُؤَيِّدًا بِرُوحِ الْقُدُسِ لَا يَزِلُّ وَ لَا يُخْطِئُ فِي شَيْءٍ مِمَّا يَسُوَسُ بِهِ الْخَلْقَ فَتَأَدَّبَ بِآدَابِ اللَّهِ

<sup>16</sup> Al Kafi V 1 – The Book Of Divine Authority CH 52 H 2

<sup>17</sup> Al Kafi V 1 – The Book Of Divine Authority CH 52 H 3

And that Rasool-Allah<sup>saww</sup> was Protected, Made to be successful, Assisted by the Holy Spirit. He<sup>saww</sup> neither made a slip nor a mistake with regards to anything from what he<sup>saww</sup> dealt with the social affairs of the creatures. Thus, was he<sup>saww</sup> Educated by the Education of Allah<sup>azwj</sup>.

ثُمَّ إِنَّ اللَّهَ عَزَّ وَجَلَّ فَرَضَ الصَّلَاةَ رَكْعَتَيْنِ رَكْعَتَيْنِ عَشْرَ رَكَعَاتٍ فَأَضَافَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِلَى الرَّكْعَتَيْنِ رَكْعَتَيْنِ وَ إِلَى الْمَغْرِبِ رَكْعَةً فَصَارَتْ عِدِلَ الْفَرِيضَةِ لَا يَجُوزُ تَرْكُهُنَّ إِلَّا فِي سَفَرٍ وَ أَفْرَدَ الرَّكْعَةَ فِي الْمَغْرِبِ فَتَرَكَهَا قَائِمَةً فِي السَّفَرِ وَ الْحَضَرِ فَأَجَازَ اللَّهُ عَزَّ وَجَلَّ لَهُ ذَلِكَ كُلَّهُ فَصَارَتْ الْفَرِيضَةُ سَبْعَ عَشْرَةَ رَكْعَةً

Then Allah<sup>azwj</sup> Mighty and Majestic Necessitated the *Salāt*, two Cycles, two Cycles, being ten Cycles (per day). So Rasool-Allah<sup>saww</sup> doubled it by two Cycles, two Cycles, and to Al-Maghrib, added one Cycle. So these became equal to the Obligatory ones. It is not allowed to neglect these except during a journey, and the individual Cycle regarding Al-Maghrib, so it is left standing during the journey and staying as such. So Allah<sup>azwj</sup> Mighty and Majestic Allowed that for him<sup>saww</sup>, all of it, so the Obligatory came to be seventeen Cycles.

ثُمَّ سَنَّ رَسُولُ اللَّهِ (صلى الله عليه وآله) النَّوَافِلَ أَرْبَعًا وَ ثَلَاثِينَ رَكْعَةً مِثْلِي الْفَرِيضَةِ فَأَجَازَ اللَّهُ عَزَّ وَجَلَّ لَهُ ذَلِكَ وَ الْفَرِيضَةَ وَ النَّافِلَةَ إِحْدَى وَ خَمْسُونَ رَكْعَةً مِنْهَا رَكْعَتَانِ بَعْدَ الْعَتَمَةِ جَالِسًا تُعَدُّ بِرَكْعَةٍ مَكَانَ الْوَتْرِ

Then Rasool-Allah<sup>saww</sup> made a Sunnah of the optional (*Salāt*) of thirty four Cycles, twice the like of the Obligatory. So Allah<sup>azwj</sup> Mighty and Majestic Allowed that for him<sup>saww</sup>. And the Obligatory and the optional are fifty-one (51) Cycles – from these are two Cycles after the (fall of) darkness, seated, counted as one Cycle in place of Al-Witr.

وَ فَرَضَ اللَّهُ فِي السَّنَةِ صَوْمَ شَهْرِ رَمَضَانَ وَ سَنَّ رَسُولُ اللَّهِ (صلى الله عليه وآله) صَوْمَ شَعْبَانَ وَ ثَلَاثَةَ أَيَّامٍ فِي كُلِّ شَهْرٍ مِثْلِي الْفَرِيضَةِ فَأَجَازَ اللَّهُ عَزَّ وَجَلَّ لَهُ ذَلِكَ

And Allah<sup>azwj</sup> Necessitated regarding the Fasts of the Month of Ramazan, and Rasool-Allah<sup>saww</sup> made Fasts of (the month of) Shaban, and three days during every month being like of twice the Obligatory ones. So Allah<sup>azwj</sup> Mighty and Majestic Authorise Authorised that for him<sup>saww</sup>.

وَ حَرَّمَ اللَّهُ عَزَّ وَجَلَّ الْخَمْرَ بَعِيْنَهَا وَ حَرَّمَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الْمُسْكِرَ مِنْ كُلِّ شَرَابٍ فَأَجَازَ اللَّهُ لَهُ ذَلِكَ كُلَّهُ

And Allah<sup>azwj</sup> Mighty and Majestic Prohibited the wine exactly, and Rasool-Allah<sup>saww</sup> Prohibited the intoxicants from every drink. So Allah<sup>azwj</sup> Allowed that for him<sup>saww</sup>, all of it.

وَ عَافَى رَسُولُ اللَّهِ (صلى الله عليه وآله) أَشْيَاءَ وَ كَرِهَهَا وَ لَمْ يَنْهَ عَنْهَا نَهْيَ حَرَامٍ إِنَّمَا نَهَى عَنْهَا نَهْيَ إِعَافَةٍ وَ كَرَاهَةٍ ثُمَّ رَخَّصَ فِيهَا فَصَارَ الْأَخْذُ بِرُخْصِهِ وَاجِبًا عَلَى الْعِبَادِ كَوُجُوبِ مَا يَأْخُذُونَ بِنَهْيِهِ وَ عَزَائِمِهِ وَ لَمْ يُرَخَّصْ لَهُمْ رَسُولُ اللَّهِ (صلى الله عليه وآله) فِيمَا نَهَاهُمْ عَنْهُ نَهْيَ حَرَامٍ وَ لَا فِيمَا أَمَرَ بِهِ أَمْرَ فَرِيضٍ لِأَنَّهُ

And Rasool-Allah<sup>saww</sup> annulled certain things and made these to be disliked, and he<sup>saww</sup> did not forbid from it the forbiddance of a Prohibition. But rather, he<sup>saww</sup> forbade from these as a forbiddance of annulment and a dislike. Then he<sup>saww</sup> allowed with regards to these. So the taking by his<sup>saww</sup> allowance came to be Obligatory upon the servant like the Obligation of what they were taking by his<sup>saww</sup> forbiddance and his<sup>saww</sup> determination. And Rasool-Allah<sup>saww</sup> did not allow for them regarding what

he<sup>saww</sup> had forbidden them from as a forbiddance of a Prohibition, nor regarding what he<sup>saww</sup> had ordered with an order of an obligated necessity.

فَكَثِيرُ الْمُسْكِرِ مِنَ الْأَشْرِبَةِ نَهَاهُمْ عَنْهُ نَهْيَ حَرَامٍ لَمْ يُرَخَّصْ فِيهِ لِأَحَدٍ وَ لَمْ يُرَخَّصْ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِأَحَدٍ تَقْصِيرَ الرَّكْعَتَيْنِ اللَّتَيْنِ ضَمَّهُمَا إِلَى مَا فَرَضَ اللَّهُ عَزَّ وَ جَلَّ بَلْ أَلْزَمَهُمْ ذَلِكَ إِلْزَامًا وَاجِبًا لَمْ يُرَخَّصْ لِأَحَدٍ فِي شَيْءٍ مِنْ ذَلِكَ إِلَّا لِلْمُسَافِرِ وَ لَيْسَ لِأَحَدٍ أَنْ يُرَخَّصَ شَيْئًا مَا لَمْ يُرَخَّصْهُ رَسُولُ اللَّهِ (صلى الله عليه وآله)

Thus, more of the intoxicants from the drinks, he<sup>saww</sup> forbade from it with a forbiddance of a Prohibition. He<sup>saww</sup> did not allow anyone with regards to it. And Rasool-Allah<sup>saww</sup> did not allow anyone for the shortening of the two Cycles which he<sup>saww</sup> had incorporated to what Allah<sup>azwj</sup> Mighty and Majestic had Obligated. But, he<sup>saww</sup> necessitated that with a necessitation of an Obligation. He<sup>saww</sup> did not allow anyone regarding something from that, except for the traveller, and it is not for anyone that he is allowed something what Rasool-Allah<sup>saww</sup> did not allow.

فَوَافَقَ أَمْرُ رَسُولِ اللَّهِ (صلى الله عليه وآله) أَمْرَ اللَّهِ عَزَّ وَ جَلَّ وَ نَهْيُهُ نَهْيَ اللَّهِ عَزَّ وَ جَلَّ وَ وَجَبَ عَلَى الْعِبَادِ التَّسْلِيمُ لَهُ كَالْتَّسْلِيمِ لِلَّهِ تَبَارَكَ وَ تَعَالَى .

Thus, the orders of Rasool-Allah<sup>saww</sup> were harmonized with the Commands of Allah<sup>azwj</sup> Mighty and Majestic, and his<sup>as</sup> forbiddances with the Forbiddances of Allah<sup>azwj</sup> Mighty and Majestic, and it is an Obligation upon the servants, the submission to him<sup>saww</sup> like the submission to Allah<sup>azwj</sup> Blessed and High'.<sup>18</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ ابْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ زُرَّارَةَ أَنَّهُ سَمِعَ أَبَا جَعْفَرَ وَ أَبَا عَبْدِ اللَّهِ (صلى الله عليه وآله) يَقُولَانِ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَوَّضَ إِلَى نَبِيِّهِ (صلى الله عليه وآله) أَمْرَ خَلْقِهِ لِيَنْظُرَ كَيْفَ طَاعَتُهُمْ تَمَّ تِلْكَ هَذِهِ الْآيَةُ مَا آتَاكُمْ الرَّسُولَ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazal, from Sa'alba Bin Maymoun, from Zurara,

'He heard Abu Ja'far<sup>asws</sup> and Abu Abdullah<sup>asws</sup> both saying that Allah<sup>azwj</sup> Blessed and High Authorised to His<sup>azwj</sup> Prophet<sup>saww</sup> the matters of His<sup>azwj</sup> creatures in order to See how their obedience would be'. Then he<sup>asws</sup> recited this Verse **[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back** .

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَجَّالِ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ زُرَّارَةَ مِثْلَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hajjal, from Sa'alba Bin Maymoun, from Zurara – similar to it.<sup>19</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ مُحَمَّدِ بْنِ سِنَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (صلى الله عليه وآله) قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَدَّبَ نَبِيَّهُ (صلى الله عليه وآله) فَلَمَّا أَنْتَهَى بِهِ إِلَى مَا أَرَادَ قَالَ لَهُ إِنَّكَ لَعَلَى خَلْقٍ عَظِيمٍ فَفَوَّضَ إِلَيْهِ دِينَهُ فَقَالَ وَ مَا آتَاكُمْ الرَّسُولَ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Is'haq Bin Ammar,

<sup>18</sup> Al Kafi V 1 – The Book Of Divine Authority CH 52 H 4

<sup>19</sup> Al Kafi V 1 – The Book Of Divine Authority CH 52 H 5

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Blessed and High Educated His<sup>azwj</sup> Prophet<sup>saww</sup>. So when He<sup>azwj</sup> Ended up with him<sup>saww</sup> to what He<sup>azwj</sup> Wanted, Said to him<sup>saww</sup> **[68:4] And you are upon magnificent morals.** So He<sup>azwj</sup> Authorised to him<sup>saww</sup> His<sup>azwj</sup> Religion, so He<sup>azwj</sup> Said **[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back.**

وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ فَرَضَ الْفَرَائِضَ وَ لَمْ يَقْسِمِ لِلْجَدِّ شَيْئاً وَ إِنَّ رَسُولَ اللَّهِ ( صلى الله عليه وآله ) أَطْعَمَهُ السُّدْسَ فَأَجَازَ اللَّهُ جَلَّ ذِكْرُهُ لَهُ ذَلِكَ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ هَذَا عَطَاؤُنَا فَاْمُنُّنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ .

And that Allah<sup>azwj</sup> Mighty and Majestic Necessitated the necessities (of the inheritances) and did not apportion anything for the grandfather, and that Rasool-Allah<sup>saww</sup> fed (apportioned to) him, the sixth. So Allah<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Mention, Allowed that for him<sup>saww</sup>, and these are the Words of Allah<sup>azwj</sup> Mighty and Majestic **[38:39] This is Our Gift, therefore give out freely or withhold, without accountability**.<sup>20</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ( عليه السلام ) قَالَ وَضَعَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) دِيَةَ الْعَيْنِ وَ دِيَةَ النَّفْسِ وَ حَرَّمَ التَّبِيدَ وَ كُلَّ مُسْكِرٍ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Hammad Bin Usman, from Zurara,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> placed the wergild of the eye and wergild of the self, and prohibited the *Nabeez* (an intoxicating drink), and every intoxicant'.

فَقَالَ لَهُ رَجُلٌ وَضَعَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) مِنْ غَيْرِ أَنْ يَكُونَ جَاءَ فِيهِ شَيْءٌ قَالَ نَعَمْ لِيَعْلَمَ مَنْ يُطِيعُ الرَّسُولَ مِمَّنْ يَعْصِيهِ .

So a man said to him<sup>asws</sup>, 'Rasool-Allah<sup>saww</sup> placed (it) from without there happening to be something coming (from Allah<sup>azwj</sup>)?' He<sup>asws</sup> said: 'Yes, in order for Him<sup>azwj</sup> to know the one who obeys the Rasool<sup>saww</sup> from the ones who disobey him<sup>saww</sup>.'<sup>21</sup>

مُحَمَّدُ بْنُ بَحْيَى عَنْ مُحَمَّدِ بْنِ الْحَسَنِ قَالَ وَجَدْتُ فِي نَوَادِرِ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عليه السلام ) لَا وَ اللَّهِ مَا فَوَّضَ اللَّهُ إِلَى أَحَدٍ مِنْ خَلْقِهِ إِلَّا إِلَى رَسُولِ اللَّهِ ( صلى الله عليه وآله ) وَ إِلَى الْأَيْمَةِ قَالَ عَزَّ وَ جَلَّ إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ وَ هِيَ جَارِيَةٌ فِي الْأَوْصِيَاءِ ( عليهم السلام ) .

Muhammad Bin Yahya, from Muhammad Bin Al Hassan who said, 'I found in the miscellaneous (Ahadeeth reported by) Muhammad Bin Sinan, from Abdullah Bin Sinan who said,

'Abu Abdullah<sup>asws</sup> said: 'No, by Allah<sup>azwj</sup>! Allah<sup>azwj</sup> did not Authorised to anyone from His<sup>azwj</sup> creatures except to Rasool-Allah<sup>saww</sup> and to the Imams<sup>asws</sup>. Allah<sup>azwj</sup> Mighty and Majestic Said **[4:105] Surely We have Revealed the Book to you with the Truth that you may judge between people by means of that which Allah has Shown you,** and it flows among the successors<sup>asws</sup>.'<sup>22</sup>

<sup>20</sup> Al Kafi V 1 – The Book Of Divine Authority CH 52 H 6

<sup>21</sup> Al Kafi V 1 – The Book Of Divine Authority CH 52 H 7

<sup>22</sup> Al Kafi V 1 – The Book Of Divine Authority CH 52 H 8

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ الْحَسَنِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الْمِيثَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ سَمِعْتُهُ يَقُولُ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَدَبَ رَسُولَهُ حَتَّى قَوَّمَهُ عَلَى مَا أَرَادَ ثُمَّ قَوَّضَ إِلَيْهِ فَقَالَ عَزَّ ذِكْرُهُ مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا فَمَا قَوَّضَ اللَّهُ إِلَى رَسُولِهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَقَدَّ قَوَّضَهُ إِلَيْنَا .

Muhammad Bin Yahya, from Muhammad Bin Al Hassan, from Yaqoub Bin Yazeed, from Al Hassan Bin Ziyad, from Muhammad Bin Al Hassan Al Maysami,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I heard him<sup>asws</sup> saying that Allah<sup>azwj</sup> Mighty and Majestic Educated His<sup>azwj</sup> Rasool<sup>saww</sup> until He<sup>azwj</sup> Made him<sup>saww</sup> to be a custodian upon whatever He<sup>azwj</sup> Wanted. Then He<sup>azwj</sup> Authorised to him<sup>saww</sup>, so He<sup>azwj</sup>, Mighty is His<sup>azwj</sup> Mention, Said **[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back.** So whatever Allah<sup>azwj</sup> Authorised to His<sup>azwj</sup> Rasool<sup>saww</sup>, so He<sup>azwj</sup> has Authorised it to us<sup>asws</sup>.<sup>23</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنِ الْحُسَيْنِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ صَنْدَلِ الْخَيَّاطِ عَنْ زَيْدِ الشَّحَّامِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فِي قَوْلِهِ تَعَالَى هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ قَالَ أَعْطَى سُلَيْمَانَ مُلْكًا عَظِيمًا ثُمَّ جَرَتْ هَذِهِ الْآيَةُ فِي رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَكَانَ لَهُ أَنْ يُعْطِيَ مَا شَاءَ مِنْ شَاءٍ وَ يَمْنَعُ مَنْ شَاءَ وَ أَعْطَاهُ اللَّهُ أَفْضَلَ مِمَّا أُعْطِيَ سُلَيْمَانَ لِقَوْلِهِ مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا .

Ali Bin Muhammad, from one of our companiosn, from Al Husayn Bin Abdul Rahman, from Sandal Al Khayyat, from Zayd Al Shahham who said,

'I asked Abu Abdullah<sup>asws</sup> regarding the Words of the Exalted **[38:39] This is Our Gift, therefore give out freely or withhold, without accountability.** He<sup>asws</sup> said: 'He<sup>azwj</sup> Gave Suleyman<sup>as</sup> a magnificent kingdom. Then this Verse flowed regarding Rasool-Allah<sup>saww</sup>. Thus, it was for him<sup>saww</sup> that he<sup>saww</sup> could give whatever he<sup>saww</sup> so desired to whoever he<sup>saww</sup> so desired, and prevent it from the one who he<sup>saww</sup> so desires to. And, Allah<sup>azwj</sup> Gave him<sup>saww</sup> was what He<sup>azwj</sup> Gave Suleyman<sup>as</sup> due to His<sup>azwj</sup> Words **[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back.**<sup>24</sup>

بَاب فِي أَنَّ الْأَنْمَةَ بَمَنْ يُشْبَهُونَ مِمَّنْ مَضَى وَ كَرَاهِيَةَ الْقَوْلِ فِيهِمْ بِالنُّبُوَّةِ

**Chapter 53 – Regarding that the Imams<sup>asws</sup> are resembling with the ones from the past and the abhorrence of the speech regarding them<sup>asws</sup> being with the Prophet-hood**

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ حُمْرَانَ بْنِ أَعْيَنَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) مَا مَوْضِعُ الْعُلَمَاءِ قَالَ مِثْلُ ذِي الْقَرْنَيْنِ وَ صَاحِبِ سُلَيْمَانَ وَ صَاحِبِ مُوسَى ( عَلَيْهِ السَّلَامُ ) .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Humran Bin Ayn who said,

'I said to Abu Ja'far<sup>asws</sup>, 'What is the place of the scholars<sup>asws</sup>?' He<sup>asws</sup> said: 'Similar to Zil Qarnayn, and companion of Suleyman<sup>as</sup> and companion of Musa<sup>as</sup>.<sup>25</sup>

<sup>23</sup> Al Kafi V 1 – The Book Of Divine Authority CH 52 H 9

<sup>24</sup> Al Kafi V 1 – The Book Of Divine Authority CH 52 H 10

<sup>25</sup> Al Kafi V 1 – The Book Of Divine Authority CH 53 H 1



عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) إِنَّمَا الْوُفُوفُ عَلَيْنَا فِي الْحَلَالِ وَالْحَرَامِ فَأَمَّا النَّبُوءَةُ فَلَا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Husayn Bin Abu Al A'ala who said,

'Abu Abdullah<sup>asws</sup> said: 'But rather, the inquiring is to us<sup>asws</sup> regarding the Permissible and the Prohibition, but, as for the Prophet-hood (being for us<sup>asws</sup>), so no (it is not)'.<sup>26</sup>

مُحَمَّدُ بْنُ يَحْيَى الْأَشْعَرِيُّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْبُرْقِيِّ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ يَحْيَى بْنِ عُمَرَ الْحَلَبِيِّ عَنْ أَبِي بَرْبِ بْنِ الْحُرِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ إِنَّ اللَّهَ عَزَّ ذِكْرُهُ خَتَمَ بِنَبِيِّكَ النَّبِيِّينَ فَلَا نَبِيَّ بَعْدَهُ أَبَدًا وَخَتَمَ بِكِتَابِكُمُ الْكُتُبَ فَلَا كِتَابَ بَعْدَهُ أَبَدًا وَأَنْزَلَ فِيهِ بَيِّنَاتٍ كُلِّ شَيْءٍ وَخَلَقَكُمْ وَخَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَنَبَأَ مَا قَبْلَكُمْ وَفَصَّلَ مَا بَيْنَكُمْ وَخَبَرَ مَا بَعْدَكُمْ وَأَمَرَ الْجَنَّةَ وَالنَّارَ وَمَا أَنْتُمْ صَائِرُونَ إِلَيْهِ .

Muhammad Bin Yahya Al Ashary, from Ahmad Bin Muhammad, from Al Barqy, from Al Nazar Bin Suweyd, from Yahya Bin Imran Al Halby, from Ayoub Bin Al Hurr who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'Allah<sup>azwj</sup>, Mighty is His<sup>azwj</sup> Mention, Ended the Prophets<sup>as</sup> by your Prophet<sup>saww</sup>, therefore there will not be a Prophet<sup>saww</sup> after him<sup>saww</sup>, ever! And He<sup>azwj</sup> Ended the Books by your Book (Quran), therefore there will not be a Book after it, ever! And He<sup>azwj</sup> Revealed in it the clarification of everything, and Created you all and Created the skied and the earth, and Gave you news of what (transpired) before you, and Decisions of what is between you, and news of what is to be after you, and the matter of the Paradise and the Fire, and what you are going towards'.<sup>27</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ قَالَ قَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) إِنَّ عَلِيًّا ( عَلَيْهِ السَّلَامُ ) كَانَ مُحَدِّثًا فَقُلْتُ فَتَقُولُ نَبِيٌّ قَالَ فَحَرَكَ يَدَهُ هَكَذَا ثُمَّ قَالَ أَوْ كَصَاحِبِ سُلَيْمَانَ أَوْ كَصَاحِبِ مُوسَى أَوْ كَذِي الْقُرْنَيْنِ أَوْ مَا بَلَغَكُمْ أَنَّهُ قَالَ وَفِيكُمْ مِثْلُهُ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Hammad Bin Isa, from Al Husayn Bin Al Mukhtar, from Al Haris Bin Al Mugheira who said,

'Abu Ja'far<sup>asws</sup> said: 'Ali<sup>asws</sup> was a Muhaddis'. So I said, 'So you<sup>asws</sup> are saying, (he<sup>asws</sup> was) a Prophet<sup>as</sup>? So he<sup>asws</sup> moved his<sup>asws</sup> hand like this, then said: 'Or like the companion of Suleyman<sup>as</sup>, or like the companion of Musa<sup>as</sup>, or like Zil Qarnayn, or has it not reached you all that he<sup>asws</sup> said: 'And among you is one<sup>asws</sup> similar to him (Zil Qarnayn)?'<sup>28</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ بُرَيْدِ بْنِ مَعَاوِيَةَ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قُلْتُ لَهُ مَا مَنَزِلَتُكُمْ وَمَنْ تُشَبِّهُونَ مِمَّنْ مَضَى قَالَ صَاحِبُ مُوسَى وَ ذُو الْقُرْنَيْنِ كَانَا عَالِمَيْنِ وَ لَمْ يَكُونَا نَبِيِّينَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Bureyd Bin Muawiya,

(It has been narrated) from Abu Ja'far<sup>asws</sup> and Abu Abdullah<sup>asws</sup>, said, 'I said to him<sup>asws</sup>, 'What are your (Imams<sup>asws</sup>) positions, and who resembles you from the ones

<sup>26</sup> Al Kafi V 1 – The Book Of Divine Authority CH 53 H 2

<sup>27</sup> Al Kafi V 1 – The Book Of Divine Authority CH 53 H 3

<sup>28</sup> Al Kafi V 1 – The Book Of Divine Authority CH 53 H 4

of the past?’ He<sup>asws</sup> said: ‘Companion of Musa<sup>as</sup>, and Zul Qarnayn were both knowledgeable ones, and they did not happen to be Prophets<sup>as</sup>’.<sup>29</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْبُرْقِيِّ عَنْ أَبِي طَالِبٍ عَنْ سَدِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) إِنَّ قَوْمًا يَزْعُمُونَ أَنَّكُمْ إِلَهَةٌ يَتْلُونَ بِذَلِكَ عَلَيْنَا قُرْآنًا وَ هُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَ فِي الْأَرْضِ إِلَهٌ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Barqy, from Abu Talib, from Sadeyr who said,

‘I said to Abu Abdullah<sup>asws</sup>, ‘There is a group or people who are claiming that you (Imams<sup>asws</sup>) are gods by reciting that (from) the Quran upon us **[43:84] And He is That Who is God in the skies and God in the earth**’.

فَقَالَ يَا سَدِيرُ سَمِعِي وَ بَصْرِي وَ بَشْرِي وَ لَحْمِي وَ دَمِي وَ شَعْرِي مِنْ هَؤُلَاءِ بَرَاءٌ وَ بَرِيَّ اللَّهُ مِنْهُمْ مَا هَؤُلَاءِ عَلَى دِينِي وَ لَا عَلَى دِينِ آبَائِي وَ اللَّهُ لَا يَجْمَعُنِي اللَّهُ وَ إِيَّاهُمْ يَوْمَ الْقِيَامَةِ إِلَّا وَ هُوَ سَاخِطٌ عَلَيْهِمْ

So he<sup>asws</sup> said: ‘O Sadeyr! My<sup>asws</sup> hearing, and my<sup>asws</sup> vision, and my<sup>asws</sup> skin, and my<sup>asws</sup> flesh, and my<sup>asws</sup> blood, and my<sup>asws</sup> hair are disavowed from those, and Allah<sup>azwj</sup> Disavows from them. They are not upon my<sup>asws</sup> Religion, nor upon the Religion of my<sup>asws</sup> forefathers<sup>asws</sup>, and Allah<sup>azwj</sup> will not Gather me<sup>asws</sup> and them on the Day of Judgment except that He<sup>azwj</sup> would be Wrathful upon them’.

قَالَ قُلْتُ وَ عِنْدَنَا قَوْمٌ يَزْعُمُونَ أَنَّكُمْ رُسُلٌ يَقْرَأُونَ عَلَيْنَا بِذَلِكَ قُرْآنًا يَا أَيُّهَا الرُّسُلُ كُلُّوا مِنَ الطَّيِّبَاتِ وَ اعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ

He (the narrator) said, ‘I said, ‘And with us there is a group of people who are claiming that you (Imams<sup>asws</sup>) are Rasools<sup>as</sup>, reciting that (from) the Quran upon us **[23:51] O you Rasools! Eat from the good things and do righteous deeds; surely I Know what you are doing**’.

فَقَالَ يَا سَدِيرُ سَمِعِي وَ بَصْرِي وَ بَشْرِي وَ لَحْمِي وَ دَمِي مِنْ هَؤُلَاءِ بَرَاءٌ وَ بَرِيَّ اللَّهُ مِنْهُمْ وَ رَسُولُهُ مَا هَؤُلَاءِ عَلَى دِينِي وَ لَا عَلَى دِينِ آبَائِي وَ اللَّهُ لَا يَجْمَعُنِي اللَّهُ وَ إِيَّاهُمْ يَوْمَ الْقِيَامَةِ إِلَّا وَ هُوَ سَاخِطٌ عَلَيْهِمْ

So he<sup>asws</sup> said: ‘O Sadeyr! My<sup>asws</sup> hearing, and my<sup>asws</sup> vision, and my<sup>asws</sup> hair, and my<sup>asws</sup> skin, and my<sup>asws</sup> flesh, and my<sup>asws</sup> blood are disavowed from those ones, and Allah<sup>azwj</sup> Disavows from them, and (as well as) His<sup>azwj</sup> Rasool<sup>saww</sup>. They are neither upon my<sup>asws</sup> Religion nor upon the Religion of my<sup>asws</sup> forefathers<sup>asws</sup>, and Allah<sup>azwj</sup> will not Gather me<sup>asws</sup> and them on the Day of Judgment except that He<sup>azwj</sup> would be Wrathful upon them’.

قَالَ قُلْتُ فَمَا أَنْتُمْ قَالَ نَحْنُ خَزَائِنُ عِلْمِ اللَّهِ نَحْنُ تَرَاجِمُهُ أَمْرُ اللَّهِ نَحْنُ قَوْمٌ مَعْصُومُونَ أَمَرَ اللَّهُ تَبَارَكَ وَ تَعَالَى بِطَاعَتِنَا وَ نَهَى عَنْ مَعْصِيَتِنَا نَحْنُ الْحُجَّةُ الْبَالِغَةُ عَلَى مَنْ دُونَ السَّمَاءِ وَ فَوْقَ الْأَرْضِ .

He (the narrator) said, ‘I said, ‘So what are you<sup>asws</sup>?’ He<sup>asws</sup> said: ‘We<sup>asws</sup> are the treasurers of the Knowledge of Allah<sup>azwj</sup>. We<sup>asws</sup> are translators of the Commands of Allah<sup>azwj</sup>. We<sup>asws</sup> are a group of infallibles. Allah<sup>azwj</sup> Blessed and High has

<sup>29</sup> Al Kafi V 1 – The Book Of Divine Authority CH 53 H 5

Commanded with obedience to us<sup>asws</sup> and Forbade from disobeying us<sup>asws</sup>. We are the eloquent Divine Authorities upon the ones below the sky and above the earth'.<sup>30</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَبْدِ اللَّهِ بْنِ بَحْرٍ عَنِ ابْنِ مُسْكَانٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ الْأَيُّمَةُ بِمَنْزِلَةِ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِلَّا أَنَّهُمْ لَيْسُوا بِأَنْبِيَاءَ وَ لَا يَحِلُّ لَهُمْ مِنَ النَّسَاءِ مَا يَحِلُّ لِلنَّبِيِّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَأَمَّا مَا خَلَا ذَلِكَ فَهُمْ فِيهِ بِمَنْزِلَةِ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Abdullah Bin Bahr, from Ibn Muskan, from Abdul Rahman Bin Abu Abdullah, from Muhammad Bin Muslim who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'The Imams<sup>asws</sup> are at the status of Rasool-Allah<sup>as</sup> except that they<sup>asws</sup> aren't with the Prophet-hood, nor is it Permissible for them<sup>asws</sup> from the women what was Permissible for the Prophet<sup>saww</sup>. So, as for whatever is besides that, so they<sup>asws</sup> with regards to it are at the status of Rasool-Allah<sup>saww</sup>,<sup>31</sup>

بَابُ أَنَّ الْأَيُّمَةَ ( عَلَيْهِمُ السَّلَام ) مُحَدَّثُونَ مُفْهَمُونَ

## Chapter 54 – The Imams<sup>asws</sup> are *Muhaddisoun* (ones discussing with the Angels), understaning ones

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَجَّالِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عُيَيْدِ بْنِ زُرَّارَةَ قَالَ أَرْسَلَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَام ) إِلَى زُرَّارَةَ أَنْ يُعَلِّمَ الْحَكَمَ بْنَ عُنَيْبَةَ أَنَّ أَوْصِيَاءَ مُحَمَّدٍ عَلَيْهِ وَ عَلَيْهِمُ السَّلَامُ مُحَدَّثُونَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hajjal, from Al Qasim Bin Muhammad, from Ubeyd Bin Zurara who said,

'Abu Ja'far<sup>asws</sup> sent Zurara that he should let Al-Hakam Bin Uteyba (The famous philosopher Al-Kindy) know that the successors<sup>asws</sup> of Muhammad<sup>saww</sup>, upon him<sup>saww</sup> and upon them<sup>asws</sup> be the greetings, are *Muhaddisoun* (to whom the Angels discuss)',<sup>32</sup>

مُحَمَّدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ جَمِيلِ بْنِ صَالِحٍ عَنْ زِيَادِ بْنِ سُوْقَةَ عَنِ الْحَكَمِ بْنِ عُنَيْبَةَ قَالَ دَخَلْتُ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ ( عَلَيْهِ السَّلَام ) يَوْمًا فَقَالَ يَا حَكَمُ هَلْ تَدْرِي الْآيَةَ الَّتِي كَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ ( عَلَيْهِ السَّلَام ) يَعْرِفُ قَاتِلَهُ بِهَا وَ يَعْرِفُ بِهَا الْأُمُورَ الْعِظَامَ الَّتِي كَانَ يُحَدِّثُ بِهَا النَّاسَ قَالَ الْحَكَمُ فَقُلْتُ فِي نَفْسِي قَدْ وَقَعْتُ عَلَى عِلْمٍ مِنْ عِلْمِ عَلِيِّ بْنِ الْحُسَيْنِ أَعْلَمُ بِذَلِكَ تِلْكَ الْأُمُورَ الْعِظَامَ قَالَ فَقُلْتُ لَا وَ اللَّهُ لَا أَعْلَمُ قَالَ ثُمَّ قُلْتُ الْآيَةَ تُخْبِرُنِي بِهَا يَا ابْنَ رَسُولِ اللَّهِ

Muhammad, from Ahmad Bin Muhammad, from Ibn Mahboub, from Jameel Bin Salih, from Ziyad Bin Sowqat, from Al Hakam Bin Uteyba who said,

'I went over to Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> one day, so he<sup>asws</sup> said: 'O Hakam! Do you know the Verse which Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> had recognised his<sup>asws</sup> murderer with, and he<sup>asws</sup> recognised the great matters which he<sup>asws</sup> used to narrate to the people with?' Hisham said, 'So I said within myself, 'I have fallen upon a knowledge from the knowledge of Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, by that I will know those great matters'. So I

<sup>30</sup> Al Kafi V 1 – The Book Of Divine Authority CH 53 H 6

<sup>31</sup> Al Kafi V 1 – The Book Of Divine Authority CH 53 H 7

<sup>32</sup> Al Kafi V 1 – The Book Of Divine Authority CH 54 H 1

said, 'No, by Allah<sup>azwj</sup>, I don't know'. Then I said, 'The Verse, (please) inform me with it, O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>'!

قَالَ هُوَ وَاللَّهِ قَوْلُ اللَّهِ عَزَّ ذِكْرُهُ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ وَلَا مُحَدَّثٍ وَكَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ ( عَلَيْهِ السَّلَام ) مُحَدَّثًا

He<sup>asws</sup> said: 'It is, by Allah<sup>azwj</sup>, the Words of Allah<sup>azwj</sup>, Mighty is His<sup>azwj</sup> Mention **[22:52] And We did not Send any Rasool or Prophet, or a Muhaddith before you?**' (Please note that the word 'Muhaddith' is missing from this Verse in the current version of the Quran). And it was so that Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> was a *Muhaddith*'.

فَقَالَ لَهُ رَجُلٌ يُقَالُ لَهُ عَبْدُ اللَّهِ بْنُ زَيْدٍ كَانَ أَخَا عَلِيٍّ لِأُمِّهِ سُبْحَانَ اللَّهِ مُحَدَّثًا كَأَنَّهُ يُنْكِرُ ذَلِكَ فَأَقْبَلَ عَلَيْنَا أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَام ) فَقَالَ أَمَا وَاللَّهِ إِنَّ ابْنَ أُمَّكَ بَعْدُ قَدْ كَانَ يَعْرِفُ ذَلِكَ قَالَ فَلَمَّا قَالَ ذَلِكَ سَكَتَ الرَّجُلُ فَقَالَ هِيَ الَّتِي هَلَكَ فِيهَا أَبُو الْخَطَّابِ فَلَمْ يَدْرِ مَا تَأْوِيلُ الْمُحَدَّثِ وَالنَّبِيِّ .

So a man called Abdullah Bin Zayd, and he was a brother of Ali<sup>asws</sup> to his mother (maternal side) said to him<sup>asws</sup>, 'Glory be to Allah<sup>azwj</sup>! A *Muhaddith*?' As if he was denying that. So Abu Ja'far<sup>asws</sup> turned towards us and he<sup>asws</sup> said: 'But, by Allah<sup>azwj</sup>, the son<sup>asws</sup> of your mother used to recognise that, after all'. So when he<sup>asws</sup> said that, the man was silent. So he<sup>asws</sup> said: 'It is regarding which Abu Al-Khattab was destroyed, so he did not know what is the explanation of the *Muhaddith* and the Prophet<sup>as</sup>'.<sup>33</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ( عَلَيْهِ السَّلَام ) يَقُولُ الْأَيْمَةُ عُلَمَاءُ صَادِقُونَ مُفَهِّمُونَ مُحَدَّثُونَ .

Ahmad Bin Muhammad and Muhammad Bin Yahya, from Muhammad Bin Al Hassan, from Yaqoub Bin Yazeed, from Muhammad Bin Ismail who said,

'I heard Abu Al-Hassan<sup>asws</sup> saying: 'The Imam<sup>asws</sup> are scholars, truthful, understanding, *Muhaddisoun* (whom the Angels discuss with)'.<sup>34</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ رَجُلٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ ذَكَرَ الْمُحَدَّثُ عِنْدَ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) فَقَالَ إِنَّهُ يَسْمَعُ الصَّوْتِ وَلَا يَرَى الشَّخْصَ فَقُلْتُ لَهُ جَعَلْتَ فِدَاكَ كَيْفَ يَعْلَمُ أَنَّهُ كَلَامُ الْمَلِكِ قَالَ إِنَّهُ يُعْطَى السَّكِينَةَ وَالْوَقَارَ حَتَّى يَعْلَمَ أَنَّهُ كَلَامُ مَلِكٍ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from a man, from Muhammad Bin Muslim who said,

'The *Muhaddith* was mentioned in the presence of Abu Abdullah<sup>asws</sup>. So he<sup>asws</sup> said: 'He<sup>asws</sup> would hear the voice, nor does he<sup>asws</sup> see the person'. So I said to him<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>! How does he<sup>asws</sup> know that it is a speech of the Angel?' He<sup>asws</sup> said: 'He<sup>asws</sup> would be Given the tranquillity and the dignity until he<sup>asws</sup> would know that it is a speech of the Angel'.<sup>35</sup>

<sup>33</sup> Al Kafi V 1 – The Book Of Divine Authority CH 54 H 2

<sup>34</sup> Al Kafi V 1 – The Book Of Divine Authority CH 54 H 3

<sup>35</sup> Al Kafi V 1 – The Book Of Divine Authority CH 54 H 4

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ عَنْ حُمْرَانَ بْنِ أُعَيْنَةَ قَالَ قَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) إِنَّ عَلِيًّا ( عَلَيْهِ السَّلَامُ ) كَانَ مُحَدَّثًا فَخَرَجْتُ إِلَى أَصْحَابِي فَقُلْتُ جِئْتُكُمْ بِعَجِيبَةٍ فَقَالُوا وَ مَا هِيَ فَقُلْتُ سَمِعْتُ أَبَا جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) يَقُولُ كَانَ عَلِيٌّ ( عَلَيْهِ السَّلَامُ ) مُحَدَّثًا فَقَالُوا مَا صَنَعْتَ شَيْئًا إِلَّا سَأَلْتَهُ مَنْ كَانَ يُحَدِّثُهُ فَرَجَعْتُ إِلَيْهِ فَقُلْتُ إِنِّي حَدَّثْتُ أَصْحَابِي بِمَا حَدَّثْتَنِي فَقَالُوا مَا صَنَعْتَ شَيْئًا إِلَّا سَأَلْتَهُ مَنْ كَانَ يُحَدِّثُهُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Hammad Bin Isa, from Al Husayn Bin Al Mukhtar, from Al Haris Bin Al Mugheira, from Humran Bin Ayn who said,

'Abu Ja'far<sup>asws</sup> said: 'Ali<sup>asws</sup> was a *Muhaddith*'. So I went out to my companions and I said, 'I have come to you all with a strange thing'. So they said, 'And what is it?' So I said, 'I heard Abu Ja'far<sup>asws</sup> saying: 'Ali<sup>asws</sup> was a *Muhaddith*'. So they said, 'You have not done anything unless you ask him<sup>asws</sup> who it was that was discussing with him<sup>asws</sup>'. So I returned to him<sup>asws</sup> and I said, 'I narrated to my companions with what you<sup>asws</sup> had narrated to me, so they said, 'You have not done anything until you ask him<sup>asws</sup> who it was that was discussing with him<sup>asws</sup>'.

فَقَالَ لِي يُحَدِّثُهُ مَلَكٌ قُلْتُ تَقُولُ إِنَّهُ نَبِيٌّ قَالَ فَحَرَكَ يَدَهُ هَكَذَا أَوْ كَصَاحِبِ سُلَيْمَانَ أَوْ كَصَاحِبِ مُوسَى أَوْ كَذِي الْقُرْنَيْنِ أَوْ مَا بَلَّغَكُمْ أَنَّهُ قَالَ وَ فِيكُمْ مِثْلُهُ .

So he<sup>asws</sup> said to me: 'An Angel used to discuss with him<sup>asws</sup>'. I said, 'Are you<sup>asws</sup> saying that he<sup>asws</sup> was a Prophet<sup>as</sup>?' So he<sup>asws</sup> moved his<sup>asws</sup> hand like this (and said): 'Or like the companion of Suleyman<sup>as</sup> or like the companion of Musa<sup>as</sup>, or like Zul Qarnayn, or has it not reached you all that he<sup>asws</sup> said: 'And among you is his example?'<sup>36</sup>

باب فِيهِ ذِكْرُ الْأَرْوَاحِ الَّتِي فِي الْأَيْمَةِ ( عَلَيْهِمُ السَّلَامُ )

## Chapter 55 – Regarding the mention of the spirits within the Imams<sup>asws</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنِ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنِ جَابِرِ الْجُعْفِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَا جَابِرُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى خَلَقَ الْخَلْقَ ثَلَاثَةَ أَصْنَافٍ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ كُنْتُمْ أَزْوَاجًا ثَلَاثَةً فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ وَ أَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ وَ السَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani, from Jabir Al Ju'fy who said,

'Abu Abdullah<sup>asws</sup> said: 'O Jabir! Allah<sup>azwj</sup> Blessed and High Created the creatures (people) upon three types, and these are the Words of Allah<sup>azwj</sup> Mighty and Majestic [56:7] *And you shall be three sorts. [56:8] So the companions of the right hand; what are the companions of the right hand! [56:9] And the companions of the left hand; what are the companions of the left hand! [56:10] And the foremost are the foremost, [56:11] These are the ones of proximity.*

<sup>36</sup> Al Kafi V 1 – The Book Of Divine Authority CH 54 H 5

فَالسَّابِقُونَ هُمْ رُسُلُ اللَّهِ ( عَلَيْهِمُ السَّلَامُ ) وَ خَاصَّةُ اللَّهِ مِنْ خَلْقِهِ جَعَلَ فِيهِمْ خَمْسَةَ أَرْوَاحٍ أَيْدُهُمْ بِرُوحِ الْقُدُسِ فِيهِ عَرَفُوا الْأَشْيَاءَ وَ أَيْدُهُمْ بِرُوحِ الْإِيمَانِ فِيهِ خَافُوا اللَّهَ عَزَّ وَ جَلَّ وَ جَلَّ وَ أَيْدُهُمْ بِرُوحِ الْقُوَّةِ فِيهِ قَدَرُوا عَلَى طَاعَةِ اللَّهِ وَ أَيْدُهُمْ بِرُوحِ الشَّهْوَةِ فِيهِ اشْتَهَوْا طَاعَةَ اللَّهِ عَزَّ وَ جَلَّ وَ كَرِهُوا مَعْصِيَتَهُ وَ جَعَلَ فِيهِمْ رُوحَ الْمَدْرَجِ الَّذِي بِهِ يَذْهَبُ النَّاسُ وَ يَجِيئُونَ

So the ones of proximity, they<sup>as</sup> are the Rasools<sup>as</sup> of Allah<sup>azwj</sup> and the special ones of Allah<sup>azwj</sup> from His<sup>azwj</sup> creatures. Allah<sup>azwj</sup> Made five spirits to be inside them<sup>asws</sup>. He<sup>azwj</sup> Assisted them<sup>as</sup> with the Holy Spirit, and by it they<sup>as</sup> recognise the things, and Assisted them<sup>as</sup> with the spirit of *Eman* and by it they<sup>as</sup> fear Allah<sup>azwj</sup> Mighty and Majestic, and Assisted them<sup>as</sup> by the spirit of strength and by it they<sup>as</sup> are able upon the obedience of Allah<sup>azwj</sup>, and Assisted them<sup>as</sup> by the spirit of desire and by it they are desiring the obedience of Allah<sup>azwj</sup> Mighty and Majestic and are abhorring the disobedience. And He<sup>azwj</sup> Made to be within them<sup>as</sup> the spirit of progression by which the people are going and coming.

وَ جَعَلَ فِي الْمُؤْمِنِينَ وَ أَصْحَابِ الْمَيْمَنَةِ رُوحَ الْإِيمَانِ فِيهِ خَافُوا اللَّهَ وَ جَعَلَ فِيهِمْ رُوحَ الْقُوَّةِ فِيهِ قَدَرُوا عَلَى طَاعَةِ اللَّهِ وَ جَعَلَ فِيهِمْ رُوحَ الشَّهْوَةِ فِيهِ اشْتَهَوْا طَاعَةَ اللَّهِ وَ جَعَلَ فِيهِمْ رُوحَ الْمَدْرَجِ الَّذِي بِهِ يَذْهَبُ النَّاسُ وَ يَجِيئُونَ .

And He<sup>azwj</sup> Made to be within the Momineen and the companions of the right hand, the spirit of *Eman* and by it they are fearing Allah<sup>azwj</sup>, and Made to be within them the spirit of strength and by it they are enabled upon the obedience of Allah<sup>azwj</sup>, and Made to be within them the spirit of the desire and by it they are desiring the obedience of Allah<sup>azwj</sup>, and Made to be within them the spirit of progression by which the people are going and coming'.<sup>37</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُوسَى بْنِ عُمَرَ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ الْمُثَنَّلِ عَنْ جَابِرِ بْنِ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ سَأَلْتُهُ عَنْ عِلْمِ الْعَالَمِ فَقَالَ لِي يَا جَابِرُ إِنَّ فِي الْأَنْبِيَاءِ وَ الْأَوْصِيَاءِ خَمْسَةَ أَرْوَاحٍ الْقُدُسِ وَ رُوحَ الْإِيمَانِ وَ رُوحَ الْحَيَاةِ وَ رُوحَ الْقُوَّةِ وَ رُوحَ الشَّهْوَةِ فَبِرُوحِ الْقُدُسِ يَا جَابِرُ عَرَفُوا مَا تَحْتَ الْعَرْشِ إِلَى مَا تَحْتَ التَّرَى

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Musa Bin Umar, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Al Munakhhal, from Jabir,

(It has been narrated) from Abu Ja'far<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the knowledge of the knowledgeable one<sup>asws</sup>. So he<sup>asws</sup> said to me: 'O Jabir! Within the Prophets<sup>as</sup> and the successors<sup>as</sup> are five spirits – the Holy Spirit, and the spirit of *Eman*, and the spirit of life, and the spirit of strength, and the spirit of desire. So by the Holy Spirit, O Jabir, they<sup>as</sup> are recognising what is beneath the Throne up to what is beneath the soil'.

ثُمَّ قَالَ يَا جَابِرُ إِنَّ هَذِهِ الْأَرْبَعَةَ أَرْوَاحٌ يُصِيبُهَا الْحَدَثَانُ إِلَّا رُوحَ الْقُدُسِ فَإِنَّهَا لَا تَلْهُو وَ لَا تَلْعَبُ .

Then he<sup>asws</sup> said: 'O Jabir! These four spirits do get affected by the newly occurring events except for the Holy Spirit, for it neither sports nor play around'.<sup>38</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ الْمُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ سَأَلْتُهُ عَنْ عِلْمِ الْإِمَامِ بِمَا فِي أَقْطَارِ الْأَرْضِ وَ هُوَ فِي بَيْتِهِ مُرَخًى عَلَيْهِ سِتْرُهُ

<sup>37</sup> Al Kafi V 1 – The Book Of Divine Authority CH 55 H 1

<sup>38</sup> Al Kafi V 1 – The Book Of Divine Authority CH 55 H 2

Al Husayn Bin Muhammad, from Al Moalla Bin Muhammad, from Abdullah Bin Idrees, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the knowledge of the Imam<sup>asws</sup> of whatever is in the horizons of the earth while he<sup>asws</sup> is in his<sup>asws</sup> house, 'Is his<sup>asws</sup> veil relaxed upon him<sup>asws</sup>?'

فَقَالَ يَا مُفَازِلُ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى جَعَلَ فِي النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) خَمْسَةَ أَرْوَاحٍ رُوحَ الْحَيَاةِ فِيهِ دَبٌّ وَ دَرَجٌ وَ رُوحَ الْقُوَّةِ فِيهِ نَهْضٌ وَ جَاهِدٌ وَ رُوحَ الشَّهْوَةِ فِيهِ أَكْلٌ وَ شَرِبٌ وَ أَتَى النِّسَاءَ مِنَ الْحَلَالِ وَ رُوحَ الْإِيمَانِ فِيهِ أَمْنٌ وَ عَدَلٌ وَ رُوحَ الْقُدْسِ فِيهِ حَمَلُ النُّبُوَّةِ

So he<sup>asws</sup> said: 'O Mufazzal! Allah<sup>azwj</sup> Blessed and High Made five spirits to be within the Prophet<sup>saww</sup> – the spirit of life and by it he<sup>saww</sup> experienced and moved around, and the spirit of strength and by it he<sup>saww</sup> arose and strived, and the spirit of desire and by it he<sup>saww</sup> ate and drank and went to the women from the Permissible ones, and the spirit of *Eman* and by it he<sup>saww</sup> believed and was just, and the Holy Spirit and by it he<sup>saww</sup> bore the Prophet-hood.

فَإِذَا قُبِضَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) انْتَقَلَ رُوحُ الْقُدْسِ فَصَارَ إِلَى الْإِمَامِ وَ رُوحُ الْقُدْسِ لَا يَنَامُ وَ لَا يَعْطُلُ وَ لَا يَلْهُو وَ لَا يَزْهُو وَ الْأَرْبَعَةُ الْأَرْوَاحُ تَنَامُ وَ تَعْطُلُ وَ تَزْهُو وَ تَلْهُو وَ رُوحُ الْقُدْسِ كَانَ يَرَى بِهِ .

So when the Prophet<sup>saww</sup> passed away, the Holy Spirit transferred and came to be to the Imam<sup>asws</sup>. And the Holy Spirit neither sleeps, nor works, nor plays, nor (indulges in) vanities. And the (other) four spirits sleep, and work, and (indulge in) vanities, and play. And the Holy Spirit is such, one can see (the unseen) with it'.<sup>39</sup>

**بَابُ الرُّوحِ الَّتِي يُسَدِّدُ اللَّهُ بِهَا الْأَئِمَّةَ ( عَلَيْهِمُ السَّلَامُ )**

## Chapter 56 – The spirit by which Allah<sup>azwj</sup> Protects the Imams<sup>asws</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ يَحْيَى الْحَلْبِيِّ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَتَعَالَى وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَ لَا الْإِيمَانُ قَالَ خَلَقَ مِنْ خَلْقِ اللَّهِ عَزَّ وَجَلَّ أَعْظَمَ مِنْ جِبْرَائِيلَ وَ مِيكَائِيلَ كَانَ مَعَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يُخْبِرُهُ وَ يُسَدِّدُهُ وَ هُوَ مَعَ الْأَئِمَّةِ مِنْ بَعْدِهِ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Abu Al Sabbah Al Kinany, from Abu Baseer who said,

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Blessed and High [42:52] **And thus We Revealed to you a Spirit from Our Command. You did not know what the Book was, nor the Eman.** He<sup>asws</sup> said: 'A creature from the creatures of Allah<sup>azwj</sup> Mighty and Majestic, more magnificent than Jibraeel<sup>as</sup> and Mikaeel<sup>as</sup>. It was with Rasool-Allah<sup>saww</sup>, informing him<sup>saww</sup>, protecting him<sup>saww</sup>, and it is with the Imams<sup>asws</sup> from after him<sup>saww</sup>,<sup>40</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ أَسْبَاطِ بْنِ سَالِمٍ قَالَ سَأَلَهُ رَجُلٌ مِنْ أَهْلِ هَيْبَةٍ وَ أَنَا حَاضِرٌ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا فَقَالَ مُنْذُ أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ ذَلِكَ الرُّوحَ عَلَى مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَا صَعِدَ إِلَى السَّمَاءِ وَ إِنَّهُ لَفِينَا .

<sup>39</sup> Al Kafi V 1 – The Book Of Divine Authority CH 55 H 3

<sup>40</sup> Al Kafi V 1 – The Book Of Divine Authority CH 56 H 1

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ali Bin Asbat, from Asbat Bin Salim who said,

‘A man from the people of Hayt asked him<sup>asws</sup> and I was present, about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[42:52] And thus We Revealed to you a Spirit from Our Command.** So he<sup>asws</sup> said: ‘Since Allah<sup>azwj</sup> Mighty and Majestic Sent down the Spirit unto Muhammad<sup>saww</sup>, it has not ascended to the sky, and it is within us<sup>asws</sup>’.<sup>41</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ يَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي قَالَ خَلَقَ أَعْظَمَ مِنْ جِبْرَائِيلَ وَ مِيكَائِيلَ كَانَ مَعَ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) وَ هُوَ مَعَ الْأَيْمَةِ وَ هُوَ مِنَ الْمَلَكُوتِ .

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

‘I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[17:85] And they are asking you about the Spirit. Say: The Spirit is from the Commands of my Lord, and you are not Given from the knowledge (of it) except for a little.** He<sup>asws</sup> said: ‘A creature more magnificent than Jibraeel<sup>as</sup> and Mikaeel<sup>as</sup>. It was with Rasool-Allah<sup>saww</sup> and it is with the Imams<sup>asws</sup>, and it is from the Dominion (of Allah<sup>azwj</sup>)’.<sup>42</sup>

عَلِيُّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ يَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي قَالَ خَلَقَ أَعْظَمَ مِنْ جِبْرَائِيلَ وَ مِيكَائِيلَ لَمْ يَكُنْ مَعَ أَحَدٍ مِمَّنْ مَضَى غَيْرِ مُحَمَّدٍ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) وَ هُوَ مَعَ الْأَيْمَةِ يُسَدِّدُهُمْ وَ لَيْسَ كُلُّ مَا طَلِبَ وَجِدَ .

Ali, from his father, from Ibn Abu Umeyr, from Abu Ayoub Al Khazzaz, from Abu Baseer who said,

‘I heard Abu Abdullah<sup>asws</sup> saying: **[17:85] And they are asking you about the Spirit. Say: The Spirit is from the Commands of my Lord.** He<sup>asws</sup> said: ‘A creature more magnificent than Jibraeel<sup>as</sup> and Mikaeel<sup>as</sup>. It did not happen to be with anyone from the past apart from Muhammad<sup>saww</sup>, and it is with the Imams<sup>asws</sup>, protecting them<sup>asws</sup>, and it isn’t so that everything what is sought, it found’.<sup>43</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ عِمْرَانَ بْنِ مُوسَى عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي حَمْرَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَنِ الْعِلْمِ أَمْ هُوَ عِلْمٌ يَتَعَلَّمُهُ الْعَالِمُ مِنْ أَقْوَاهِ الرِّجَالِ أَمْ فِي الْكِتَابِ عِنْدَكُمْ تَقْرَأُونَهُ فَتَعْلَمُونَ مِنْهُ قَالَ الْأَمْرُ أَكْبَرُ مِنْ ذَلِكَ وَ أَوْجِبُ أَمْ مَا سَمِعْتَ قَوْلَ اللَّهِ عَزَّ وَجَلَّ وَ كَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَ لَا الْإِيمَانُ

Muhammad Bin Yahya, from Imran Bin Musa, from Musa Bin Ja’far, from Ali Bin Asbat, from Muhammad Bin Al Fuzayl, from Abu Hamza who said,

‘I asked Abu Abdullah<sup>asws</sup> about the knowledge, ‘Is it a knowledge which the knowledgeable one<sup>asws</sup> learns from the mouths of the men, or is it in the Book with you (Imams<sup>asws</sup>) which you<sup>asws</sup> are reading from, so you<sup>asws</sup> are learning from it?’ He<sup>asws</sup> said: ‘The matter is greater than that and more necessary. Have you not heard the Words of Allah<sup>azwj</sup> Mighty and Majestic **[42:52] And thus We Revealed to**

<sup>41</sup> Al Kafi V 1 – The Book Of Divine Authority CH 56 H 2

<sup>42</sup> Al Kafi V 1 – The Book Of Divine Authority CH 56 H 3

<sup>43</sup> Al Kafi V 1 – The Book Of Divine Authority CH 56 H 4



**you a Spirit from Our Command. You did not know what the Book was, nor the Eman’.**

ثُمَّ قَالَ أَيُّ شَيْءٍ يَقُولُ أَصْحَابُكُمْ فِي هَذِهِ الْآيَةِ أَ يَقْرُونَ أَنَّهُ كَانَ فِي حَالٍ لَا يَدْرِي مَا الْكِتَابُ وَ لَا الْإِيمَانُ فَقُلْتُ لَا أَدْرِي جُعِلْتُ فِدَاكَ مَا يَقُولُونَ فَقَالَ لِي بَلَى قَدْ كَانَ فِي حَالٍ لَا يَدْرِي مَا الْكِتَابُ وَ لَا الْإِيمَانُ حَتَّى بَعَثَ اللَّهُ تَعَالَى الرُّوحَ الَّذِي ذَكَرَ فِي الْكِتَابِ فَلَمَّا أَوْحَاهَا إِلَيْهِ عَلِمَ بِهَا الْعِلْمَ وَ الْفَهْمَ وَ هِيَ الرُّوحُ الَّتِي يُعْطِيهَا اللَّهُ تَعَالَى مَنْ شَاءَ فَإِذَا أَعْطَاهَا عَبْدًا عَلَّمَهُ الْفَهْمَ.

Then he<sup>asws</sup> said: ‘Which thing are your companions saying regarding this Verse? Are they reading it that he<sup>saww</sup> was in a state of not knowing what the Book (Quran) nor the *Eman* was?’ So I said, ‘I don’t know, may I be sacrificed for you<sup>asws</sup>, what they are saying’. So he<sup>asws</sup> said to me: ‘Yes. He<sup>saww</sup> was in a state where he<sup>saww</sup> did not know what the Book was nor the *Eman* until Allah<sup>azwj</sup> the Exalted Sent the Spirit Mentioned in the Book. So when He<sup>azwj</sup> Revealed to Him<sup>azwj</sup>, he<sup>saww</sup> knew by it the knowledge and the understanding, and it is the Spirit which Allah<sup>azwj</sup> the Exalted Gives to the one whom He<sup>azwj</sup> so Desires to. So when He<sup>azwj</sup> does Give it to a servant, He<sup>azwj</sup> Teaches him the understanding’.<sup>44</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ سَعْدِ الْإِسْكَافِ قَالَ أَتَى رَجُلٌ أَمِيرَ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) يَسْأَلُهُ عَنِ الرُّوحِ أَلَيْسَ هُوَ جِبْرَائِيلُ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) جِبْرَائِيلُ ( عَلَيْهِ السَّلَام ) مِنَ الْمَلَائِكَةِ وَ الرُّوحُ غَيْرُ جِبْرَائِيلَ فَكَرَّرَ ذَلِكَ عَلَى الرَّجُلِ فَقَالَ لَهُ لَقَدْ قُلْتَ عَظِيمًا مِنَ الْقَوْلِ مَا أَحَدٌ يَزْعُمُ أَنَّ الرُّوحَ غَيْرُ جِبْرَائِيلَ

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ali Bin Asbat, from Al Husayn Bin Abu Al A’ala, from Sa’ad Al Askaf who said,

‘A man came over to Amir Al-Momineen<sup>asws</sup> asking him<sup>asws</sup> about the Spirit, ‘Isn’t it Jibraeel<sup>as</sup>?’. So Amir Al-Momineen<sup>asws</sup> said to him: ‘Jibraeel<sup>as</sup> is from the Angels, and the Spirit is other than Jibraeel<sup>as</sup>’, and he<sup>asws</sup> reiterated that upon the man. So he said to him<sup>asws</sup>, ‘You<sup>asws</sup> have spoken a great thing from the speech. There is no one claiming that the Spirit is other than Jibraeel<sup>as</sup>’.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) إِنَّكَ ضَالٌّ تَرْوِي عَنْ أَهْلِ الضَّلَالِ يَقُولُ اللَّهُ تَعَالَى لِنَبِيِّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) أَتَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ سُبْحَانَهُ وَ تَعَالَى عَمَّا يُشْرِكُونَ يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ وَ الرُّوحُ غَيْرُ الْمَلَائِكَةِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ .

So Amir Al-Momineen<sup>asws</sup> said to him: ‘You have strayed and are reporting from the strayed people. Allah<sup>azwj</sup> the Exalted is Saying to His<sup>azwj</sup> Prophet<sup>saww</sup> **[16:1] Allah's Command will come, therefore do not hasten it; Glory be to Him, and Exalted is He above what they are describing [16:2] He Sends down the Angels with the Spirit**, and the Spirit is other than the Angels, may the *Salawat* of Allah<sup>azwj</sup> be upon them’.<sup>45</sup>

<sup>44</sup> Al Kafi V 1 – The Book Of Divine Authority CH 56 H 5

<sup>45</sup> Al Kafi V 1 – The Book Of Divine Authority CH 56 H 6

**بَابُ وَقْتِ مَا يَعْلَمُ الْإِمَامُ جَمِيعَ عِلْمِ الْإِمَامِ الَّذِي كَانَ قَبْلَهُ ( عليه السلام )**

## Chapter 57 – The time when the Imam<sup>asws</sup> learns the entirety of the knowledge of the Imam<sup>asws</sup> who was before him<sup>asws</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنِ الْحَكَمِ بْنِ مَسْكِينٍ عَنْ بَعْضِ أَصْحَابِنَا قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عليه السلام ) مَتَى يَعْرِفُ الْأَخِيرُ مَا عِنْدَ الْأَوَّلِ قَالَ فِي آخِرِ دَقِيقَةٍ تَبْقَى مِنْ رُوحِهِ .

Muhammad Bin Yahya, from Ahmad bin Muhammad, from Al Husayn Bin Saeed, from Ali Bin Asbat, from Al Hakam Bin Miskeen, from one of our companions who said,

'I said to Abu Abdullah<sup>asws</sup>, 'When does the later one (Imam<sup>asws</sup>) recognise what was with the former (Imam<sup>asws</sup>)?' He<sup>asws</sup> said: 'During the last minute remaining from his<sup>asws</sup> soul'.<sup>46</sup>

مُحَمَّدُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنِ الْحَكَمِ بْنِ مَسْكِينٍ عَنْ عُبيدِ بْنِ زُرَّارَةَ وَ جَمَاعَةٍ مَعَهُ قَالُوا سَمِعْنَا أَبَا عَبْدِ اللَّهِ ( عليه السلام ) يَقُولُ يَعْرِفُ الَّذِي بَعْدَ الْإِمَامِ عِلْمَ مَنْ كَانَ قَبْلَهُ فِي آخِرِ دَقِيقَةٍ تَبْقَى مِنْ رُوحِهِ .

Muhammad, from Muhammad Bin Al Husayn, from Ali Bin Asbat, from Al Hakam Bin Miskeen, from Ubeyd Bin Zurara and a group of people with him who said,

'We heard Abu Abdullah<sup>asws</sup> saying: 'The Imam<sup>asws</sup> who is after recognises the knowledge of the one<sup>asws</sup> who was before him<sup>asws</sup> during the last minute remaining from his<sup>asws</sup> soul'.<sup>47</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ قُلْتُ لَهُ الْإِمَامُ مَتَى يَعْرِفُ إِمَامَتَهُ وَ يَنْتَهِي الْأَمْرُ إِلَيْهِ قَالَ فِي آخِرِ دَقِيقَةٍ مِنْ حَيَاةِ الْأَوَّلِ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Yaqoub Bin Yazeed, from Ali Bin Asbat, from one of his companions,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I said to him<sup>asws</sup>, 'The Imam<sup>asws</sup>, when does he<sup>asws</sup> recognise his<sup>asws</sup> own Imamate and the ending of the command up to him<sup>asws</sup>?' He<sup>asws</sup> said: 'During the last minute from the life of the former (Imam<sup>asws</sup>)'.<sup>48</sup>

**بَابُ فِي أَنَّ الْأئِمَّةَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ فِي الْعِلْمِ وَالشَّجَاعَةِ وَالطَّاعَةِ سَوَاءً**

## Chapter 58 – The Imams<sup>asws</sup> are equal regarding the knowledge, and the bravery, and the (Obligated) obedience

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ أَبِي زَاهِرٍ عَنِ الْخَشَّابِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ قَالَ اللَّهُ تَعَالَى الَّذِينَ آمَنُوا وَ اتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَ مَا أَلْتَنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ قَالَ الَّذِينَ آمَنُوا النَّبِيُّ ( صلى الله عليه وآله ) وَ أَمِيرُ الْمُؤْمِنِينَ ( عليه السلام ) وَ ذُرِّيَّتُهُ الْأئِمَّةُ وَ الْأَوْصِيَاءُ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَلْحَقْنَا بِهِمْ وَ لَمْ تَنْقُصْ ذُرِّيَّتَهُمْ الْحُجَّةَ الَّتِي جَاءَ بِهَا مُحَمَّدٌ ( صلى الله عليه وآله ) فِي عَلِيِّ ( عليه السلام ) وَ حُجَّتُهُمْ وَاحِدَةٌ وَ طَاعَتُهُمْ وَاحِدَةٌ .

<sup>46</sup> Al Kafi V 1 – The Book Of Divine Authority CH 57 H 1

<sup>47</sup> Al Kafi V 1 – The Book Of Divine Authority CH 57 H 2

<sup>48</sup> Al Kafi V 1 – The Book Of Divine Authority CH 57 H 3

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: '**[52:21] And (as for) those who believe and their offspring follow them in faith, We will unite with them their offspring and We will not diminish to them aught of their work**'. He<sup>asws</sup> said: '**Those who believe** are, the Prophet<sup>saww</sup> and Amir Al-Momineen<sup>asws</sup>, and **their offspring who follow them in faith** are the Imams<sup>asws</sup> and the successors<sup>asws</sup>, may the *Salawat* of Allah<sup>azwj</sup> be upon them<sup>asws</sup>, **We will unite them**, and We<sup>azwj</sup> will not Reduce their<sup>asws</sup> offspring of the Divine Authority which Muhammad<sup>saww</sup> came with regarding Ali<sup>asws</sup>, and their<sup>asws</sup> Divine Authority is one, and the Obligation for them<sup>asws</sup> to be obeyed is one'.<sup>49</sup>

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ دَاوُدَ النَّهْدِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَبِي الْحَسَنِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ لِي نَحْنُ فِي الْعِلْمِ وَالشَّجَاعَةِ سَوَاءٌ وَ فِي الْعَطَايَا عَلَى قَدْرِ مَا نُوْمَرُ .

Ali Bin Muhammad Bin Abdullah, from his father, from Muhammad Bin Isa, from Dawood Al Nahdy,

(It has been narrated) from Ali son of Ja'far<sup>asws</sup>, from Abu Al-Hassan<sup>asws</sup>, said, 'He<sup>asws</sup> said to me: 'We (Imams<sup>asws</sup>) are equal in the knowledge and the bravery, and with regards to the Grants, it is in accordance with what we<sup>asws</sup> are Commanded (by Allah<sup>azwj</sup>)'.<sup>50</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ ابْنِ مُسْكَانَ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ سَمِعْتُهُ يَقُولُ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) نَحْنُ فِي الْأَمْرِ وَالْفَهْمِ وَالْحَلَالِ وَالْحَرَامِ نَجْرِي مَجْرَى وَاحِدًا فَأَمَّا رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) وَ عَلِيُّ ( عَلَيْهِ السَّلَام ) فَلَهُمَا فَضْلُهُمَا .

Ahmad Bin Muhammad, from Muhammad Bin Al Hassan, from Ali Bin Ismail, from Safwan Bin Yahya, from Ibn Muskan, from Al Haris Bin Al Mugheira,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I heard him<sup>asws</sup> saying: 'Rasool-Allah<sup>saww</sup> said: 'We<sup>saww</sup> are (the Divine Guides), regarding the Commands, and the understanding, and the Permissible, and the Prohibitions, we<sup>asws</sup> are flowing in one flow'. So, as for Rasool-Allah<sup>saww</sup> and Ali<sup>asws</sup>, for them<sup>asws</sup> is their<sup>asws</sup> superiority'.<sup>51</sup>

بَابُ أَنَّ الْأِمَامَ ( عَلَيْهِ السَّلَام ) يَعْرِفُ الْإِمَامَ الَّذِي يَكُونُ مِنْ بَعْدِهِ وَ أَنَّ قَوْلَ اللَّهِ تَعَالَى إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا فِيهِمْ ( عَلَيْهِمُ السَّلَام ) نَزَلَتْ

**Chapter 59 – The Imams<sup>asws</sup> recognises the Imams<sup>as</sup> who would happen to be from after him<sup>asws</sup>, and that the Words of Allah<sup>azwj</sup> the Exalted [4:58] Surely Allah Commands you to make over trusts to their owners, it was Revealed regarding them<sup>asws</sup>**

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَحْمَدَ بْنِ عَائِدٍ عَنِ ابْنِ أُدَيْنَةَ عَنْ بُرَيْدِ الْعَجَلِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ ( عَلَيْهِ السَّلَام ) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ قَالَ إِنَّا عَنَى أَنْ يُؤَدِّيَ الْأَوَّلُ إِلَى الْإِمَامِ الَّذِي بَعْدَهُ الْكُتُبَ وَالْعِلْمَ وَالسَّلَاحَ وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ الَّذِي فِي أَيْدِيكُمْ

<sup>49</sup> Al Kafi V 1 – The Book Of Divine Authority CH 58 H 1

<sup>50</sup> Al Kafi V 1 – The Book Of Divine Authority CH 58 H 2

<sup>51</sup> Al Kafi V 1 – The Book Of Divine Authority CH 58 H 3

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

'I asked Abu Ja'far<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[4:58] Surely Allah Commands you to make over trusts to their owners and that when you judge between people you judge with justice.** He<sup>asws</sup> said: 'It Means us<sup>asws</sup>, that the first one<sup>asws</sup> should hand over to the Imam<sup>asws</sup> who is to be after him<sup>asws</sup>, the knowledge and the weapons **and that when you judge between people you judge with justice** which is in your<sup>asws</sup> hands'.

ثُمَّ قَالَ لِلنَّاسِ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ إِيَّانَا عَنَى خَاصَّةً أَمَرَ جَمِيعَ الْمُؤْمِنِينَ إِلَى يَوْمِ الْقِيَامَةِ بِطَاعَتِنَا فَإِنْ خِفْتُمْ تَنَازُعًا فِي أَمْرٍ فَارْجِعُوهُ إِلَى اللَّهِ وَ إِلَى الرَّسُولِ وَ إِلَى أُولِي الْأَمْرِ مِنْكُمْ كَذَا نَزَلَتْ وَ كَيْفَ يَأْمُرُهُمُ اللَّهُ عَزَّ وَ جَلَّ بِطَاعَةِ وَ لِيَاةِ الْأَمْرِ وَ يَرْخِصُ فِي مُنَازَعَتِهِمْ إِنَّمَا قِيلَ ذَلِكَ لِلْمَأْمُورِينَ الَّذِينَ قِيلَ لَهُمْ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ .

Then He<sup>azwj</sup> Said to the people **[4:59] O you who believe! Obey Allah and obey the Rasool and those in authority from among you.** It Means us<sup>asws</sup> in particular, the affairs of the entirety of the Momineen up to the Day of Judgment, by them being obedient to us<sup>asws</sup>, **then if you quarrel about anything, refer it to Allah and the Rasool and to those in authority from among you**, like this is how it was Revealed. And how can Allah<sup>azwj</sup> Mighty and Majestic with obedience to the Master<sup>asws</sup> of the Command and Allow them to quarrel with them<sup>asws</sup>. But rather, that was Said to the Commanded ones for whom<sup>asws</sup> He<sup>azwj</sup> Said to them **[4:59] O you who believe! Obey Allah and obey the Rasool and those in authority from among you**.<sup>52</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَحْمَدَ بْنِ عُمَرَ قَالَ سَأَلْتُ الرَّضَا ( عَلَيْهِ السَّلَامُ ) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا قَالَ هُمْ الْأَيْمَةُ مِنْ آلِ مُحَمَّدٍ ( صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ ) أَنْ يُؤَدِّيَ الْإِمَامُ الْأَمَانَةَ إِلَى مَنْ بَعْدَهُ وَ لَا يَخْصُ بِهَا غَيْرَهُ وَ لَا يَرْوِيهَا عَنْهُ .

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

'I asked Al-Reza<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[4:58] Surely Allah Commands you to make over trusts to their owners.** He<sup>asws</sup> said: 'They<sup>asws</sup> are the Imams<sup>asws</sup> from the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> that they<sup>asws</sup> had over the entrustment from after him<sup>saww</sup>, and He<sup>azwj</sup> did not Particularise other than him<sup>asws</sup> with it, nor impeded it from him<sup>asws</sup>.'<sup>53</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الْحَسَنِ الرَّضَا ( عَلَيْهِ السَّلَامُ ) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا قَالَ هُمْ الْأَيْمَةُ يُؤَدِّي الْإِمَامُ إِلَى الْإِمَامِ مِنْ بَعْدِهِ وَ لَا يَخْصُ بِهَا غَيْرَهُ وَ لَا يَرْوِيهَا عَنْهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Muhammad Bin Al Fuzayl,

(It has been narrated) from Abu Al-Hassan Al-Reza<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[4:58] Surely Allah Commands you to make over**

<sup>52</sup> Al Kafi V 1 – The Book Of Divine Authority CH 59 H 1

<sup>53</sup> Al Kafi V 1 – The Book Of Divine Authority CH 59 H 2

**trusts to their owners.** He<sup>asws</sup> said: 'They<sup>asws</sup> are the Imams<sup>asws</sup>. The Imam<sup>asws</sup> hands over the entrustments to the Imam<sup>asws</sup> to be from after him<sup>asws</sup>, and no one else is particularised with it apart from him<sup>asws</sup>, nor is it impeded from him<sup>asws</sup>,<sup>54</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ ابْنِ أَبِي يَعْفُورٍ عَنِ الْمُعَلَّى بْنِ خُنَيْسٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا قَالَ أَمَرَ اللَّهُ الْإِمَامَ الْأَوَّلَ أَنْ يُدْفَعَ إِلَى الْإِمَامِ الَّذِي بَعْدَهُ كُلُّ شَيْءٍ عِنْدَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Is'haq Bin Ammar, from Ibn Abu Yafour, from Al Moalla Bin Khunays who said,

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic [4:58] **Surely Allah Commands you to make over trusts to their owners.** Allah<sup>azwj</sup> Commanded the former Imam<sup>asws</sup> that he<sup>asws</sup> should hand over to the Imam<sup>asws</sup> who is to be from after him<sup>asws</sup>, everything which is with him<sup>asws</sup>,<sup>55</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ لَا يَمُوتُ الْإِمَامُ حَتَّىٰ يَعْلَمَ مَنْ يَكُونُ مِنْ بَعْدِهِ فَيُوصِي إِلَيْهِ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ibn Mahboub, from Al A'ala Bin Razeyn, from Abdullah Bin Ab Yafour,

(It has been narrated) from Abu Abdylah<sup>asws</sup> having said: 'An Imam<sup>asws</sup> does not pass away until he<sup>asws</sup> knows one would happen to be (an Imam<sup>asws</sup>) after him<sup>asws</sup>, so he<sup>asws</sup> bequeaths to him<sup>asws</sup>,<sup>56</sup>

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ ابْنِ أَبِي عُمَانَ عَنِ الْمُعَلَّى بْنِ خُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّ الْإِمَامَ يَعْرِفُ الْإِمَامَ الَّذِي مِنْ بَعْدِهِ فَيُوصِي إِلَيْهِ .

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Ibn Abu Usman, from Al Moalla Bin Khunays,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The Imam<sup>asws</sup> recognises the one who is to be (the Imam<sup>asws</sup>) after him<sup>asws</sup>, so he<sup>asws</sup> bequeaths to him<sup>asws</sup>,<sup>57</sup>

أَحْمَدُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ مَا مَاتَ عَالِمٌ حَتَّىٰ يُعْلِمَهُ اللَّهُ عَزَّ وَجَلَّ إِلَىٰ مَنْ يُوصِي .

Ahmad, from Muhammad Bin Abdul Jabbar, from Abu Abdullah Al Barqy, from Fazalat Bin Ayoub, from Suleyman Bin Khalid,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'A scholar (Imam<sup>asws</sup>) does not pass away until Allah<sup>azwj</sup> Mighty and Majestic Lets him<sup>asws</sup> know to whom he<sup>asws</sup> should be bequeathing to'.<sup>58</sup>

<sup>54</sup> Al Kafi V 1 – The Book Of Divine Authority CH 59 H 3

<sup>55</sup> Al Kafi V 1 – The Book Of Divine Authority CH 59 H 4

<sup>56</sup> Al Kafi V 1 – The Book Of Divine Authority CH 59 H 5

<sup>57</sup> Al Kafi V 1 – The Book Of Divine Authority CH 59 H 6

<sup>58</sup> Al Kafi V 1 – The Book Of Divine Authority CH 59 H 7

**بَابُ أَنَّ الْإِمَامَةَ عَهْدٌ مِنَ اللَّهِ عَزَّ وَجَلَّ مَعَهُودٌ مِنْ وَاحِدٍ إِلَى وَاحِدٍ ( عَلَيْهِمُ السَّلَامُ )**

## Chapter 60 – The Imamate is a Covenant from Allah<sup>azwj</sup> Mighty and Majestic, Covenanted from one<sup>asws</sup> to one<sup>asws</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَاءِ قَالَ حَدَّثَنِي عُمَرُ بْنُ أَبَانَ عَنْ أَبِي بَصِيرٍ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فَذَكَرُوا الْأَوْصِيَاءَ وَذَكَرْتُ إِسْمَاعِيلَ فَقَالَ لَا وَاللَّهِ يَا أَبَا مُحَمَّدٍ مَا ذَاكَ إِلَيْنَا وَمَا هُوَ إِلَّا إِلَى اللَّهِ عَزَّ وَجَلَّ يُنَزِّلُ وَاجِدًا بَعْدَ وَاحِدٍ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washha who said, 'Umar Bin Aban narrated to me, from Abu Baseer who said,

'I was in the presence of Abu Abdullah<sup>asws</sup>, so they (people) mentioned the successors<sup>asws</sup>, and mentioned Ismail (The eldest son of Abu Abdullah<sup>asws</sup>). So he<sup>asws</sup> said: 'No, by Allah<sup>azwj</sup>, O Abu Muhammad! That is not up to us<sup>asws</sup>, and it is not except up to Allah<sup>azwj</sup> Mighty and Majestic. He<sup>azwj</sup> Sends down one<sup>asws</sup> after one<sup>asws</sup>, 59

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادِ بْنِ عُثْمَانَ عَنْ عَمْرِو بْنِ الْأَسْعَثِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ أ تَرَوْنَ الْمُوصِيَّ مِنَّا يُوصِي إِلَى مَنْ يُرِيدُ لَا وَاللَّهِ وَ لَكِنَّ عَهْدَ مِنَ اللَّهِ وَ رَسُولِهِ ( صلى الله عليه وآله ) لِرَجُلٍ فَرَجُلٍ حَتَّى يَنْتَهِيَ الْأَمْرُ إِلَى صَاحِبِهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ibn Abu Umeyr, from Hammad Bin Usman, from Amro Bin Al Ash'as who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'Are you viewing that the bequeathed one<sup>asws</sup> from us<sup>asws</sup> would be bequeathing to the one<sup>asws</sup> he<sup>asws</sup> so wants to? No, by Allah<sup>azwj</sup>! But, it (Imamate) is a Covenant from Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> to a man, then to a man until the command ends up to its owner'.

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ مُحَمَّدِ بْنِ جُمُهورٍ عَنْ حَمَادِ بْنِ عَيْسَى عَنْ مِنْهَالٍ عَنْ عَمْرِو بْنِ الْأَسْعَثِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) مِثْلَهُ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Hammad Bin Isa, from Minhal, from Amro Bin Al Ash'as, from Abu Abdullah<sup>asws</sup> – similar to it. 60

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ مُحَمَّدٍ عَنِ بَكْرِ بْنِ صَالِحٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ عَيْتَمِ بْنِ أَسْلَمٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّ الْإِمَامَةَ عَهْدٌ مِنَ اللَّهِ عَزَّ وَجَلَّ مَعَهُودٌ لِرَجَالٍ مُسَمَّيْنَ لَيْسَ لِلْإِمَامِ أَنْ يَرْوِيَهَا عَنِ الَّذِي يَكُونُ مِنْ بَعْدِهِ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ali Bin Muhammad, from Bakr Bin Salih, from Muhammad Bin Suleyman, from Aysam Bin Aslam, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The Imamate is a Covenant from Allah<sup>azwj</sup> Mighty and Majestic, Covenanted to a specifically named one. It isn't for the Imam<sup>asws</sup> that he<sup>asws</sup> impedes it (holds back) from the one<sup>asws</sup> who would happen to be from after him<sup>asws</sup>.

<sup>59</sup> Al Kafi V 1 – The Book Of Divine Authority CH 60 H 1

<sup>60</sup> Al Kafi V 1 – The Book Of Divine Authority CH 60 H 2

إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَوْحَى إِلَى دَاوُدَ ( عَلَيْهِ السَّلَام ) أَنْ اتَّخِذْ وَصِيًّا مِنْ أَهْلِكَ فَإِنَّهُ قَدْ سَبَقَ فِي عِلْمِي أَنْ لَا أُبْعَثَ نَبِيًّا إِلَّا وَ لَهُ وَصِيٌّ مِنْ أَهْلِهِ وَ كَانَ لِدَاوُدَ ( عَلَيْهِ السَّلَام ) أَوْلَادٌ عِدَّةٌ وَ فِيهِمْ غُلَامٌ كَانَتْ أُمُّهُ عِنْدَ دَاوُدَ وَ كَانَ لَهَا مُحِبًّا

Allah<sup>azwj</sup> Blessed and High Revealed unto Dawood<sup>as</sup>: “Take a successor<sup>as</sup> from your<sup>asws</sup> family, for it has preceded in My<sup>azwj</sup> Knowledge that I<sup>azwj</sup> shall not Send a Prophet<sup>as</sup> except that for him<sup>as</sup> would be a successor<sup>as</sup> from his<sup>as</sup> family<sup>as</sup>”. And it was so that for Dawood<sup>as</sup> were a number of children, and among them was a boy whose mother was with Dawood<sup>as</sup>, and he<sup>as</sup> loved her.

فَدَخَلَ دَاوُدُ ( عَلَيْهِ السَّلَام ) عَلَيْهَا حِينَ أَنَاهُ الْوَحْيُ فَقَالَ لَهَا إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَوْحَى إِلَيَّ يَا مُرْنِي أَنْ اتَّخِذْ وَصِيًّا مِنْ أَهْلِي فَقَالَتْ لَهُ أَمْرًا تَهْتِكُنِ ابْنِي قَالَ ذَلِكَ أَرِيدُ وَ كَانَ السَّابِقُ فِي عِلْمِ اللَّهِ الْمُحْتَمُومِ عِنْدَهُ أَنَّهُ سُلَيْمَانُ

So Dawood<sup>as</sup> went over to her when he<sup>as</sup> was Given the Revelation, and he<sup>as</sup> said to her: ‘Allah<sup>azwj</sup> Mighty and Majestic Revealed unto me<sup>as</sup> Commanding me<sup>as</sup> that I<sup>as</sup> should take a successor<sup>as</sup> from my<sup>as</sup> family’. So she said to him<sup>as</sup>, ‘So let it happen to be my son’. He<sup>as</sup> said: ‘I<sup>as</sup> want that, and it has preceded in the Inevitable Knowledge of Allah<sup>azwj</sup> that he<sup>as</sup> is Suleyman<sup>as</sup>’.

فَأَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَى دَاوُدَ أَنْ لَا تَعْجَلْ دُونَ أَنْ يَأْتِيكَ أَمْرِي فَلَمْ يَلْتَبِثْ دَاوُدُ ( عَلَيْهِ السَّلَام ) أَنْ وَرَدَ عَلَيْهِ رَجُلَانِ يَخْتَصِمَانِ فِي الْغَنَمِ وَ الْكُرْمِ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى دَاوُدَ أَنْ اجْمَعْ وَ لَدَكَ فَمَنْ قَضَى بِهِذِهِ الْقَضِيَّةِ فَأَصَابَ فَهُوَ وَصِيُّكَ مِنْ بَعْدِكَ

So Allah<sup>azwj</sup> Blessed and High Revealed unto Dawood<sup>as</sup>: “Do not be hasty beside My<sup>azwj</sup> Command coming to you<sup>as</sup>”. So it was not long for Dawood<sup>as</sup> before two men came over to him<sup>as</sup> disputing with each other regarding the sheep and the vineyard. So Allah<sup>azwj</sup> Mighty and Majestic Revealed unto Dawood<sup>as</sup>: “Gather your<sup>as</sup> sons, so the one who judges this judgment and is correct, so he would be your<sup>as</sup> successor<sup>as</sup> after you<sup>as</sup>”.

فَجَمَعَ دَاوُدُ ( عَلَيْهِ السَّلَام ) وَ لُدَّهُ فَلَمَّا أَنْ قَصَّ الْخَصْمَانِ قَالَ سُلَيْمَانُ ( عَلَيْهِ السَّلَام ) يَا صَاحِبَ الْكُرْمِ مَتَى دَخَلْتَ غَنَمَ هَذَا الرَّجُلِ كُرْمَكَ قَالَ دَخَلْتُهُ لَيْلًا قَالَ فَضَيِّتْ عَلَيْكَ يَا صَاحِبَ الْغَنَمِ بِأَوْلَادِ غَنَمِكَ وَ أَصَوَافِهَا فِي عَامِكَ هَذَا

So Dawood<sup>as</sup> gathered his<sup>as</sup> sons. So when the two disputants related their cases, Suleyman<sup>as</sup> said: ‘O owner of the vineyard! When did these sheep of the man enter your vineyard?’ He said, ‘They entered at night’. He<sup>as</sup> said: ‘I<sup>as</sup> hereby judge against you, O owner of the sheep, with the children of your sheep and their wool during this year of yours (to be given to him as compensation)’.

ثُمَّ قَالَ لَهُ دَاوُدُ فَكَيْفَ لَمْ تَقْضِ بِرِقَابِ الْغَنَمِ وَ قَدْ قَوْمَ ذَلِكَ عُلَمَاءُ بَنِي إِسْرَائِيلَ وَ كَانَ ثَمَنُ الْكُرْمِ فِيمَا الْغَنَمِ فَقَالَ سُلَيْمَانُ إِنَّ الْكُرْمَ لَمْ يُجْتَنَّتْ مِنْ أَصْلِهِ وَ إِنَّمَا أَكَلَ جَمْلُهُ وَ هُوَ عَائِدٌ فِي قَابِلِ

Then Dawood<sup>as</sup> said to him<sup>as</sup>: ‘So how come you<sup>as</sup> did not judge with the necks of the sheep (which ate from the vineyard), and the scholars of the Children of Israel had evaluated that and the price of the vineyard as being the price of the sheep?’ So Suleyman<sup>as</sup> said: ‘The vineyard was not uprooted from its roots, and rather its load (fruits) were eaten, and these would be returning (growing again) next year’.

فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى دَاوُدَ إِنَّ الْقَضَاءَ فِي هَذِهِ الْقَضِيَّةِ مَا قَضَى سُلَيْمَانُ بِهِ يَا دَاوُدُ أَرَدْتِ أَمْرًا وَ أَرَدْنَا أَمْرًا غَيْرَهُ فَدَخَلَ دَاوُدُ عَلَى أَمْرَاتِهِ فَقَالَ أَرَدْنَا أَمْرًا وَ أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَمْرًا غَيْرَهُ وَ لَمْ يَكُنْ إِلَّا مَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ فَقَدْ رَضِينَا بِأَمْرِ اللَّهِ عَزَّ وَ جَلَّ وَ سَلَّمْنَا

So Allah<sup>azwj</sup> Mighty and Majestic Revealed unto Dawood<sup>as</sup>: “The judgment regarding this is the judgement what Suleyman<sup>as</sup> judged with. O Dawood<sup>as</sup>! You<sup>as</sup> intended a matter and I<sup>azwj</sup> Intended a matter other than it”. So Dawood<sup>as</sup> went over to his<sup>as</sup> wife and he<sup>as</sup> said: ‘We wanted a matter and Allah<sup>azwj</sup> Mighty and Majestic Wanted a matter other than it, and it will not come into being except what Allah<sup>azwj</sup> Mighty and Majestic Wants. Thus, we are pleased with the Command of Allah<sup>azwj</sup> Mighty and Majestic and we submit’.

وَكَذَلِكَ الْأَوْصِيَاءُ ( عَلَيْهِمُ السَّلَام ) لَيْسَ لَهُمْ أَنْ يَتَعَدَّوْا بِهَذَا الْأَمْرِ فَيَجَاوِزُونَ صَاحِبَهُ إِلَى غَيْرِهِ .

(He<sup>asws</sup> said): ‘And similar to that are the successors<sup>asws</sup>. It isn’t for them<sup>asws</sup> that they<sup>asws</sup> should be advancing with this matter, so they would be over-stepping its (rightful) owner to someone else’.

قَالَ الْكُلَيْبِيُّ مَعْنَى الْحَدِيثِ الْأَوَّلِ أَنَّ الْعَنَمَ لَوْ دَخَلَتْ الْكَرَمَ نَهَارًا لَمْ يَكُنْ عَلَى صَاحِبِ الْعَنَمِ شَيْءٌ لِأَنَّ لِصَاحِبِ الْعَنَمِ أَنْ يُسَرِّحَ عَنَمَهُ بِالنَّهَارِ تَرَعَى وَ عَلَى صَاحِبِ الْكَرَمِ حِفْظُهُ وَ عَلَى صَاحِبِ الْعَنَمِ أَنْ يَرْبِطَ عَنَمَهُ لَيْلًا وَ لِصَاحِبِ الْكَرَمِ أَنْ يَنَامَ فِي بَيْتِهِ .

Al-Kulayni said, ‘The meaning of the First Hadeeth is that the sheep, had they entered the vineyard at daytime, there would not have been anything upon the owner of the sheep, because it is for the owner of the sheep that he releases his sheep by the day for pasture and upon the owner of the vineyard to protect it, and it is upon the owner of the sheep that he fastens (enclose in a pen) his sheep at night and for the owner of the vineyard that he sleep in his house’.<sup>61</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ بُكَيْرٍ وَ جَمِيلٍ عَنْ عَمْرِو بْنِ مُصْعَبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ أ تَرَوْنَ أَنَّ الْمُوصِيَّ مِمَّا يُوصِي إِلَى مَنْ يُرِيدُ لَا وَاللَّهِ وَ لَكِنَّهُ عَهْدٌ مِنْ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِلَى رَجُلٍ فَرَجُلٍ حَتَّى انْتَهَى إِلَى نَفْسِهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Ibn Bukeyr and Jameel, from Amro Bin Mus’ab who said,

‘I heard Abu Abdullah<sup>asws</sup> saying: ‘Are you viewing that the bequeather from us<sup>asws</sup> can bequeath to the one he<sup>asws</sup> so wants to? No, by Allah<sup>azwj</sup>! But, it (Imamate) is a Covenant from Rasool-Allah<sup>saww</sup> to a man, then a man’ – until he<sup>asws</sup> ended up (naming) to himself<sup>asws</sup>.<sup>62</sup>

بَابُ أَنَّ الْأَيْمَةَ ( عَلَيْهِمُ السَّلَام ) لَمْ يَفْعَلُوا شَيْئًا وَ لَا يَفْعَلُونَ إِلَّا بِعَهْدٍ مِنَ اللَّهِ عَزَّ وَ جَلَّ وَ أَمْرٍ مِنْهُ لَا يَتَجَاوِزُونَهُ

**Chapter 61 – The Imams<sup>asws</sup> are not doing anything nor will they<sup>asws</sup> be doing (anything) except by a Covenant from Allah<sup>azwj</sup> Mighty and Majestic and a Command from Him<sup>azwj</sup>, not exceeding it**

مُحَمَّدُ بْنُ يَحْيَى وَ الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ أَبِي جَمِيلَةَ عَنْ مُعَاذِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِنَّ الْوَصِيَّةَ نَزَلَتْ مِنَ السَّمَاءِ عَلَى مُحَمَّدٍ كِتَابًا لَمْ يَنْزَلْ عَلَى مُحَمَّدٍ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) كِتَابٌ مَخْتُومٌ إِلَّا الْوَصِيَّةَ

<sup>61</sup> Al Kafi V 1 – The Book Of Divine Authority CH 60 H 3

<sup>62</sup> Al Kafi V 1 – The Book Of Divine Authority CH 60 H 4



Muhammad Bin Yahya and Al Husayn Bin Muhammad, from Ja'far Bin Muhammad, from Ali Bin Al Husayn Bin Ali, from Ismail Bin Mihran, from Abu Jameela, from Muaz Bin Kaseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The Testament descended from the sky unto Muhammad<sup>saww</sup> as an Ordinance. There did not descend unto Muhammad<sup>saww</sup> a sealed Ordinance except for the Testament.

فَقَالَ جَبْرَائِيلُ ( عَلَيْهِ السَّلَامُ ) يَا مُحَمَّدُ هَذِهِ وَصِيَّتُكَ فِي أُمَّتِكَ عِنْدَ أَهْلِ بَيْتِكَ فَقَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) أَيُّ أَهْلِ بَيْتِي يَا جَبْرَائِيلُ قَالَ نَحِيبُ اللَّهِ مِنْهُمْ وَدُرِّيئُهُ لِبِرِّتِكَ عِلْمَ النَّبُوَّةِ كَمَا وَرَّثَهُ إِبرَاهِيمُ ( عَلَيْهِ السَّلَامُ ) وَ مِيرَاثُهُ لِعَلِيٍّ ( عَلَيْهِ السَّلَامُ ) وَ دُرِّيَّتِكَ مِنْ صُلْبِهِ

So Jibraeel<sup>as</sup> said: 'O Muhammad<sup>saww</sup>! This here is your<sup>saww</sup> testament regarding your<sup>saww</sup> community about the People<sup>asws</sup> of your<sup>saww</sup> Household'. So Rasool-Allah<sup>saww</sup> said: 'Which are the People<sup>asws</sup> of my<sup>saww</sup> Household, O Jibraeel<sup>as</sup>?'. He<sup>as</sup> said: 'The noble one of Allah<sup>azwj</sup> from them and his<sup>asws</sup> offspring in order to inherit from you<sup>saww</sup> the knowledge of the Prophet-hood just as Ibrahim<sup>as</sup> made to inherit and his<sup>as</sup> inheritance is for Ali<sup>asws</sup> and your<sup>saww</sup> offspring from his<sup>asws</sup> lineage'.

قَالَ وَ كَانَ عَلَيْهَا خَمْسَ آيَاتٍ قَالَ فَفَتَحَ عَلِيٌّ ( عَلَيْهِ السَّلَامُ ) الْخَاتَمَ الْأَوَّلَ وَ مَضَى لِمَا فِيهَا ثُمَّ فَتَحَ الْحَسَنُ ( عَلَيْهِ السَّلَامُ ) الْخَاتَمَ الثَّانِيَّ وَ مَضَى لِمَا أَمَرَ بِهِ فِيهَا فَلَمَّا تُوْفِيَ الْحَسَنُ وَ مَضَى فَتَحَ الْحُسَيْنُ ( عَلَيْهِ السَّلَامُ ) الْخَاتَمَ الثَّلَاثَ فَوَجَدَ فِيهَا أَنْ قَاتِلَ فَاقْتُلْ وَ تُقْتَلُ وَ أُخْرِجْ بِأَقْوَامٍ لِلشَّهَادَةِ لَا شَهَادَةَ لَهُمْ إِلَّا مَعَكَ

He<sup>asws</sup> said: 'And it was so that there were seals upon these. So Ali<sup>asws</sup> opened the first seal and accomplished whatever was therein. Then Al-Hassan<sup>asws</sup> opened the second seal and accomplished whatever he<sup>asws</sup> had been Commanded with therein. So when Al-Hassan<sup>asws</sup> passed away and accomplished, Al-Husayn<sup>asws</sup> opened the third seal, and he<sup>asws</sup> found therein: "Fight! So kill and be killed and go out with a group of people for the martyrdom, there being no martyrdom for them except with you<sup>asws</sup>".

قَالَ فَفَعَلَ ( عَلَيْهِ السَّلَامُ ) فَلَمَّا مَضَى دَفَعَهَا إِلَى عَلِيٍّ بْنِ الْحُسَيْنِ ( عَلَيْهِ السَّلَامُ ) قَبْلَ ذَلِكَ فَفَتَحَ الْخَاتَمَ الرَّابِعَ فَوَجَدَ فِيهَا أَنْ اصْمُتْ وَ أَطْرِقْ لِمَا حُجِبَ الْعِلْمُ

He<sup>asws</sup> said: 'So he<sup>asws</sup> did it. So when he<sup>asws</sup> accomplished, he<sup>asws</sup> handed these (the remaining sealed Ordinances) over to Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> before that. So he<sup>asws</sup> opened the fourth seal and found therein: 'Be silent and withhold due to the blockade of the knowledge'".

فَلَمَّا تُوْفِيَ وَ مَضَى دَفَعَهَا إِلَى مُحَمَّدِ بْنِ عَلِيٍّ ( عَلَيْهِ السَّلَامُ ) فَفَتَحَ الْخَاتَمَ الْخَامِسَ فَوَجَدَ فِيهَا أَنْ فَسِّرْ كِتَابَ اللَّهِ تَعَالَى وَ صَدِّقْ أَبَاكَ وَ وَرِّثْ ابْنَكَ وَ اصْطَبِعِ الْأُمَّةَ وَ قُمْ بِحَقِّ اللَّهِ عَزَّ وَ جَلَّ وَ قُلِ الْحَقَّ فِي الْخَوْفِ وَ الْأَمْنِ وَ لَا تَخَشَّ إِلَّا اللَّهَ

So when he<sup>asws</sup> passed away and accomplished, he<sup>asws</sup> handed these over to Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>. So he<sup>asws</sup> opened the fifth seal and found therein: "Interpret the Book of Allah<sup>azwj</sup> the Exalted and ratify your<sup>asws</sup> father<sup>asws</sup>, and make your<sup>asws</sup> son to inherit, and synthesize the community, and rise by the Right of Allah<sup>azwj</sup> Mighty and Majestic, and speak the Truth during the fear and the security, and do not fear except Allah<sup>azwj</sup>".

فَفَعَلَ ثُمَّ دَفَعَهَا إِلَى الَّذِي يَلِيهِ قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ فَأَنْتَ هُوَ قَالَ فَقَالَ مَا بِي إِلَّا أَنْ تَذْهَبَ يَا مُعَاذُ فَتُرَوِّي عَلَيَّ قَالَ فَقُلْتُ أَسْأَلُ اللَّهَ الَّذِي رَزَقَكَ مِنْ آيَاتِكَ هَذِهِ الْمُنْزَلَةَ أَنْ يَرِزُقَكَ مِنْ عَقِيكَ مِثْلَهَا قَبْلَ الْمَمَاتِ قَالَ قَدْ فَعَلَ اللَّهُ ذَلِكَ يَا مُعَاذُ قَالَ فَقُلْتُ فَمَنْ هُوَ جُعِلْتُ فِدَاكَ قَالَ هَذَا الرَّاقِدُ وَ أَسَارَ بِيَدِهِ إِلَى الْعَبْدِ الصَّالِحِ وَ هُوَ رَاقِدٌ .

So he<sup>asws</sup> did it. Then he<sup>asws</sup> handed these over to the one<sup>asws</sup> who followed him<sup>asws</sup>. I said, 'So you<sup>asws</sup> are him<sup>asws</sup>'. So he<sup>asws</sup> said: 'What is with me<sup>asws</sup>, O Muazz, except that you will go, so you will be reporting against me<sup>asws</sup>'. So I said, 'I ask Allah<sup>azwj</sup> Who Graced your<sup>asws</sup> forefathers<sup>asws</sup> of this status, that He<sup>azwj</sup> should Grace you<sup>asws</sup> from your<sup>asws</sup> offspring, similar to it, before the passing away'. He<sup>asws</sup> said: 'He<sup>azwj</sup> has already Done so, O Muaz!'. So I said, 'So who is that, may I be sacrificed for you<sup>asws</sup>?'. He<sup>asws</sup> said: 'This one lying (over there)', and he<sup>asws</sup> gestured by his<sup>asws</sup> hand towards Al-Abd Salih<sup>asws</sup> (7<sup>th</sup> Imam<sup>asws</sup>), and he<sup>asws</sup> was lying (sleeping)'.<sup>63</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ بَحْيٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي الْحَسَنِ الْكِنَانِيِّ عَنْ جَعْفَرِ بْنِ نَجِيحِ الْكُنْدِيِّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ عَبْدِ اللَّهِ الْعُمَرِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَنْزَلَ عَلَيَّ نَبِيَّهُ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) كِتَابًا قَبْلَ وَفَاتِهِ فَقَالَ يَا مُحَمَّدُ هَذِهِ وَصِيَّتُكَ إِلَى النَّجْبَةِ مِنْ أَهْلِكَ قَالَ وَ مَا النَّجْبَةُ يَا جَبْرِئِيلُ فَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ وَوَلَدُهُ ( عَلَيْهِمُ السَّلَامُ )

Ahmad Bin Muhammad and Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ahmad Bin Muhammad, from Abu Al Hassan Al Kinany, from Ja'far Bin Najeeh Al Kindy, from Muhammad Bin Ahmad Bin Ubeydullah Al Umary, from his father, from his grandfather,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Mighty and Majestic sent an Ordinance upon His<sup>azwj</sup> Prophet<sup>saww</sup> before his<sup>saww</sup> passing away. So he (Jibraeel<sup>as</sup> said: 'O Muhammad<sup>saww</sup>! This is your<sup>asws</sup> testament to the nobles from your<sup>saww</sup> family'. He<sup>saww</sup> said: 'And what nobles O Jibraeel<sup>as</sup>?'. So he<sup>as</sup> said: 'Ali<sup>asws</sup> Bin Abu Talib<sup>as</sup> and his<sup>asws</sup> sons<sup>asws</sup>.'

وَ كَانَ عَلَى الْكُتَابِ خَوَاتِيمٌ مِنْ ذَهَبٍ فَدَفَعَهُ النَّبِيُّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِلَى أَمِيرِ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) وَ أَمَرَهُ أَنْ يَفْكَ خَاتَمًا مِنْهُ وَ يَعْمَلَ بِمَا فِيهِ فَفَكَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) خَاتَمًا وَ عَمِلَ بِمَا فِيهِ ثُمَّ دَفَعَهُ إِلَى ابْنِهِ الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) ( فَفَكَ خَاتَمًا وَ عَمِلَ بِمَا فِيهِ )

And it was so that there were seals of gold upon the Ordinances. So the Prophet<sup>as</sup> handed it over to Amir Al-Momineen<sup>asws</sup> and instructed him<sup>asws</sup> that he<sup>asws</sup> should untie a seal from it and act in accordance with whatever is in it. So Amir Al-Momineen<sup>asws</sup> untied a seal and acted in accordance with whatever was in it. Then he<sup>asws</sup> handed it over to Al-Hassan<sup>asws</sup>. So he<sup>asws</sup> untied a seal and acted in accordance with whatever was in it.

ثُمَّ دَفَعَهُ إِلَى الْحُسَيْنِ ( عَلَيْهِ السَّلَامُ ) فَفَكَ خَاتَمًا فَوَجَدَ فِيهِ أَنْ أُخْرَجَ بِقَوْمٍ إِلَى الشَّهَادَةِ فَلَا شَهَادَةَ لَهُمْ إِلَّا مَعَكَ وَ اشْرَ نَفْسِكَ لِلَّهِ عَزَّ وَ جَلَّ فَفَعَلَ ثُمَّ دَفَعَهُ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ ( عَلَيْهِ السَّلَامُ ) فَفَكَ خَاتَمًا فَوَجَدَ فِيهِ أَنْ أُطْرُقَ وَ اصْمُتَ وَ الزَّمَ مَنْزِلَكَ وَ اعْبُدْ رَبَّكَ حَتَّى يَأْتِيكَ الْيَقِينُ

Then he<sup>asws</sup> handed it over to Al-Husayn<sup>asws</sup>. So he<sup>asws</sup> untied a seal, and he<sup>asws</sup> found therein: "Go out with a group of people to the martyrdom, and there is no martyrdom for them except with you<sup>asws</sup>, and give glad tidings to yourself<sup>asws</sup> for the Sake of Allah<sup>azwj</sup> Mighty and Majestic". Then he<sup>asws</sup> handed it over to Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>. So he<sup>asws</sup> untied a seal and he<sup>asws</sup> found therein: "Withhold and be silent

<sup>63</sup> Al Kafi V 1 – The Book Of Divine Authority CH 61 H 1

and necessitate (staying in) your<sup>asws</sup> house [15:99] **And worship your Lord until there comes to you certainty**’.

فَفَعَلَ ثُمَّ دَفَعَهُ إِلَى ابْنِهِ مُحَمَّدِ بْنِ عَلِيٍّ ( عَلَيْهِ السَّلَام ) فَفَكَ خَاتَمًا فَوَجَدَ فِيهِ حَدِيثَ النَّاسِ وَ أَفْتِهِمْ وَ لَا تَخَافَنَّ إِلَّا اللَّهَ عَزَّ وَ جَلَّ فَإِنَّهُ لَا سَبِيلَ لِأَحَدٍ عَلَيْكَ فَفَعَلَ ثُمَّ دَفَعَهُ إِلَى ابْنِهِ جَعْفَرٍ فَفَكَ خَاتَمًا فَوَجَدَ فِيهِ حَدِيثَ النَّاسِ وَ أَفْتِهِمْ وَ أَنْشُرَ عُلُومَ أَهْلِ بَيْتِكَ وَ صَدَّقَ آبَاءَكَ الصَّالِحِينَ وَ لَا تَخَافَنَّ إِلَّا اللَّهَ عَزَّ وَ جَلَّ وَ أَنْتَ فِي حِرْزٍ وَ أَمَانٍ فَفَعَلَ

So he<sup>asws</sup> did it. Then he<sup>asws</sup> handed it over to his<sup>asws</sup> son<sup>asws</sup> Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>. So he<sup>asws</sup> untied a seal and he<sup>asws</sup> found therein: “Narrate to the people and issue Verdicts to them, and do not fear anyone except Allah<sup>azwj</sup> Mighty and Majestic, for there is no way for anyone against you<sup>asws</sup>”. So he<sup>asws</sup> did it. Then he<sup>asws</sup> handed it over to his<sup>asws</sup> son<sup>asws</sup> Ja’far<sup>asws</sup>. So he<sup>asws</sup> untied a seal and he<sup>asws</sup> found therein: “Narrate to the people and issue Verdicts to them and publicise the knowledge to the People<sup>asws</sup> of your<sup>asws</sup> Household, and ratify your<sup>asws</sup> forefathers<sup>asws</sup>, the righteous ones<sup>asws</sup>, and do not fear anyone except Allah<sup>azwj</sup> Mighty and Majestic, and you<sup>asws</sup> are in Protection and Security”.

ثُمَّ دَفَعَهُ إِلَى ابْنِهِ مُوسَى ( عَلَيْهِ السَّلَام ) وَ كَذَلِكَ يَدْفَعُهُ مُوسَى إِلَى الَّذِي بَعْدَهُ ثُمَّ كَذَلِكَ إِلَى قِيَامِ الْمَهْدِيِّ صَلَّى اللَّهُ عَلَيْهِ .

Then he<sup>asws</sup> handed it over to his<sup>asws</sup> son<sup>asws</sup> Musa<sup>asws</sup>, and similar to that, Musa<sup>asws</sup> would be handing it over to the one<sup>asws</sup> who would be after him<sup>asws</sup>, up to the rising of Al-Mahdi<sup>asws</sup>, may the *Salawat* of Allah<sup>azwj</sup> be upon him<sup>asws</sup>,<sup>64</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رَبَائِعٍ عَنْ ضُرَيْبِ بْنِ الْكُنَاسِيِّ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ لَهُ حُمْرَانُ جُعِلْتُ فِدَاكَ أَرَأَيْتَ مَا كَانَ مِنْ أَمْرِ عَلِيٍّ وَ الْحَسَنِ وَ الْحُسَيْنِ ( عَلَيْهِمُ السَّلَام ) وَ خُرُوجِهِمْ وَ قِيَامِهِمْ بِيَدِ اللَّهِ عَزَّ وَ جَلَّ وَ مَا أَصِيبُوا مِنْ قَتْلِ الطَّوَاغِيتِ إِيَّاهُمْ وَ الظُّفْرِ بِهِمْ حَتَّى قُتِلُوا وَ غُلِبُوا

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Raib, from Zureys Al Kunasy,

(It has been narrated) from Abu Ja’far<sup>asws</sup>, said, ‘Humran said to him<sup>asws</sup>, ‘May I be sacrificed for you<sup>asws</sup>! What is your<sup>asws</sup> view of what was from the matter of Ali<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup>, and their<sup>asws</sup> going out and their<sup>asws</sup> making a stand with the Religion of Allah<sup>azwj</sup> Mighty and Majestic, and what they<sup>asws</sup> were hit with from the tyrants killing them<sup>asws</sup>, and being victorious with them<sup>asws</sup> until they<sup>asws</sup> were killed and overcome?’

فَقَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَام ) يَا حُمْرَانُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَدْ كَانَ قَدَّرَ ذَلِكَ عَلَيْهِمْ وَ فَضَاهُ وَ أَمْضَاهُ وَ حَتَمَهُ ثُمَّ أَجْرَاهُ فَيَتَقَدَّمُ عِلْمُ ذَلِكَ إِلَيْهِمْ مِنْ رَسُولِ اللَّهِ قَامَ عَلِيٌّ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ بَعِلْمٍ صَمَتَ مَنْ صَمَتَ مِنَّا .

So Abu Ja’far<sup>asws</sup> said: ‘O Humran! Allah<sup>azwj</sup> Blessed and High had Determined that upon them<sup>asws</sup>, and Ordained it, and Accomplished it, and Made it to be inevitable, then Flowed it. Thus, it was by the preceding knowledge of that upon them<sup>asws</sup> from Rasool-Allah<sup>saww</sup> did Ali<sup>asws</sup> and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> make a stand, and by (preceding) knowledge is silent, the one who is silent from us<sup>asws</sup>,<sup>65</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَارِثِ بْنِ جَعْفَرٍ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ بْنِ يَظِينَ عَنْ عَيْسَى بْنِ الْمُسْتَفَادِ أَبِي مُوسَى الضَّرِيرِ قَالَ حَدَّثَنِي مُوسَى بْنُ جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ أَلَيْسَ كَانَ

<sup>64</sup> Al Kafi V 1 – The Book Of Divine Authority CH 61 H 2

<sup>65</sup> Al Kafi V 1 – The Book Of Divine Authority CH 61 H 3

أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) كَاتِبَ الْوَصِيَّةِ وَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) الْمُطَّلِي عَلَيْهِ وَ جَبْرَائِيلُ وَ الْمَلَائِكَةُ الْمُفْرَبُونَ ( عَلَيْهِمُ السَّلَامُ ) شُهُودٌ

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Ahmad Bin Muhammad, from Al Haris Bin Ja'far<sup>asws</sup>, from Ali Bin Ismail Bin Yaqteen, from Isa Bin Al Mustafad Abu Musa Al Zareyr who said,

'Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup> narrated to me saying: 'I<sup>asws</sup> said to Abu Abdullah<sup>asws</sup>: 'Wasn't it so that Amir Al-Momineen<sup>asws</sup> was the writer of the bequest and Rasool-Allah<sup>saww</sup> dictated upon it, and Jibraeel<sup>as</sup> and the Angels of the Proximity were the witnesses?'

قَالَ فَأَطْرَقَ طَوِيلًا ثُمَّ قَالَ يَا أَبَا الْحَسَنِ قَدْ كَانَ مَا قُلْتَ وَ لَكِنْ حِينَ نَزَلَ بِرَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) الْأَمْرُ نَزَلَتْ الْوَصِيَّةُ مِنْ عِنْدِ اللَّهِ كِتَابًا مُسَجَّلًا نَزَلَ بِهِ جَبْرَائِيلُ مَعَ أَمْنَاءِ اللَّهِ تَبَارَكَ وَ تَعَالَى مِنَ الْمَلَائِكَةِ فَقَالَ جَبْرَائِيلُ يَا مُحَمَّدُ مُرْ بِإِخْرَاجِ مَنْ عِنْدَكَ إِلَّا وَصِيَّتِكَ لِيَقْبِضَهَا مِنَّا وَ نُشْهِدْنَا بِدَفْعِكَ إِيَّاهَا إِلَيْهِ ضَامِنًا لَهَا يَغْنِي عَلَيَّ ( عَلَيْهِ السَّلَامُ )

He<sup>asws</sup> said: 'So he (Abu Abdullah<sup>asws</sup>) withheld for a long while, then said: 'O Abu Al-Hassan<sup>asws</sup>! It was so, what you<sup>asws</sup> said, but when the Command came down to Rasool-Allah<sup>saww</sup>, the bequest came down from the Presence of Allah<sup>azwj</sup> as an inscribed Ordinance. Jibraeel<sup>as</sup> descended with it with the trustworthy ones of Allah<sup>azwj</sup> Blessed and High from the Angels. So Jibraeel<sup>as</sup> said: 'Instruct the ones in your<sup>saww</sup> presence with the exiting except for your<sup>asws</sup> successor<sup>asws</sup> in order for him<sup>asws</sup> to take charge from us<sup>as</sup>, and we<sup>as</sup> should witness your<sup>saww</sup> handing it over to him<sup>asws</sup>, as our responsibility for it', meaning Ali<sup>asws</sup>.

فَأَمَرَ النَّبِيُّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) بِإِخْرَاجِ مَنْ كَانَ فِي الْبَيْتِ مَا خَلَا عَلِيًّا ( عَلَيْهِ السَّلَامُ ) وَ فَاطِمَةَ فِيمَا بَيْنَ السُّتْرِ وَ الْبَابِ فَقَالَ جَبْرَائِيلُ يَا مُحَمَّدُ رَبُّكَ يُفَرِّقُكَ السَّلَامَ وَ يَقُولُ هَذَا كِتَابٌ مَا كُنْتُ عَاهِدْتُ إِلَيْكَ وَ شَرَطْتُ عَلَيْكَ وَ شَهِدْتُ بِهِ عَلَيْكَ وَ أَشْهِدْتُ بِهِ عَلَيْكَ مَلَائِكَتِي وَ كَفَى بِي يَا مُحَمَّدُ شَهِيدًا

So the Prophet<sup>saww</sup> instructed with the exiting of the ones who were in the room apart from Ali<sup>asws</sup>, and Fatima<sup>asws</sup> was in what is between the curtain and the door. So Jibraeel<sup>as</sup> said: 'O Muhammad<sup>saww</sup>! Your<sup>saww</sup> Lord<sup>azwj</sup> Conveys the greetings to you<sup>saww</sup> and is Saying: "This is an Ordinance what was Covenanted to you<sup>saww</sup>, and Stipulated upon you<sup>saww</sup>, and Witnessed with upon you<sup>saww</sup>, and My<sup>azwj</sup> Angels witnessed with it upon you<sup>saww</sup>, and Suffice with Me<sup>azwj</sup>, O Muhammad<sup>saww</sup>, as a Witness".

قَالَ فَارْتَعَدَتْ مَفَاصِلُ النَّبِيِّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَقَالَ يَا جَبْرَائِيلُ رَبِّي هُوَ السَّلَامُ وَ مِنْهُ السَّلَامُ وَ إِلَيْهِ يَعُودُ السَّلَامُ صَدَقَ عَزَّ وَ جَلَّ وَ بَرَّ هَاتِ الْكِتَابَ فَدَفَعَهُ إِلَيْهِ وَ أَمَرَهُ بِدَفْعِهِ إِلَى أَمِيرِ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) فَقَالَ لَهُ أَقْرَأْهُ فَقَرَأَهُ حَرْفًا حَرْفًا فَقَالَ يَا عَلِيُّ هَذَا عَهْدُ رَبِّي تَبَارَكَ وَ تَعَالَى إِلَيَّ وَ شَرَطُهُ عَلَيَّ وَ أَمَانَتُهُ وَ قَدْ بَلَّغْتُ وَ نَصَحْتُ وَ أَدَيْتُ

He<sup>asws</sup> said: 'So the joints of the Prophet<sup>saww</sup> trembled and he<sup>saww</sup> said: 'O Jibraeel<sup>as</sup>! He<sup>azwj</sup> is the Grantor of safety, and from Him<sup>azwj</sup> is the safety, and to Him<sup>azwj</sup> depends the safety return. The Mighty and Majestic Speaks the Truth and is Right. Give the Ordinance!' So he<sup>as</sup> handed it over to him<sup>saww</sup> and instructed him<sup>saww</sup> for it to be handed over to Amir Al-Momineen<sup>asws</sup>, and he<sup>saww</sup> said to him<sup>asws</sup>: 'Read it!'. So he<sup>asws</sup> read it, letter by letter. So he<sup>saww</sup> said: 'O Ali<sup>asws</sup>!! This is a Covenant of my<sup>saww</sup> Lord<sup>azwj</sup>, Blessed and High, to me<sup>saww</sup>, and He<sup>azwj</sup> Stipulated upon me<sup>saww</sup>, and it is His<sup>azwj</sup> entrustment. And I<sup>saww</sup> have delivered, and advised, and fulfilled it'.

فَقَالَ عَلِيُّ ( عليه السلام ) وَ أَنَا أَشْهَدُ لَكَ بِأَبِي وَ أُمِّي أَنْتَ بِالْبَلَاغِ وَ النَّصِيحَةِ وَ التَّصْدِيقِ عَلَيَّ مَا قُلْتَ وَ يَشْهَدُ لَكَ بِهِ سَمْعِي وَ بَصَرِي وَ لَحْمِي وَ دَمِي فَقَالَ جِبْرَائِيلُ ( عليه السلام ) وَ أَنَا لَكُمْ عَلَى ذَلِكَ مِنَ الشَّاهِدِينَ

So Ali<sup>asws</sup> said: 'And I<sup>asws</sup> testify for you<sup>saww</sup>, by my<sup>asws</sup> father<sup>as</sup> and my<sup>asws</sup> mother<sup>as</sup> for you<sup>saww</sup>! You<sup>saww</sup> are with the delivery and the advice and the ratification upon what you<sup>saww</sup> said, and there testify for you<sup>saww</sup> with it, my<sup>asws</sup> hearing, and my<sup>asws</sup> vision, and my<sup>asws</sup> flesh, and my<sup>asws</sup> blood'. So Jibraeel<sup>as</sup> said: 'And I<sup>as</sup> am from the witness for the both of you<sup>asws</sup>, upon that'.

فَقَالَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) يَا عَلِيُّ أَخَذْتَ وَصِيَّتِي وَ عَرَفْتَهَا وَ ضَمَنْتَ لِلَّهِ وَ لِي الْوَفَاءَ بِمَا فِيهَا فَقَالَ عَلِيُّ ( عليه السلام ) نَعَمْ بِأَبِي أَنْتَ وَ أُمِّي عَلَيَّ ضَمَانَهَا وَ عَلَى اللَّهِ عَوْنِي وَ تَوْفِيقِي عَلَى آدَائِهَا

So Rasool-Allah<sup>saww</sup> said: 'O Ali<sup>asws</sup>! Do you<sup>asws</sup> take my<sup>saww</sup> bequest and recognise it and take responsibility to Allah<sup>azwj</sup> and to me<sup>saww</sup> of the fulfilment with whatever is in it?' So Ali<sup>asws</sup> said: 'Yes, by my<sup>asws</sup> father<sup>as</sup> and my<sup>asws</sup> mother<sup>as</sup> for you<sup>saww</sup>! Upon me<sup>asws</sup> is its responsibility, and upon Allah<sup>azwj</sup> is His<sup>azwj</sup> Assisting me<sup>asws</sup> and Inclining me<sup>asws</sup> upon its fulfilment'.

فَقَالَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) يَا عَلِيُّ إِنِّي أُرِيدُ أَنْ أَشْهَدَ عَلَيْكَ بِمُؤَافَاتِي بِهَا يَوْمَ الْقِيَامَةِ فَقَالَ عَلِيُّ ( عليه السلام ) نَعَمْ أَشْهَدُ فَقَالَ النَّبِيُّ ( صلى الله عليه وآله ) إِنَّ جِبْرَائِيلَ وَ مِيكَائِيلَ فِيمَا بَيْنِي وَ بَيْنَكَ الْآنَ وَ هُمَا حَاضِرَانِ مَعَهُمَا الْمَلَائِكَةُ الْمُعْرَبُونَ لِأَشْهَدَهُمْ عَلَيْكَ فَقَالَ نَعَمْ لِيَشْهَدُوا وَ أَنَا بِأَبِي أَنْتَ وَ أُمِّي أَشْهَدُهُمْ

So Rasool-Allah<sup>saww</sup> said: 'O Ali<sup>asws</sup>! I<sup>saww</sup> want to testify upon you<sup>asws</sup> with having been loyal to me<sup>saww</sup> with it on the Day of Judgment'. So Ali<sup>asws</sup> said: 'Yes I<sup>asws</sup> do testify'. So the Prophet<sup>saww</sup> said: 'Jibraeel<sup>as</sup> and Mikaeel<sup>as</sup> are between me<sup>saww</sup> and you<sup>asws</sup> now, and they<sup>as</sup> are both present, and with them<sup>as</sup> are the Angels of Proximity to bear witness upon you<sup>asws</sup>'. So he<sup>asws</sup> said: 'Yes, let them bear witness, and I<sup>asws</sup>, by my<sup>asws</sup> father<sup>as</sup> and my<sup>asws</sup> mother<sup>as</sup> being for you<sup>saww</sup>, (accept them as) witnesses'.

فَأَشْهَدَهُمْ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) وَ كَانَ فِيمَا اشْتَرَطَ عَلَيْهِ النَّبِيُّ بِأَمْرِ جِبْرَائِيلَ ( عليه السلام ) فِيمَا أَمَرَ اللَّهُ عَزَّ وَ جَلَّ أَنْ قَالَ لَهُ يَا عَلِيُّ تَفِي بِمَا فِيهَا مِنْ مَوَالِيهِ مَنْ وَالَى اللَّهَ وَ رَسُولَهُ وَ الْبِرَاءَةَ وَ الْعِدَاوَةَ لِمَنْ عَادَى اللَّهَ وَ رَسُولَهُ وَ الْبِرَاءَةَ مِنْهُمْ عَلَى الصَّبْرِ مِنْكَ وَ عَلَى كَظْمِ الْغَيْظِ وَ عَلَى ذَهَابِ حَقِّي وَ غَضَبِ خُمْسِكَ وَ انْتِهَائِكَ حُرْمَتِكَ فَقَالَ نَعَمْ يَا رَسُولَ اللَّهِ

So Rasool-Allah<sup>saww</sup> made them witnesses, and it was among what the Prophet<sup>saww</sup> stipulated upon him<sup>asws</sup>, by the instructions of Jibraeel<sup>as</sup> regarding what Allah<sup>azwj</sup> Mighty and Majestic has Commanded, that he<sup>saww</sup> said to him: 'O Ali<sup>asws</sup>! You<sup>asws</sup> be loyal with whatever is therein from the befriending the one who befriends Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>, and the disavowment and the enmity to the one who is an enemy of Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> and the disavowment from them, upon the observance of patience from you<sup>asws</sup> and upon the swallowing of the anger, and upon the removal of my<sup>saww</sup> rights, and the usurpation of your<sup>saww</sup> Khums, and the violation of your<sup>asws</sup> sanctity'. So he<sup>asws</sup> said: 'Yes, O Rasool-Allah<sup>saww</sup>!'

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ( عليه السلام ) وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ لَقَدْ سَمِعْتُ جِبْرَائِيلَ ( عليه السلام ) يَقُولُ لِلنَّبِيِّ يَا مُحَمَّدُ عَرَفَهُ أَنَّهُ يَنْتَهِكُ الْحُرْمَةَ وَ هِيَ حُرْمَةُ اللَّهِ وَ حُرْمَةُ رَسُولِ اللَّهِ ( صلى الله عليه وآله ) وَ عَلَى أَنْ تُخَضَّبَ لِحْيَتُهُ مِنْ رَأْسِهِ بِدَمٍ عَبِيطٍ

So Amir Al-Momineen<sup>asws</sup> said: 'By the One<sup>azwj</sup> Who Split the seed and formed the person (in the womb), I<sup>asws</sup> have heard Jibraeel<sup>as</sup> saying to the Prophet<sup>saww</sup>: 'O

Muhammad<sup>saww</sup>! Make him<sup>asws</sup> understand: 'Your<sup>asws</sup> sanctity will be violated, and it is a Sanctity of Allah<sup>azwj</sup> and Sanctity of Rasool-Allah<sup>saww</sup>, and upon that his<sup>asws</sup> beard would be dyed from the fresh blood of his<sup>asws</sup> head'.

قَالَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) فَصَعِقْتُ حِينَ فَهِمْتُ الْكَلِمَةَ مِنَ الْأَمِينِ جِبْرَائِيلَ حَتَّى سَقَطْتُ عَلَى وَجْهِهِ وَ قُلْتُ نَعَمْ قَبِلْتُ وَ رَضِيْتُ وَ إِنِ انْتَهَكْتَ الْحُرْمَةَ وَ عَطَلْتَ السُّنْنَ وَ مَزَقَ الْكِتَابَ وَ هَدَمْتَ الْكَعْبَةَ وَ حَضَبْتَ لِحْيَتِي مِنْ رَأْسِي بِدَمٍ عَبِيطٍ صَابِرًا مُحْتَسِبًا أَبَدًا حَتَّى أَقْدَمَ عَلَيْكَ

Amir Al-Momineen<sup>asws</sup> said: 'So I<sup>asws</sup> cried when I<sup>asws</sup> understood the speech from the trustworthy Jibraeel<sup>as</sup> until I<sup>asws</sup> fell down upon my<sup>asws</sup> face, and I<sup>asws</sup> said: 'Yes, I<sup>asws</sup> accept, and am pleased, and even if the sanctity is violated, and the Sunnah is deactivated, and the Book (Quran) is shred, and the Kabah is demolished, and my<sup>asws</sup> beard is dyed from the fresh blood of my<sup>asws</sup> head. I<sup>asws</sup> shall be patient waiting Reckoning, forever, until I<sup>asws</sup> proceed to you<sup>saww</sup>'.

تَمَّ دَعَا رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَاطِمَةَ وَ الْحَسْنَ وَ الْحُسَيْنَ وَ أَعْلَمَهُمْ مِثْلَ مَا أَعْلَمَ أَمِيرَ الْمُؤْمِنِينَ فَقَالُوا مِثْلَ قَوْلِهِ فَخَيَّمَتِ الْوَصِيَّةُ بِخَوَاتِيمٍ مِنْ ذَهَبٍ لَمْ تَمْسَهُ النَّارُ وَ دَفَعَتْ إِلَى أَمِيرِ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ )

Then Rasool-Allah<sup>saww</sup> called over Syeda Fatima<sup>asws</sup>, and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, and he<sup>saww</sup> let them<sup>asws</sup> know similar to what he<sup>saww</sup> had let known Amir Al-Momineen<sup>asws</sup>. So they<sup>asws</sup> said similar to his<sup>asws</sup> words. So he<sup>saww</sup> sealed the bequest with seals of gold, the fire not having touched it, and handed it over to Amir Al-Momineen<sup>asws</sup>.

فَقُلْتُ لِأَبِي الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) يَا أَبَتِي أَنْتَ وَ أُمِّي أَلَا تَذَكُرُ مَا كَانَ فِي الْوَصِيَّةِ فَقَالَ سُنَّ اللَّهُ وَ سُنَّ رَسُولِهِ فَقُلْتُ أَلَا كَانَ فِي الْوَصِيَّةِ تَوْبِيهِمْ وَ خِلَافَهُمْ عَلَى أَمِيرِ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) فَقَالَ نَعَمْ وَ اللَّهُ شَيْئًا شَيْئًا وَ حَرْفًا حَرْفًا أَمَا سَمِعْتَ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ إِنَّا نَحْنُ نُحْيِي الْمَوْتَى وَ نَكْتُبُ مَا قَدَّمُوا وَ آثَرَهُمْ وَ كُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ

So I (the narrator) said to Abu Al-Hassan<sup>asws</sup>, 'By my father and my mother being for you<sup>asws</sup>! You<sup>asws</sup> did not mention what was in the bequest'. So he<sup>asws</sup> said: 'Sunnah of Allah<sup>azwj</sup> and Sunnah of His<sup>azwj</sup> Rasool<sup>saww</sup>'. So I said, 'Was there in the bequest their (enemies) attacking and their opposition to Amir Al-Momineen<sup>asws</sup>?'. So he<sup>asws</sup> said: 'Yes, by Allah<sup>azwj</sup>, thing by thing, and letter by letter. Have you not heard the Words of Allah<sup>azwj</sup> Mighty and Majestic **[36:12] Surely, We Revive the dead, and We Write down what they have sent before and its effects, and We have Numbered everything in a Manifest Imam?**

وَ اللَّهُ لَقَدْ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) لِأَمِيرِ الْمُؤْمِنِينَ وَ فَاطِمَةَ ( عَلَيْهِمَا السَّلَامُ ) أَلَيْسَ قَدْ فَهِمْتُمَا مَا تَقَدَّمَتْ بِهِ إِلَيْكُمَا وَ قَبِلْتُمَاهُ فَقَالَا بَلَى وَ صَبَرْنَا عَلَى مَا سَاءَنَا وَ عَاطَنَّا .

By Allah<sup>azwj</sup>! Rasool-Allah<sup>saww</sup> had said to Amir Al-Momineen<sup>asws</sup> and Fatima<sup>asws</sup>: 'Have I<sup>saww</sup> not made you<sup>asws</sup> both understand what would be preceding to you<sup>asws</sup> both, and you<sup>asws</sup> accepted it?' So they<sup>asws</sup> said: 'Yes, and we<sup>asws</sup> would be patient upon what would dismay us<sup>asws</sup> and anger us<sup>asws</sup>'.

وَ فِي نُسخَةِ الصَّفْوَانِي زِيَادَةٌ عَلَيَّ بِنِ إِبرَاهِيمَ عَنِ أَبِيهِ عَنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنِ أَبِي عَبْدِ اللَّهِ الْبَرَّازِ عَنِ حَرِيْزٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) جُعِلْتُ فِدَاكَ مَا أَقَلَّ بَفَاعِكُمْ أَهْلَ الْبَيْتِ وَ أَقْرَبَ آجَالِكُمْ بَعْضَهَا مِنْ بَعْضٍ مَعَ حَاجَةِ النَّاسِ إِلَيْكُمْ

And in a copy of Al Safwany there is an increase – Ali Bin Ibrahim, from his father, from Abdullah Bin Abdul Rahman Al Asammi, from Abu Abdullah Al Bazzaz, from Hareyz who said,

‘I said to Abu Abdullah<sup>asws</sup>! May I be sacrificed for you<sup>asws</sup>! How less is your<sup>asws</sup> remaining (life-times), People<sup>asws</sup> of the Household, and how near is your<sup>asws</sup> term from each other, along with the need of the people to you<sup>asws</sup> all’.

فَقَالَ إِنَّ لِكُلِّ وَاحِدٍ مِنَّا صَحِيفَةً فِيهَا مَا يَحْتَاجُ إِلَيْهِ أَنْ يَعْمَلَ بِهِ فِي مُدَّتِهِ فَإِذَا انْقَضَى مَا فِيهَا مِمَّا أَمَرَ بِهِ عَرَفَ أَنْ أَجَلَهُ قَدْ حَضَرَ فَاتَاهُ النَّبِيُّ ( صَلَّى اللهُ عَلَيْهِ وَآلِهِ ) يَنْعِي إِلَيْهِ نَفْسَهُ وَ أَخْبَرَهُ بِمَا لَهُ عِنْدَ اللهِ وَ أَنَّ الْحُسَيْنَ ( عَلَيْهِ السَّلَام ) قَرَأَ صَحِيفَتَهُ الَّتِي أُعْطِيَهَا وَ فَسَّرَ لَهُ مَا يَأْتِي بِنَعْيٍ وَ بَعِي فِيهَا أَشْيَاءُ لَمْ تُقْضَ فَخَرَجَ لِلْقِتَالِ

So he<sup>asws</sup> said: ‘For every one<sup>asws</sup> from us<sup>asws</sup> there is a Parchment wherein is what would be needed to him<sup>asws</sup> if he<sup>asws</sup> acts by it during his<sup>asws</sup> period. So when it is accomplished whatever is therein from what he<sup>asws</sup> had been Commanded with, he<sup>asws</sup> recognises that his<sup>asws</sup> term (death) has presented itself. So the Prophet<sup>saww</sup> comes over to him<sup>asws</sup>, himself<sup>saww</sup>, and informs him<sup>asws</sup> with what is for him<sup>asws</sup> in the Presence of Allah<sup>azwj</sup>, and that Al-Husayn<sup>asws</sup> read his<sup>asws</sup> Parchment which he<sup>asws</sup> had been Given, and it was interpreted for him<sup>asws</sup> what would be coming with his<sup>asws</sup> obituary, and there remained certain things therein which were yet to be accomplished. So he<sup>asws</sup> went out for the killing (to fulfil which was remaining).

وَ كَانَتْ تِلْكَ الْأُمُورُ الَّتِي بَقِيَتْ أَنَّ الْمَلَائِكَةَ سَأَلَتْ اللَّهَ فِي نُصْرَتِهِ فَأُذِنَ لَهَا وَ مَكَنَتْ تَسْتَعِدُّ لِلْقِتَالِ وَ تَتَأَهَّبُ لِذَلِكَ حَتَّى قُتِلَ فَتَزَلَّتْ وَ قَدْ انْقَطَعَتْ مُدَّتُهُ وَ قُتِلَ ( عَلَيْهِ السَّلَام ) فَقَالَتِ الْمَلَائِكَةُ يَا رَبِّ أَذْنَتَ لَنَا فِي الْإِنجَادِ وَ أَذْنَتَ لَنَا فِي نُصْرَتِهِ فَأَنْحَدَرْنَا وَ قَدْ قَبَضْنَاهُ

And it was so, those very matters which remained (unaccomplished), the Angels asked Allah<sup>azwj</sup> with regards to helping him<sup>asws</sup>. So they were Permitted for it, and they remained preparing for the fighting and were poised for that until he<sup>asws</sup> was martyred. So they descended and his<sup>asws</sup> term had expired, and he<sup>asws</sup> had been martyred. So the Angels said: ‘O Lord<sup>azwj</sup>! You<sup>azwj</sup> Permitted for us regarding the descent, and You<sup>azwj</sup> Permitted for us regarding helping him<sup>asws</sup>. So we descended and You<sup>azwj</sup> had Captured his<sup>asws</sup> soul’.

فَأَوْحَى اللهُ إِلَيْهِمْ أَنْ الزَّمُوا قَبْرَهُ حَتَّى تَرَوْهُ وَ قَدْ خَرَجَ فَاَنْصُرُوهُ وَ ابْكُوا عَلَيْهِ وَ عَلَى مَا فَاتَكُمْ مِنْ نُصْرَتِهِ فَإِنَّكُمْ قَدْ خُصِّصْتُمْ بِنُصْرَتِهِ وَ بِالْبُكَاءِ عَلَيْهِ فَبَكَتِ الْمَلَائِكَةُ تَعَزِيًّا وَ حُزْنًا عَلَى مَا فَاتَهُمْ مِنْ نُصْرَتِهِ فَإِذَا خَرَجَ يَكُونُونَ أَنْصَارَهُ .

So Allah<sup>azwj</sup> Revealed to them: “Necessitate yourselves to his<sup>asws</sup> grave until you see him<sup>asws</sup> and he<sup>asws</sup> has come out, so help him<sup>asws</sup>, and weep upon him<sup>asws</sup> and upon what was lost by you from helping him<sup>asws</sup>, for you all had been particularised with helping him<sup>asws</sup> and with the weeping upon him<sup>asws</sup>”. So the Angels wept in condolence and grief upon what had been lost by them from helping him<sup>asws</sup>. Thus, when he<sup>asws</sup> does come out (during *Raj’at*), they would be his<sup>asws</sup> helpers’.<sup>66</sup>

<sup>66</sup> Al Kafi V 1 – The Book Of Divine Authority CH 61 H 4

**بَابُ الْأُمُورِ الَّتِي تُوجِبُ حُجَّةَ الْإِمَامِ ( عَلَيْهِ السَّلَام )**

**Chapter 62 – The matters which are inevitable for the Divine Authority of the Imam<sup>asws</sup>**

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي نَصْرٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ الرَّضَا ( عَلَيْهِ السَّلَام ) إِذَا مَاتَ الْإِمَامُ بِمَنْ يُعْرَفُ الَّذِي بَعْدَهُ فَقَالَ لِلْإِمَامِ عَلَامَاتٌ مِنْهَا أَنْ يَكُونَ أَكْبَرَ وُلْدِ أَبِيهِ وَ يَكُونَ فِيهِ الْفَضْلُ وَ الْوَصِيَّةُ وَ يَقْدَمَ الرِّكْبُ فَيَقُولُ إِلَى مَنْ أَوْصَى فَلَانَ فَيَقَالَ إِلَى فَلَانَ وَ السَّلَاحُ فَيُنَزِّلُهُ التَّابُوتَ فِي بَنِي إِسْرَائِيلَ تَكُونُ الْإِمَامَةَ مَعَ السَّلَاحِ حَيْثُمَا كَانَ .

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

'I said to Abu Al-Hassan Al-Reza<sup>asws</sup>, 'When the Imam<sup>asws</sup> passes away, by what does he<sup>asws</sup> recognise the one<sup>asws</sup> who is to be after him<sup>asws</sup>?' So he<sup>asws</sup> said: 'For the Imam<sup>asws</sup> there are certain signs – from these is that he<sup>asws</sup> would happen to be the eldest son of his<sup>asws</sup> father, and there would happen to be the merit in him<sup>asws</sup>, and the bequest, and the riders would come, so they would be saying, 'To whom has it (Imamate) been bequeathed?' So it could be said, 'To so and so'. And the weapons among us<sup>asws</sup> are at the status of the Ark among the Children of Israel. The Imamate would happen to be with the weapons, wherever they may be'.<sup>67</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ يَزِيدَ شَعْبَانَ عَنْ هَارُونَ بْنِ حَمَزَةَ عَنْ عَبْدِ الْأَعْلَى قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) الْمُتَوَثَّبُ عَلَى هَذَا الْأَمْرِ الْمُدَّعِي لَهُ مَا الْحُجَّةُ عَلَيْهِ قَالَ يُسْأَلُ عَنِ الْحَلَالِ وَ الْحَرَامِ

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Yazeed Shaeer, from Haroun Bin Hamza, from Abdul A'ala who said,

'I said to Abu Abdullah<sup>asws</sup>, 'The leaper upon this command (Imamate), the claimant for it, what would be the argument against him?' He<sup>asws</sup> said: 'He would be asked about the Permissible and the Prohibitions'.

قَالَ ثُمَّ أَقْبَلَ عَلَيَّ فَقَالَ ثَلَاثَةٌ مِنَ الْحُجَّةِ لَمْ تَجْتَمِعْ فِي أَحَدٍ إِلَّا كَانَ صَاحِبَ هَذَا الْأَمْرِ أَنْ يَكُونَ أَوْلَى النَّاسِ بِمَنْ كَانَ قَبْلَهُ وَ يَكُونُ عِنْدَهُ السَّلَاحُ وَ يَكُونُ صَاحِبَ الْوَصِيَّةِ الظَّاهِرَةِ الَّتِي إِذَا قَدِمَتِ الْمَدِينَةَ سَأَلَتْ عَنْهَا الْعَامَّةَ وَ الصَّبِيَّانَ إِلَى مَنْ أَوْصَى فَلَانَ فَيَقُولُونَ إِلَى فَلَانَ بْنِ فَلَانَ .

He (the narrator) said, 'Then he<sup>asws</sup> turned to face me<sup>asws</sup> and he<sup>asws</sup> said: 'There are three from the proofs, not one of which would gather in anyone except that he would be the owner of this command (Imamate) – he<sup>asws</sup> would happen to be the closest with the one<sup>asws</sup> who was before him<sup>asws</sup>, there would happen to be the weapons (of Rasool-Allah<sup>azwj</sup>) with him<sup>asws</sup>, and he<sup>asws</sup> would happen to be the owner of the apparent bequest which, if one was to proceed to the city and the general Muslims and the children are asked about it, 'To whom has so and so (Imam<sup>asws</sup>) bequeathed to?' So they would be saying, 'To so and so, son of so and so (Imam<sup>asws</sup>)'.<sup>68</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ وَ حَفْصِ بْنِ الْبُخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قِيلَ لَهُ بِأَيِّ شَيْءٍ يُعْرَفُ الْإِمَامُ قَالَ بِالْوَصِيَّةِ الظَّاهِرَةِ وَ بِالْفَضْلِ إِنَّ الْإِمَامَ لَا يَسْتَطِيعُ أَحَدٌ أَنْ يَطْعُنَ عَلَيْهِ فِي فَمٍ وَ لَا بَطْنٍ وَ لَا فَرْجٍ فَيُقَالُ كَذَابٌ وَ يَأْكُلُ أَمْوَالَ النَّاسِ وَ مَا أَشْبَهَ هَذَا .

<sup>67</sup> Al Kafi V 1 – The Book Of Divine Authority CH 62 H 1

<sup>68</sup> Al Kafi V 1 – The Book Of Divine Authority CH 62 H 2



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

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'It was said to him<sup>asws</sup>, 'With which thing is the Imam<sup>asws</sup> recognised (as being the Imam<sup>asws</sup>)?' He<sup>asws</sup> said: 'With the apparent bequest, and with the merit that the Imam<sup>asws</sup> is such that no would be able to taunt upon him<sup>asws</sup> regarding the mouth (something he<sup>asws</sup> had said), nor belly (something he<sup>asws</sup> had consumed and earned), nor private part (for immorality), so it would (not) be said, 'He<sup>asws</sup> is a liar, and he<sup>asws</sup> eats the wealth of the people, and what resembles this'.<sup>69</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) مَا عَلَامَةُ الْإِمَامِ الَّذِي بَعْدَ الْإِمَامِ فَقَالَ طَهَارَةُ الْوَلَادَةِ وَحُسْنُ الْمَنْشَأِ وَ لَا يَلْهُو وَ لَا يَلْعَبُ .

Muhammad Bin Yahya, from Muhammad Bin Ismail, from Ali Bin Al Hakam, from Muawiya Bin Wahab who said,

'I said to Abu Ja'far<sup>asws</sup>, 'What is the sign of the Imam<sup>azwj</sup> who is to be after the (current) Imam<sup>asws</sup>?' So he<sup>asws</sup> said: 'Clean of birth, and good upbringing, 'و لَا يَلْهُو وَ لَا يَلْعَبُ' and he<sup>asws</sup> would neither indulge in vanities nor playfulness'.<sup>70</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ أَحْمَدَ بْنِ عُمَرَ عَنْ أَبِي الْحَسَنِ الرَّضَا ( عَلَيْهِ السَّلَام ) قَالَ سَأَلْتُهُ عَنِ الدَّلَالَةِ عَلَى صَاحِبِ هَذَا الْأَمْرِ فَقَالَ الدَّلَالَةُ عَلَيْهِ الْكِبَرُ وَ الْفَضْلُ وَ الْوَصِيَّةُ إِذَا قَدِمَ الرِّكْبُ الْمَدِينَةَ فَقَالُوا إِلَى مَنْ أَوْصَى فَلَانَ قِيلَ إِلَى فَلَانَ بْنِ فَلَانَ وَ دُورُوا مَعَ السَّلَاحِ حَيْثُمَا دَارَ فَأَمَّا الْمَسْأَلُ فَلَيْسَ فِيهَا حُجَّةٌ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ahmad Bin Umar,

(It has been narrated) from Abu Al-Hassan Al-Reza<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the evidence upon the owner of this matter (Imamate)'. So he<sup>asws</sup> said: 'The evidence upon him<sup>asws</sup> is being the elder, and the merit, and the bequest. When the riders of Al-Medina proceed and they say, 'To whom has so and so (Imam<sup>asws</sup>) bequeathed to?' It can be said, 'To so and so, son of so and so', and it (the Imamate) would circle around along with the weapons wherever they may be. So as for the asking questions, so there is no proof in it'.<sup>71</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِنَّ الْأَمْرَ فِي الْكَبِيرِ مَا لَمْ تَكُنْ فِيهِ عَاهَةٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abu Yahya Al Wasity, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The command (Imamate) is in the eldest, for as long as there does not happen to be a inability (Caused by Allah<sup>azwj</sup>, i.e., death) for him'.<sup>72</sup>

<sup>69</sup> Al Kafi V 1 – The Book Of Divine Authority CH 62 H 3

<sup>70</sup> Al Kafi V 1 – The Book Of Divine Authority CH 62 H 4

<sup>71</sup> Al Kafi V 1 – The Book Of Divine Authority CH 62 H 5

<sup>72</sup> Al Kafi V 1 – The Book Of Divine Authority CH 62 H 6

أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) جُعِلْتُ فِدَاكَ بِمِ يَعْرِفُ الْإِمَامَ قَالَ فَقَالَ بِخِصَالٍ أَمَّا أَوْلَاهَا فَإِنَّهُ بِشَيْءٍ قَدْ تَقَدَّمَ مِنْ أَبِيهِ فِيهِ بِإِسَارَةٍ إِلَيْهِ لِنُتْكَونَ عَلَيْهِمْ حُجَّةً وَ يُسْأَلُ فَيُجِيبُ وَ إِنْ سَكَتَ عَنْهُ ابْتَدَأَ وَ يُخْبِرُ بِمَا فِي غَدٍ وَ يُكَلِّمُ النَّاسَ بِكُلِّ لِسَانٍ

Ahmad Bin Mihran, from Muhammad Bin Ali, from Abu Baseer who said,

'I said to Abu Al-Hassan<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>! By what is the Imam<sup>asws</sup> recognised?' So he<sup>asws</sup> said: 'By certain characteristics. As for its first, so he<sup>asws</sup> would be with something which would have preceded from his<sup>asws</sup> father<sup>asws</sup> by indicating to him<sup>asws</sup> in order for it to be a proof upon them (people); and he<sup>asws</sup> would be asked, so he<sup>asws</sup> would answer, and if they (people) are silent from him<sup>asws</sup>, he<sup>asws</sup> would initiate and inform with whatever regarding the next day; and he<sup>asws</sup> would speak to the people in every language.

ثُمَّ قَالَ لِي يَا أَبَا مُحَمَّدٍ أُعْطِيكَ عَلَامَةً قَبْلَ أَنْ تَقُومَ فَلَمْ أَلْبِثْ أَنْ دَخَلَ عَلَيْنَا رَجُلٌ مِنْ أَهْلِ خُرَاسَانَ فَكَلَّمَهُ الْخُرَاسَانِيُّ بِالْعَرَبِيَّةِ فَأَجَابَهُ أَبُو الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) بِالْفَارِسِيَّةِ فَقَالَ لَهُ الْخُرَاسَانِيُّ وَ اللَّهُ جُعِلْتُ فِدَاكَ مَا مَنَعَنِي أَنْ أَكَلِّمَكَ بِالْخُرَاسَانِيَّةِ غَيْرُ أَنِّي ظَنَنْتُ أَنَّكَ لَا تُحْسِنُهَا فَقَالَ سُبْحَانَ اللَّهِ إِذَا كُنْتُ لَا أَحْسِنُ أُجِيبُكَ فَمَا فَضَّلِي عَلَيْكَ

Then he<sup>asws</sup> said: 'O Abu Muhammad! I<sup>asws</sup> shall give you a sign before you would be arising'. So it was not long before a man from the people of Khurasan came over to us. So the Khurasani spoke in Arabic and Abu Al-Hassan<sup>asws</sup> answered him in Persian. So the Khurasani said to him<sup>asws</sup>, 'By Allah<sup>azwj</sup>! May I be sacrificed for you<sup>asws</sup>! Nothing prevented me from speaking to you<sup>asws</sup> in Khurasani language (Persian) apart from that I thought that you<sup>asws</sup> might not be good at it'. So he<sup>asws</sup> said: 'Glory be to Allah<sup>azwj</sup>! When I<sup>asws</sup> am not good in answering you, so what would be my<sup>asws</sup> merit over you?'

ثُمَّ قَالَ لِي يَا أَبَا مُحَمَّدٍ إِنَّ الْإِمَامَ لَا يَخْفَى عَلَيْهِ كَلَامُ أَحَدٍ مِنَ النَّاسِ وَ لَا طَيْرٍ وَ لَا بَهِيمَةٍ وَ لَا شَيْءٍ فِيهِ الرُّوحُ فَمَنْ لَمْ يَكُنْ هَذِهِ الْخِصَالِ فِيهِ فَلَيْسَ هُوَ بِإِمَامٍ .

Then he<sup>asws</sup> said to me: 'O Abu Muhammad! The Imam<sup>asws</sup> is such that no one's speech is concealed upon him, neither from the people, nor a bird, nor an animal, nor anything in which is a soul. So the one who does not have this characteristic in him, so he isn't an Imam<sup>asws</sup>'<sup>73</sup>.

بَابُ ثَبَاتِ الْإِمَامَةِ فِي الْأَعْقَابِ وَ أَنَّهَا لَا تَعُودُ فِي أَخٍ وَ لَا عَمٍّ وَ لَا غَيْرِهِمَا مِنَ الْقَرَابَاتِ

## Chapter 63 – The continuation of the Imamate be in the descendants and that it would not be returning to be in a brother, nor a paternal uncle nor any other from the relatives

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنِ الْحُسَيْنِ بْنِ تُوَيْرِ بْنِ أَبِي فَاخْتَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ لَا تَعُودُ الْإِمَامَةُ فِي أَحْوَيْنَ بَعْدَ الْحَسَنِ وَ الْحُسَيْنِ أَبَدًا إِنَّمَا جَرَتْ مِنْ عَلِيِّ بْنِ الْحُسَيْنِ كَمَا قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى وَ أَوْلُوا الْأَرْحَامَ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ فَلَا تَكُونُ بَعْدَ عَلِيِّ بْنِ الْحُسَيْنِ ( عَلَيْهِ السَّلَامُ ) إِلَّا فِي الْأَعْقَابِ وَ الْأَعْقَابِ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Al Husayn Bin Suweyr Bin Abu Fakhta,

<sup>73</sup> Al Kafi V 1 – The Book Of Divine Authority CH 62 H 7

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The Imamate would not be returning to be in two brothers after Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, ever! But rather, it flows from Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> just as Allah<sup>azwj</sup> Blessed and High Said **[8:75] and the possessors of relationships are nearer to each other in the Ordinance of Allah**. So it will not happen to be, after Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, except in the descendants and the descendants of the descendants'.<sup>74</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ يُوسُفَ بْنِ يَعْقُوبَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) أَنَّهُ سَمِعَهُ يَقُولُ أَبِي اللَّهِ أَنْ يَجْعَلَهَا لِأَخَوَيْنِ بَعْدَ الْحَسَنِ وَالْحُسَيْنِ ( عَلَيْهِمَا السَّلَامُ ) .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Al Waleed, from Yunus Bin Yaqoub,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, that he (the narrator) heard him<sup>asws</sup> saying: 'Allah<sup>azwj</sup> Refused to Make it (Imamate) to be for two brothers after Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>'.<sup>75</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيْعٍ عَنْ أَبِي الْحَسَنِ الرَّضَا ( عَلَيْهِ السَّلَامُ ) أَنَّهُ سَأَلَ أَوْ تَكُونُ الْإِمَامَةُ فِي عَمٍّ أَوْ خَالٍ فَقَالَ لَا فَقُلْتُ فِي أَخٍ قَالَ لَا قُلْتُ فِي مَنْ قَالَ فِي وَلَدِي وَهُوَ يَوْمِئِذٍ لَا وَلَدَ لَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail Bin Bazie,

(It has been narrated) from Abu Al-Hassan Al-Reza<sup>asws</sup>, having been asked, 'Can the Imamate happen to be in a paternal uncle or a maternal uncle?' So he<sup>asws</sup> said: 'No'. So I said, 'So, (can it be) in a brother?' He<sup>asws</sup> said: 'No'. I said, 'So in whom (would it be)'. He<sup>asws</sup> said: 'In my<sup>asws</sup> son<sup>asws</sup>'. And he<sup>asws</sup> was such that in those days, there was no son for him<sup>asws</sup>.<sup>76</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ سُلَيْمَانَ بْنِ جَعْفَرِ الْجَعْفَرِيِّ عَنْ حَمَادِ بْنِ عَيْسَى عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) أَنَّهُ قَالَ لَا تَجْتَمِعُ الْإِمَامَةُ فِي أَخَوَيْنِ بَعْدَ الْحَسَنِ وَالْحُسَيْنِ إِنَّمَا هِيَ فِي الْأَعْقَابِ وَالْأَعْقَابِ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Abdul Rahman Bin Abu Najran, from Suleyman Bin Ja'far Al Ja'fary, from Hammad Bin Isa,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The Imamate will not gather to be in two brothers after Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>. But rather, it would be in the descendants and descendants of the descendants'.<sup>77</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ ابْنِ أَبِي نَجْرَانَ عَنْ عَيْسَى بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ ( عَلَيْهِ السَّلَامُ ) عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قُلْتُ لَهُ إِنْ كَانَ كَوْنٌ وَ لَا أَرَانِي اللَّهُ فِيمَنْ أَنْتُمْ فَأَوْمَأَ إِلَيَّ ابْنُهُ مُوسَى

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ibn Abu Najran,

(It has been narrated) from Isa Bin Abdullah Bin Umar Bin Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, from Abu Abdullah<sup>asws</sup>, said, 'I said to him<sup>asws</sup>, 'If what is to happen does happen,

<sup>74</sup> Al Kafi V 1 – The Book Of Divine Authority CH 63 H 1

<sup>75</sup> Al Kafi V 1 – The Book Of Divine Authority CH 63 H 2

<sup>76</sup> Al Kafi V 1 – The Book Of Divine Authority CH 63 H 3

<sup>77</sup> Al Kafi V 1 – The Book Of Divine Authority CH 63 H 4

may Allah<sup>azwj</sup> not Show me (that), so with whom should I take as an Imam<sup>asws</sup>?’ So he<sup>asws</sup> gestured towards his<sup>asws</sup> son<sup>asws</sup> Musa<sup>asws</sup>.

قَالَ قُلْتُ فَإِنْ حَدَّثَ بِمُوسَى حَدَّثَ فَبِمَنْ أَنْتُمْ قَالَ بَوْلَدِهِ قُلْتُ فَإِنْ حَدَّثَ بَوْلَدِهِ حَدَّثَ وَ تَرَكَ أَخًا كَبِيرًا وَ ابْنًا صَغِيرًا فَبِمَنْ أَنْتُمْ قَالَ بَوْلَدِهِ ثُمَّ وَاحِدًا فَوَاحِدًا .

He (the narrator) said, ‘I said, ‘So if is an event (of death) occurs with Musa<sup>asws</sup>, so with whom shall I take as an Imam<sup>asws</sup>?’ He<sup>asws</sup> said: ‘With his<sup>asws</sup> son<sup>asws</sup>. I said, ‘So if an event (of death) occurs with his<sup>asws</sup> son<sup>asws</sup>, and he<sup>asws</sup> leaves a lot of brothers, or young sons, so with whom shall I take as an Imam<sup>asws</sup>?’ He<sup>asws</sup> said: ‘By his<sup>asws</sup> son<sup>asws</sup>, then one after one’.

وَ فِي نُسْخَةِ الصَّفْوَانِيِّ ثُمَّ هَكَذَا أَبَدًا .

And in a copy of Al-Safwany, (He<sup>asws</sup> said): ‘Then it would be like this, forever!’<sup>78</sup>

بَابُ مَا نَصَّ اللَّهُ عَزَّ وَ جَلَّ وَ رَسُولُهُ عَلَى الْأَنْبِيَاءِ ( عَلَيْهِمُ السَّلَامُ ) وَاحِدًا فَوَاحِدًا

## Chapter 64 – What was Stipulated by Allah<sup>azwj</sup> Mighty and Majestic and His<sup>azwj</sup> Rasool<sup>saww</sup> upon the Imams<sup>asws</sup>, one then one

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ وَ عَلِيٍّ بْنِ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ أَبِي سَعِيدٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ فَقَالَ نَزَلَتْ فِي عَلِيِّ بْنِ أَبِي طَالِبٍ وَ الْحَسَنِ وَ الْحُسَيْنِ ( عَلَيْهِمُ السَّلَامُ )

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus and Ali Bin Muhammad, from Sahl Bin Ziyad Abu Saeed, from Muhammad Bin Isa, from Yunus, from Ibn Muskan, from Abu Baseer who said,

‘I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic [4:59] **O you who believe! Obey Allah and obey the Rasool and those in authority from among you.** So he<sup>asws</sup> said: ‘It was Revealed regarding Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>.’

فَقُلْتُ لَهُ إِنَّ النَّاسَ يَقُولُونَ فَمَا لَهُ لَمْ يُسَمَّ عَلِيًّا وَ أَهْلَ بَيْتِهِ ( عَلَيْهِمُ السَّلَامُ ) فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ

So I said to him<sup>asws</sup>, ‘The people are saying, ‘So what was the matter with Him<sup>azwj</sup> that He<sup>azwj</sup> did not Name Ali<sup>asws</sup> and the People<sup>asws</sup> of his<sup>saww</sup> Household in the Book of Allah<sup>azwj</sup> Mighty and Majestic?’

قَالَ فَقَالَ قُولُوا لَهُمْ إِنَّ رَسُولَ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) نَزَلَتْ عَلَيْهِ الصَّلَاةُ وَ لَمْ يُسَمَّ اللَّهُ لَهُمْ ثَلَاثًا وَ لَا أَرْبَعًا حَتَّى كَانَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) هُوَ الَّذِي فَسَّرَ ذَلِكَ لَهُمْ وَ نَزَلَتْ عَلَيْهِ الزَّكَاةُ وَ لَمْ يُسَمَّ لَهُمْ مِنْ كُلِّ أَرْبَعِينَ دِرْهَمًا دِرْهَمٌ حَتَّى كَانَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) هُوَ الَّذِي فَسَّرَ ذَلِكَ لَهُمْ وَ نَزَلَ الْحُجُّ فَلَمْ يَقُلْ لَهُمْ طُوفُوا أَسْبُوعًا حَتَّى كَانَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) هُوَ الَّذِي فَسَّرَ ذَلِكَ لَهُمْ

He (the narrator) said, ‘So he<sup>asws</sup> said: ‘Say to them that Rasool-Allah<sup>azwj</sup>, the *Salāt* was Revealed unto him<sup>saww</sup> and Allah<sup>azwj</sup> did not Specify to them, neither three nor four until it was Rasool-Allah<sup>saww</sup>, he<sup>saww</sup> was the one who explained that to them. And the *Zakāt* was Revealed unto him<sup>saww</sup>, and He<sup>azwj</sup> did not Specify to them it

<sup>78</sup> Al Kafi V 1 – The Book Of Divine Authority CH 63 H 5

would be one Dirham from every forty Dirhams until it was Rasool-Allah<sup>saww</sup>, he<sup>saww</sup> was the one who explained that to them. And the Hajj was Revealed, but He<sup>azwj</sup> did not Say to them that they should be performing *Tawaf* of seven circuits until it was Rasool-Allah<sup>saww</sup>, he<sup>saww</sup> was the one<sup>saww</sup> who explained that to them.

وَنَزَلَتْ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ وَ نَزَلَتْ فِي عَلِيٍّ وَ الْحَسَنِ وَ الْحُسَيْنِ فَقَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فِي عَلِيٍّ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ وَ قَالَ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) أَوْصِيكُمْ بِكِتَابِ اللَّهِ وَ أَهْلِ بَيْتِي فَإِنِّي سَأَلْتُ اللَّهَ عَزَّ وَ جَلَّ أَنْ لَا يُفَرِّقَ بَيْنَهُمَا حَتَّى يُوْرِدَهُمَا عَلَيَّ الْحَوْضَ فَأَعْطَانِي ذَلِكَ وَ قَالَ لَا تَعْلَمُوهُمْ فَهُمْ أَعْلَمُ مِنْكُمْ وَ قَالَ إِنَّهُمْ لَنْ يُخْرِجُوكُمْ مِنْ بَابِ هُدًى وَ لَنْ يُدْخِلُوكُمْ فِي بَابِ ضَلَالَةٍ

And it was Revealed [4:59] **O you who believe! Obey Allah and obey the Rasool and those in authority from among you**, and it was Revealed regarding Ali<sup>asws</sup> and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>. So Rasool-Allah<sup>saww</sup> said regarding Ali<sup>asws</sup>: 'The one whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master<sup>asws</sup>'. And he<sup>saww</sup> said: 'I<sup>saww</sup> bequeath you with the Book of Allah<sup>azwj</sup> and the People<sup>asws</sup> of my<sup>saww</sup> Household, for I<sup>saww</sup> asked Allah<sup>azwj</sup> Mighty and Majestic that there should be no separation between the two until they both return to me<sup>saww</sup> at the Fountain. So He<sup>azwj</sup> Granted me<sup>saww</sup> that'. And he<sup>saww</sup> said: 'Do not (try to) teach them<sup>asws</sup>, for they<sup>asws</sup> are more learned than you all'. And said: 'They<sup>asws</sup> will never exit you from a door of Guidance and will never enter you into a door of straying'.

فَلَوْ سَكَتَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَلَمْ يَبَيِّنْ مَنْ أَهْلُ بَيْتِهِ لَدَعَاهَا آلُ فُلَانٍ وَ آلُ فُلَانٍ وَ لَكِنَّ اللَّهَ عَزَّ وَ جَلَّ أَنْزَلَهُ فِي كِتَابِهِ تَصَدِيقًا لِنَبِيِّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيرًا فَكَانَ عَلِيٌّ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ فَاطِمَةُ ( عَلَيْهِمُ السَّلَامُ ) فَأَدْخَلَهُمْ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) تَحْتَ الْكِسَاءِ فِي بَيْتٍ أُمَّ سَلَمَةَ ثُمَّ قَالَ اللَّهُمَّ إِنَّ لِكُلِّ نَبِيٍّ أَهْلًا وَ ثَقَلًا وَ هُوَ لِأَهْلِ بَيْتِي وَ ثَقَلِي فَقَالَتْ أُمَّ سَلَمَةَ أ لَسْتُ مِنْ أَهْلِكَ فَقَالَ إِنَّكَ إِلَى خَيْرٍ وَ لَكِنَّ هُوَ لِأَهْلِ أَهْلِي وَ ثَقَلِي

So, had Rasool-Allah<sup>saww</sup> remained silent and did not clarify who the People<sup>asws</sup> of his<sup>saww</sup> Household were, they would have claimed it, the family of so and so, and family of so and so, but Allah<sup>azwj</sup> Mighty and Majestic Revealed it in His<sup>azwj</sup> Book in Ratification of His<sup>azwj</sup> Prophet<sup>saww</sup> [33:33] **But rather, Allah Desires to Keep away the uncleanness from you, O people of the House! And to Purify you a with a Purification**. So it was Ali<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup>, and Syeda Fatima<sup>asws</sup>. So Rasool-Allah<sup>saww</sup> included them<sup>asws</sup> underneath the cloak in the room of Umm Salma<sup>as</sup>, then said: 'O Allah<sup>azwj</sup>! For every Prophet<sup>saww</sup> are family members, and reliable ones, they<sup>asws</sup> are the People<sup>asws</sup> of my<sup>saww</sup> Household and my<sup>saww</sup> reliable ones'. So Umm Salma<sup>as</sup> said: 'Aren't I<sup>as</sup> from your<sup>as</sup> family?' So he<sup>saww</sup> said: 'You<sup>asws</sup> are towards goodness, but they<sup>asws</sup> are my<sup>asws</sup> family<sup>asws</sup> and my reliable ones'.

فَلَمَّا قُبِضَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) كَانَ عَلِيٌّ أَوْلَى النَّاسِ بِالنَّاسِ لِكَثْرَةِ مَا بَلَغَ فِيهِ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) وَ إِقَامَتِهِ لِلنَّاسِ وَ أَخْذِهِ بِيَدِهِ فَلَمَّا مَضَى عَلِيٌّ لَمْ يَكُنْ يَسْتَطِيعُ عَلِيٌّ وَ لَمْ يَكُنْ لِيَفْعَلْ أَنْ يُدْخِلَ مُحَمَّدَ بْنَ عَلِيٍّ وَ لَا الْعَبَّاسَ بْنَ عَلِيٍّ وَ لَا وَاحِدًا مِنْ وُلْدِهِ إِذَا لَقِيَ الْقَالَ الْحَسَنُ وَ الْحُسَيْنُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَنْزَلَ فِينَا كَمَا أَنْزَلَ فِيكَ فَأَمَرَ بِطَاعَتِنَا كَمَا أَمَرَ بِطَاعَتِكَ وَ بَلَغَ فِينَا رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) كَمَا بَلَغَ فِيكَ وَ أَذْهَبَ عَنَّا الرِّجْسَ كَمَا أَذْهَبَهُ عَنكَ

So when Rasool-Allah<sup>saww</sup> passed away, it was Ali<sup>asws</sup> who was the closest of the people (of Holy family<sup>asws</sup>) than the (other) people due to the abundance of what Rasool-Allah<sup>saww</sup> had delivered with regards to him<sup>asws</sup>, and his<sup>saww</sup> standing him<sup>asws</sup> for the people and grabbing him<sup>asws</sup> by the hand. So when Ali<sup>asws</sup> passed away, Ali<sup>asws</sup> did not have the leeway and would not do so that he<sup>asws</sup> should include

Muhammad Bin Ali<sup>asws</sup> nor Al-Abbas<sup>asws</sup> Bin Ali<sup>asws</sup>, nor anyone from his<sup>asws</sup> sons, when Al-Hassan<sup>asws</sup> and Al-Husayn Could have said: 'Allah<sup>azwj</sup> Blessed and High Revealed regarding us<sup>asws</sup> just as He<sup>azwj</sup> Revealed regarding you<sup>asws</sup>, so He<sup>azwj</sup> Commanded with obedience for us<sup>asws</sup> just as He<sup>azwj</sup> Commanded with obedience for you<sup>asws</sup>, and Rasool-Allah<sup>saww</sup> delivered regarding us<sup>asws</sup> just as he<sup>saww</sup> delivered regarding you<sup>asws</sup>, and He<sup>azwj</sup> Removed the uncleanness from us<sup>asws</sup> just as He<sup>azwj</sup> Removed it from you<sup>asws</sup>'.

فَلَمَّا مَضَى عَلِيٌّ ( عَلَيْهِ السَّلَام ) كَانَ الْحَسَنُ ( عَلَيْهِ السَّلَام ) أَوْلَىٰ بِهَا لِكِبَرِهِ فَلَمَّا تُوَفِّيَ لَمْ يَسْتَطِعْ أَنْ يُدْخَلَ وُلْدَهُ وَ لَمْ يَكُنْ لِيَفْعَلَ ذَلِكَ وَ اللَّهُ عَزَّ وَ جَلَّ يَقُولُ وَ أُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ فَيَجْعَلُهَا فِي وُلْدِهِ إِذَا لَقِيَ الْحُسَيْنُ أَمَرَ اللَّهُ بِطَاعَتِي كَمَا أَمَرَ بِطَاعَتِكَ وَ طَاعَةَ أَبِيكَ وَ بَلَغَ فِي رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ ) كَمَا بَلَغَ فِيكَ وَ فِي أَبِيكَ وَ أَذْهَبَ اللَّهُ عَنِّي الرَّجْسَ كَمَا أَذْهَبَ عَنكَ وَ عَن أَبِيكَ

So when Ali<sup>asws</sup> passed away, it was Al-Hassan<sup>asws</sup> who was closest with it due to his being elder. So when he<sup>asws</sup> passed away, he<sup>asws</sup> did not have the leeway that he<sup>asws</sup> should include his<sup>asws</sup> son, and he<sup>asws</sup> would not have done that and Allah<sup>azwj</sup> Mighty and Majestic is Saying **[33:6] and the possessors of relationships are nearer to each other in the Ordinance of Allah**, so he<sup>asws</sup> would make it to be in his<sup>asws</sup> son, when Al-Husayn<sup>asws</sup> could have said: 'Allah<sup>azwj</sup> has Commanded with obedience to me<sup>asws</sup> just as He<sup>azwj</sup> had Commanded with obedience to you<sup>asws</sup> and obedience to your<sup>asws</sup> father<sup>asws</sup>, and Rasool-Allah<sup>saww</sup> delivered regarding me<sup>asws</sup> just as he<sup>saww</sup> delivered regarding you<sup>asws</sup> and regarding your<sup>asws</sup> father<sup>asws</sup>, and Allah<sup>azwj</sup> Removed the uncleanness from me<sup>asws</sup> just as He<sup>azwj</sup> had Removed it from you<sup>asws</sup> and from your<sup>asws</sup> father<sup>asws</sup>'.

فَلَمَّا صَارَتْ إِلَى الْحُسَيْنِ ( عَلَيْهِ السَّلَام ) لَمْ يَكُنْ أَحَدٌ مِنْ أَهْلِ بَيْتِهِ يَسْتَطِيعُ أَنْ يَدَّعِيَ عَلَيْهِ كَمَا كَانَ هُوَ يَدَّعِي عَلَى أَخِيهِ وَ عَلَى أَبِيهِ لَوْ أَرَادَا أَنْ يَصْرِفَا الْأَمْرَ عَنْهُ وَ لَمْ يَكُونَا لِيَفْعَلَا ثُمَّ صَارَتْ حِينَ أَفْضَتْ إِلَى الْحُسَيْنِ ( عَلَيْهِ السَّلَام ) فَجَزَى تَأْوِيلَ هَذِهِ الْآيَةِ وَ أُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ

So when it (Imamate) came to be to Al-Husayn<sup>asws</sup>, there did not happen to be a leeway from any one from his<sup>asws</sup> family that he should claim upon it just as he<sup>asws</sup> had a claim upon his<sup>asws</sup> brother<sup>asws</sup>, and upon his<sup>asws</sup> father<sup>asws</sup>. Had he<sup>asws</sup> intended to divert the matter from him<sup>asws</sup>, he<sup>asws</sup> could not have done so. Then, it came to be, as a result, to Al-Husayn<sup>asws</sup>. And so flowed the explanation of this Verse **[33:6] and the possessors of relationships are nearer to each other in the Ordinance of Allah**.

ثُمَّ صَارَتْ مِنْ بَعْدِ الْحُسَيْنِ لِعَلِيِّ بْنِ الْحُسَيْنِ ثُمَّ صَارَتْ مِنْ بَعْدِ عَلِيِّ بْنِ الْحُسَيْنِ إِلَى مُحَمَّدِ بْنِ عَلِيٍّ ( عَلَيْهِ السَّلَام )

Then it came to be, from after Al-Husayn<sup>asws</sup>, to Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>. Then it came to be, from after Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, to Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>.

وَ قَالَ الرَّجْسُ هُوَ الشُّكُّ وَ اللَّهُ لَا نَشْكُ فِي رَبِّنَا أَبَدًا .

And he<sup>asws</sup> said: 'The 'الرَّجْسُ' uncleanness, it is the doubt. By Allah<sup>azwj</sup>! We<sup>asws</sup> do not doubt in our<sup>asws</sup> Lord<sup>azwj</sup>, ever!'

مُحَمَّدُ بْنُ بَجْبَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ بَجْبَى بْنِ عَمْرَانَ الْحَلَبِيِّ عَنْ أَيُّوبَ بْنِ الْحُرِّ وَ عَمْرَانَ بْنِ عَلِيٍّ الْحَلَبِيِّ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) مِثْلَ ذَلِكَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid and Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Bin Imran Al Halby, from Ayoub Bin Al Hurr and Imran Bin Ali Al Halby, from Abu Baseer, from Abu Abdullah<sup>asws</sup>, similar to that.<sup>79</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ عَنْ ابْنِ مُسْكَانَ عَنْ عَبْدِ الرَّحِيمِ بْنِ رَوْحِ الْقَصِيرِ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَأُولَئِ الْأَرْحَامُ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ فِيمَنْ نَزَلَتْ فَقَالَ نَزَلَتْ فِي الْإِمْرَةِ إِنَّ هَذِهِ الْآيَةُ جَرَتْ فِي وُلْدِ الْحُسَيْنِ ( عَلَيْهِ السَّلَام ) مِنْ بَعْدِهِ فَتَحْنُ أَوْلَىٰ بِالْأَمْرِ وَرَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مِنَ الْمُؤْمِنِينَ وَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from his father, from Abdullah Bin Al Mugheira, from Ibn Muskan, from Abdul Raheem Bin Rawh Al Qaseyr,

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[33:6] The Prophet is closer to the Believers than their own selves, and his wives are their mothers; and the possessors of relationships some of them are closer to others in the Book of Allah**, 'Regarding whom was it Revealed?' So he<sup>asws</sup> said: 'It was Revealed regarding (Divine) Authority. This Verse flowed among the sons of Al-Husayn<sup>asws</sup> from after him<sup>asws</sup>. Thus we<sup>asws</sup> are the closest with the Authority and with Rasool-Allah<sup>saww</sup> from the Momineen and the Emigrants and the Helpers'.

قُلْتُ فَوُلْدُ جَعْفَرٍ لَهُمْ فِيهَا نَصِيبٌ قَالَ لَا قُلْتُ فَلَوْلِدِ الْعَبَّاسِ فِيهَا نَصِيبٌ فَقَالَ لَا فَعَدَدْتُ عَلَيْهِ بُطُونَ بَنِي عَبْدِ الْمُطَّلِبِ كُلَّ ذَلِكَ يَقُولُ لَا قَالَ وَ نَسِيتُ وُلْدَ الْحَسَنِ ( عَلَيْهِ السَّلَام ) فَدَخَلْتُ بَعْدَ ذَلِكَ عَلَيْهِ فَقُلْتُ لَهُ هَلْ لَوْلَادِ الْحَسَنِ ( عَلَيْهِ السَّلَام ) فِيهَا نَصِيبٌ فَقَالَ لَا وَ اللَّهُ يَا عَبْدَ الرَّحِيمِ مَا لِمُحَمَّدِي فِيهَا نَصِيبٌ غَيْرَنَا .

I said, 'So the sons of Ja'far<sup>as</sup> (Al-Tayyar), is there a share for them in it?' He<sup>asws</sup> said: 'No'. I said, 'So the son of Al-Abbas, is there a share in it?' So he<sup>asws</sup> said No'. So I number upon him<sup>asws</sup> the bellies (womb relationships) of the sons of Abdul Muttalib<sup>as</sup>. For each of that he<sup>asws</sup> was saying: 'No'. And I forgot the sons of Al-Hassan<sup>as</sup>, so I went over to him<sup>asws</sup> after that and I said to him<sup>asws</sup>, 'Is there for the sons of Al-Hassan<sup>asws</sup> a share in it?' So he<sup>asws</sup> said: 'No, by Allah<sup>azwj</sup>, O Abdul Rahman! There is not for a Muhammady a share in it apart from us<sup>asws</sup>.'<sup>80</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحَسَنِ بْنِ مُحَمَّدٍ الْهَاشِمِيِّ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ عِيْسَى عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا قَالَ إِنَّمَا يَعْنِي أَوْلَىٰ بِكُمْ أَيُّ أَحَقَّ بِكُمْ وَ بِأَمْوَالِكُمْ وَ أَنفُسِكُمْ وَ أَمْوَالِكُمْ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا يَعْنِي عَلِيًّا وَ أَوْلَادَهُ الْأَيْمَةَ ( عَلَيْهِمُ السَّلَام ) إِلَى يَوْمِ الْقِيَامَةِ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad, from Al Hassan Bin Muhammad Al Hashimy, from his father, from Ahmad Bin Isa,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[5:55] But rather, only Allah is your Guardian and His Rasool and those who believe**. He<sup>asws</sup> said: 'But rather it Means, 'Closest with you', i.e., 'more rightful with you and with your affairs and your own selves and your wealth', Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> and those who believe, Meaning Ali<sup>asws</sup> and his<sup>asws</sup> children, the Imams<sup>asws</sup> up to the Day of Judgment.

<sup>79</sup> Al Kafi V 1 – The Book Of Divine Authority CH 64 H 1

<sup>80</sup> Al Kafi V 1 – The Book Of Divine Authority CH 64 H 2

ثُمَّ وَصَفَهُمُ اللَّهُ عَزَّ وَجَلَّ فَقَالَ الَّذِينَ يُبَيِّمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ وَكَانَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) فِي صَلَاةِ الظُّهْرِ وَقَدْ صَلَّى رَكَعَتَيْنِ وَهُوَ رَاكِعٌ وَعَلَيْهِ حُلَّةٌ قِيمَتُهَا أَلْفُ دِينَارٍ وَكَانَ النَّبِيُّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) كَسَاهُ إِيَّاهَا وَكَانَ النَّجَاشِيُّ أَهْدَاهَا لَهُ

Then Allah<sup>azwj</sup> Mighty and Majestic Described them, so He<sup>azwj</sup> Said **[5:55] those who are establishing the Prayers and are paying the Zakāt while bowing**, and it was Amir Al-Momineen<sup>asws</sup> during the Zohr *Salāt*, and he<sup>asws</sup> had already prayed two Cycles (of it) and he<sup>asws</sup> was bowing (performing *Ruku'*) and upon him<sup>asws</sup> was an apparel the price of which was a thousand Dinars, and it was the Prophet<sup>saww</sup> who had clothed him<sup>asws</sup> with it, and it was (the Ethiopian king) Al-Najjashy who had gifted it to him<sup>saww</sup>.

فَجَاءَ سَائِلٌ فَقَالَ السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ وَ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ تَصَدَّقْ عَلَى مَسْكِينٍ فَطَرَخَ الْحُلَّةَ إِلَيْهِ وَ أَوْماً بِيَدِهِ إِلَيْهِ أَنْ أَحْمَلَهَا فَانزَلَ اللَّهُ عَزَّ وَجَلَّ فِيهِ هَذِهِ الْآيَةَ وَ صَيَّرَ نِعْمَةً أَوْلَادِهِ بِنِعْمَتِهِ فَكُلُّ مَنْ بَلَغَ مِنْ أَوْلَادِهِ مَبْلَغَ الْإِمَامَةِ يَكُونُ بِهَذِهِ الصِّفَةِ مِثْلَهُ فَيَتَصَدَّقُونَ وَ هُمْ رَاكِعُونَ وَ السَّائِلُ الَّذِي سَأَلَ أَمِيرَ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) مِنَ الْمَلَائِكَةِ وَ الَّذِينَ يَسْأَلُونَ الْأَئِمَّةَ مِنْ أَوْلَادِهِ يَكُونُونَ مِنَ الْمَلَائِكَةِ .

So a beggar came over and said, 'The greeting be upon you<sup>asws</sup>, O Guardian<sup>asws</sup> of Allah<sup>azwj</sup>, and the one closest with the Momineen than their own selves, give charity to upon a poor one'. So he<sup>asws</sup> dropped the apparel to him and gestured with his<sup>asws</sup> hand towards it that he should carry it away. So Allah<sup>azwj</sup> Mighty and Majestic Revealed this Verse with regards to it, and the Bounty of his<sup>asws</sup> children can to be with his<sup>asws</sup> Bounty. So everyone from his<sup>asws</sup> children to whom reached the Imamate, happened to be with this characteristic similar to him<sup>asws</sup>, so they<sup>asws</sup> (also) were giving charity while they were bowing (performing *Ruku'*); and the beggar who begged from Amir Al-Momineen<sup>asws</sup> was from the Angels, and those who are begging the Imams<sup>asws</sup> from his<sup>asws</sup> children are (all) happening to be from the Angels'.<sup>81</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَدِينَةَ عَنْ زُرَّارَةَ وَ الْفَضِيلِ بْنِ يَسَارٍ وَ بُكَيْرِ بْنِ أَعْيَنَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ وَ بُرَيْدِ بْنِ مُعَاوِيَةَ وَ أَبِي الْجَارُودِ جَمِيعاً عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ أَمَرَ اللَّهُ عَزَّ وَجَلَّ رَسُولَهُ بِوَلَايَةِ عَلِيٍّ وَ أَنْزَلَ عَلَيْهِ إِيمَاناً وَ لِيُكْمِلَ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الَّذِينَ يُبَيِّمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ قَرَضَ وَ لَايَةَ أَوْلِي الْأَمْرِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara and Al Fuzayl Bin Yasar and Bukeyr Bin Ayn and Muhammad Bin Muslim and Bureyd Bin Muawiya and Abu Al Jaroud,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Mighty and Majestic Commanded His<sup>azwj</sup> Rasool<sup>saww</sup> with the Wilayah of Ali<sup>asws</sup> and Revealed unto him<sup>saww</sup> **[5:55] But rather, only Allah is your Guardian and His Rasool and those who believe, those who are establishing the Prayers and are paying the Zakāt**, and He<sup>azwj</sup> Necessitated the Wilayah of the Master<sup>asws</sup> of the Command (*UI Al-Amr*).

فَلَمْ يَدْرُوا مَا هِيَ فَأَمَرَ اللَّهُ مُحَمَّدًا ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) أَنْ يُفَسِّرَ لَهُمُ الْوَلَايَةَ كَمَا فَسَّرَ لَهُمُ الصَّلَاةَ وَ الزَّكَاةَ وَ الصَّوْمَ وَ الْحَجَّ فَلَمَّا آتَاهُ ذَلِكَ مِنْ اللَّهِ ضَاقَ بِذَلِكَ صَدْرُ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) وَ تَخَوَّفَ أَنْ يَرْتَدُّوا عَنْ دِينِهِمْ وَ أَنْ يُكَلِّبُوهُ

But they (people) did not know what it was, so Allah<sup>azwj</sup> Commanded Muhammad<sup>saww</sup> that he<sup>saww</sup> should interpret the Wilayah for them just as he<sup>saww</sup> had interpreted for them the *Salāt*, and the *Zakāt*, and the Fasts, and the Hajj. So when he<sup>saww</sup> gave them that, the chest of Rasool-Allah<sup>saww</sup> was constricted by that and he<sup>saww</sup> was

<sup>81</sup> Al Kafi V 1 – The Book Of Divine Authority CH 64 H 3



fearing that they would be reneging from their Religion, and that they would be belying him<sup>asws</sup>.

فَصَاقَ صَدْرُهُ وَ رَاجَعَ رَبَّهُ عَزَّ وَ جَلَّ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَ إِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ وَ اللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

So his<sup>saww</sup> chest was constricted and he<sup>asws</sup> referred to his<sup>saww</sup> Lord<sup>azwj</sup> Mighty and Majestic, so Allah<sup>azwj</sup> Mighty and Majestic Revealed unto him<sup>saww</sup> **[5:67] O Rasool! Deliver what has been Revealed unto you from your Lord; and if you do it not, then you have not delivered His Message, and Allah will Protect you from the people.**

فَصَدَعَ بِأَمْرِ اللَّهِ تَعَالَى ذِكْرُهُ فَقَامَ بِوَلَايَةِ عَلِيٍّ ( عليه السلام ) يَوْمَ غَدِيرِ خُمِّ فَنَادَى الصَّلَاةَ جَامِعَةً وَ أَمَرَ النَّاسَ أَنْ يُبَلِّغَ الشَّاهِدَ الْغَائِبَ

So he<sup>saww</sup> implemented the Command of Allah<sup>azwj</sup>, Exalted is His<sup>azwj</sup> Mention, so he<sup>asws</sup> established the Wilayah of Ali<sup>asws</sup> on the Day of Ghadeer Khumm, so he<sup>saww</sup> called for the congregational *Salāt* and ordered the people that the ones present should deliver it to the absentees’.

قَالَ عُمَرُ بْنُ أَدْبِنَةَ قَالُوا جَمِيعاً غَيْرَ أَبِي الْجَارُودِ وَ قَالَ أَبُو جَعْفَرٍ ( عليه السلام ) وَ كَانَتْ الْفَرِيضَةُ تَنْزِلُ بَعْدَ الْفَرِيضَةِ الْأُخْرَى وَ كَانَتْ الْوَلَايَةُ آخِرَ الْفَرَايِضِ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَنْتُمْ عَلَيَّكُمْ بِعَمَّتِي قَالَ أَبُو جَعْفَرٍ ( عليه السلام ) يَقُولُ اللَّهُ عَزَّ وَ جَلَّ لَا أَنْزَلَ عَلَيْكُمْ بَعْدَ هَذِهِ فَرِيضَةً قَدْ أَكْمَلْتُ لَكُمْ الْفَرَايِضَ .

Umar Bin Azina (a narrator) said, ‘All (the above mentioned reporters) said altogether, apart from Abu Al-Jaroud, ‘And Abu Ja’far<sup>asws</sup> said: ‘And it was so that the Obligatory act was Revealed after the other Obligatory act, and it was so that the Wilayah was the last of the Obligations. So Allah<sup>azwj</sup> Mighty and Majestic Revealed **[5:3] This day have I Perfected for you your Religion and Completed My Favour on you**. Abu Ja’far<sup>asws</sup> said: ‘Allah<sup>azwj</sup> Mighty and Majestic is Saying: “I<sup>asws</sup> will not be Revealing upon you, after this Obligation, and I<sup>asws</sup> have already Completed the Obligations for you all”’.<sup>82</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السُّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ( عليه السلام ) قَالَ كُنْتُ عِنْدَهُ جَالِساً فَقَالَ لَهُ رَجُلٌ حَدَّثَنِي عَنْ وَايَةِ عَلِيٍّ أَمِنْ اللَّهِ أَوْ مِنْ رَسُولِهِ فَعَضِبَ ثُمَّ قَالَ وَيْحَكَ كَأَنَّ رَسُولَ اللَّهِ ( صلى الله عليه وآله ) أَخُوفٌ بِاللَّهِ مِنْ أَنْ يَقُولَ مَا لَمْ يَأْمُرْ بِهِ اللَّهُ بَلِ افْتَرَضَهُ كَمَا افْتَرَضَ اللَّهُ الصَّلَاةَ وَ الزَّكَاةَ وَ الصَّوْمَ وَ الْحَجَّ .

Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja’far Bin Bashir, from Haroun Bin Kharjat, from Abu Baseer,

(It has been narrated) from Abu Ja’far<sup>asws</sup>, said, ‘I was seated in his<sup>asws</sup> presence, so a man said to him<sup>asws</sup>, ‘Narrate to me about the Wilayah of Ali<sup>asws</sup>, is it from Allah<sup>azwj</sup> from His<sup>azwj</sup> Rasool<sup>saww</sup>?’ So he<sup>asws</sup> got angry then said: ‘Woe be unto you! Rasool-Allah<sup>saww</sup> was the most fearing of Allah<sup>azwj</sup> than for him<sup>saww</sup> to be saying what Allah<sup>azwj</sup> had not Commanded him<sup>saww</sup> with. But, it is a necessity just as Allah<sup>azwj</sup> Necessitated the *Salāt*, and the *Zakāt*, and the Fasts, and the Hajj’.<sup>83</sup>

<sup>82</sup> Al Kafi V 1 – The Book Of Divine Authority CH 64 H 4

<sup>83</sup> Al Kafi V 1 – The Book Of Divine Authority CH 64 H 5

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ مُحَمَّدِ بْنِ الْحُسَيْنِ جَمِيعاً عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيْعٍ عَنْ مَنْصُورِ بْنِ يُوسُفَ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ( عَلَيْهِ السَّلَام ) يَقُولُ فَرَضَ اللَّهُ عَزَّ وَ جَلَّ عَلَى الْعِبَادِ خُمْساً أَخَذُوا أَرْبَعاً وَ تَرَكُوا وَاحِداً قُلْتُ أ تَسْمِيهِنَّ لِي جُعِلَتْ لِي فِدَاكَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad and Muhammad Bin Al Husayn, altogether from Muhammad Bin Ismail Bin Bazie, from Mansour Bin Yunus, from Abu Al Jaroud,

(It has been narrated) from Abu Ja'far<sup>asws</sup>, said, 'I heard him<sup>asws</sup> saying: 'Allah<sup>azwj</sup> Mighty and Majestic Necessitated five things upon the servants. They took four and neglected one'. I said, 'Can you name these for me, may I be sacrificed for you<sup>asws</sup>?'

فَقَالَ الصَّلَاةُ وَ كَانَ النَّاسُ لَا يَدْرُونَ كَيْفَ يُصَلُّونَ فَنَزَلَ جِبْرَائِيلُ ( عَلَيْهِ السَّلَام ) فَقَالَ يَا مُحَمَّدُ أَخْبِرْهُمْ بِمَوَاقِيْتِ صَلَاتِهِمْ ثُمَّ نَزَلَتْ الزَّكَاةُ فَقَالَ يَا مُحَمَّدُ أَخْبِرْهُمْ مِنْ زَكَاتِهِمْ مَا أَخْبَرْتَهُمْ مِنْ صَلَاتِهِمْ ثُمَّ نَزَلَ الصَّوْمُ فَكَانَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ ) إِذَا كَانَ يَوْمَ عَاشُورَاءَ بَعَثَ إِلَى مَا حَوْلَهُ مِنَ الْقُرَى فَصَامُوا ذَلِكَ الْيَوْمَ فَنَزَلَ شَهْرُ رَمَضَانَ بَيْنَ شَعْبَانَ وَ شَوَّالٍ ثُمَّ نَزَلَ الْحُجُّ فَنَزَلَ جِبْرَائِيلُ ( عَلَيْهِ السَّلَام ) فَقَالَ أَخْبِرْهُمْ مِنْ حَجِّهِمْ مَا أَخْبَرْتَهُمْ مِنْ صَلَاتِهِمْ وَ زَكَاتِهِمْ وَ صَوْمِهِمْ

So he<sup>asws</sup> said: 'The *Salāt*, and it was so that the people were not knowing how they should be praying. So Jibraeel<sup>as</sup> descended and he<sup>as</sup> said: 'O Muhammad<sup>saww</sup>! Inform them with the timing of their *Salāts*'. Then *Zakāt* was Revealed, so he<sup>as</sup> said: 'O Muhammad<sup>saww</sup>! Inform them of their *Zakāt*, what you<sup>saww</sup> informed them of their *Salāts*'. Then the Fasts were Revealed, and it was so that whenever it was the day of Ashoura, he<sup>saww</sup> used to send a message to the ones in town, so they would Fast that day. So the Month of Ramazan was Revealed between Shaban and Shawwal. Then the Hajj was Revealed. So Jibraeel<sup>as</sup> descended and he<sup>as</sup> said: 'Inform them of their Hajj what you<sup>saww</sup> informed them of their *Salāt*, and their *Zakāt*, and their Fasts'.

ثُمَّ نَزَلَتْ الْوِلَايَةُ وَ إِنَّمَا آتَاهُ ذَلِكَ فِي يَوْمِ الْجُمُعَةِ بِعَرَفَةَ أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَنْتُمْ عَلَى نِعْمَتِي وَ كَانَ كَمَالِ الدِّينِ بَوْلَايَةَ عَلِيِّ بْنِ أَبِي طَالِبٍ ( عَلَيْهِ السَّلَام ) فَقَالَ عِنْدَ ذَلِكَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ ) أَمْتِي حَدِيثُهُ عَهْدٌ بِالْجَاهِلِيَّةِ وَ مَتَى أَخْبَرْتَهُمْ بِهَذَا فِي ابْنِ عَمِّي يَقُولُ قَائِلٌ وَ يَقُولُ قَائِلٌ فَقُلْتُ فِي نَفْسِي مِنْ غَيْرِ أَنْ يَنْطِقَ بِهِ لِسَانِي

The Wilayah was Revealed, and rather that was Given during the day of Friday at Arafat. Allah<sup>azwj</sup> Mighty and Majestic Revealed **5:3] This day have I Perfected for you your Religion and Completed My Favour on you** by the Wilayah of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. So Rasool-Allah<sup>saww</sup> said during that, 'My<sup>saww</sup> community have just recently come out from the era of the ignorance, and when I<sup>saww</sup> inform them with this regarding my<sup>asws</sup> cousin, a sayer would be saying this, and a sayer would be saying this. So I<sup>saww</sup> shall say it within myself<sup>saww</sup> from without speaking with it by my<sup>saww</sup> tongue.

فَأَتَنَّنِي عَزِيمَةً مِنَ اللَّهِ عَزَّ وَ جَلَّ بِنَلَّةٍ أَوْعَدَنِي إِنْ لَمْ أُبَلِّغْ أَنْ يُعَذِّبَنِي فَنَزَلَتْ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَ إِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَ اللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنْ اللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

Then came to me<sup>saww</sup> the Determination of Allah<sup>azwj</sup> Mighty and Majestic with the Notification threatening me<sup>saww</sup> that He<sup>azwj</sup> would Punish me<sup>saww</sup> if I<sup>saww</sup> did not deliver (the Message), **[5:67] O Rasool! Deliver what has been Revealed unto you from your Lord; and if you do it not, then you have not delivered His Message, and Allah will Protect you from the people; surely Allah will not Guide the unbelieving people.**

فَأَخَذَ رَسُولُ اللَّهِ ( صَلَّى اللهُ عَلَيْهِ وَآلِهِ ) بِيَدِ عَلِيٍّ ( عَلَيْهِ السَّلَامُ ) فَقَالَ أَيُّهَا النَّاسُ إِنَّهُ لَمْ يَكُنْ نَبِيًّا مِنْ الْأَنْبِيَاءِ مِمَّنْ كَانَ قَبْلِي إِلَّا وَ قَدْ عَمَّرَهُ اللَّهُ ثُمَّ دَعَاهُ فَأَجَابَهُ فَأَوْشَكَ أَنْ أَدْعَى فَأَجِيبْ وَ أَنَا مَسْئُولٌ وَ أَنْتُمْ مَسْئُولُونَ فَمَاذَا أَنْتُمْ قَائِلُونَ فَقَالُوا نَشْهَدُ أَنَّكَ قَدْ بَلَغْتَ وَ نَصَحْتَ وَ أَدْبَيْتَ مَا عَلَيْنَا فَجَزَاكَ اللَّهُ أَفْضَلَ جَزَاءِ الْمُرْسَلِينَ

So Rasool-Allah<sup>saww</sup> grabbed the hand of Ali<sup>asws</sup> and he<sup>saww</sup> said: 'O you people! There has not been a Prophet<sup>as</sup> from the Prophets<sup>as</sup>, from the one who were before me<sup>saww</sup> except that Allah<sup>azwj</sup> had Commanded him<sup>as</sup>, then Called him<sup>as</sup>, so he<sup>as</sup> answered Him<sup>azwj</sup>. So there is no doubt that I<sup>saww</sup> would be Called so I<sup>saww</sup> would answer, and I<sup>asws</sup> would be questioned and you would be questioned. So what is that which you are saying?' So they said, 'We testify that you<sup>asws</sup> have delivered, and advised, and fulfilled whatever was upon you<sup>saww</sup>. So, may Allah<sup>azwj</sup> Recompense you<sup>asws</sup> with the most superior of the Recompenses of the Mursil Prophets<sup>as</sup>'.

فَقَالَ اللَّهُمَّ اشْهَدْ ثَلَاثَ مَرَّاتٍ ثُمَّ قَالَ يَا مَعْشَرَ الْمُسْلِمِينَ هَذَا وَلِيُّكُمْ مِنْ بَعْدِي فَلْيُبَلِّغِ الشَّاهِدُ مِنْكُمْ الْغَائِبَ

So he<sup>saww</sup> said: 'O Allah<sup>azwj</sup>! Bear Witness!' – three times. Then he<sup>saww</sup> said: 'O group of Muslims! This is your Guardian after me<sup>saww</sup>, so let those present from you deliver it to the absentees'.

قَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) كَانَ وَ اللَّهُ عَلِيٌّ ( عَلَيْهِ السَّلَامُ ) أَمِينُ اللَّهِ عَلَى خَلْقِهِ وَ غَيْبِهِ وَ دِينِهِ الَّذِي ارْتَضَاهُ لِنَفْسِهِ ثُمَّ إِنَّ رَسُولَ اللَّهِ ( صَلَّى اللهُ عَلَيْهِ وَآلِهِ ) حَضَرَهُ الَّذِي حَضَرَ فَدَعَا عَلِيًّا فَقَالَ يَا عَلِيُّ إِنِّي أُرِيدُ أَنْ أُوْتِمَّنَكَ عَلَى مَا أُوْتِمَّنِي اللَّهُ عَلَيْهِ مِنْ غَيْبِهِ وَ عِلْمِهِ وَ مِنْ خَلْقِهِ وَ مِنْ دِينِهِ الَّذِي ارْتَضَاهُ لِنَفْسِهِ

Abu Ja'far<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! It was so that Ali<sup>asws</sup> was a trustee of Allah<sup>azwj</sup> upon His<sup>azwj</sup> creatures, and His<sup>azwj</sup> Unseen (Authority), and His<sup>azwj</sup> Religion which He<sup>azwj</sup> was Pleased with for Himself<sup>azwj</sup>. Then Rasool-Allah<sup>saww</sup>, it presented to him<sup>asws</sup> that which presented (death), so he<sup>saww</sup> called Ali<sup>asws</sup> over and he<sup>saww</sup> said: 'O Ali<sup>asws</sup>! I want to entrust you<sup>asws</sup> upon what Allah<sup>azwj</sup> Entrusted me<sup>saww</sup> upon, from His<sup>azwj</sup> unseen, and His<sup>azwj</sup> Knowledge, and from His<sup>azwj</sup> creatures, and from His<sup>azwj</sup> Religion which He<sup>azwj</sup> was Pleased with for Himself<sup>azwj</sup>'.

فَلَمْ يُشْرِكْ وَ اللَّهُ فِيهَا يَا زِيَادٌ أَحَدًا مِنَ الْخَلْقِ ثُمَّ إِنَّ عَلِيًّا ( عَلَيْهِ السَّلَامُ ) حَضَرَهُ الَّذِي حَضَرَهُ فَدَعَا وَلَدَهُ وَ كَانُوا اثْنَيْ عَشَرَ ذَكَرُوا فَقَالَ لَهُمْ يَا بَنِيَّ إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ أَبَى إِلَّا أَنْ يَجْعَلَ فِي سُنَّةٍ مِنْ يَعْقُوبَ وَ إِنَّ يَعْقُوبَ دَعَا وَلَدَهُ وَ كَانُوا اثْنَيْ عَشَرَ ذَكَرُوا فَأَخْبَرَهُمْ بِصَاحِبِهِمْ أَلَا وَ إِنِّي أَخْبَرُكُمْ بِصَاحِبِكُمْ

So he<sup>saww</sup> did not participate anyone from His<sup>azwj</sup> creatures, O Ziyad! Then Ali<sup>asws</sup>, it presented to him<sup>asws</sup> that which presented (death), so he<sup>asws</sup> called his<sup>asws</sup> children, and they were twelve males, so he<sup>asws</sup> said to them: 'O my<sup>asws</sup> sons! Allah<sup>azwj</sup> Mighty and Majestic has Refused except that He<sup>azwj</sup> Makes to be within me<sup>asws</sup> Sunnah from Yaqoub<sup>as</sup>, and that Yaqoub<sup>as</sup> had called his<sup>as</sup> children, and they were twelve males, so he<sup>as</sup> informed them with their master.

أَلَا إِنَّ هَذَيْنِ ابْنَا رَسُولِ اللَّهِ ( صَلَّى اللهُ عَلَيْهِ وَآلِهِ ) الْحَسَنُ وَ الْحُسَيْنُ ( عَلَيْهِ السَّلَامُ ) فَاسْمَعُوا لَهُمَا وَ أَطِيعُوا وَ وَازِرُوهُمَا فَإِنِّي قَدْ أُوْتِمَّنْتُهُمَا عَلَى مَا أُوْتِمَّنِي عَلَيْهِ رَسُولُ اللَّهِ ( صَلَّى اللهُ عَلَيْهِ وَآلِهِ ) مِمَّا أُوْتِمَّنِي اللَّهُ عَلَيْهِ مِنْ خَلْقِهِ وَ مِنْ غَيْبِهِ وَ مِنْ دِينِهِ الَّذِي ارْتَضَاهُ لِنَفْسِهِ

Indeed! And I<sup>asws</sup> am informing you all with your master. These here are two sons<sup>asws</sup> of Rasool-Allah<sup>saww</sup>, Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>. Therefore, listen to both of them<sup>asws</sup>, and obey them<sup>asws</sup>, and make them<sup>asws</sup> as Viziers, for I<sup>asws</sup> have entrusted them<sup>asws</sup> both upon whatever Rasool-Allah<sup>saww</sup> had entrusted me<sup>asws</sup> upon it - from

whatever Allah<sup>azwj</sup> had Entrusted him<sup>saww</sup> upon from His<sup>azwj</sup> creatures, and from His<sup>azwj</sup> unseen, and from His<sup>azwj</sup> Religion which He<sup>azwj</sup> is Pleased with Himself<sup>azwj</sup>.

فَأَوْجِبَ اللَّهُ لَهُمَا مِنْ عَلِيٍّ ( عَلَيْهِ السَّلَام ) مَا أُوجِبَ لِعَلِيِّ ( عَلَيْهِ السَّلَام ) مِنْ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَلَمْ يَكُنْ لِأَحَدٍ مِنْهُمَا فَضْلٌ عَلَى صَاحِبِهِ إِلَّا بِكِبَرِهِ وَ إِنَّ الْحُسَيْنَ كَانَ إِذَا حَضَرَ الْحَسَنُ لَمْ يَنْطِقْ فِي ذَلِكَ الْمَجْلِسِ حَتَّى يُفُومَ

Thus, Allah<sup>azwj</sup> Obligated for both of them<sup>asws</sup> from Ali<sup>asws</sup>, whatever was Obligated for Ali<sup>asws</sup> from Rasool-Allah<sup>saww</sup>. So there does not happen to be for any one of the two a merit upon his<sup>asws</sup> companion except by his<sup>asws</sup> age, and Al-Husayn<sup>asws</sup> was such that whenever Al-Hassan<sup>asws</sup> was present, would not speak in that gathering until he (Al-Hassan<sup>asws</sup>) arose.

ثُمَّ إِنَّ الْحَسَنَ ( عَلَيْهِ السَّلَام ) حَضَرَهُ الَّذِي حَضَرَهُ فَسَلَّمَ ذَلِكَ إِلَى الْحُسَيْنِ ( عَلَيْهِ السَّلَام ) ثُمَّ إِنَّ حُسَيْنًا حَضَرَهُ الَّذِي حَضَرَهُ فَدَعَا ابْنَتَهُ الْكُبْرَى فَاطِمَةَ بِنْتَ الْحُسَيْنِ ( عَلَيْهِ السَّلَام ) فَدَفَعَ إِلَيْهَا كِتَابًا مَلْفُوفًا وَ وَصِيَّةً ظَاهِرَةً وَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ( عَلَيْهِ السَّلَام ) مَبْطُونًا لَا يَرُونَ إِلَّا أَنَّهُ لِمَا بِهِ فَدَفَعَتْ فَاطِمَةُ الْكِتَابَ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ ثُمَّ صَارَ وَ اللَّهُ ذَلِكَ الْكِتَابُ الْيَنَابُ .

Then Al-Hassan<sup>asws</sup>, it presented to him<sup>asws</sup> which presented (death). So he<sup>asws</sup> submitted that to Al-Husayn<sup>asws</sup>. Then Husayn<sup>asws</sup> was such that when it presented to him<sup>asws</sup> which presented (death), so he<sup>asws</sup> called over his<sup>asws</sup> eldest daughter Syeda Fatima Bint Al-Husayn<sup>asws</sup>, so he<sup>asws</sup> handed over to her a wrapped Book and an apparent bequest, and it was so that Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> was experiencing stomach problems, not seeing except it was due to what he<sup>asws</sup> was with. So Syeda Fatima<sup>as</sup> handed over the Book to Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>. Then that came to be, by Allah<sup>azwj</sup>, to us<sup>asws</sup>.

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمُهورٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيْعٍ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) مِثْلُهُ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Muhammad Bin Ismail Bin Bazie, from Mansour Bin Yunus, from Abu Al Jaroud,

(It has been narrated) from Abu Ja'far<sup>asws</sup>, similar to it.<sup>84</sup>

مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ صَبَّاحِ الْأَزْرَقِ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) إِنَّ رَجُلًا مِنَ الْمُخْتَارِيَّةِ لَقِينِي فَزَعَمَ أَنَّ مُحَمَّدَ بْنَ الْحَنَظَلِيَّةِ إِمَامٌ فَغَضِبَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَام ) ( ثُمَّ قَالَ أَفَلَا قُلْتَ لَهُ قَالَ قُلْتُ لَا وَ اللَّهُ مَا دَرَيْتُ مَا أَقُولُ )

Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Muhammad Bin Isa, from Safwan Bin Yahya, from Sabbah Al Azraq, from Abu Baseer who said,

'I said to Abu Ja'far<sup>asws</sup>, 'A man from the followers of Al-Mukhtar met me, so he alleged that Muhammad Bin Al-Hanafiyya is an Imam'. So Abu Ja'far<sup>asws</sup> got angry, then said: 'Did you not say (anything) to him?' I said to him<sup>asws</sup>, 'No, by Allah<sup>azwj</sup>! I did not know what I should be saying'.

قَالَ أَفَلَا قُلْتَ لَهُ إِنَّ رَسُولَ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) أَوْصَى إِلَيَّ وَالْحَسَنَ وَالْحُسَيْنَ فَلَمَّا مَضَى عَلِيٌّ ( عَلَيْهِ السَّلَام ) ( أَوْصَى إِلَى الْحَسَنِ وَالْحُسَيْنِ وَ لَوْ ذَهَبَ يَزْوِيهَا عَنْهُمَا لَقَالَا لَهُ نَحْنُ وَصِيَّانِ مِثْلِكَ وَ لَمْ يَكُنْ لِيَفْعَلْ ذَلِكَ )

<sup>84</sup> Al Kafi V 1 – The Book Of Divine Authority CH 64 H 6

He<sup>asws</sup> said: 'So why did you not say to him that Rasool-Allah<sup>saww</sup> bequeathed to Ali<sup>asws</sup>, and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>. So when Ali<sup>asws</sup> passed away bequeathed to Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, and had he<sup>asws</sup> gone to impede it from them<sup>asws</sup> both, they<sup>asws</sup> would have said to him<sup>asws</sup>: 'We<sup>asws</sup> are both successors<sup>asws</sup> like you<sup>asws</sup> were', and he<sup>asws</sup> would not have done that.

وَ أَوْصَى الْحَسَنُ إِلَى الْحُسَيْنِ وَ لَوْ ذَهَبَ بِزَوْجِهَا عَنْهُ لَقَالَ أَنَا وَصِيٌّ مِثْلَكَ مِنْ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) وَ مِنْ أَبِي وَ لَمْ يَكُنْ لِيَفْعَلَ ذَلِكَ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ أَوْلُوا الْأَرْحَامَ بَعْضُهُمْ أَوْلَى بِبَعْضٍ هِيَ فِينَا وَ فِي أَبْنَائِنَا .

And Al-Hassan<sup>asws</sup> bequeathed to Al-Husayn<sup>asws</sup>, and had he<sup>asws</sup> gone to impeded it from him<sup>asws</sup>, he<sup>asws</sup> would have said: 'I<sup>asws</sup> am a successor<sup>asws</sup> like you<sup>asws</sup> from Rasool-Allah<sup>saww</sup> and from my<sup>asws</sup> father<sup>asws</sup>, and he<sup>asws</sup> would not have done that. Allah<sup>azwj</sup> Mighty and Majestic **[33:6] and the possessors of relationships are nearer to each other in the Ordinance of Allah** – it is regarding us<sup>asws</sup> and regarding our<sup>asws</sup> sons<sup>asws</sup>.