

الكافي

AL-KAFI

ج 1

Volume 1

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

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

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

Who died in the year 329 H

كِتَابُ الْحُجَّةِ

THE BOOK OF DIVINE AUTHORITY (5)

TABLE OF CONTENTS

THE BOOK OF DIVINE AUTHORITY (5).....	1
Chapter 65 – The Indication and the wordings upon Amir Al Momineen ^{asws}	3
Chapter 66 – The Indication and the wordings upon Al-Hassan ^{asws} Bin Ali ^{asws}	12
Chapter 67 – The Indication and the wordings upon Al-Husayn ^{asws} Bin Ali ^{asws}	16
Chapter 68 – The Indication and the wordings upon Ali ^{asws} Bin Al-Husayn ^{asws}	21
Chapter 69 – The Indication and the wordings upon Abu Ja’far ^{asws}	23
Chapter 70 – The Indication and the wordings upon Abu Abdullah Ja’far ^{asws} Bin Muhammad Al-Sadiq ^{asws}	25
Chapter 71 – The Indication and the wordings upon Abu Al-Hassan Musa ^{asws}	28
Chapter 72 – The Indication and the wordings upon Abu Al-Hassan Al-Reza ^{asws}	34
THE AFTERMATH	45

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

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

بَابُ الْإِشَارَةِ وَالنَّصِّ عَلَى أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام)

Chapter 65 – The Indication and the wordings upon Amir Al Momineen^{asws}

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مَنْصُورِ بْنِ يُوسُفَ عَنْ زَيْدِ بْنِ الْجَهْمِ الْهَلَالِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُهُ يَقُولُ لَمَّا نَزَلَتْ وَلايَةُ عَلِيٍّ بْنِ أَبِي طَالِبٍ (عَلَيْهِ السَّلَام) وَكَانَ مِنْ قَوْلِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) سَلَّمُوا عَلَى عَلِيٍّ بِإِمْرَةِ الْمُؤْمِنِينَ فَكَانَ مِمَّا أَكَّدَ اللَّهُ عَلَيْهِمَا فِي ذَلِكَ الْيَوْمِ يَا زَيْدُ قَوْلَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَهُمَا قَوْمًا فَسَلَّمَا عَلَيْهِ بِإِمْرَةِ الْمُؤْمِنِينَ فَقَالَا أَمِنَ اللَّهُ أَوْ مِنْ رَسُولِهِ يَا رَسُولَ اللَّهِ فَقَالَ لَهُمَا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مِنْ اللَّهِ وَ مِنْ رَسُولِهِ

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from Mansour Bin Yunus, from Zayd Bin Al Jahm Al Hilaly,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'When the Wilayah of Ali^{asws} Bin Abu Talib^{asws} was Revealed, and it was from the words of Rasool-Allah^{saww}: 'Greet upon Ali^{asws} as Amir Al-Momineen (The Commander of the Believers)'. So it was from what Allah^{azwj} Allah^{azwj} had Affirmed upon them both during that day, O Zayd, the words of Rasool-Allah^{saww} to them both (Abu Bakr and Umar) were: 'Arise you both and greet upon him^{asws} as Amir Al-Momineen^{asws}'. So they said, 'Is it from Allah^{azwj} or from His^{azwj} Rasool^{saww}, O Rasool-Allah^{saww}?' So Rasool-Allah^{saww} said to them: '(It is) from Allah^{azwj} and His^{azwj} Rasool^{saww}'.

فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ وَ لَا تَنْفُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَ قَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ يَعْنِي بِهِ قَوْلَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَهُمَا وَ قَوْلُهُمَا أَمِنَ اللَّهُ أَوْ مِنْ رَسُولِهِ وَ لَا تَكُونُوا كَأَلْتِي نَقَضْتَ عَزْلَهَا مِنْ بَعْدِ قُوَّةِ أَنْكَاثَاتٍ تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أَيْمَةً هِيَ أَرْكَى مِنْ أَيْمَتِكُمْ

So Allah^{azwj} Mighty and Majestic Revealed **[16:91] and do not break the oaths after affirming them, and you have indeed made Allah a surety for you; surely Allah Knows what you are doing**, Meaning by it the words of Rasool-Allah^{saww} to the two of them, and their words, 'It is from Allah^{azwj} or from His^{azwj} Rasool^{saww}?' **[16:92] And be not like her who unravels her yarn, disintegrating it into pieces after having spun it strongly. You make your oaths to be means of deceit between you so that the Imams would happen to be more virtuous than your own leaders**'. (Note – The words in red are different in the current Version of the Holy Quran).

قَالَ قُلْتُ جَعَلْتُ فِدَاكَ أَيْمَةً قَالَ إِي وَ اللَّهُ أَيْمَةً قُلْتُ فَإِنَّا نَقَرْنَا أَرْبِي فَقَالَ مَا أَرْبِي وَ أَوْ مَا بِيَدِهِ فَطَرَحَهَا إِنَّمَا يَبْلُوكُمْ اللَّهُ بِهِ يَعْنِي بَعْلِي (عَلَيْهِ السَّلَام) وَ لَبِيبِنَ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ. وَ لَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَ لَكِنْ يُضِلُّ مَنْ يَشَاءُ وَ يَهْدِي مَنْ يَشَاءُ وَ لَتَسْتَأَنَّ يَوْمَ الْقِيَامَةِ عَمَّا كُنْتُمْ تَعْمَلُونَ. وَ لَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا يَعْنِي بَعْدَ مَقَالَةِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فِي عَلِيٍّ (عَلَيْهِ السَّلَام) وَ تَذَوَّقُوا السُّوءَ بِمَا صَدَدْتُمْ عَنْ سَبِيلِ اللَّهِ يَعْنِي بِهِ عَلِيًّا (عَلَيْهِ السَّلَام) وَ لَكُمْ عَذَابٌ عَظِيمٌ .

He (the narrator) said, 'I said, 'May I be sacrificed for you^{asws}! Imams^{asws}?' He^{asws} said: 'Yes, by Allah^{azwj}, Imams^{asws}'. I said, 'But we are reciting 'More beneficial' (أَرْبَى)! So he^{asws} said: 'What is (this word) 'أَرْبَى'? And he^{asws} gestured by his^{asws} hand, so he^{asws} discarded them (indicatively) [16:92] **But rather, Allah is Testing you by this**, Meaning by Ali^{asws} **and He will Clarify to you on the Day of Judgement that which you were differing in [16:93] And had Allah so Desired it He would Make you a single nation, but He Lets err whomsoever He Desires to and Guides whomsoever He Desires to; and you will be Questioned about what you had been doing [16:94] And do not make your oaths a means of deceit between you, lest a foot should slip after its stability** Meaning after the words of Rasool-Allah^{saww} regarding Ali^{asws} **and you would taste evil because you turned away from Allah's Way** Meaning by it 'Ali^{asws}', **and a grievous Punishment would be for you**.¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ وَ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي حَمْرَةَ الثَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُهُ يَقُولُ لَمَّا أَنْ قَضَى مُحَمَّدٌ نُبُوَّتَهُ وَ اسْتَكْمَلَ أَيَّامَهُ أَوْحَى اللَّهُ تَعَالَى إِلَيْهِ أَنْ يَا مُحَمَّدُ قَدْ قَضَيْتَ نُبُوَّتَكَ وَ اسْتَكْمَلْتَ أَيَّامَكَ فَاجْعَلِ الْعِلْمَ الَّذِي عِنْدَكَ وَ الْإِيمَانَ وَ الْإِسْمَ الْأَكْبَرَ وَ مِيرَاثَ الْعِلْمِ وَ آثَارَ عِلْمِ النُّبُوَّةِ فِي أَهْلِ بَيْتِكَ عِنْدَ عَلِيِّ بْنِ أَبِي طَالِبٍ فَإِنِّي لَنْ أَقْطَعَ الْعِلْمَ وَ الْإِيمَانَ وَ الْإِسْمَ الْأَكْبَرَ وَ مِيرَاثَ الْعِلْمِ وَ آثَارَ عِلْمِ النُّبُوَّةِ مِنَ الْعَقِيبِ مِنْ ذُرِّيَّتِكَ كَمَا لَمْ أَقْطَعْهَا مِنْ ذُرِّيَّاتِ الْأَنْبِيَاءِ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn and Ahmad Bin Muhammad, from Ibn Mahboub, from Muhammad Bin Al Fuzayl, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I heard him^{asws} saying: 'When the Prophet-hood of Muhammad^{saww} expired and his^{saww} days were completed, Allah^{azwj} the Exalted Revealed unto him^{saww}: "O Muhammad^{saww}! Your^{saww} Prophet-hood has expired and your^{saww} days are completed, therefore make the Knowledge which is with you^{saww}, and the *Eman*, and the Great Name, and inheritance of the Knowledge, and the traces (Ahadeeth) of Knowledge of the Prophet-hood to be in the People^{asws} of your^{saww} Household with Ali^{asws} Bin Abu Talib^{asws}, for I^{azwj} Never Cut-off the Knowledge, and the *Eman*, and the Great Name, and inheritance of the Knowledge, and traces of the Knowledge (Ahadeeth) of the Prophet-hood, from the descendants of your^{saww} offspring, just as I^{azwj} did not Cut it off from the offspring of the Prophets^{as} (before)'.²

مُحَمَّدُ بْنُ الْحُسَيْنِ وَ غَيْرُهُ عَنْ سَهْلِ بْنِ مُحَمَّدٍ عَنْ عِيْسَى وَ مُحَمَّدُ بْنُ يَحْيَى وَ مُحَمَّدُ بْنُ الْحُسَيْنِ جَمِيعاً عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ وَ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو عَنْ عَبْدِ الْحَمِيدِ بْنِ أَبِي الدَّلِيمِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ أَوْصَى مُوسَى (عَلَيْهِ السَّلَام) إِلَى يُوشَعَ بْنِ نُونٍ وَ أَوْصَى يُوشَعَ بْنُ نُونٍ إِلَى وَالدِ هَارُونَ وَ لَمْ يُوصِ إِلَى وَالدِهِ وَ لَا إِلَى وَالدِ مُوسَى إِنَّ اللَّهَ تَعَالَى لَهُ الْخَيْرَةُ يَخْتَارُ مَنْ يَشَاءُ مِمَّنْ يَشَاءُ

Muhammad Bin Al Husayn and someone else, from Sahl, from Muhammad Bin Isa and Muhammad Bin Yahya and Muhammad Bin Al Husayn, altogether from Muhammad Bin Sinan, from Ismail Bin Jabir and Abdul Kareem Bin Amro, from Abdul Hameed Bin Abu Al Daylam,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Musa^{as} bequeathed to Yoshua^{as} Bin Noon^{as}, and Yoshua^{as} Bin Noon^{as} bequeathed to a son of Haroun^{as} and did not bequeath to his^{as} own son, nor to a son of Musa^{as}. Allah^{azwj} the Exalted Gave

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

² Al Kafi V 1 – The Book Of Divine Authority CH 65 H 2

him^{as} the choice that he^{as} can choose the one whom he^{as} so desires to, from the ones he^{as} so desires to.

وَبَشَّرَ مُوسَى وَ يُوشَعَ بِالْمَسِيحِ (عليه السلام) فَلَمَّا أَنْ بَعَثَ اللَّهُ عَزَّ وَ جَلَّ الْمَسِيحَ (عليه السلام) قَالَ الْمَسِيحُ لَهُمْ إِنَّهُ سَوْفَ يَأْتِي مِنْ بَعْدِي نَبِيٌّ اسْمُهُ أَحْمَدُ مِنْ وُلْدِ إِسْمَاعِيلَ (عليه السلام) يَجِيءُ بِتَصَدِيقِي وَ تَصَدِيقِكُمْ وَ عُدْرِي وَ عُدْرِكُمْ وَ جَرَّتْ مِنْ بَعْدِهِ فِي الْحَوَارِيِّينَ فِي الْمُسْتَحْفَظِينَ وَ إِنَّمَا سَمَاهُمْ اللَّهُ تَعَالَى الْمُسْتَحْفَظِينَ لِأَنَّهُمْ اسْتَحْفَظُوا الْإِسْمَ الْأَكْبَرَ وَ هُوَ الْكِتَابُ الَّذِي يُعَلِّمُ بِهِ عِلْمَ كُلِّ شَيْءٍ الَّذِي كَانَ مَعَ الْأَنْبِيَاءِ (صلوات الله عليهم)

And Musa^{as} and Yoshua^{as} gave glad tidings of the Messiah^{as}. So when Allah^{azwj} Mighty and Majestic Sent the Messiah^{as}, the Messiah^{as} said to them: 'There would be soon coming a Prophet^{saww} after me^{as} whose name is Ahmad^{saww}, from the children of Ismail^{as}. He^{saww} would come ratifying me^{as} and ratifying you, and my^{as} justifications and your justifications'. And there flowed from after him^{as} among the disciples, among the preservers, and rather Allah^{azwj} Named them as 'preservers' because they preserved the Great Name, and it is the 'Book' through which one can find out the knowledge of everything which was with the Prophets^{as}.

يَقُولُ اللَّهُ تَعَالَى وَ لَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَ أَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَ الْمِيزَانَ الْإِسْمَ الْأَكْبَرَ وَ إِنَّمَا عُرِفَ مِمَّا يُدْعَى الْكِتَابَ التَّوْرَةَ وَ الْإِنْجِيلَ وَ الْفُرْقَانَ فِيهَا كِتَابُ نُوحٍ وَ فِيهَا كِتَابُ صَالِحٍ وَ شُعَيْبٍ وَ إِبْرَاهِيمَ (عليه السلام) فَأَخْبَرَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى صُحُفِ إِبْرَاهِيمَ وَ مُوسَى فَأَيُّ صُحُفِ إِبْرَاهِيمَ إِنَّمَا صُحُفِ إِبْرَاهِيمَ الْإِسْمَ الْأَكْبَرَ وَ صُحُفِ مُوسَى الْإِسْمَ الْأَكْبَرَ

Allah^{azwj} the Exalted is Saying **[57:25] Certainly We sent Our Rasools with clear arguments, and sent down with them the Book and the Scale.** The Book is the Great Name, and rather it is recognised from what He^{azwj} is Called in the Books, the Torah and the Evangel and the Criterion (Quran). Therein is the Book of Noah^{as}, and therein is the Book of Salih^{as} and Shuayb^{as} and Ibrahim^{as}. So Allah^{azwj} Mighty and Majestic Informed **[87:18] Most surely this is in the earlier Scriptures, [87:19] The scriptures of Ibrahim and Musa.** So where is the Scripture of Ibrahim^{as}? But rather, the Scripture of Ibrahim^{as} is 'الْإِسْمُ الْأَكْبَرُ' the Great Name, and the Scripture of Musa^{as} is 'الْإِسْمُ الْأَكْبَرُ' the Great Name.

فَلَمَّا نَزَلَ الْوَصِيَّةُ فِي عَالِمٍ بَعْدَ عَالِمٍ حَتَّى دَفَعُوهَا إِلَيَّ مُحَمَّدٍ (صلى الله عليه وآله) فَلَمَّا بَعَثَ اللَّهُ عَزَّ وَ جَلَّ مُحَمَّدًا (صلى الله عليه وآله) أَسْلَمَ لَهُ الْعَقَبُ مِنَ الْمُسْتَحْفَظِينَ وَ كَذَبَهُ بَنُو إِسْرَائِيلَ وَ دَعَا إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ جَاهَدَ فِي سَبِيلِهِ

So the bequest did not cease to be in a scholar after a scholar until it was handed over to Muhammad^{saww}. So when Allah^{azwj} Mighty and Majestic Sent Muhammad^{saww}, the descendants from the 'preservers' submitted to him^{saww} and the Children of Israel belied him^{saww}, 'وَدَعَا إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ جَاهَدَ فِي سَبِيلِهِ', and they (the descendants of the preservers) called to Allah^{azwj} and fought in His^{azwj} Way.

ثُمَّ أَنْزَلَ اللَّهُ جَلَّ ذِكْرُهُ عَلَيْهِ أَنْ أَعْلِنَ فَضْلَ وَصِيكَ فَقَالَ رَبِّ إِنَّ الْعَرَبَ قَوْمٌ جَفَاءَةٌ لَمْ يَكُنْ فِيهِمْ كِتَابٌ وَ لَمْ يُبْعَثْ إِلَيْهِمْ نَبِيٌّ وَ لَا يَعْرِفُونَ فَضْلَ نُبُوتِ الْأَنْبِيَاءِ (عليهم السلام) وَ لَا شَرَفَهُمْ وَ لَا يُؤْمِنُونَ بِي إِنْ أَنَا أَخْبَرْتُهُمْ بِفَضْلِ أَهْلِ بَيْتِي فَقَالَ اللَّهُ جَلَّ ذِكْرُهُ وَ لَا تَحْزَنْ عَلَيْهِمْ وَ قُلْ سَلَامٌ فَسَوْفَ يَعْلَمُونَ

Then Allah^{azwj}, Majestic is His^{azwj} Mention, Revealed unto him^{saww}: "Proclaim the merits of your^{saww} successor^{asws}!" So he^{saww} said: 'Lord^{azwj}! The Arabs are a disloyal people. There has not happened to be a Book among them nor a Prophet^{as} was Sent to them, but they are neither recognising the merits of the Prophet-hoods of the Prophets^{as}, nor their^{as} nobilities, nor would they be believing in me^{saww} if I^{saww} were to

inform them with the merits of the People^{asws} of my^{saww} Household'. So Allah^{azwj}, Majestic is His^{azwj} Mention Said: "And do not grieve upon them and say [43:89] **Peace, for they shall soon come to know**'.

فَذَكَرَ مِنْ فَضْلِ وَصِيِّهِ ذِكْرًا فَوْقَ النَّفَاقِ فِي قُلُوبِهِمْ فَعَلِمَ رَسُولُ اللَّهِ (صلى الله عليه وآله) ذَلِكَ وَمَا يَقُولُونَ فَقَالَ اللَّهُ جَلَّ ذِكْرُهُ يَا مُحَمَّدُ وَ لَقَدْ نَعَلِمُ أَنَّكَ يَضِيقُ صَدْرَكَ بِمَا يَقُولُونَ فَإِنَّهُمْ لَا يُكْذِبُونَكَ وَ لَكِنَّ الظَّالِمِينَ بآيَاتِ اللَّهِ يَجْحَدُونَ وَ لَكِنَّهُمْ يَجْحَدُونَ بِغَيْرِ حُجَّةٍ لَهُمْ

So he^{saww} mentioned the merits of his^{saww} successor^{asws} with a mention, and the hypocrisy occurred in their hearts. So Rasool-Allah^{saww} knew that and what they were saying, so Allah^{azwj}, Majestic is His^{azwj} Mention, Said: "O Muhammad^{saww}! [6:33] **We know indeed that what they say certainly grieves you, but surely they cannot call you a liar; but the unjust deny the Signs of Allah**". But they were denying without there being any proof/argument for them.

وَ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) نَبِيًّا لَهُمْ وَ يَسْتَعِينُ بِبَعْضِهِمْ عَلَى بَعْضٍ وَ لَا يَزَالُ يُخْرِجُ لَهُمْ شَيْئًا فِي فَضْلِ وَصِيِّهِ حَتَّى نَزَلَتْ هَذِهِ السُّورَةُ فَاحْتَجَّ عَلَيْهِمْ حِينَ أُعْلِمَ بِمَوْتِهِ وَ نَعِيَتْ إِلَيْهِ نَفْسُهُ فَقَالَ اللَّهُ جَلَّ ذِكْرُهُ فَإِذَا فَرَعْتَ فَأَنْصَبْ وَ إِلَى رَبِّكَ فَارْغَبْ يَقُولُ إِذَا فَرَعْتَ فَأَنْصَبْ عِلْمَكَ وَ أَعْلِنْ وَصِيَّتَكَ فَأَعْلِمَهُمْ فَضْلَهُ عَلَانِيَةً

And it was so that Rasool-Allah^{saww} used to harmonise with them and assist with some of them upon the others, and he^{saww} did not cease to bring out for them something regarding the merits of his^{saww} successor^{asws} until this Chapter was Revealed. So he^{saww} argued against them when he^{saww} knew of (nearness of) his^{saww} own death, and gave the news of it to himself^{saww}. So Allah^{azwj}, Majestic is His^{azwj} Mention Said [94:7] **So when you are free, nominate. [94:8] And to your Lord turn (all) your attention.** He^{saww} is Saying: "When you^{saww} are free, so nominate your^{saww} flag and proclaim your^{saww} successor^{asws}, so let them (people) know his^{asws} merits publicly".

فَقَالَ (صلى الله عليه وآله) مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ ثَلَاثَ مَرَّاتٍ ثُمَّ قَالَ لِأَبِئْتَنِّ رَجُلًا يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ لَيْسَ بِفَرَارٍ يُعْرَضُ بِمَنْ رَجَعَ يُجِئُ أَصْحَابَهُ وَ يُجِئُونَهُ

So he^{saww} said: 'The one whose Master I^{saww} was, so Ali^{asws} is his Master! O Allah^{azwj}! Befriend the one who befriends him^{asws} and be Inimical to the one who is inimical to him^{asws}, – three times. Then he^{saww} said (on the Day of Khyber): 'I^{saww} shall be sending a man who loves Allah^{azwj} and His^{azwj} Rasool^{saww}, and Allah^{azwj} and His^{azwj} Rasool^{saww} love him^{asws}. He^{asws} isn't with fleeing' thus exposing the cowards from his^{saww} companions and their cowardice.

وَ قَالَ (صلى الله عليه وآله) عَلِيٌّ سَيِّدُ الْمُؤْمِنِينَ وَ قَالَ عَلِيٌّ عَمُودُ الدِّينِ وَ قَالَ هَذَا هُوَ الَّذِي يَضْرِبُ النَّاسَ بِالسَّيْفِ عَلَى الْحَقِّ بَعْدِي وَ قَالَ الْحَقُّ مَعَ عَلِيٍّ أَيْنَمَا مَالَ وَ قَالَ إِنِّي تَارِكٌ فِيكُمْ أَمْرَيْنِ إِنْ أَخَذْتُمْ بِهِمَا لَنْ تَضِلُّوا كِتَابَ اللَّهِ عَزَّ وَ جَلَّ وَ أَهْلَ بَيْتِي عِنْرَتِي أَيُّهَا النَّاسُ اسْمَعُوا وَ قَدْ بَلَغْتُ أَنْكُمْ سَتَرْدُونَ عَلَيَّ الْحَوْضَ فَاسْأَلْكُمْ عَمَّا فَعَلْتُمْ فِي الثَّقَلَيْنِ وَ الثَّقَلَانِ كِتَابُ اللَّهِ جَلَّ ذِكْرُهُ وَ أَهْلَ بَيْتِي فَلَا تَسْفُوهُمْ فَتَهْلِكُوا وَ لَا تَعْلَمُوهُمْ فَإِنَّهُمْ أَعْلَمُ مِنْكُمْ

And he^{saww} said: 'Ali^{asws} is the chief of the *Momineen*', and said: 'Ali^{asws} is the pillar of the Religion', and said: 'This is the one who would be striking the people with the sword upon the Truth after me^{saww}', and said: 'The Truth is with Ali^{asws} wherever he^{asws} so inclines'. And said: 'I^{saww} leave behind among you all two matters. If you were to take to these two, you will never stray – the Book of Allah^{azwj} Mighty and Majestic and the People^{asws} of my^{saww} Household, my^{saww} family. O you people!

Listen, and I^{saww} have delivered (the Message). You will soon be returning to me^{saww} at the Fountain, and I^{saww} will be asking you all about what you had done with the two weighty things, and the two weighty things are the Book of Allah^{azwj}, Mighty is His^{azwj} Mention and the People^{asws} of my^{saww} Household. Therefore, do not precede them^{asws} for you will be destroyed, and not do (try to) teach them^{asws}, for they^{asws} are more knowledgeable than you are’.

فَوَقَعَتِ الْحَجَّةُ بِقَوْلِ النَّبِيِّ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) وَ بِالْكِتَابِ الَّذِي يَفْرَاهُ النَّاسُ فَلَمَّ يَزَلْ يُقْبِي فَضَلَ أَهْلَ بَيْتِهِ بِالْكَلامِ وَ بَيِّنٌ لَهُمْ بِالْفُرْآنِ إِنَّمَا يُرِيدُ اللهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً وَ قَالَ عَزَّ ذِكْرُهُ وَ اعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبَى ثُمَّ قَالَ وَ آتِ ذَا الْقُرْبَى حَقَّهُ

So the proof occurred by the words of the Prophet^{saww} and by the Book which people recited. So he^{saww} did not cease to cast the merits of the People^{asws} of his^{saww} Household with the speech and clarifying to them with the Quran **[33:33] But rather, Allah Desires to Keep away the uncleanness from you, O people of the House! And to Purify you with a Purification.** And Allah^{azwj}, Mighty is His^{azwj} Mention **[8:41] And know that whatever war booty you gain, a fifth of it is for Allah and for the Rasool and for the near of kin.** Then He^{azwj} Said **[17:26] And give to the near of kin his due.**

فَكَانَ عَلِيٌّ (عَلَيْهِ السَّلَام) وَ كَانَ حَقُّهُ الْوَصِيَّةَ الَّتِي جُعِلَتْ لَهُ وَ الْإِسْمَ الْأَكْبَرَ وَ مِيرَاثَ الْعِلْمِ وَ آثَارَ عِلْمِ النُّبُوَّةِ فَقَالَ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى ثُمَّ قَالَ وَ إِذَا الْمَوْؤُدَةُ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ يُقُولُ أَسْأَلُكُمْ عَنِ الْمَوَدَّةِ الَّتِي أَنْزَلْتُ عَلَيْكُمْ فَضَلَّهَا مَوَدَّةُ الْقُرْبَى بِأَيِّ ذَنْبٍ قُتِلْتُمْ

So it was Ali^{asws}, and it was his^{asws} right, the successorship which was Made to be for him^{asws}, and the Great Name, and the inherited Knowledge, and traces (Ahadeeth) of the Knowledge of the Prophet-hood, so He^{azwj} Said **[42:23] Say: I do not ask of you any Recompense for it except for the cordiality for my near relatives.** Then He^{azwj} Said **[81:8] And when the cordiality (Mawaddat) is asked about [81:9] For what sin was it killed.** He^{azwj} is Saying: “I^{azwj} shall Ask all of you about the cordiality which I^{azwj} Revealed upon you of its merits, the cordiality for the near-relative (of Rasool-Allah^{saww}), for which did you kill them^{asws}?”

وَ قَالَ جَلَّ ذِكْرُهُ فَسَلُّوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ قَالَ الْكِتَابُ هُوَ الذِّكْرُ وَ أَهْلُهُ آلُ مُحَمَّدٍ (عَلَيْهِ السَّلَام) أَمَرَ اللهُ عَزَّ وَ جَلَّ بِسُؤَالِهِمْ وَ لَمْ يُؤْمَرُوا بِسُؤَالِ الْجُهَالِ وَ سَمَّى اللهُ عَزَّ وَ جَلَّ الْفُرْآنَ ذِكْرًا فَقَالَ تَبَارَكَ وَ تَعَالَى وَ أَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُنَبِّئَ لِلنَّاسِ مَا نَزَّلَ إِلَيْهِمْ وَ لَعَلَّهُمْ يَتَفَكَّرُونَ وَ قَالَ عَزَّ وَ جَلَّ وَ إِنَّهُ لَذِكْرٌ لَكَ وَ لِقَوْمِكَ وَ سَوْفَ نَسْأَلُونَ

And He^{azwj} Said **[16:43] so ask the People of the Reminder if you do not know.** The Book, it is the Reminder (*Al-Zikr*), and its people are the Progeny^{asws} of Muhammad^{saww}. Allah^{azwj} Mighty and Majestic Commanded with asking them^{asws} and did not Command with asking the ignoramuses, and Allah^{azwj} Mighty and Majestic Named the Quran as The Reminder (*Al-Zikr*), so He^{azwj} Said **[16:44] and We Revealed unto you the Reminder that you may clarify to the people what has been Revealed to them, perhaps they would ponder.** And He^{azwj} Said **[43:44] And it is a Reminder for you and your people, and you shall soon be questioned.**

وَ قَالَ عَزَّ وَ جَلَّ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ وَ قَالَ عَزَّ وَ جَلَّ وَ لَوْ رَدُّوهُ إِلَى اللَّهِ وَ إِلَى الرَّسُولِ وَ إِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ فَرَدَّ الْأَمْرَ إِلَى أُولِي النَّاسِ إِلَى أُولِي الْأَمْرِ مِنْهُمْ الَّذِينَ أَمَرَ بِطَاعَتِهِمْ وَ بِالرِّدِّ إِلَيْهِمْ

And the Mighty and Majestic Said **[4:59] O you who believe! Obey Allah and obey the Rasool and those in authority from among you.** And the Mighty and Majestic Said **[4:83] and if they had referred it to the Rasool and to those in authority among them, those among them who can search out the Knowledge of it would have known it.** Thus, the referring of the matter is the referring of the people of their affairs to the one with Divine Authority (*Ul Al-Amr*) from them, those they had been Commanded to obey them^{asws}, and with the referring to them^{asws}.

فَلَمَّا رَجَعَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مِنْ حَجَّةِ الْوَدَاعِ نَزَلَ عَلَيْهِ جِبْرَائِيلُ (عليه السلام) فَقَالَ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ فَتَنَادَى النَّاسَ فَاجْتَمَعُوا وَ أَمَرَ بِسِمْرَاتٍ فَفَمَّ شَوْكُهُنَّ ثُمَّ قَالَ (صلى الله عليه وآله) يَا أَيُّهَا النَّاسُ مَنْ وَلِيكُمْ مِنْ أَوْلَىٰ بِكُمْ مِنْ أَنْفُسِكُمْ فَقَالُوا اللَّهُ وَرَسُولُهُ فَقَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ ثَلَاثَ مَرَّاتٍ

So when Rasool-Allah^{saww} returned from the Farewell Hajj, Jibraeel^{as} descended unto him^{saww} and said **[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.** So he^{saww} called the people, and they gathered, and he^{saww} ordered with the clearing (of the ground), so the thorns were removed. Then he^{saww} said: ‘O you people! Who is your guardian and closer with you all than your own selves?’ So they (people) said, ‘Allah^{azwj} and His^{azwj} Rasool^{saww}!’ So he^{saww} said: ‘The one whose Master I^{saww} am, so Ali^{asws} is his Master. O Allah^{azwj}! Befriend the one who befriends him^{asws} and be Inimical to the one who is inimical to him^{asws}, – three times.

فَوَقَعَتْ حَسَكَةُ النَّفَاقِ فِي قُلُوبِ الْقَوْمِ وَ قَالُوا مَا أَنْزَلَ اللَّهُ جَلَّ ذِكْرُهُ هَذَا عَلَيَّ مُحَمَّدٍ قَطُّ وَ مَا يُرِيدُ إِلَّا أَنْ يَرْفَعَ بِضَيْعِ ابْنِ عَمِّهِ

So the thorns of hypocrisy occurred in the hearts of the people and they said, ‘Allah^{azwj}, Majestic is His^{azwj} Mention has not Revealed this unto Muhammad^{saww} at all, and he^{saww} does not intend except to raise the shoulder of his^{asws} cousin^{asws}’.

فَلَمَّا قَدِمَ الْمَدِينَةَ أَتَتْهُ الْأَنْصَارُ فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ جَلَّ ذِكْرُهُ قَدْ أَحْسَنَ إِلَيْنَا وَ شَرَّفَنَا بِكَ وَ بَنَزُّوْكَ بَيْنَ ظَهْرَانِنَا فَقَدْ قَرَّحَ اللَّهُ صَدِيقَنَا وَ كَبَّتْ عَدُوْنَا وَ قَدْ يَاْتِيكَ وَفُودٌ فَلَا تَجِدُ مَا تُعْطِيهِمْ فَيَسْمَتُ بِكَ الْعَدُوُّ فَنُحِبُّ أَنْ تَأْخُذَ ثُلُثَ أَمْوَالِنَا حَتَّىٰ إِذَا قَدِمَ عَلَيْكَ وَفَدَّ مَكَّةَ وَجَدْتَ مَا تُعْطِيهِمْ

So when he^{as} proceeded to Al Medina, the Helpers came to him^{saww} and they said, ‘O Rasool-Allah^{saww}! Allah^{azwj}, Majestic is His^{azwj} Mention has Favoured upon us and has Ennobled us with you^{saww} and by your^{saww} dwelling between our midst. So Allah^{azwj} has Made our friends happy and and our enemies are suppressed, and there come to you delegations, so you^{saww} do not find what to give them, and the enemies gloat upon you^{saww}. So we would love it if you^{saww} were to take a third of our wealth so that when a delegation of Makkah comes over to you^{saww}, you^{saww} would find what to give them’.

فَلَمْ يَرُدَّ رَسُولُ اللَّهِ (صلى الله عليه وآله) عَلَيْهِمْ شَيْئاً وَ كَانَ يَنْتَظِرُ مَا يَأْتِيهِ مِنْ رَبِّهِ فَنَزَلَ جِبْرَائِيلُ (عليه السلام) وَ قَالَ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْراً إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ وَ لَمْ يَقْبَلْ أَمْوَالَهُمْ

But Rasool-Allah^{saww} did not respond upon them with anything, and he^{saww} was awaiting what would be coming from his^{saww} Lord^{azwj}. So Jibraeel^{as} descended and

said: '**[42:23] Say: I do not ask of you any Recompense for it except for the cordiality for my near relatives**', and he^{saww} did not accept their wealth.

فَقَالَ الْمُنَافِقُونَ مَا أَنْزَلَ اللَّهُ هَذَا عَلَى مُحَمَّدٍ وَ مَا يُرِيدُ إِلَّا أَنْ يَرْفَعَ بِصَنِيعِ ابْنِ عَمِّهِ وَ يَحْمِلَ عَلَيْنَا أَهْلَ بَيْتِهِ يَقُولُ أَمْسَ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ وَ الْيَوْمَ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى ثُمَّ نَزَلَ عَلَيْهِ آيَةُ الْخُمْسِ فَقَالُوا يُرِيدُ أَنْ يُعْطِيَهُمْ أَمْوَالَنَا وَ فَيَنْتَهِنَا

So the hypocrites said, 'This has not been Revealed upon Muhammad^{saww}, and he^{saww} does not intend except to raise the shoulders of his^{saww} cousin and load upon us the People^{asws} of his^{saww} Household. Yesterday he^{saww} was saying: 'The one whose Master I^{saww} am, so Ali^{asws} is his Master', and today: "**[42:23] Say: I do not ask of you any Recompense for it except for the cordiality for my near relatives**'. Then the Verse of *Khums* was Revealed, so they said, 'He^{saww} intends that we give him^{saww} our wealth, and our war booties'.

ثُمَّ أَتَاهُ جِبْرَائِيلُ فَقَالَ يَا مُحَمَّدُ إِنَّكَ قَدْ فَضَيْتَ نُبُوتَكَ وَ اسْتَكْمَلْتَ أَيَّامَكَ فَاجْعَلِ الْإِسْمَ الْأَكْبَرَ وَ مِيرَاثَ الْعِلْمِ وَ آثَارَ عِلْمِ النَّبُوَّةِ عِنْدَ عَلِيٍّ (عليه السلام) فَإِنِّي لَمْ أَتْرِكِ الْأَرْضَ إِلَّا وَ لِي فِيهَا عَالِمٌ تُعْرَفُ بِهِ طَاعَتِي وَ تُعْرَفُ بِهِ وَ لَابَيْتِي وَ يَكُونُ حُجَّةً لِمَنْ يُولَدُ بَيْنَ قَبْضِ النَّبِيِّ إِلَى خُرُوجِ النَّبِيِّ الْآخِرِ

Then Jibraeel^{as} came over to him^{saww} and he^{as} said: 'O Muhammad^{saww}! (Allah^{azwj} is Saying): "You^{saww} have spent your^{saww} Prophet-hood and completed your^{saww} days, therefore make the Great Name, and the inherited Knowledge, and the traces (Ahadeeth) of the Knowledge of the Prophet-hood to be with Ali^{asws}, for I^{azwj} do not Leave the earth except there is a scholar for Me^{azwj} in it, by whom My^{azwj} obedience can be recognised, and by him^{asws} My^{azwj} Wilayah can be recognised, and he^{asws} can happen to be My^{azwj} Divine Authority to the ones who would be born from the passing away of a Prophet^{as} to the coming out of another Prophet^{as}".

قَالَ فَأَوْصَى إِلَيْهِ بِالْإِسْمِ الْأَكْبَرِ وَ مِيرَاثِ الْعِلْمِ وَ آثَارِ عِلْمِ النَّبُوَّةِ وَ أَوْصَى إِلَيْهِ بِأَلْفِ كَلِمَةٍ وَ أَلْفِ بَابٍ يَفْتَحُ كُلُّ كَلِمَةٍ وَ كُلُّ بَابٍ أَلْفَ كَلِمَةٍ وَ أَلْفَ بَابٍ .

He^{asws} said: 'So he^{saww} bequeathed to him^{asws} with the Great Name, and the inherited Knowledge, and traces (Ahadeeth) of the Knowledge of the Prophet-hood, and bequeathed to him^{asws} with a thousand words and a thousand topics, with each word and each topic opening a thousand words and a thousand topics'.³

عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ صَالِحِ بْنِ السَّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ يَحْيَى بْنِ مُعَمَّرِ الْعَطَّارِ عَنْ بَشِيرِ الدَّهَّانِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فِي مَرَضِهِ الَّذِي تُوَفِّي فِيهِ ادْعُوا لِي خَلِيلِي فَأَرْسَلْنَا إِلَى أَبِيهِمَا فَلَمَّا نَظَرَ إِلَيْهِمَا رَسُولُ اللَّهِ (صلى الله عليه وآله) أَعْرَضَ عَنْهُمَا ثُمَّ قَالَ ادْعُوا لِي خَلِيلِي فَأَرْسَلْنَا إِلَى عَلِيٍّ فَلَمَّا نَظَرَ إِلَيْهِ أَكْبَبَ عَلَيْهِ يَحْدُثُهُ

Ali Bin Ibrahim, from his father and Salih Bin Al Sindy, from Ja'far Bin Bashir, from Yahya Bin Moammar Al Attar, from Bashir Al Dahhan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said during his^{saww} illness in which he^{saww} passed away: 'Call my^{saww} friend for me^{saww}'. So they both (Ayesha and Hafsa) sent a message to their fathers (Abu Bakr and Umar). So when Rasool-Allah^{saww} looked at them, turned away from them. Then he^{saww} said:

³ Al Kafi V 1 – The Book Of Divine Authority CH 65 H 3

'Call my^{saww} friend for me^{saww}'. So a message was sent to Ali^{asws}. So when he^{saww} looked at him^{asws}, he^{saww} got engrossed (engaged) upon it narrating to him^{asws}.

فَلَمَّا خَرَجَ لِقِيَاهُ فَقَالَ لَهُ مَا حَدَّثَكَ خَلِيلُكَ فَقَالَ حَدَّثَنِي أَلْفَ بَابٍ يَفْتَحُ كُلُّ بَابٍ أَلْفَ بَابٍ .

So when he^{asws} came out, they (Abu Bakr and Umar) met him^{asws} and they both said to him^{asws}, 'What did your^{asws} friend narrate to you^{asws}?'. So he^{asws} said: 'He^{saww} narrated to me^{asws} a thousand topics, with each topic opening a thousand topics'.⁴

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ عَلَّمَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَلِيًّا (صَلَوَاتُ اللَّهِ عَلَيْهِ) أَلْفَ حَرْفٍ كُلُّ حَرْفٍ يَفْتَحُ أَلْفَ حَرْفٍ .

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Mansour Bin Yunus, from Abu Bakr Al Hazaramy,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} taught Ali^{asws} a thousand letters, each letter opening a thousand letters'.⁵

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ فِي ذُوَابَةِ سَيْفِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) صَحِيفَةٌ صَغِيرَةٌ فَقُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَيُّ شَيْءٍ كَانَ فِي تِلْكَ الصَّحِيفَةِ قَالَ هِيَ الْأَحْرُفُ الَّتِي يَفْتَحُ كُلُّ حَرْفٍ أَلْفَ حَرْفٍ

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'In the hilt of the sword of Rasool-Allah^{saww} was a small parchment'. So I said to Abu Abdullah^{asws}, 'Which thing was in that Parchment?' He^{asws} said: 'These were the letters, each letter opening a thousand letters'.

قَالَ أَبُو بَصِيرٍ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَمَا خَرَجَ مِنْهَا حَرْفَانِ حَتَّى السَّاعَةِ .

Abu Baseer said, 'Abu Abdullah^{asws} said: 'So, no two letters from these would come out until the Hour (Day of Judgment)'.⁶

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي نَصْرٍ عَنْ فَضَيْلِ بْنِ سُكْرَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) جُعِلْتُ فِدَاكَ هَلْ لِلْمَاءِ الَّذِي يُغَسَّلُ بِهِ الْمَيِّتُ حَدٌّ مَحْدُودٌ قَالَ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ لِعَلِيِّ (عَلَيْهِ السَّلَامُ) إِذَا مِتُّ فَاسْتَقِ سِتًّا مِنْ قَرِيبٍ مِنْ مَاءٍ يَنْزِعُ عَرَسٍ فَعَسَلْنِي وَكَفَّنِي وَحَنَطْنِي فَإِذَا فَرَعْتَ مِنْ غُسْلِي وَكَفَّنِي فَخُذْ بِجَوَامِعِ كَفْنِي وَاجْلِسْنِي ثُمَّ سَلْنِي عَمَّا شِئْتَ فَوَ اللَّهُ لَا تَسْأَلْنِي عَنْ شَيْءٍ إِلَّا أَجَبْتُكَ فِيهِ .

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

'I said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}! Is there a restrictive limit for the water which the deceased is washed with?' He^{saww} said: 'Rasool-Allah^{saww} said to Ali^{asws}: 'When I^{saww} pass away, so draw six pitchers of water of a well of

⁴ Al Kafi V 1 – The Book Of Divine Authority CH 65 H 4

⁵ Al Kafi V 1 – The Book Of Divine Authority CH 65 H 5

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

Ghars, so wash me^{saww}, and enshroud me^{saww}, and embalm me^{saww}. So when you^{asws} are free from washing me^{saww} and enshrouding me^{asws}, so grab me^{saww} with the entirety of my^{saww} shroud and sit me^{saww} up, then ask me^{saww} about whatever you^{asws} so desire to, for by Allah^{azwj}, you^{asws} will not ask me^{saww} about anything except that I^{saww} would answer you^{asws} with regards to it'.⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ ابْنِ أَبِي سَعِيدٍ عَنْ أَبِي بَانَ بْنِ تَغْلِبَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَمَّا حَضَرَ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الْمَوْتَ دَخَلَ عَلَيْهِ عَلَيْهِ (عَلَيْهِ السَّلَامُ) فَأَدَخَلَ رَأْسَهُ ثُمَّ قَالَ يَا عَلِيُّ إِذَا أَنَا مِتُّ فَغَسِّلْنِي وَكَفِّنِي ثُمَّ أَفْعِدْنِي وَسَلِّنِي وَاكْتُبْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Ibn Abu Saeed, from Aban Bin Taghlab,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the death presented itself to Rasool-Allah^{saww}, Ali^{asws} came over to him^{asws}, so he^{saww} entered his^{saww} head (to be near to his^{asws} head), then said: 'O Ali^{asws}! When I^{saww} pass away, so wash me^{saww} and enshroud me^{saww}, then sit me^{saww} up and ask me^{saww}, and write down (the answers)'.⁸

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ شِبَابِ الصِّرَفِيِّ عَنْ يُونُسَ بْنِ رِبَاطٍ قَالَ دَخَلْتُ أَنَا وَكَامِلُ التَّمَارِ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَقَالَ لَهُ كَامِلٌ جُعِلَتْ فِدَاكَ حَدِيثٌ رَوَاهُ فُلَانٌ فَقَالَ أَذْكَرُهُ فَقَالَ حَدَّثْتَنِي أَنَّ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) حَدَّثَ عَلِيًّا (عَلَيْهِ السَّلَامُ) بِالْأَلْفِ بَابٍ يَوْمَ تُوْفِّي رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كُلُّ بَابٍ يَفْتَحُ أَلْفَ بَابٍ فَذَلِكَ أَلْفُ أَلْفِ بَابٍ

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Al Waleed Shaban Al Sayrafi, from Yunus Bin Rabat who said,

'I and Kamil Al-Tammar went over to Abu Abdullah^{asws}. So Kamil said to him^{asws}, 'May I be sacrificed for you^{asws}! There is a Hadeeth which so and so reported'. He^{asws} said: 'Mention it'. So he said, 'It was narrated to me that the Prophet^{saww} narrated to Ali^{asws} with a thousand topics on the day Rasool-Allah^{saww} passed away, each topic opening a thousand topics. So that would be a thousand thousand (a million) topics'.

فَقَالَ لَقَدْ كَانَ ذَلِكَ قُلْتُ جُعِلَتْ فِدَاكَ فَظَهَرَ ذَلِكَ لِشِيعَتِكُمْ وَ مَوَالِيكُمْ فَقَالَ يَا كَامِلُ بَابٌ أَوْ بَابَانِ فَقُلْتُ لَهُ جُعِلَتْ فِدَاكَ فَمَا يُرَوَى مِنْ فَضْلِكُمْ مِنْ أَلْفِ بَابٍ إِلَّا بَابٌ أَوْ بَابَانِ

So he^{asws} said: 'It had been that'. I said, 'May I be sacrificed for you^{asws}! So, has that been manifested to your^{asws} Shias and your^{asws} friends?' So he^{asws} said: 'O Kamil! (Maybe) a topic or two topics'. So I said to him^{asws}, 'May I be sacrificed for you^{asws}! So it has not been reported from your^{asws} merits from a thousand thousand (a million) topics except for a topic or two topics?'

قَالَ فَقَالَ وَ مَا عَسَيْتُمْ أَنْ تَرَوْا مِنْ فَضْلِنَا مَا تَرَوُونَ مِنْ فَضْلِنَا إِلَّا أَلْفًا غَيْرَ مَعْطُوفَةٍ .

⁷ Al Kafi V 1 – The Book Of Divine Authority CH 65 H 7

⁸ Al Kafi V 1 – The Book Of Divine Authority CH 65 H 8

He (the narrator) said, 'So he^{asws} said: 'And perhaps your reports from our^{asws} merits, you have not reported from our merits except for a thousand without being read together'.⁹

بَابُ الْإِشَارَةِ وَ النَّصِّ عَلَى الْحَسَنِ بْنِ عَلِيٍّ (عَلَيْهِ السَّلَام)

Chapter 66 – The Indication and the wordings upon Al-Hassan^{asws} Bin Ali^{asws}

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادِ بْنِ عَيْسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ وَ عُمَرَ بْنِ أَدْنِيَةَ عَنْ أَبَانَ عَنْ سُلَيْمِ بْنِ قَيْسٍ قَالَ شَهِدْتُ وَصِيَّةَ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) حِينَ أَوْصَى إِلَى ابْنِهِ الْحَسَنِ (عَلَيْهِ السَّلَام) وَ أَشْهَدَ عَلِيٌّ وَصِيَّةَ الْحُسَيْنِ (عَلَيْهِ السَّلَام) وَ مُحَمَّدًا وَ جَمِيعَ وُلْدِهِ وَ رُؤَسَاءَ شِيعَتِهِ وَ أَهْلَ بَيْتِهِ

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani and Umar Bin Azina, from Aban, from Suleym Bin Qays who said,

'I witnessed the bequest of Amir Al-Momineen^{asws} when he^{asws} bequeathed to his^{asws} son^{asws} Al-Hassan^{asws}, and there bore witness upon his^{asws} bequest, Al-Husayn^{asws}, and Muhammad, and the entirety of his children, and the chiefs of his^{asws} Shias and his^{asws} family members.

ثُمَّ دَفَعَ إِلَيْهِ الْكِتَابَ وَ السَّلَاحَ وَ قَالَ لِابْنِهِ الْحَسَنِ (عَلَيْهِ السَّلَام) يَا بُنَيَّ أَمَرَنِي رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَنْ أَوْصِيَ إِلَيْكَ وَ أَنْ أَدْفَعُ إِلَيْكَ كُتُبِي وَ سِلَاحِي كَمَا أَوْصَى إِلَيَّ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ دَفَعَ إِلَيَّ كُتُبَهُ وَ سِلَاحَهُ وَ أَمَرَنِي أَنْ أَمْرَكَ إِذَا حَضَرَكَ الْمَوْتُ أَنْ تَدْفَعَهَا إِلَى أَخِيكَ الْحُسَيْنِ (عَلَيْهِ السَّلَام)

Then he^{asws} handed over the Book and the weapons and said to his^{asws} son^{asws} Al-Hassan^{asws}: 'O my^{asws} son! Rasool-Allah^{saww} instructed me^{asws} that I^{asws} bequeath to you^{asws}, and that I^{asws} hand over to you^{asws} my^{asws} Books and my^{asws} weapons just as Rasool-Allah^{saww} had bequeathed to me^{asws} and handed over to me^{asws} his^{saww} Book and his^{saww} weapons, and instructed me^{asws} that I^{asws} instruct you^{asws} that when death presents itself, you^{asws} should hand over these to your^{asws} brother^{asws} Al-Husayn^{asws}.'

ثُمَّ أَقْبَلَ عَلِيٌّ ابْنَهُ الْحُسَيْنِ (عَلَيْهِ السَّلَام) فَقَالَ وَ أَمْرَكَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَنْ تَدْفَعَهَا إِلَى ابْنِكَ هَذَا ثُمَّ أَخَذَ بِيَدِ عَلِيِّ بْنِ الْحُسَيْنِ (عَلَيْهِ السَّلَام) ثُمَّ قَالَ لِعَلِيِّ بْنِ الْحُسَيْنِ وَ أَمْرَكَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَنْ تَدْفَعَهَا إِلَى ابْنِكَ مُحَمَّدِ بْنِ عَلِيٍّ وَ أَقْرَبُهُ مِنْ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ مِنِّي السَّلَامُ .

Then he^{asws} turned towards his^{asws} son^{asws} Al-Husayn^{asws} and he^{asws} said: 'And Rasool-Allah^{saww} instructed me^{asws} that you^{asws} should hand these over to this son^{asws} of yours^{asws}, and he^{asws} grabbed the hand of Ali^{asws} Bin Al-Husayn^{asws}. Then he^{asws} said to Ali^{asws} Bin Al-Husayn^{asws}: 'And Rasool-Allah^{saww} instructed that you^{asws} should hand these over to your^{asws} son^{asws} Muhammad^{asws} Bin Ali^{asws}, and convey to him^{asws} the greetings, from Rasool-Allah^{saww} and myself^{asws}.¹⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) لَمَّا حَضَرَهُ الَّذِي حَضَرَهُ قَالَ لِابْنِهِ الْحَسَنِ ادْنُ مِنِّي حَتَّى أُسِرَّ إِلَيْكَ مَا أَسْرَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِلَيَّ وَ أَنْتَمَنَّاكَ عَلَيَّ مَا أَنْتَمَنَّاكَ عَلَيْهِ فَفَعَلَ .

⁹ Al Kafi V 1 – The Book Of Divine Authority CH 65 H 9

¹⁰ Al Kafi V 1 – The Book Of Divine Authority CH 66 H 1

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdul Samad Bin Bashir, from Abu Al Jaroud,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Amir Al-Momineen^{asws}, when there presented to him^{asws} that which presented (death), said to his^{asws} son^{asws} Al-Hassan^{asws}: 'Approach me^{asws} until I^{asws} divulge a secret to you^{asws} what Rasool-Allah^{saww} had divulged to me^{asws}, and entrust you^{asws} upon what he^{saww} entrusted me^{saww} upon'. So he^{asws} did'.¹¹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ قَالَ حَدَّثَنِي الْأَجْلَحُ وَ سَلَمَةُ بْنُ كَهَيْلٍ وَ دَاوُدُ بْنُ أَبِي يَزِيدَ وَ زَيْدُ الْيَمَامِيُّ قَالُوا حَدَّثَنَا شَهْرُ بْنُ حَوْشَبٍ أَنَّ عَلِيًّا (عَلَيْهِ السَّلَام) حِينَ سَارَ إِلَى الْكُوفَةِ اسْتَوْدَعَ أُمَّ سَلَمَةَ كُتُبَهُ وَ الْوَصِيَّةَ فَلَمَّا رَجَعَ الْحَسَنُ (عَلَيْهِ السَّلَام) دَفَعَتْهَا إِلَيْهِ .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Abu Bakr Al Hazamy who said, 'It was narrated to me by Al Ajlah, and Salma Bin Kuhayl, and Dawood Bin Abu Yazeed Al Yamami who (all) said:

'Shahr Bin Howshab narrated to us that Ali^{asws}, when he^{asws} went to Al-Kufa, deposited with Umm Salma^{as} his^{asws} Books and the bequest. So when Al-Hassan^{asws} returned (to Al-Medina), she^{as} handed over these to him^{asws}'.¹²

وَ فِي نُسخَةِ الصَّفْوَانِيِّ أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ أَبِي بَكْرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّ عَلِيًّا صَلَّواتُ اللَّهِ عَلَيْهِ حِينَ سَارَ إِلَى الْكُوفَةِ اسْتَوْدَعَ أُمَّ سَلَمَةَ كُتُبَهُ وَ الْوَصِيَّةَ فَلَمَّا رَجَعَ الْحَسَنُ دَفَعَتْهَا إِلَيْهِ .

And in a copy of Al Safwany – Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf, from Abu Bakr,

(It has been narrated) from Abu Abdullah^{asws} that Ali^{asws}, when he^{asws} went to Al-Kufa, deposited with Umm Salma^{as}, his^{asws} Books and the bequest. So when Al-Hassan^{asws} returned (to Al-Medina), she^{as} handed these over to him^{asws}'.¹³

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ عَمْرٍو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ أَوْصَى أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) إِلَى الْحَسَنِ وَ أَشْهَدَ عَلَيَّ وَ صِيَّتِيهِ الْحُسَيْنِ (عَلَيْهِ السَّلَام) وَ مُحَمَّدًا وَ جَمِيعَ وُلْدِهِ وَ رُؤَسَاءَ شِيعَتِهِ وَ أَهْلَ بَيْتِهِ ثُمَّ دَفَعَ إِلَيْهِ الْكِتَابَ وَ السَّلَاحَ

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Hammad Bin Isa, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Amir Al-Momineen^{asws} bequeathed to Al-Hassan^{asws}, and there bore witness upon his^{asws} bequest, Al-Husayn^{asws}, and Muhammad, and the entirety of his^{asws} children, and the chiefs of his^{asws} Shias, and his^{asws} family members.

ثُمَّ قَالَ لِابْنِهِ الْحَسَنِ يَا بُنَيَّ أَمْرَنِي رَسُولُ اللَّهِ أَنْ أَوْصِيَ إِلَيْكَ وَ أَنْ أَدْفَعَ إِلَيْكَ كُتُبِي وَ سِلَاحِي كَمَا أَوْصَى إِلَيَّ رَسُولُ اللَّهِ وَ دَفَعَ إِلَيَّ كُتُبَهُ وَ سِلَاحَهُ وَ أَمْرَنِي أَنْ أَمْرَكَ إِذَا حَضَرَكَ الْمَوْتُ أَنْ تَدْفَعَهُ إِلَى أَخِيكَ الْحُسَيْنِ

Then he^{asws} handed over to him^{asws} the Book and the weapons, then said to his^{asws} son^{asws} Al-Hassan^{asws}: 'O my^{asws} son^{asws}! Rasool-Allah^{saww} instructed me^{asws} that I^{asws}

¹¹ Al Kafi V 1 – The Book Of Divine Authority CH 66 H 2

¹² Al Kafi V 1 – The Book Of Divine Authority CH 66 H 3

¹³ Al Kafi V 1 – The Book Of Divine Authority CH 66 H 4

should instruct you^{asws} when the death presents itself, that you^{asws} should hand it over to your^{asws} brother^{asws} Al-Husayn^{asws}.

ثُمَّ أَقْبَلَ عَلَى ابْنِهِ الْحُسَيْنِ وَ قَالَ أَمَرَكَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَنْ تَدْفَعَهُ إِلَى ابْنِكَ هَذَا ثُمَّ أَخَذَ بِيَدِ ابْنِ ابْنِهِ عَلِيٍّ بْنِ الْحُسَيْنِ

Then he^{asws} turned towards his^{asws} son^{asws} Al-Husayn^{asws} and said: 'Rasool-Allah^{saww} instructed you^{asws} that you^{asws} should hand it over to this son^{asws} of yours^{asws} Ali^{asws} Bin Al-Husayn^{asws}'.

ثُمَّ قَالَ لِغُلَامِي بْنِ الْحُسَيْنِ يَا بَنِيَّ وَ أَمَرَكَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَنْ تَدْفَعَهُ إِلَى ابْنِكَ مُحَمَّدِ بْنِ عَلِيٍّ وَ أَقْرَبُهُ مِنْ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ مِنِّي السَّلَامُ

Then he^{asws} said to Ali^{asws} Bin Al-Husayn^{asws}: 'O my^{asws} son^{asws}! And Rasool-Allah^{saww} instructed you^{asws} that you^{asws} should hand it over to your^{asws} son^{asws} Muhammad^{asws} Bin Ali^{asws}, and convey from Rasool-Allah^{saww} and from me^{asws}, the greetings'.

ثُمَّ أَقْبَلَ عَلَى ابْنِهِ الْحَسَنِ فَقَالَ يَا بَنِيَّ أَنْتَ وَلِيُّ الْأَمْرِ وَ وَلِيُّ الدِّمِّ فَإِنْ عَفَوْتَ فَلَاكَ وَ إِنْ قَتَلْتَ فَضَرْبَةٌ مَكَانَ ضَرْبَةٍ وَ لَا تَأْتَمَّ

Then he^{asws} turned towards his^{asws} son Al-Hassan^{asws}, so he^{asws} said: 'O my^{asws} son^{asws}! You^{asws} are the Master of the Command (*Wali Al-Amr*) and Guardian of the blood (avenging me^{asws}). So if you^{asws} were to forgive, so it is for you^{asws}, and if you^{asws} were to kill (Ibn Al-Muljim), so a strike in place of a strike, and you^{asws} would not be overdoing'.¹⁴

الْحُسَيْنُ بْنُ الْحَسَنِ الْحَسَنِيُّ رَفَعَهُ وَ مُحَمَّدُ بْنُ الْحَسَنِ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْأَحْمَرِيِّ رَفَعَهُ قَالَ لَمَّا ضُرِبَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) حَفَّ بِهِ الْعَوَاذُ وَ قِيلَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ أَوْصِ فَقَالَ أَتَنُوا لِي وَ سَادَةٌ لِي وَ قَالَ الْحَمْدُ لِلَّهِ حَقٌّ قَدْرَهُ مُتَّبِعِينَ أَمْرَهُ وَ أَحْمَدُهُ كَمَا أَحَبَّ وَ لَا إِلَهَ إِلَّا اللَّهُ الْوَاحِدُ الْأَحَدُ الصَّمَدُ كَمَا انْتَسَبَ

Al Husayn Bin Al Hassan, raising it, and Muhammad Bin Al Hassan, from Ibrahim Bin Is'haq Al Ahmary, raising it, said,

'When Amir Al-Momineen^{asws} was struck, the visitors encircled him^{asws} and it was said to him^{asws}, 'O Amir Al-Momineen^{asws}! Bequeath!' So he^{asws} said: 'Double the pillow for me^{asws}'. Then he^{asws} said: 'The Praise is for Allah^{azwj} as He^{azwj} is rightful of. I^{asws} was obedient to His^{azwj} Commands, and I^{asws} Praise Him^{azwj} just as He^{azwj} Loves, and there is no god except for Allah^{azwj}, the One, the First, the Samad, just as He^{azwj} has Lineaged Himself^{azwj}'.

أَيُّهَا النَّاسُ كُلُّ امْرئٍ لَاقٍ فِي فِرَارِهِ مَا مِنْهُ يَفِرُّ وَ الْأَجَلُ مَسَاقُ النَّفْسِ إِلَيْهِ وَ الْهَرَبَ مِنْهُ مَوَافَاتُهُ كَمْ أَطْرَدْتُ الْأَيَّامَ أَبْحَثُهَا عَنْ مَكْنُونِ هَذَا الْأَمْرِ فَأَبَى اللَّهُ عَزَّ ذِكْرُهُ إِلَّا إِخْفَاءَهُ هَيْهَاتَ عِلْمٍ مَكْنُونٍ

O you people! Every person would meet during his fleeing, what he is fleeing from (i.e., death). The death is an usher of the soul towards it, and the escaping from it is to (actually) find it. How many days have come and gone in researching about the hidden of this matter, but Allah^{azwj}, Mighty is His^{azwj} Mention, Refused except to Keep it hidden. Far be it, for the hidden to be known!

¹⁴ Al Kafi V 1 – The Book Of Divine Authority CH 66 H 5

أَمَّا وَصِيَّتِي فَأَنْ لَا تُشْرِكُوا بِاللَّهِ جَلَّ تَنَاهُ شَيْبًا وَ مُحَمَّدًا (صلى الله عليه وآله) فَلَا تُضَيِّعُوا سُنَّتَهُ أَقِيمُوا هَذَيْنِ الْعَمُودَيْنِ وَ أَوْقِدُوا هَذَيْنِ الْمِصْبَاحَيْنِ وَ خَلَاكُمْ دَمَّ مَا لَمْ تَسْرُدُوا حَمْلَ كُلِّ امْرِيٍّ مَجْهُودُهُ وَ خَفَّفَ عَنِ الْجَهْلَةِ رَبُّ رَحِيمٌ وَ إِمَامٌ عَلِيمٌ وَ دِينٌ قَوِيمٌ

As for my^{asws} bequest, so it is that you shall not associate anything with Allah^{azwj}, Majestic is His^{azwj} Laudation. And Muhammad^{saww}, so you must not waste his^{saww} Sunnah. Establish these two pillars and inflame these two lanterns, and you will be free of blame for as long as you are not displaced. Every person would bear his effort, and it is lightened from the ignorant ones. The Lord^{azwj} is Merciful, and the Imam^{asws} is the most knowledgeable, and the Religion is straight.

أَنَا بِالْأَمْسِ صَاحِبُكُمْ وَ أَنَا الْيَوْمَ عِبْرَةٌ لَكُمْ وَ عَدَا مُفَارِقُكُمْ إِنْ تَثَبَّتِ الْوَطْءَةُ فِي هَذِهِ الْمَرْلَةِ فَذَلِكَ الْمُرَادُ وَ إِنْ تَدَخَّضَ الْقَدَمُ فَإِنَّا كُنَّا فِي أَقْيَاءِ أَغْصَانٍ وَ ذَرَى رِيَّاحٍ وَ تَحْتَ ظِلِّ غَمَامَةٍ اُضْمَحَلَّ فِي الْجَوِّ مُنْتَلِفُهَا وَ عَفَا فِي الْأَرْضِ مَحَطُّهَا

Yesterday I^{asws} was your companion, and today I^{asws} am a lesson for you all, and tomorrow I^{asws} shall part from you. If the treading is steadfast during these stumbles, so that is the objective, and if the feet waver, so we are living in the shade of the branches and shelter of the winds, and beneath the shade of the clouds dissipating in the atmosphere and the disappearing resources in the central ground.

وَ إِنَّمَا كُنْتُ جَارًا جَاوَرَكُمُ بَدَنِي أَيَّامًا وَ سَنُعَقِبُونَ مِنِّي جُنَّةً خَلَاءَ سَاكِنَتَهُ بَعْدَ حَرَكَةٍ وَ كَاطَمَتَهُ بَعْدَ نُطْقٍ لِيَعْظَمَكُمْ هُدُوءِي وَ خُفُوتُ إِطْرَاقِي وَ سُكُونُ أَطْرَاقِي فَإِنَّهُ أَوْ عَطَّ لَكُمْ مِنَ النَّاطِقِ الْبَلِيغِ وَ دَعَاكُمْ وَ دَاعٍ مُرْصِدٍ لِلتَّلَاقِي عَدَا تَرَوْنَ أَيَّامِي وَ يَكْتَسِفُ اللَّهُ عَزَّ وَ جَلَّ عَنْ سَرَائِرِي وَ تَعْرِفُونِي بَعْدَ خُلُوعِ مَكَانِي وَ قِيَامِ غَيْرِي مَقَامِي

And rather, I^{asws} was a neighbour. My^{asws} body was your neighbour for (some) days, and as a consequence from me^{asws} it would be an empty body, motionless after its movement, and silent after speaking. Let it be an admonishment, my^{asws} silence, and the dimming of my^{asws} eyes, and the stillness of my^{asws} limbs. So it is more of a preacher for you all than the eloquent speaker. And my^{asws} bidding farewell to you all is a farewell of one expecting the reunion. Tomorrow you shall be seeing (the reality of) my^{asws} days, and Allah^{azwj} Mighty and Majestic will Uncover my^{asws} secrets from me^{asws}, and you will be recognising me^{asws} after the emptiness of my^{asws} place, and the standing of someone else in my^{asws} place.

إِنْ أَبَقَ فَأَنَا وَلِيُّ دَمِي وَ إِنْ أَفَنَ فَالْفَنَاءُ مِيعَادِي وَ إِنْ أَعْفُ فَالْعَفْوُ لِي قُرْبَةٌ وَ لَكُمْ حَسَنَةٌ فَاعْفُوا وَ اصْفَحُوا أَلَّا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ فَيَا لَهَا حَسْرَةٌ عَلَى كُلِّ ذِي عَقْلَةٍ أَنْ يَكُونَ عَمْرُهُ عَلَيْهِ حُجَّةٌ أَوْ تُؤَدِّيهِ أَيَّامُهُ إِلَى شِفْوَةٍ

If I^{asws} were to remain (alive), I^{asws} would be the Guardian of my^{asws} own blood, and if I^{asws} perish, so the perishing is my^{asws} destiny, and if I^{asws} were to forgive, so the forgiving, for me^{asws} it is a nearness (to Allah^{azwj}), and for you it is a good deed, therefore be forgiving and overlooking. Would you not like it Allah^{azwj} should be Forgiving you all? What a regret it would be upon every neglectful one! His own life-time would become an argument against him, or his days would lead him to misery.

جَعَلْنَا اللَّهُ وَ إِيَّاكُمْ مِمَّنْ لَا يَفْصُرُ بِهِ عَنْ طَاعَةِ اللَّهِ رَغْبَةً أَوْ تَحَلُّ بِهِ بَعْدَ الْمَوْتِ نَفْمَةً فَإِنَّمَا نَحْنُ لَهُ وَ بِهِ

May Allah^{azwj} Make us^{asws} and you all from the ones who are not deficient with it from obeying Allah^{azwj} out of desire or being terrified of the Punishment after the death. So rather, we are for Him^{azwj} and with Him^{azwj}.

ثُمَّ أَقْبَلَ عَلَى الْحَسَنِ (عليه السلام) فَقَالَ يَا بُنَيَّ ضَرْبَةٌ مَكَانَ ضَرْبَةٍ وَلَا تَأْتُمْ .

Then he^{asws} turned towards Al-Hassan^{asws}, and he^{asws} said: 'O my^{asws} son^{asws}! A strike in place of a strike, and you^{asws} will not be overdoing it'.¹⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَلِيِّ بْنِ الْحَسَنِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ الْعَقِيلِيِّ يَرْفَعُهُ قَالَ قَالَ لَمَّا ضَرَبَ ابْنُ مُلْجَمٍ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) قَالَ لِلْحَسَنِ يَا بُنَيَّ إِذَا أَنَا مِتُّ فَاقْتُلْ ابْنَ مُلْجَمٍ وَاحْفَرْ لَهُ فِي الْكُنَاسَةِ وَصَفِّ الْعَقِيلِيَّ الْمَوْضِعَ عَلَى بَابِ طَاقِ الْمَحَامِلِ مَوْضِعَ الشَّوَاءِ وَالرُّؤَاسِ ثُمَّ ارْمِ بِهِ فِيهِ فَإِنَّهُ وَادٍ مِنْ أودية جَهَنَّمَ .

Muhammad Bin Yahya, from Ali Bin Al Hassan, from Ali Bin Ibrahim Al Aqeyli, raising it, said,

'When Ibn Muljim^{la} struck Amir Al-Momineen^{asws}, he^{asws} said to Al-Hassan^{asws}: 'O my^{asws} son^{asws}! When I^{asws} pass away, so kill Ibn Muljim^{la} and dig a grave for him^{la} among the sweepings (rubbish dump)', and Aqeyli (the narrator) described the place as being at the gate of Taaq Al-Mahamil, a place of barbequing the heads (of animals), 'then throw him^{la} into it, for it is a valley from the valleys of Hell'.¹⁶

بَابُ الْإِشَارَةِ وَالنَّصِّ عَلَى الْحُسَيْنِ بْنِ عَلِيٍّ (عليه السلام)

Chapter 67 – The Indication and the wordings upon Al-Husayn^{asws} Bin Ali^{asws}

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَكْرِ بْنِ صَالِحٍ قَالَ الْكَلْبِيُّ وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ ابْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّيْلَمِيِّ عَنْ هَارُونَ بْنِ الْجَهْمِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرَ (عليه السلام) يَقُولُ لَمَّا حَضَرَ الْحَسَنَ بْنَ عَلِيٍّ (عليه السلام) الْوَفَاةَ قَالَ لِلْحُسَيْنِ (عليه السلام) يَا أَخِي إِنِّي أَوْصِيكَ بِوَصِيَّةٍ فَاحْفَظْهَا إِذَا أَنَا مِتُّ فَهَيِّئْ لِي ثُمَّ وَجَّهْنِي إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) لِأَحَدِثْ بِهِ عَهْدًا ثُمَّ اصْرِفْنِي إِلَى أُمِّي (عليها السلام) ثُمَّ رَدَّنِي فَأَدْفِنِي بِالْبُقْعِ وَأَعْلَمْ أَنَّهُ سَيُصِيبُنِي مِنْ عَائِشَةَ مَا يَعْلَمُ اللَّهُ وَالنَّاسُ صَنِيعُهَا وَ عَدَاوَتَهَا لِلَّهِ وَ لِرَسُولِهِ وَ عَدَاوَتَهَا لَنَا أَهْلَ الْبَيْتِ

Ali Bin Ibrahim, from his father, from Bakr Bin Salih who said, 'Al Kulayni and a number of our companions, from Ibn Ziyad, from Muhammad Bin Suleyman Al Dalaymi, from Haroun Bin Al Jahm, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far^{asws} saying: 'When the death presented itself to Al-Hassan Bin Ali^{asws}, he^{asws} said to Al-Husayn^{asws}: 'O my^{asws} brother^{asws}! I^{asws} am bequeathing to you^{asws} with a bequest, therefore preserve. When I^{asws} pass away, so prepare me^{asws}, then divert me^{asws} towards Rasool-Allah^{saww} so I^{asws} renew my^{asws} Covenant with him^{saww}. Then divert me^{asws} towards my^{asws} mother^{asws}, then return me^{asws} and bury me at Al-Baqi'e (Cemetery), and know that there would be difficulties for me^{asws} from Ayesha what Allah^{azwj} and the people know of her enmity to Allah^{azwj} and His^{azwj} Rasool^{saww}, and her enmity towards us^{asws}, the People^{asws} of the Household'.

فَلَمَّا قُبِضَ الْحَسَنُ (عليه السلام) وَ وُضِعَ عَلَى السَّرِيرِ ثُمَّ انْطَلَقُوا بِهِ إِلَى مُصَلَّى رَسُولِ اللَّهِ (صلى الله عليه وآله) الَّذِي كَانَ يُصَلِّي فِيهِ عَلَى الْجَنَائِزِ فَصَلَّى عَلَيْهِ الْحُسَيْنُ (عليه السلام) وَ حَمَلَ وَ أُدْخِلَ إِلَى الْمَسْجِدِ فَلَمَّا أُوقِفَ عَلَى قَبْرِ رَسُولِ اللَّهِ (صلى الله عليه وآله) ذَهَبَ ذُو الْعُوَيْنِينَ إِلَى عَائِشَةَ فَقَالَ لَهَا إِنَّهُمْ قَدْ أَقْبَلُوا بِالْحَسَنِ لِيَدْفِنُوا مَعَ النَّبِيِّ (صلى الله عليه وآله)

So when Al-Hassan^{asws} passed away and was placed upon the bed, then they went with him^{asws} to the Praying place of Rasool-Allah^{saww} where he^{saww} used to Pray *Salat*

¹⁵ Al Kafi V 1 – The Book Of Divine Authority CH 66 H 6

¹⁶ Al Kafi V 1 – The Book Of Divine Authority CH 66 H 7

in, so Al-Husayn^{asws} prayed *Salat* over him^{asws}, and he^{asws} was carried and entered into the Masjid. So when he^{asws} was brought to the grave of Rasool-Allah^{saww}, the two-eyed one (spy) went to Ayesha and he said to her, 'They have come with Al-Hassan^{asws} in order to bury him^{asws} along with the Prophet^{saww}'.

فَخَرَجَتْ مُبَادِرَةً عَلَى بَعْلِ يَسْرَجٍ فَكَانَتْ أُولَى امْرَأَةٍ رَكِبَتْ فِي الْإِسْلَامِ سَرْجاً فَقَالَتْ نَحُوا إِنِّكُمْ عَنْ بَيْتِي فَإِنَّهُ لَا يُدْفَنُ فِي بَيْتِي وَ يُهْتَكُ عَلَى رَسُولِ اللَّهِ حِجَابُهُ فَقَالَ لَهَا الْحُسَيْنُ (عَلَيْهِ السَّلَامُ) قَدِيمًا هَتَكْتَ أَنْتِ وَ أَبُوكَ حِجَابَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ أَدْخَلْتِ عَلَيْهِ بَيْتَهُ مَنْ لَا يُحِبُّ قُرْبَهُ وَ إِنَّ اللَّهَ سَأَلْتُكَ عَنْ ذَلِكَ يَا عَائِشَةُ .

So she came out in a rush upon a mule with a saddle. Thus, she was the first woman to have ridden a saddle in Al-Islam. So she said, 'Move your son away from my house, for he will not be buried in my house and be a violation upon Rasool-Allah^{saww} of his^{saww} privacy!' So Al-Husayn^{asws} said to her: 'From a long time you and your father have violated the privacy of Rasool-Allah^{saww}, and you entered upon him^{saww} in his^{saww} house the ones he^{saww} did not like, and Allah^{azwj} will Ask you about that, O Ayesha!'.¹⁷

مُحَمَّدُ بْنُ الْحَسَنِ وَ عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّيْلَمِيِّ عَنْ بَعْضِ أَصْحَابِنَا عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَمَّا حَضَرَتْ الْحَسَنُ بْنُ عَلِيٍّ (عَلَيْهِ السَّلَامُ) الْوَفَاةَ قَالَ يَا قَنْبَرُ أَنْظِرْ هَلْ تَرَى مِنْ وَرَاءِ بَابِكَ مُؤْمِناً مِنْ غَيْرِ آلِ مُحَمَّدٍ (عَلَيْهِ السَّلَامُ) فَقَالَ اللَّهُ تَعَالَى وَ رَسُولُهُ وَ ابْنُ رَسُولِهِ أَعْلَمُ بِهِ مِنِّي قَالَ ادْعُ لِي مُحَمَّدُ بْنُ عَلِيٍّ

Muhammad Bin Al Hassan and Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Suleyman Al Dalaymi, from some of our companions, from Al Mufazzal Bin Umar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the death presented itself to Al-Hassan^{asws} Bin Ali^{asws}, he^{asws} said: 'O Qanbar! Look around. Can you see from behind your door a Momin from other than the Progeny^{asws} of Muhammad^{saww}?' So he said, 'Allah^{azwj} the Exalted, and His^{azwj} Rasool^{saww} are more knowing with it than I am'. He^{asws} said: 'Muhammad son of Ali^{asws} for me'.

فَأْتَيْتُهُ فَلَمَّا دَخَلْتُ عَلَيْهِ قَالَ هَلْ حَدَّثَ إِلَّا خَيْرٌ قُلْتُ أَجِبْ أَبَا مُحَمَّدٍ فَعَجَلَ عَلَيَّ شِسْعَ نَعْلِهِ فَلَمْ يُسَوِّهِ وَ خَرَجَ مَعِي يَعْذُو فَلَمَّا قَامَ بَيْنَ يَدَيْهِ سَلَّمَ فَقَالَ لَهُ الْحَسَنُ بْنُ عَلِيٍّ (عَلَيْهِ السَّلَامُ) اجْلِسْ فَإِنَّهُ لَيْسَ مِثْلَكَ يَغِيبُ عَنْ سَمَاعِ كَلَامٍ يَحْيَا بِهِ الْأَمْوَاتُ وَ يَمُوتُ بِهِ الْأَحْيَاءُ كُونُوا أَوْ عِيَةَ الْعِلْمِ وَ مَصَابِيحَ الْهُدَى فَإِنَّ ضَوْءَ النَّهَارِ بَعْضُهُ أَضْوَأُ مِنْ بَعْضٍ

So I (Qanbar) went over to him. So when I entered upon him, he said, 'Has anything happened except good?' I said, 'Respond to (the call of) Abu Muhammad^{asws} (Al-Hassan^{asws})!' So he hastened upon wearing his shoes, and he did not even bother to even them, and went out with me running. So when he stood in front of him^{asws}, he greeted. So Al-Hassan^{asws} Bin Ali^{asws} said to him: 'Be seated, for it isn't for the likes of you to be absent from hearing a speech the dead can be revived with and the living can be caused to die with. Become a retaining listener of the Knowledge and lanterns of Guidance, for the illumination of the day, part of it is more illuminating than (its other) part.

أَمَا عَلِمْتَ أَنَّ اللَّهَ جَعَلَ وَ لِدَ إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) أَيْمَةً وَ فَضَّلَ بَعْضَهُمْ عَلَيَّ بَعْضٍ وَ آتَى دَاوُدَ (عَلَيْهِ السَّلَامُ) زُبُوراً وَ قَدْ عَلِمْتَ بِمَا اسْتَأْنَرُ بِهِ مُحَمَّدًا (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَا مُحَمَّدُ بْنُ عَلِيٍّ إِنِّي أَخَافُ عَلَيْكَ الْحَسَدَ وَ إِنَّمَا وَصَفَ اللَّهُ بِهِ

¹⁷ Al Kafi V 1 – The Book Of Divine Authority CH 66 H 1

الْكَافِرِينَ فَقَالَ اللَّهُ عَزَّ وَجَلَّ كُفَّاراً حَسِداً مِنْ عِنْدِ أَنْفُسِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ وَ لَمْ يَجْعَلِ اللَّهُ عَزَّ وَجَلَّ لِلشَّيْطَانِ عَلَيْكَ سُلْطَاناً

Do you not know that Allah^{azwj} Made the children of Ibrahim^{as} to be Imams and Merited some of them over the others, and Gave the Psalms to Dawood^{as}? And you know what He^{azwj} Preferred Muhammad^{saww} with. O Muhammad son of Ali^{asws}! I^{asws} fear upon you of the envy, and rather Allah^{azwj} has Described the Infidels with it, so Allah^{azwj} Mighty and Majestic Said **[2:109] unbelievers after your faith, out of envy from themselves, (even) after the truth has become Manifest to them**, and Allah^{azwj} Mighty and Majestic will not Make for the Satan^{la} an authority upon you.

يَا مُحَمَّدَ بْنَ عَلِيٍّ أَلَا أُخْبِرُكَ بِمَا سَمِعْتُ مِنْ أَبِيكَ فِيكَ قَالَ بَلَى قَالَ سَمِعْتُ أَبَاكَ (عليه السلام) يَقُولُ يَوْمَ الْبَصْرَةِ مَنْ أَحَبَّ أَنْ يَبْرُنِي فِي الدُّنْيَا وَالْآخِرَةِ فَلْيَبْرِ مُحَمَّدًا وَوَلَدِي

O Muhammad son of Ali^{asws}! Shall I^{asws} inform you with what I^{asws} heard from your father^{asws} with regards to you? He said, 'Yes'. He^{asws} said: 'I^{asws} heard your father^{asws} saying on the day of Basra (Battle of the Camel): 'The one who loved to be good to me^{asws} in the world and the Hereafter, so let him be good to Muhammad, my^{asws} son'.

يَا مُحَمَّدَ بْنَ عَلِيٍّ لَوْ شِئْتُ أَنْ أُخْبِرَكَ وَأَنْتَ نُطْفَةٌ فِي ظَهْرِ أَبِيكَ لِأَخْبَرْتُكَ

O Muhammad son of Ali^{asws}! If you so desire, I^{asws} can inform you (about yourself) while you were (a seed) in the forehead of your father!

يَا مُحَمَّدَ بْنَ عَلِيٍّ أَمَا عَلِمْتَ أَنَّ الْحُسَيْنَ بْنَ عَلِيٍّ (عليه السلام) بَعْدَ وَفَاةِ نَفْسِي وَ مَفَارِقَةِ رُوحِي جِسْمِي إِمَامٌ مِنْ بَعْدِي وَ عِنْدَ اللَّهِ جَلَّ اسْمُهُ فِي الْكِتَابِ وَرِاثَةٌ مِنَ النَّبِيِّ (صلى الله عليه وآله) أَضَاقَهَا اللَّهُ عَزَّ وَجَلَّ لَهُ فِي وَرَاثَةِ أَبِيهِ وَ أُمِّهِ فَعَلِمَ اللَّهُ أَنَّكُمْ خَيْرَةٌ خَلَقَهُ فَاصْطَفَى مِنْكُمْ مُحَمَّدًا (صلى الله عليه وآله) وَ اخْتَارَ مُحَمَّدٌ عَلِيًّا (عليه السلام) وَ اخْتَارَنِي عَلِيٌّ (عليه السلام) بِالْإِمَامَةِ وَ اخْتَرْتُ أَنَا الْحُسَيْنَ (عليه السلام)

O Muhammad son of Ali^{asws}! Do you not know that Al-Husayn^{asws} Bin Ali^{asws}, after my^{asws} passing away and the departure of my^{asws} soul from my^{asws} body, would be the Imam^{asws} from after me^{asws}, and in the Presence of Allah^{azwj}, Majestic is His^{azwj} Name in the Book, as an inheritance from the Prophet^{saww}? Allah^{azwj} Mighty and Majestic Chose it to be for him^{asws} in the inheritance of his^{asws} father^{asws} and his^{asws} mother^{asws}. So Allah^{azwj} Knew that he^{asws} is the best of His^{azwj} creatures, there He^{azwj} Chose Muhammad^{saww} from you all, and Muhammad^{saww} chose Ali^{asws}, and Ali^{asws} chose me^{asws} with the Imamate, and I^{asws} hereby choose Al-Husayn^{asws}.

فَقَالَ لَهُ مُحَمَّدُ بْنُ عَلِيٍّ أَنْتَ إِمَامٌ وَأَنْتَ وَسِيْلَتِي إِلَى مُحَمَّدٍ (صلى الله عليه وآله) وَ اللَّهُ لَوَدِدْتُ أَنْ نَفْسِي ذَهَبَتْ قَبْلَ أَنْ أَسْمَعَ مِنْكَ هَذَا الْكَلَامَ أَلَا وَ إِنَّ فِي رَأْسِي كَلَاماً لَا تَنْزِفُهُ الدَّلَاءُ وَ لَا تُغَيِّرُهُ نَعْمَةُ الرِّيَّاحِ كَالْكِتَابِ الْمُعْجَمِ فِي الرَّقِّ الْمُنْمَمِ أَهْمُ بِإِبْدَائِهِ فَأُجِدُنِي سُبِقْتُ إِلَيْهِ سَبَقَ الْكِتَابُ الْمُنزَّلُ أَوْ مَا جَاءَتْ بِهِ الرُّسُلُ وَ إِنَّهُ لَكَلَامٌ يَكُلُّ بِهِ لِسَانُ النَّاطِقِ وَ يَدُ الْكَاتِبِ حَتَّى لَا يَجِدَ قَلَمًا وَ يُؤْتُوا بِالْقُرْطَاسِ حُمًّا فَلَا يَبْلُغُ إِلَى فَضْلِكَ وَ كَذَلِكَ يَجْزِي اللَّهُ الْمُحْسِنِينَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

So Muhammad son of Ali^{asws} said to him^{asws}, 'You^{asws} are an Imam^{asws}, and you^{asws} are my Means to Muhammad^{saww}. By Allah^{azwj}! I would have loved myself to have gone (died) before I heard this speech from you^{asws}. Indeed, and in my head there are (so many) words that neither can the buckets drain them nor can the songs of winds change them. These are like the book, the lexicon, in the decorated pages. I am thinking of initiating it, so I find that I have been preceded to it by the preceding Revealed Books or what the Rasools^{as} came with. And it is a speech which exhausts

the tongues from speaking with it and the hands to write these. I cannot find pens and these would turn the papers to ashes. Thus, one cannot reach to your^{asws} merits, and that is how Allah^{azwj} Recompenses the good doers, and there is no Strength except with Allah^{azwj}.

الْحُسَيْنِ أَعْلَمْنَا عِلْمًا وَ أَنْفَلْنَا حِلْمًا وَ أَفْرَبْنَا مِنْ رَسُولِ اللَّهِ (صلى الله عليه وآله) رَحِمًا كَانَ فَقِيهَا قَبْلَ أَنْ يُخْلَقَ وَ قَرَأَ الْوَحْيَ قَبْلَ أَنْ يُنطِقَ وَ لَوْ عَلِمَ اللَّهُ فِي أَحَدٍ خَيْرًا مَا اصْطَفَى مُحَمَّدًا (صلى الله عليه وآله) فَلَمَّا اخْتَارَ اللَّهُ مُحَمَّدًا وَ اخْتَارَ مُحَمَّدٌ عَلِيًّا وَ اخْتَارَكَ عَلِيٌّ إِمَامًا وَ اخْتَرْتَ الْحُسَيْنَ سَلْمًا وَ رَضِينَا مَنْ هُوَ بَعِيرُهُ يَرْضَى وَ مَنْ غَيْرُهُ كُنَّا نَسْلُمُ بِهِ مِنْ مُسْكَاتٍ أَمْرًا .

Al-Husayn^{asws} is our most knowledgeable one^{asws}, and our heaviest one^{asws} in forbearance, and our closest one^{asws} from Rasool-Allah^{saww} in mercy. He^{asws} was an understanding one before he^{asws} was Created, and read the Revelation before he^{asws} spoke, and had Allah^{azwj} Known goodness in anyone (else) He^{azwj} would not have Chosen Muhammad^{saww}. So when Allah^{azwj} Chose Muhammad^{saww}, and Muhammad^{saww} chose Ali^{asws} as an Imam^{asws}, and you^{asws} chose Al-Husayn^{asws}. We submit and we are pleased. Who is he who would be please with other than him^{asws}? And who, apart from him^{asws}, can we be safe with from the difficulties of our affairs?¹⁸

وَ بِهِذَا الْإِسْنَادِ عَنْ سَهْلِ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ هَارُونَ بْنِ الْجَهْمِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرَ (عليه السلام) يَقُولُ لَمَّا اخْتَصِرَ الْحَسَنُ بْنُ عَلِيٍّ (عليه السلام) قَالَ لِلْحُسَيْنِ يَا أُخِي إِنِّي أَوْصِيكَ بِوَصِيَّةٍ فَاحْفَظْهَا فَإِذَا أَنَا مِتُّ فَهَيِّئْ لِي نَجْدًا وَ جَهَنِي إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) لِأَخْبِثَ بِهِ عَهْدًا ثُمَّ اصْرِفْنِي إِلَى أُمِّي فَاطِمَةَ (عليها السلام) ثُمَّ رُدَّنِي فَادْفِنِي بِالْبَقِيعِ وَ اعْلَمْ أَنَّهُ سَيُصِيبُنِي مِنَ الْحُمَيْرَاءِ مَا يَعْلَمُ النَّاسُ مِنْ صَنِيعِهَا وَ عَدَاوَتِهَا لِلَّهِ وَ لِرَسُولِهِ (صلى الله عليه وآله) وَ عَدَاوَتِهَا لَنَا أَهْلَ الْبَيْتِ

And by the chain from Sahl, from Muhammad Bin Suleyman, from Haroun Bin Al Jahm, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far^{asws} saying: 'When death presented itself to Al-Hassan^{asws} Bin Ali^{asws}, he^{asws} said to Al-Husayn^{asws}. 'O my^{asws} brother^{asws}! I^{asws} am bequeathing to you^{asws} with a bequest, therefore preserve it. So when I^{asws} pass away, prepare me^{asws}, then divert me^{asws} towards Rasool-Allah^{saww} in order to renew a Covenant with him^{saww}. Then divert me^{asws} towards my^{asws} mother^{asws} Syeda Fatima^{asws}. Then return me^{asws}, and bury me^{asws} at Al-Baqi'e (Cemetery), and know that there would be difficulties for me^{asws} from Al-Humeyra (Ayesha), what the people know from her actions and her enmity to Allah^{azwj} and to His^{azwj} Rasool^{saww} and her animosity towards us^{asws}, the People^{asws} of the Household'.

فَلَمَّا قُبِضَ الْحَسَنُ (عليه السلام) وَ وُضِعَ عَلَى سَرِيرِهِ فَانْطَلَقُوا بِهِ إِلَى مُصَلَّى رَسُولِ اللَّهِ (صلى الله عليه وآله) الَّذِي كَانَ يُصَلِّي فِيهِ عَلَى الْجَنَائِزِ فَصَلَّى عَلَى الْحَسَنِ (عليه السلام) فَلَمَّا أَنْ صَلَّى عَلَيْهِ حُمِلَ فَادْخَلَ الْمَسْجِدَ فَلَمَّا أَوْقَفَ عَلَى قَبْرِ رَسُولِ اللَّهِ (صلى الله عليه وآله) بَلَغَ عَائِشَةَ الْخَبْرَ وَ قِيلَ لَهَا إِنَّهُمْ قَدْ أَقْبَلُوا بِالْحَسَنِ بْنِ عَلِيٍّ لِيُذْفَنَ مَعَ رَسُولِ اللَّهِ

So when Al-Hassan^{asws} passed away and was placed upon his^{asws} bed, so they went with him^{asws} to the praying place of Rasool-Allah^{saww} which he^{saww} used to pray *Salat* in, upon the deceased. So he^{asws} prayed *Salat* upon Al-Hassan^{asws}. So when he^{asws} had been Prayed *Salat* upon, he^{asws} was carried and entered into the Masjid. So when he^{asws} came to be upon the grave of Rasool-Allah^{saww}, the news reached Al-

¹⁸ Al Kafi V 1 – The Book Of Divine Authority CH 66 H 2

Ayesah, and it was said to her, 'They have come with Al-Hassan^{asws} Bin Ali^{asws} in order to bury him^{asws} along with Rasool-Allah^{saww}'.

فَخَرَجَتْ مُبَادِرَةً عَلَى بَعْلِ بِسْرَجٍ فَكَانَتْ أَوَّلَ امْرَأَةٍ رَكِبَتْ فِي الْإِسْلَامِ سَرَجاً فَوَقَفَتْ وَ قَالَتْ نَحُوا ابْنَكُمْ عَنْ بَيْتِي فَإِنَّهُ لَا يُدْفَنُ فِيهِ شَيْءٌ وَلَا يُهْتَكُ عَلَى رَسُولِ اللَّهِ حِجَابُهُ فَقَالَ لَهَا الْحُسَيْنُ بْنُ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا قَدِيمًا هُنَّكَ أَنْتِ وَ أَبُوكَ حِجَابِ رَسُولِ اللَّهِ وَ أَدْخَلْتِ بَيْتَهُ مَنْ لَا يُحِبُّ رَسُولَ اللَّهِ قُرْبَهُ وَ إِنَّ اللَّهَ سَأَلَكَ عَنْ ذَلِكَ يَا عَائِشَةُ

So she came out rushing upon a saddled mule. Thus, she was the first woman in Al-Islam to have ridden a saddle. So she paused and said, 'Move away your son from my house, for nothing would be buried in it, nor will the privacy be violated upon Rasool-Allah^{saww}!' So Al-Husayn^{asws} Bin Ali^{asws} said to her: 'For a long time, you and your father violated the privacy of Rasool-Allah^{saww} and entered into his^{saww} house the one whose nearness Rasool-Allah^{saww} did not like, and Allah^{azwj} will be Asking you about that, O Ayesha!

إِنَّ أَخِي أَمَرَنِي أَنْ أَقْرِبَهُ مِنْ أَبِيهِ رَسُولِ اللَّهِ (صلى الله عليه وآله) لِيُحَدِّثَ بِهِ عَهْدًا وَ اعْلَمِي أَنَّ أَخِي أَعْلَمُ النَّاسِ بِاللَّهِ وَ رَسُولِهِ وَ أَعْلَمُ بِتَأْوِيلِ كِتَابِهِ مِنْ أَنْ يَهْتَكُ عَلَى رَسُولِ اللَّهِ سِتْرَهُ لِأَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ وَ قَدْ أَدْخَلْتِ أَنْتِ بَيْتَ رَسُولِ اللَّهِ (صلى الله عليه وآله) الرَّجَالَ بِغَيْرِ إِذْنِهِ

My^{asws} brother^{asws} instructed me^{asws} that I^{asws} bring him^{asws} to be closer to his^{asws} (grand) father Rasool-Allah^{saww}, in order to renew a Covenant with him^{saww}, and I^{asws} know that my^{asws} brother^{asws} is the most knowledgeable of the people with Allah^{azwj} and His^{azwj} Rasool^{saww}, and is most knowledgeable with the explanation of His^{azwj} Book, that for him^{asws} to violate upon Rasool-Allah^{saww} of his^{saww} privacy, because Allah^{azwj} Blessed and High is Saying **[33:53] O you who believe! Do not enter the houses of the Prophet unless permission is given to you**, and you entered certain men into the house of Rasool-Allah^{saww} without his^{saww} permission.

وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَ لَعْمَرِي لَقَدْ ضَرَبْتِ لَأَبِيكَ وَ فَارُوقِهِ عِنْدَ أُذُنِ رَسُولِ اللَّهِ (صلى الله عليه وآله) الْمَعَاوِلَ

And Allah^{azwj} Mighty and Majestic had Said **[49:2] O you who believe! Do not raise your voices above the voice of the Prophet.** By my^{asws} life! You and your father (Abu Bakr) and his Farouq (Umar) had struck a pickaxe near to the ears of Rasool-Allah^{saww}.

وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ الَّذِينَ يُغَضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى وَ لَعْمَرِي لَقَدْ أَدْخَلَ أَبُوكَ وَ فَارُوقُهُ عَلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) بِقُرْبِهِمَا مِنْهُ الْأَدَى وَ مَا رَعَى مِنْ حَقِّهِ مَا أَمَرَهُمَا اللَّهُ بِهِ عَلَى لِسَانِ رَسُولِ اللَّهِ (صلى الله عليه وآله) إِنَّ اللَّهَ حَرَّمَ مِنَ الْمُؤْمِنِينَ أَمْوَاتًا مَا حَرَّمَ مِنْهُمْ أَحْيَاءً

And Allah^{azwj} Mighty and Majestic Said **[49:3] Surely those who lower their voices in the presence Rasool-Allah, they are the ones whose hearts Allah has Tested for piety.** By my^{asws} life! Your father (Abu Bakr) and his Farouq (Umar), due to their being buried nearby, is harming to Rasool-Allah^{azwj}, and they never respected his^{saww} rights whatever Allah^{azwj} had Commanded them both with, upon the tongue of Rasool-Allah^{saww}, that Allah^{azwj} has Prohibited the living *Momineen* from the same as what Allah^{azwj} has Prohibited from those who have passed away.

وَ تَأَنَّهُ يَا عَائِشَةُ لَوْ كَانَ هَذَا الَّذِي كَرِهْتِيهِ مِنْ دَفْنِ الْحُسَيْنِ عِنْدَ أَبِيهِ رَسُولِ اللَّهِ (صلى الله عليه وآله) جَائِزاً فِيمَا بَيْنَنَا وَ بَيْنَ اللَّهِ لَعَلِمْتَ أَنَّهُ سَيُذْفَنُ وَ إِنَّ رَغِمَ مَعْطَسُكَ

And I^{asws} swear by Allah^{azwj}, O Ayesha! If it was such that this which you are disliking, from the burial of Al-Hassan^{asws} by his^{asws} (grand) father Rasool-Allah^{saww}, was allowed, in what is between us^{asws} and Allah^{azwj}, you would have known that he^{asws} would be buried, and even if it would rub your nose (break your pride)’.
 قَالَ ثُمَّ تَكَلَّمَ مُحَمَّدُ بْنُ الْحَنَفِيَّةِ وَ قَالَ يَا عَائِشَةُ يَوْمًا عَلَى بَعْلِ وَ يَوْمًا عَلَى جَمَلٍ فَمَا تَمْلِكِينَ نَفْسِكَ وَ لَا تَمْلِكِينَ الْأَرْضَ عَدَاوَةَ لِبَنِي هَاشِمٍ قَالَ فَأَقْبَلَتْ عَلَيْهِ فَقَالَتْ يَا ابْنَ الْحَنَفِيَّةِ هُوَ لِأَنَّ الْفَوَاطِمُ يَتَكَلَّمُونَ فَمَا كَلَامُكَ

He (Abu Ja'far^{asws}) said: 'Then Muhammad Bin Al-Hanafiyya spoke and he said, 'O Ayesha! One day you are upon a mule, and one day you were upon a camel (Battle of Al-Basra), so you are not in control of yourself, nor do you own the earth out of enmity to the Clan of Hashim^{as}'. So she turned towards him and she said, 'O ibn Hanafiyya! They^{asws} are Fatimids (sons of Fatima^{asws}), so what is your speech for?'

فَقَالَ لَهَا الْحُسَيْنُ (عَلَيْهِ السَّلَامُ) وَ أَنَّى تُبْعِدِينَ مُحَمَّدًا مِنَ الْفَوَاطِمِ فَوَ اللَّهُ لَقَدْ وَ لَدَيْهِ ثَلَاثُ فَوَاطِمٍ فَاطِمَةُ بِنْتُ عِمْرَانَ بْنِ عَائِذِ بْنِ عَمْرٍو بْنِ مَخْرُومٍ وَ فَاطِمَةُ بِنْتُ أُسْدِ بْنِ هَاشِمٍ وَ فَاطِمَةُ بِنْتُ زَائِدَةَ بْنِ الْأَصَمِّ ابْنِ رَوَاحَةَ بْنِ حَجْرٍ بْنِ عَبْدِ مَعِيصِ بْنِ عَامِرٍ

So Al-Husayn^{asws} said to her: 'And in what way are you distancing Muhammad from the Fatimids? By Allah^{azwj}! Three Fatimas have given birth to him – Fatima Bint Imran Bin Aiz Bin Amro Bin Makhzum; and Fatima Bint Asad Bin Hashim^{as}; and Fatima Bint Zaida Bin Al Asammi Ibn Rawahat Bin Hijr Bin Abdul Maees Bin Amir'.

قَالَ فَقَالَتْ عَائِشَةُ لِلْحُسَيْنِ (عَلَيْهِ السَّلَامُ) نَحُوا ابْنَكُمْ وَ ادْهَبُوا بِهِ فَإِنَّكُمْ قَوْمٌ خَصِمُونَ قَالَ فَمَضَى الْحُسَيْنُ (عَلَيْهِ السَّلَامُ) إِلَى قَبْرِ أُمِّهِ ثُمَّ أَخْرَجَهُ فَدَفَنَهُ بِالْبُقْعِ .

He (Abu Ja'far^{asws}) said: 'So Ayesha said to Al-Husayn^{asws}, 'Move away your son and go away with him^{asws}, for you all are a disputing people'. So Al-Husayn^{asws} went to the grave of his^{asws} mother^{asws}, then brought him^{asws} out, and buried him^{asws} at Al-Baqi'e'.¹⁹

بَابُ الْإِشَارَةِ وَ النَّصِّ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا

Chapter 68 – The Indication and the wordings upon Ali^{asws} Bin Al-Husayn^{asws}

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ وَ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ الْحُسَيْنَ بْنَ عَلِيٍّ (عَلَيْهِ السَّلَامُ) لَمَّا حَضَرَهُ الَّذِي حَضَرَهُ دَعَا ابْنَتَهُ الْكُبْرَى فَاطِمَةَ بِنْتُ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) فَدَفَعَ إِلَيْهَا كِتَابًا مَلْفُوفًا وَ وَصِيَّةَ ظَاهِرَةً وَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) مَبْطُونًا مَعَهُمْ لَا يَرَوْنَ إِلَّا أَنَّهُ لَمَّا بِهِ فَدَفَعَتْ فَاطِمَةُ الْكِتَابَ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) ثُمَّ صَارَ وَ اللَّهُ ذَلِكَ الْكِتَابَ إِلَيْنَا يَا زِيَادُ

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

(It has been narrated) from Abu Ja'far^{asws} having said: 'Al-Husayn^{asws} Bin Ali^{asws}, when it presented to him^{asws} what which presented (death), called his^{asws} eldest daughter Syeda Fatima^{asws} Bint Al-Husayn^{asws}, and he^{asws} handed over the wrapped Book and the apparent bequest. And it was so that Ali^{asws} Bin Al-Husayn^{asws} was with

¹⁹ Al Kafi V 1 – The Book Of Divine Authority CH 66 H 3

a stomach illness. The ones with him^{asws} were not seeing except that he^{asws} was with it. So Syeda Fatima^{as} handed over the Book to Ali^{asws} Bin Al Husayn^{asws}, then, by Allah^{azwj}, that Book came to be to us^{asws}, O Zayd’.

قَالَ قُلْتُ مَا فِي ذَلِكَ الْكِتَابِ جَعَلَنِي اللَّهُ فِدَاكَ قَالَ فِيهِ وَ اللَّهِ مَا يَحْتَاجُ إِلَيْهِ وَ لُدْ أَدَمَ مُنْذُ خَلَقَ اللَّهُ آدَمَ إِلَى أَنْ تَفْتَى الدُّنْيَا وَ اللَّهُ إِنَّ فِيهِ الْحُدُودَ حَتَّى أَنْ فِيهِ أَرْضَ الْحَدِيثِ .

He (the narrator) said, ‘I said, ‘What is in that Book? May I be sacrificed for you^{asws}’. He^{asws} said: ‘Therein, by Allah^{azwj}, is whatever the Children of Adam^{as} would be needy to, since Allah^{azwj} Created Adam^{as} up to the annihilation of the world. By Allah^{azwj}! In it are the legal punishments, to the extent that in it is the compensation of the scratch’.²⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ سِنَانَ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ لَمَّا حَضَرَ الْحُسَيْنَ (عَلَيْهِ السَّلَامُ) مَا حَضَرَهُ دَفَعَ وَصِيَّتَهُ إِلَى ابْنَتِهِ فَاطِمَةَ ظَاهِرَةً فِي كِتَابٍ مُدْرَجٍ فَلَمَّا أَنْ كَانَ مِنْ أَمْرِ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) مَا كَانَ دَفَعَتْ ذَلِكَ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ)

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ibn Sinan, from Abu Al Jaroud,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘When it presented to Al-Husayn^{asws} what presents (death), he^{asws} handed over his^{asws} bequest to his^{asws} daughter Syeda Fatima^{as} apparently, in a sealed Book. So when it was from the matter of Al-Husayn^{asws} what was (martyrdom at Karbala 61 AH), he^{asws} handed that over to Ali^{asws} Bin Al-Husayn^{asws}’.

قُلْتُ لَهُ فَمَا فِيهِ يَرْحَمُكَ اللَّهُ فَقَالَ مَا يَحْتَاجُ إِلَيْهِ وَ لُدْ أَدَمَ مُنْذُ كَانَتْ الدُّنْيَا إِلَى أَنْ تَفْتَى .

I said to him^{asws}, ‘So what is in it? May Allah^{azwj} have Mercy on you^{asws}!’. So he^{asws} said: ‘Whatever the children of Adam^{saww} would be needy to, since the world existed up to its annihilation’.²¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ الْحُسَيْنَ صَلَوَاتُ اللَّهِ عَلَيْهِ لَمَّا صَارَ إِلَى الْعِرَاقِ اسْتَوْدَعَ أُمَّ سَلْمَةَ رَضِيَ اللَّهُ عَنْهَا الْكُتُبَ وَ الْوَصِيَّةَ فَلَمَّا رَجَعَ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) دَفَعْتُهَا إِلَيْهِ .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Aameyra, from Abu Bakr Al Hazramy,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Al-Husayn^{asws}, when he^{asws} went to Al-Iraq, deposited with Umm Salma^{as}, the Book and the bequest. So when Ali^{asws} Bin Al-Husayn^{asws} returned (to Al-Medina), she^{as} handed it over to him^{asws}’.²²

وَ فِي نُسخَةِ الصَّفْوَانِيِّ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَنَانَ بْنِ سَدِيرٍ عَنْ فُلَيْحِ بْنِ أَبِي بَكْرٍ الشَّيْبَانِيِّ قَالَ وَ اللَّهُ إِنِّي لَجَالِسٌ عِنْدَ عَلِيِّ بْنِ الْحُسَيْنِ وَ عِنْدَهُ وَ لُدَّهُ إِذْ جَاءَهُ جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ فَسَلَّمَ عَلَيْهِ ثُمَّ أَخَذَ بِيَدِ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ)

²⁰ Al Kafi V 1 – The Book Of Divine Authority CH 68 H 1

²¹ Al Kafi V 1 – The Book Of Divine Authority CH 68 H 2

²² Al Kafi V 1 – The Book Of Divine Authority CH 68 H 3

فَخَلَا بِهِ فَقَالَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) أَخْبَرَنِي أَنِّي سَأَدْرِكُ رَجُلًا مِنْ أَهْلِ بَيْتِهِ يُقَالُ لَهُ مُحَمَّدُ بْنُ عَلِيٍّ يُكْنَى أَبَا جَعْفَرٍ فَإِذَا أَدْرَكْتَهُ فَأَقْرِئْهُ مِنِّي السَّلَامَ

And in a copy of Al Safwany – Ali Bin Ibrahim, from his father, from Hanan Bin Sadeyr, from Fuleyh Bin Abu Bakr Al Shaybani who said,

‘By Allah^{azwj}! I was seated in the presence of Ali^{asws} Bin Al-Husayn^{asws}, and in his^{asws} presence were his^{asws} children, when Jabir Bin Abdullah Al-Ansary came over. So he Greeted upon him^{asws}, then he grabbed the hand of Abu Ja’far^{asws} and isolated himself with him^{asws}, and he said, ‘Rasool-Allah^{saww} informed me that I will be coming across a man from the People^{asws} of his^{saww} Household called Muhammad^{asws} Bin Ali^{asws}. His^{asws} teknonym would be Abu Ja’far^{asws}. (He^{saww} said): ‘So when you come across him^{asws}, so convey the greetings from me^{saww}.’

قَالَ وَ مَضَى جَابِرٌ وَ رَجَعَ أَبُو جَعْفَرٍ (عليه السلام) فَجَلَسَ مَعَ أَبِيهِ عَلِيِّ بْنِ الْحُسَيْنِ (عليه السلام) وَ إِخْوَتِهِ فَلَمَّا صَلَّى الْمَغْرِبَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ لِأَبِي جَعْفَرٍ (عليه السلام) أَيُّ شَيْءٍ قَالَ لَكَ جَابِرٌ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ فَقَالَ قَالَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) قَالَ إِنَّكَ سَتَدْرِكُ رَجُلًا مِنْ أَهْلِ بَيْتِي اسْمُهُ مُحَمَّدُ بْنُ عَلِيٍّ يُكْنَى أَبَا جَعْفَرٍ فَأَقْرِئْهُ مِنِّي السَّلَامَ

He (the narrator) said, ‘And Jabir went away and Abu Ja’far^{asws} returned. So he^{asws} sat with his^{asws} father^{asws} Ali^{asws} Bin Al-Husayn^{asws} and his^{asws} brothers. So when he^{asws} prayed the Maghrib *Salat*, Ali^{asws} Bin Al-Husayn^{asws} said to Abu Ja’far^{asws}: ‘Which thing did Jabir Bin Abdullah Al-Ansary say to you^{asws}?’ So he^{asws} said: ‘He said that Rasool-Allah^{saww} said: ‘You will be coming across a man from the People^{asws} of my^{saww} Household. His^{asws} name is Muhammad^{asws} Bin Ali^{asws}. His^{asws} teknonym is Abu Ja’far^{asws}. Therefore, convey the greetings from me^{saww}.’

فَقَالَ لَهُ أَبُوهُ هَنِيئًا لَكَ يَا بُنَيَّ مَا خَصَّكَ اللَّهُ بِهِ مِنْ رَسُولِهِ مِنْ بَيْنِ أَهْلِ بَيْتِكَ لَا تُطْلِعْ إِخْوَتَكَ عَلَى هَذَا فَيَكِيدُوا لَكَ كَيْدًا كَمَا كَادُوا إِخْوَةَ يُوسُفَ لِيُوسُفَ (عليه السلام) .

So his^{asws} father^{asws} said to him^{asws}: ‘Congratulations to you^{asws}, O my^{asws} son^{asws}! What Allah^{azwj} has Specialised you^{asws} with from His^{azwj} Rasool^{saww}, from between your^{asws} family members, do not notify your^{asws} brothers upon this, for they would plot against you^{asws} with a plotting just as the brothers of Yusuf^{as} plotted against Yusuf^{as}.²³

بَابُ الْإِشَارَةِ وَالنَّصِّ عَلَى أَبِي جَعْفَرٍ (عليه السلام)

Chapter 69 – The Indication and the wordings upon Abu Ja’far^{asws}

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ أَبِي الْقَاسِمِ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ سَهْلِ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ لَمَّا حَضَرَ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) الْوَفَاةَ قَبْلَ ذَلِكَ أَخْرَجَ سَفْطًا أَوْ صُنْدُوقًا عِنْدَهُ فَقَالَ يَا مُحَمَّدُ أَحْمَلْ هَذَا الصُّنْدُوقَ

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Abu Al Qasim Al Kufy, from Muhammad Bin Sahl, from Ibrahim Bin Abu Al Balad,

(It has been narrated) from Ismail Bin Muhammad Bin Abdullah, son of Ali^{asws} Bin Al-Husayn^{asws}, from Abu Ja’far^{asws} having said: ‘When the death presented itself to

²³ Al Kafi V 1 – The Book Of Divine Authority CH 68 H 4

Ali^{asws} Bin Al-Husayn^{asws}, before that, he^{asws} brought out a basket or a box which was with him^{asws}, and he^{asws} said: 'O Muhammad^{asws}! Carry away this box!'

قَالَ فَحَمَلَ بَيْنَ أَرْبَعَةٍ فَلَمَّا تُوْفِّيَ جَاءَ إِخْوَتُهُ يَدْعُونَ مَا فِي الصُّنْدُوقِ فَقَالُوا أَعْطِنَا نَصِيبَنَا فِي الصُّنْدُوقِ فَقَالَ وَ اللَّهُ مَا لَكُمْ فِيهِ شَيْءٌ وَ لَوْ كَانَ لَكُمْ فِيهِ شَيْءٌ مَا دَفَعَهُ إِلَيَّ وَ كَانَ فِي الصُّنْدُوقِ سِلَاحُ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ كُتِبَهُ .

He (the narrator) said: 'So he^{asws} carried it between four (help of four people). So when he (Ali^{asws} Bin Al-Husayn^{asws}) passed away, his^{asws} brothers came over claiming whatever was in the box, and they said, 'Give us our share in the box'. So he^{asws} said: 'By Allah^{azwj}! There is no share for you all in it, and had there been a share for you all in it, it would not have been handed over to me^{asws}'. And in the box were the weapons of Rasool-Allah^{saww} and his^{saww} Books'.²⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ عِمْرَانَ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ التَّقَتَ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) إِلَى وُلْدِهِ وَ هُوَ فِي الْمَوْتِ وَ هُمْ مُجْتَمِعُونَ عِنْدَهُ ثُمَّ التَّقَتَ إِلَى مُحَمَّدِ بْنِ عَلِيٍّ فَقَالَ يَا مُحَمَّدُ هَذَا الصُّنْدُوقُ أَذْهَبَ بِهِ إِلَى بَيْتِكَ

Muhammad Bin Yahya, from Imran Bin Musa, from Muhammad Bin Al Husayn, from Muhammad Bin Abdullah, from Isa Bin Abdullah, from his father, from his grandfather who said,

'Ali^{asws} Bin Al-Husayn^{asws} turned around to his^{asws} children, and he^{asws} was during the (pangs of) death, and they had gathered in his^{asws} presence. Then he^{asws} turned towards Muhammad^{asws} Bin Ali^{asws} and he^{asws} said: 'O Muhammad^{asws}! This box, go with it to your^{asws} house'.

قَالَ أَمَا إِنَّهُ لَمْ يَكُنْ فِيهِ دِينَارٌ وَ لَا دِرْهَمٌ وَ لَكِنْ كَانَ مَمْلُوءًا عِلْمًا .

He (the narrator) said, 'But there neither happened to be any Dinars in it nor Dirhams, but it was filled with knowledge'.²⁵

مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ عَبْدِ اللَّهِ بْنِ عِيسَى عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ إِنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ كَتَبَ إِلَى ابْنِ حَزْمٍ أَنْ يُرْسِلَ إِلَيْهِ بِصَدَقَةِ عَلِيٍّ وَ عُمَرَ وَ عُثْمَانَ وَ ابْنَ حَزْمٍ بَعَثَ إِلَى زَيْدِ بْنِ الْحَسَنِ وَ كَانَ أَكْبَرَهُمْ فَسَأَلَهُ الصَّدَقَةَ فَقَالَ زَيْدٌ إِنَّ الْوَالِيَّ كَانَ بَعْدَ عَلِيٍّ الْحَسَنَ وَ بَعْدَ الْحَسَنِ الْحُسَيْنَ وَ بَعْدَ الْحُسَيْنِ عَلِيُّ بْنُ الْحُسَيْنِ وَ بَعْدَ عَلِيٍّ بْنِ الْحُسَيْنِ مُحَمَّدُ بْنُ عَلِيٍّ فَأَبَعَتْ إِلَيْهِ

Muhammad Bin Al Hassan, from Sahl, from Muhammad Bin Isa, from Fazalat Bin Ayoub, from Al Husayn Bin Abu Al A'ala,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'Umar Bin Abdul Aziz (the governor) wrote to Ibn Hazim (the judge) that he should send to him the charity donations record of Ali^{asws}, and Umar and Usman. And Ibn Hazim (the judge) sent for Zayd son of Al-Hassan^{asws}, and he was their eldest, and he asked him of the charity. So Zayd said, 'The Guardian after Ali^{asws} was Al-Hassan^{asws}, and after Al-Hassan^{asws}, it was Al-Husayn^{asws}, and after Al-Husayn^{asws} it was Ali^{asws} Bin Al-Husayn^{asws}, and after Ali^{asws} Bin Al-Husayn^{asws} it was Muhammad^{asws} Bin Ali^{azwj}. Therefore, send (a messenger) to him^{asws}'.

²⁴ Al Kafi V 1 – The Book Of Divine Authority CH 69 H 1

²⁵ Al Kafi V 1 – The Book Of Divine Authority CH 69 H 2

فَبَعَثَ ابْنُ حَزْمٍ إِلَى أَبِي جَعْفَرٍ بِكِتَابِ أَبِي حَسَنِ حَتَّى دَفَعْتُهُ إِلَى ابْنِ حَزْمٍ فَقَالَ لَهُ بَعْضُنَا يَعْرِفُ هَذَا وَنُذُّ الْحَسَنَ قَالَ نَعَمْ كَمَا يَعْرِفُونَ أَنَّ هَذَا لَيْلٌ وَ لَكِنَّهُمْ يَحْمِلُهُمُ الْحَسَدُ وَ لَوْ طَلَبُوا الْحَقَّ بِالْحَقِّ لَكَانَ خَيْرًا لَهُمْ وَ لَكِنَّهُمْ يَطْلُبُونَ الدُّنْيَا .

So Ibn Hazim (the judge) sent (a messenger) to my^{asws} father^{asws}. So my^{asws} father^{asws} sent me^{asws} with the Book to him until I^{asws} handed it over to him'. So one of us said to him^{asws}, 'Did the sons of Al-Hassan^{asws} know this?' He^{asws} said: 'Yes, just as they were knowing that this is a night, but, the envy carried them, and had they sought the Truth with the Truth, it would have been better for them, but they are seeking the world'.²⁶

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَاءِ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو عَنِ ابْنِ أَبِي يَعْفُورٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ كَتَبَ إِلَى ابْنِ حَزْمٍ ثُمَّ ذَكَرَ مِثْلَهُ إِلَّا أَنَّهُ قَالَ بَعَثَ ابْنُ حَزْمٍ إِلَى زَيْدِ بْنِ الْحَسَنِ وَ كَانَ أَكْبَرَ مِنْ أَبِي (عَلَيْهِ السَّلَامُ) .

Al Husayn Bin Muhammad, from Moalla Bin uhammad, from Al Hassan Bin Ali Al Washa, from Abdul Kareem Bin Amro, from Ibn Abu Yafour who said,

'I heard Abu Abdullah^{asws} saying: 'Umar Bin Abdul Aziz (the governor) wrote to Ibn Hazim (the judge)', then he mentioned similar to it, except that he^{asws} said, 'Ibn Hazim sent for Zayd son of Al-Hassan^{asws}, and he was older than my^{asws} father^{asws}'.

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ مِثْلَهُ .

A number of our companions, from Ahmad Bin Muhammad, from Al Washha - similar to it.²⁷

بَابُ الْإِشَارَةِ وَ النَّصِّ عَلَى أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا

Chapter 70 – The Indication and the wordings upon Abu Abdullah Ja'far^{asws} Bin Muhammad Al-Sadiq^{asws}

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ قَالَ نَظَرَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَمْشِي فَقَالَ تَرَى هَذَا هَذَا مِنَ الَّذِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ نُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتَضَعَفُوا فِي الْأَرْضِ وَ نَجْعَلَهُمْ أَئِمَّةً وَ نَجْعَلَهُمُ الْوَارِثِينَ .

Al Usayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Aban Bin usman, from Abu Al Sabbah Al Kinany who said,

'Abu Ja'far^{asws} looked at Abu Abdullah^{asws} walking, so he^{asws} said: 'Do you Know this one^{asws}? This one^{asws} is from those for whom Allah^{azwj} Mighty and Majestic Said [28:5] *And We Wanted to Bestow a Favour upon those who were deemed weak in the land, and to make them the Imams, and to make them the heirs*'.²⁸

مُحَمَّدُ بْنُ بَحْيٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَمَّا حَضَرَتْ أَبِي (عَلَيْهِ السَّلَامُ) الْوَفَاةُ قَالَ يَا جَعْفَرُ أَوْصِيكَ بِأَصْحَابِي خَيْرًا فُلْتُ جُعِلَتْ فِدَاكَ وَ اللَّهُ لَأَدْعُهُمْ وَ الرَّجُلُ مِنْهُمْ يَكُونُ فِي الْمَصْرِ فَلَا يَسْأَلُ أَحَدًا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Hisham Bin Salim,

²⁶ Al Kafi V 1 – The Book Of Divine Authority CH 69 H 3

²⁷ Al Kafi V 1 – The Book Of Divine Authority CH 69 H 4

²⁸ Al Kafi V 1 – The Book Of Divine Authority CH 70 H 1

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the death presented itself to my^{asws} father^{asws}, he^{asws} said: 'O Ja'far^{asws}! I^{asws} bequeath you^{asws} to be good with my^{asws} companions'. I said, 'May I^{asws} be sacrificed for you^{asws}! By Allah^{azwj}! I^{asws} shall educate them (to the extent that), and the man from them would happen to be in the city, so he would not (need to) ask anyone (to know anything)'.²⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْمُثَنَّى عَنْ سَدِيدِ الصَّيْرَفِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ مِنْ سَعَادَةِ الرَّجُلِ أَنْ يَكُونَ لَهُ الْوَلَدُ يَعْرِفُ فِيهِ شِبْهَ خَلْقِهِ وَ خُلُقِهِ وَ شَمَائِلِهِ وَ إِنِّي لَأَعْرِفُ مِنْ ابْنِي هَذَا شِبْهَ خَلْقِي وَ خُلُقِي وَ شَمَائِلِي يَعْنِي أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Al Musna, from Sadeyr Al Sayrafi who said,

'I heard Abu Ja'far^{asws} saying: 'It is from the happiness of the man that there happens to be the son for him in whom he can recognise the resemblance of his own physical appearance in him and his mannerisms and his merits, and I^{asws} recognise it from this son^{asws} of mine^{asws}, my^{asws} physical appearance, and my^{asws} mannerisms, and my^{asws} merits', meaning Abu Abdullah^{asws}.³⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ طَاهِرٍ قَالَ كُنْتُ عِنْدَ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فَأَقْبَلَ جَعْفَرٌ (عَلَيْهِ السَّلَامُ) فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) هَذَا خَيْرُ الْبَرِيَّةِ أَوْ أَحْسَنُ .

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

'I was in the presence of Abu Ja'far^{asws}, so he^{asws} kissed Ja'far^{asws}, and Abu Ja'far^{asws} said: 'This one^{asws} is the best of the Created beings, or (even) better'.³¹

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ طَاهِرٍ قَالَ كُنْتُ عِنْدَ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فَأَقْبَلَ جَعْفَرٌ (عَلَيْهِ السَّلَامُ) فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) هَذَا خَيْرُ الْبَرِيَّةِ .

Ahmad Bin Muhammad, from Muhammad Bin Khalid, from one of our companions, from Yunus Bin Yaqaub, from Tahir who said,

'I was in the presence of Abu Ja'far^{asws}, so he^{asws} kissed Ja'far^{asws}, and Abu Ja'far^{asws} said: 'This one^{asws} is the best of the Created beings'.³²

أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ فَضِيلِ بْنِ عُثْمَانَ عَنْ طَاهِرٍ قَالَ كُنْتُ قَاعِدًا عِنْدَ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فَأَقْبَلَ جَعْفَرٌ (عَلَيْهِ السَّلَامُ) فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) هَذَا خَيْرُ الْبَرِيَّةِ .

Ahmad Bin Mihran, from Muhammad Bin Ali, from Fuzayl Bin Usman, from Tahir who said,

'I was seated in the presence of Abu Ja'far^{asws}, so he^{asws} kissed Ja'far^{asws} and Abu Ja'far^{asws} said: 'This one^{asws} is the best of the Created beings'.³³

²⁹ Al Kafi V 1 – The Book Of Divine Authority CH 70 H 2

³⁰ Al Kafi V 1 – The Book Of Divine Authority CH 70 H 3

³¹ Al Kafi V 1 – The Book Of Divine Authority CH 70 H 4

³² Al Kafi V 1 – The Book Of Divine Authority CH 70 H 5

³³ Al Kafi V 1 – The Book Of Divine Authority CH 70 H 6

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ جَابِرِ بْنِ زَيْدٍ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ سُئِلَ عَنِ الْقَائِمِ (عَلَيْهِ السَّلَامُ) فَضَرَبَ بِيَدِهِ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَقَالَ هَذَا وَ اللَّهُ قَائِمُ آلِ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ)

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Hisham Bin Salim, from Jabir Bin Yazeed Al Ju'fy,

(It has been narrated) from Abu Ja'far^{asws}, said, 'He^{asws} was asked about Al-Qaim^{asws}. So he^{asws} struck his^{asws} hand upon Abu Abdullah^{asws} and he^{asws} said: 'This one^{asws}, by Allah^{azwj}, is a Qaim^{asws} of the Progeny of Muhammad^{saww}'.

قَالَ عُنْبَسَةُ فَلَمَّا فُيْضَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَأَخْبَرْتُهُ بِذَلِكَ فَقَالَ صَدَقَ جَابِرٌ

Anbasa (a narrator) said, 'So when Abu Ja'far^{asws} passed away, I went over to Abu Abdullah^{asws} and I informed him^{asws} with that. So he^{asws} said: 'Jabir (the narrator) spoke the truth'.

ثُمَّ قَالَ لَعَلَّكُمْ تَرَوْنَ أَنْ لَيْسَ كُلُّ إِمَامٍ هُوَ الْقَائِمُ بَعْدَ الْإِمَامِ الَّذِي كَانَ قَبْلَهُ .

Then he^{asws} said: 'Perhaps you all are viewing that it isn't so. Every Imam^{asws}, he^{asws} is Al-Qaim^{asws} after the Imam^{asws} who was before him^{asws},³⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ الْأَعْلَى عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ أَبِي (عَلَيْهِ السَّلَامُ) اسْتَوْدَعَنِي مَا هُنَاكَ فَلَمَّا حَضَرَتْهُ الْوَفَاةُ قَالَ ادْعُ لِي شُهَدَاءَ فَدَعَوْتُ لَهُ أَرْبَعَةً مِنْ فُرَيْشٍ فِيهِمْ نَافِعٌ مَوْلَى عَبْدِ اللَّهِ بْنِ عُمَرَ

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Abdul A'ala,

(It has been narrated) from Abu Abdullah^{asws} having said: 'My^{asws} father^{asws} entrusted me^{asws} with whatever was there. So when the death presented itself to him^{asws}, he^{asws} said: 'Call witnesses for me^{asws}'. So I^{asws} called four (people) from the Qureysh for him^{asws}, among them was Nafi'u a slave of Abdullah Bin Umar.

فَقَالَ الْكُتُبُ هَذَا مَا أَوْصَى بِهِ يَعْقُوبُ بَنِيهِ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَى لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَ أَنْتُمْ مُسْلِمُونَ وَ أَوْصَى مُحَمَّدُ بْنُ عَلِيٍّ إِلَى جَعْفَرِ بْنِ مُحَمَّدٍ وَ أَمْرَهُ أَنْ يُكْفَنَهُ فِي بُرْدِهِ الَّذِي كَانَ يُصَلِّي فِيهِ الْجُمُعَةَ وَ أَنْ يُعَمَّمَهُ بِعِمَامَتِهِ وَ أَنْ يُرَبِّعَ قَبْرَهُ وَ يَرْفَعَهُ أَرْبَعَ أَصَابِعَ وَ أَنْ يَحُلَّ عَنْهُ أَطْمَارُهُ عِنْدَ دَفْنِهِ

So he^{asws} said: 'Write! This is what Yaqoub^{as} bequeathed with to his^{as} sons [2:132] **O my sons! Surely Allah has Chosen for you the Religion, therefore die not unless you are Muslims (submitters).** And Muhammad^{asws} Bin Ali^{asws} is bequeathing to Ja'far^{asws} Bin Muhammad^{asws} and instructing him^{asws} that he^{asws} should enshroud him^{asws} in his^{asws} cloak which he^{asws} used to pray the Friday *Salat* in it, and that he^{asws} should turban him^{asws} with a turban, and that he^{asws} should square his^{asws} grave raising it to four fingers, and that he^{asws} should loosen his^{asws} shroud during his^{asws} burial'.

ثُمَّ قَالَ لِلشُّهُودِ انصَرَفُوا رَحِمَكُمُ اللَّهُ فَقُلْتُ لَهُ يَا أَبَتِ بَعْدَ مَا انصَرَفُوا مَا كَانَ فِي هَذَا بَأْسٌ تُشْهَدُ عَلَيْهِ فَقَالَ يَا بَنِيَّ كَرِهْتُ أَنْ تُغْلَبَ وَ أَنْ يُقَالَ إِنَّهُ لَمْ يُوصَ إِلَيْهِ فَأَرَدْتُ أَنْ تَكُونَ لَكَ الْحُجَّةُ .

³⁴ Al Kafi V 1 – The Book Of Divine Authority CH 70 H 7

Then he^{asws} said to the witnesses: 'You can leave, may Allah^{azwj} have Mercy on you all'. So I said to him^{asws} after they had left: 'O father^{asws}! It wasn't regarding this that you^{asws} got them to witness upon'. So he^{asws} said: 'O my^{asws} son^{asws}! I^{asws} disliked you^{asws} to be overcome, and that it should be said, 'He^{asws} did not bequeath to him^{asws}'. So I^{asws} wanted it to become a proof for you^{asws}'.³⁵

بَابُ الْإِشَارَةِ وَالنَّصِّ عَلَى أَبِي الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَام)

Chapter 71 – The Indication and the wordings upon Abu Al-Hassan Musa^{asws}

أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللَّهِ الْقَلَاءِ عَنِ الْفَيْضِ بْنِ الْمُخْتَارِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) خُذْ بِيَدِي مِنَ النَّارِ مَنْ لَنَا بَعْدَكَ فَدَخَلَ عَلَيْهِ أَبُو إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) وَهُوَ يَوْمَئِذٍ غُلَامٌ فَقَالَ هَذَا صَاحِبُكُمْ فَتَمَسَّكَ بِهِ .

Ahmad Bin Mihran, from Muhammad Bin Ali, from Abdullah Al Qala'a, from Al Fayz Bin Al Mkhhtar who said,

'I said to Abu Abdullah^{asws}, 'Take my hand out from the fire, who would be for us after you^{asws}?'. So Abu Ibrahim^{asws} (7th Imam^{asws}) came over to him^{asws}, and he^{asws}, in those days, was a boy. So he^{asws} said: 'This one^{asws} is your master^{asws}', therefore attach yourselves to him^{asws}'.³⁶

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ ثُبَيْتِ بْنِ مُعَاذٍ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قُلْتُ لَهُ أَسْأَلُ اللَّهَ الَّذِي رَزَقَ أَبَاكَ مِنْكَ هَذِهِ الْمَنْزِلَةَ أَنْ يَرْزُقَكَ مِنْ عَقَبِكَ قَدِيلَ الْمَمَاتِ مِثْلَهَا فَقَالَ قَدْ فَعَلَ اللَّهُ ذَلِكَ قَالَ قُلْتُ مَنْ هُوَ جَعَلْتُمْ فِدَاكَ فَأَشَارَ إِلَى الْعَبْدِ الصَّالِحِ وَهُوَ رَاقِدٌ فَقَالَ هَذَا الرَّاقِدُ وَهُوَ غُلَامٌ .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abu Ayoub Al Khazaz, from Sabeyt, from Muaz Bin Kaseer,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'I ask Allah^{azwj} Who Graced your^{asws} father^{asws} this status that He^{azwj} should Grace you^{asws} from your^{asws} descendants, before your^{asws} passing away, similar to it'. So he^{asws} said: 'Allah^{azwj} has already Done that'. I said, 'Who is he^{asws} (the next Imam^{asws})? May I be sacrificed for you^{asws}!' So he^{asws} gestured towards Al-Abd Al-Salih^{asws} (7th Imam^{asws}), and he^{asws} was lying (sleeping), and he^{asws} said: 'This one^{asws} lying down', and he^{asws} was a boy'.³⁷

وَبِهَذَا الْإِسْنَادِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ قَالَ حَدَّثَنِي أَبُو عَلِيٍّ الْأَرْجَانِيُّ الْفَارِسِيُّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ سَأَلْتُ عَبْدَ الرَّحْمَنِ فِي السَّنَةِ الَّتِي أُخِذَ فِيهَا أَبُو الْحَسَنِ الْمَاضِي (عَلَيْهِ السَّلَام) فَقُلْتُ لَهُ إِنَّ هَذَا الرَّجُلَ قَدْ صَارَ فِي يَدِ هَذَا وَ مَا نَدْرِي إِلَى مَا يَصِيرُ فَهَلْ بَلَغَكَ عَنْهُ فِي أَحَدٍ مِنْ وُلْدِهِ شَيْءٌ

And by this chain, from Ahmad Bin Muhammad who said, 'Abu Ali Al Arjany Al Farsy narrated to me, from Abdul Rahman Al Hajjaj who said,

'I asked Abdul Rahman during the year in which Abu Al-Hassan Al-Maazy (7th Imam^{asws}) was seized (imprisoned), and I said to him, 'This man^{asws} who has come to be in the hands of this one (the Caliph), and we do not know what would become of

³⁵ Al Kafi V 1 – The Book Of Divine Authority CH 70 H 8

³⁶ Al Kafi V 1 – The Book Of Divine Authority CH 71 H 1

³⁷ Al Kafi V 1 – The Book Of Divine Authority CH 71 H 2

him^{asws}. So has there reached anything from him^{asws} regarding any one of his^{asws} sons?’

فَقَالَ لِي مَا ظَنَنْتُ أَنْ أَحَدًا يَسْأَلُنِي عَنْ هَذِهِ الْمَسْأَلَةِ دَخَلْتُ عَلَى جَعْفَرِ بْنِ مُحَمَّدٍ فِي مَنْزِلِهِ فَإِذَا هُوَ فِي بَيْتٍ كَذَا فِي دَارِهِ فِي مَسْجِدٍ لَهُ وَهُوَ يَدْعُو وَ عَلَى يَمِينِهِ مُوسَى بْنُ جَعْفَرٍ (عَلَيْهِ السَّلَام) يُؤْمِنُ عَلَى دُعَائِهِ فَقُلْتُ لَهُ جَعَلَنِي اللَّهُ فِدَاكَ قَدْ عَرَفْتُ انْقِطَاعِي إِلَيْكَ وَ خِدْمَتِي لَكَ فَمَنْ وَلِيُّ النَّاسِ بَعْدَكَ فَقَالَ إِنَّ مُوسَى قَدْ لَبَسَ الدَّرْعَ وَ سَاوَى عَلَيْهِ فَقُلْتُ لَهُ لَا أَسْتَأْجِبُ بَعْدَ هَذَا إِلَى شَيْءٍ .

So he said to me, ‘I had not thought anyone would be asking me about this issue. I had gone to Ja’far^{asws} Bin Muhammad^{asws} in his^{asws} house, so there he^{asws} was in a room of his^{asws} house in a Masjid of his^{asws}, and he^{asws} was supplicating, and upon his^{asws} right hand was Musa^{asws} Bin Ja’far^{asws}, saying, ‘Ameen’, upon his^{asws} supplication’. So I said to him^{asws}, ‘May Allah^{azwj} Make me to be sacrificed for you^{asws}! You^{asws} have recognised my cutting-off (from others) to you^{asws}, and my service to you^{asws}. So who would be the Guardian of the people after you^{asws}?’ So he^{asws} said: ‘Musa^{asws} had worn the armour and it fit evenly upon him^{asws}’. So I said to him^{asws}, ‘I am not needy after this, to anything’.³⁸

أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ مُوسَى الصِّقَلِيِّ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَدَخَلَ أَبُو إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) وَ هُوَ غُلَامٌ فَقَالَ اسْتَوْصِ بِهِ وَ ضَعْ أَمْرَهُ عِنْدَ مَنْ تَتَّقُ بِهِ مِنْ أَصْحَابِكَ .

Ahmad Bin Mihran, from Muhammad Bin Ali, from Musa Al Sayqal, from Al Mufazzal Bin Umar who said,

‘I was in the presence of Abu Abdullah^{asws}, and Abu Ibrahim^{asws} (7th Imam^{asws}) came over, and he^{asws} was a boy. So he^{asws} said: ‘I^{asws} shall be bequeathing to him^{asws}, and place his^{asws} matter in the presence of the ones you can rely upon from your companions’.³⁹

أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ بَعْضِ بَنِي جَعْفَرِ بْنِ جَعْفَرٍ قَالَ حَدَّثَنِي إِسْحَاقُ بْنُ جَعْفَرٍ قَالَ كُنْتُ عِنْدَ أَبِي يَوْمًا فَسَأَلَهُ عَلِيُّ بْنُ عُمَرَ بْنِ عَلِيٍّ فَقَالَ جُعِلْتُ فِدَاكَ إِلَى مَنْ تَفْرَعُ وَ يَفْرَعُ النَّاسُ بَعْدَكَ فَقَالَ إِلَى صَاحِبِ التُّوبَيْنِ الْأَصْفَرَيْنِ وَ الْعَدِيرَيْنِ يَعْنِي الذُّؤَابَتَيْنِ وَ هُوَ الطَّالِعُ عَلَيْكَ مِنْ هَذَا الْبَابِ يَفْتَحُ الْبَابَيْنِ بِيَدِهِ جَمِيعًا فَمَا لَبِثْنَا أَنْ طَلَعَتْ عَلَيْنَا كَفَانٌ آخِذَةٌ بِالْبَابَيْنِ فَفَتَحَهُمَا ثُمَّ دَخَلَ عَلَيْنَا أَبُو إِبْرَاهِيمَ .

Ahmad Bin Mihran, from Muhammad Bin Ali, from Yaqoub Bin Ja’far Al Ja’fary who said,

‘Is’haq son of Ja’far^{asws} narrated to me saying, ‘I was in the presence of my father^{asws} one day, so Ali Bin Umar Bin Ali asked him^{asws} saying, ‘May I be sacrificed for you^{asws}! To who should we turn to (when in distress), and the people in desperate need, after you^{asws}?’ So he^{asws} said to me: ‘To the owner of the two yellow clothes, and the two streams, meaning the two tresses (of hair), and he^{asws} would be emerging to you from this door’. He^{asws} opened the two doors together. So we did not wait long before there emerged to us two palms grabbing the two doors, and opened them. Then Abu Ibrahim^{asws} (7th Imam^{asws}) entered coming towards us’.⁴⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ صَفْوَانَ الْجَمَّالِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ لَهُ مَنْصُورُ بْنُ حَازِمٍ يَا أَبِي أَنْتَ وَ أُمِّي إِنَّ الْأَنْفُسَ يَغْدَى عَلَيْهَا وَ يَرَاخُ فَإِذَا كَانَ ذَلِكَ فَمَنْ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِذَا كَانَ ذَلِكَ فَهُوَ

³⁸ Al Kafi V 1 – The Book Of Divine Authority CH 71 H 3

³⁹ Al Kafi V 1 – The Book Of Divine Authority CH 71 H 4

⁴⁰ Al Kafi V 1 – The Book Of Divine Authority CH 71 H 5

صَاحِبِكُمْ وَ ضَرَبَ بِيَدِهِ عَلَى مَنْكِبِ أَبِي الْحَسَنِ (عليه السلام) الْأَيْمَنِ فِي مَا أَعْلَمُ وَ هُوَ يَوْمَئِذٍ خُمَاسِيٌّ وَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ جَالِسٌ مَعَنَا .

Ali Bin Ibrahim, from his father, from Ibn Abu Najran, from Safwan Al Jammal,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Mansour Bin Hazim said to him^{asws}, 'May by father and my mother be (sacrificed) for you^{asws}! The souls (people) wake up in the morning and they leave (die). So when it was that, so who (would be the next Imam^{asws})?' So Abu Abdullah^{asws} said: 'When it would be like that, so it would be your master^{asws}, and he^{asws} struck by his^{asws} hand upon a shoulder of Abu Al-Hassan^{asws} (7th Imam^{asws}), the right one as far as I know, and he^{asws}, in those days, was five, and Abdullah, son of Ja'far^{asws} was seated along with us'.⁴¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ عَيْسَى بْنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عُمَرَ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ إِنْ كَانَ كَوْنٌ وَ لَا أَرَانِي اللَّهُ ذَلِكَ فِيمَنْ أَنْتُمْ قَالَ فَأَوْمَأَ إِلَى ابْنِهِ مُوسَى (عليه السلام)

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Abdul Rahman Bin Abu Najran,

(It has been narrated) from Isa Bin Abdullah Bin Muhammad Bin Umar, son of Ali^{asws} Bin Abu Talib^{asws}, from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'If it does happen, and may Allah^{azwj} not Show me that, so with one should I take as an Imam^{asws}?' So he^{asws} gestured towards his^{asws} son^{asws} Musa^{asws}.

قُلْتُ فَإِنْ حَدَّثَ بِمُوسَى حَدَّثَ فِيمَنْ أَنْتُمْ قَالَ بَوْلَدِهِ قَالَ بَوْلَدِهِ فَإِنْ حَدَّثَ بَوْلَدِهِ حَدَّثَ وَ تَرَكَ أَخًا كَبِيرًا وَ ابْنًا صَغِيرًا فِيمَنْ أَنْتُمْ قَالَ بَوْلَدِهِ

I said, 'So if It occurs with Musa^{asws} an occurrence (of death), so with whom should I take as an Imam^{asws}?' He^{asws} said: 'With his^{asws} son^{asws}'. I said, 'Supposing there occurs with his^{asws} son^{asws} an occurrence (of death), and he^{asws} leaves a lot of brothers and young sons, so with whom should I take as an Imam^{asws}?' He^{asws} said: 'With his^{asws} son^{asws}.

تُمْ قَالَ هَكَذَا أَبَدًا قُلْتُ فَإِنْ لَمْ أَعْرِفْهُ وَ لَا أَعْرِفَ مَوْضِعَهُ قَالَ تَقُولُ

Then he^{asws} said: 'This is how it will be for ever!'. I said, 'Supposing I do not reconise him^{asws} nor do I recognise his^{asws} place?' He^{asws} said: 'You should be saying,

اللَّهُمَّ إِنِّي أَتَوَلَّى مَنْ بَقِيَ مِنْ حُجَجِكَ مِنْ وُلْدِ الْإِمَامِ الْمَاضِي فَإِنَّ ذَلِكَ يُجْزِيكَ إِنْ شَاءَ اللَّهُ

'O Allah^{azwj}! I hereby take as a Guardian the one^{asws} who remains from Your^{azwj} Divine Authority, from a son^{asws} of the past Imam^{asws}. So that would suffice you, if Allah^{azwj} so Desires'.⁴²

أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللَّهِ الْقَلَاءِ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ ذَكَرَ أَبُو عَبْدِ اللَّهِ (عليه السلام) أَبَا الْحَسَنِ (عليه السلام) وَ هُوَ يَوْمَئِذٍ غُلَامٌ فَقَالَ هَذَا الْمَوْلُودُ الَّذِي لَمْ يُوَلَدْ فِينَا مَوْلُودٌ أَعْظَمَ بَرَكَتَةً عَلَى شِيعَتِنَا مِنْهُ

⁴¹ Al Kafi V 1 – The Book Of Divine Authority CH 71 H 6

⁴² Al Kafi V 1 – The Book Of Divine Authority CH 71 H 7

Ahmad Bin Mihran, from Muhammad Bin Ali, from Abdullah Al Qala'a, from Al Mufazzal Bin Umar who said,

'Abu Abdullah^{asws} mentioned Abu Al-Hassan^{asws}, and he^{asws}, in those days, was a boy. So he^{asws} said: 'This 'المَوْلُودُ' (coming to world) is which there has not been born among us^{asws} a 'مَوْلُودٌ' greater of Blessings upon our^{asws} Shias than him^{asws}.

ثُمَّ قَالَ لِي لَا تَجْفُوا إِسْمَاعِيلَ .

Then he^{asws} said to me: 'Do not ignore Ismail'.⁴³

مُحَمَّدُ بْنُ يَحْيَى وَ أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ عَنِ أَحْمَدَ بْنِ الْحَسَنِ الْمِثَمِيِّ عَنِ قَبِيضِ بْنِ الْمُخْتَارِ فِي حَدِيثٍ طَوِيلٍ فِي أَمْرِ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) حَتَّى قَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) هُوَ صَاحِبُكَ الَّذِي سَأَلْتَ عَنْهُ فَقُمْ إِلَيْهِ فَأَقِرَّ لَهُ بِحَقِّهِ فَقُمْتَ حَتَّى قَبَلْتُ رَأْسَهُ وَ يَدَهُ وَ دَعَوْتُ اللَّهَ عَزَّ وَ جَلَّ لَهُ

Muhammad Bin Yahya and Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Al Hassan Bin Al Husayn, from Ahmad Bin Al Hassan Al Maysami, from Fayz Bin Al Mukhtar,

'In a lengthy Hadeeth regarding the command of Abu Al-Hassan^{asws}, until Abu Abdullah^{asws} said to him: 'He^{asws} is your Master^{asws} whom you asked about, therefore stand and go to him^{asws} and acknowledge to him^{asws} of his^{asws} right'. So I stood until I kissed his^{asws} head and his^{asws} hand, and I supplicated to Allah^{azwj} Mighty and Majestic for him^{asws}.

فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَمَا إِنَّهُ لَمْ يُؤَدِّنْ لَنَا فِي أَوَّلِ مِنْكَ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ فَأَخْبِرُ بِهِ أَحَدًا فَقَالَ نَعَمْ أَهْلَكَ وَ وُلْدَكَ وَ كَانَ مَعِيَ أَهْلِي وَ وُلْدِي وَ رُفَقَائِي وَ كَانَ يُؤْنَسُ بْنُ ظُبْيَانَ مِنْ رُفَقَائِي فَلَمَّا أَخْبَرْتُهُمْ حَمِدُوا اللَّهَ عَزَّ وَ جَلَّ وَ قَالَ يُؤْنَسُ لَا وَ اللَّهَ حَتَّى أَسْمَعَ ذَلِكَ مِنْهُ وَ كَانَتْ بِهِ عَجَلَةٌ فَخَرَجَ فَاتَّبَعْتُهُ

So Abu Abdullah^{asws} said: 'But, it was not Permitted for us^{asws} at first before you'. I said, 'May I be sacrificed for you^{asws}! So, should I inform anyone (else) with it?' So he^{asws} said: 'Yes, your wife and your children'. And it was so that with me was my wife and children and my friends, and it was so that Yunus Bin Zibyan was from my friends. So when I informed them, they Praised Allah^{azwj} Mighty and Majestic and Yunus said, 'No, by Allah^{azwj}, until I hear that from him^{asws}', and there was a haste with him. So he went out, and I followed him.

فَلَمَّا انْتَهَيْتُ إِلَى الْبَابِ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ لَهُ وَ قَدْ سَبَقَنِي إِلَيْهِ يَا يُؤْنَسُ الْأَمْرُ كَمَا قَالَ لَكَ قَبِيضٌ قَالَ فَقَالَ سَمِعْتُ وَ أَطَعْتُ فَقَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) خُذْهُ إِلَيْكَ يَا قَبِيضُ .

So when I ended up to the door, I heard Abu Abdullah^{asws} saying to him: 'And you have preceded me^{asws} to it, O Yunus. The matter is as Fayz has said to you'. So he said, 'I have heard, and I shall obey'. So Abu Abdullah^{asws} said to me: 'Take him with you, O Fayz'.⁴⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ جَعْفَرِ بْنِ بَشِيرٍ عَنِ فَضِيلِ بْنِ طَاهِرٍ عَنِ أَبِي عَبْدِ اللَّهِ قَالَ كَانَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَلُومُ عَبْدَ اللَّهِ وَ بَعَاتِيَهُ وَ يَعْظُهُ وَ يَقُولُ مَا مَنَعَكَ أَنْ تَكُونَ مِثْلَ أَخِيكَ قَوْلَ اللَّهِ إِنِّي لَأَعْرِفُ النُّورَ فِي وَجْهِهِ فَقَالَ عَبْدُ اللَّهِ لِمَ أَلَيْسَ أَبِي وَ أَبُوهُ وَاحِدًا وَ أُمِّي وَ أُمُّهُ وَاحِدَةٌ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ إِنَّهُ مِنْ نَفْسِي وَ أَنْتَ ابْنِي .

⁴³ Al Kafi V 1 – The Book Of Divine Authority CH 71 H 8

⁴⁴ Al Kafi V 1 – The Book Of Divine Authority CH 71 H 9

Muhammad BinYahya, from Muhammad Bin Al-Husayn, from Ja'far Bin Bashir, from Fuzayl, from Tahir,

(It has been narrated) from Abu Abdullah^{asws}, said, 'It was so that Abu Abdullah^{asws} was blaming Abdullah, and admonishing him and exhorting him, and he^{asws} was saying: 'What is preventing you from becoming like your brother (Musa^{asws}), for, by Allah^{azwj}, I^{asws} recognise the Light in his^{asws} face'. So Abdullah said, 'Isn't my father^{asws} and his^{asws} father^{asws} one, and my mother and his^{asws} mother one?' So Abu Abdullah^{asws} said to him: 'He^{asws} is from my^{asws} self, and you are my^{asws} son'.⁴⁵

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنِ مُحَمَّدِ بْنِ سِنَانَ عَنْ يَعْقُوبَ السَّرَّاجِ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) وَهُوَ وَقَفْتُ عَلَى رَأْسِ أَبِي الْحَسَنِ مُوسَى وَهُوَ فِي الْمَهْدِ فَجَعَلَ يُسَارُهُ طَوِيلًا فَجَلَسْتُ حَتَّى فَرَغَ فُقِمْتُ إِلَيْهِ فَقَالَ لِي اذْنُ مِنْ مَوْلَاكَ فَسَلَّمْتُ فَذَنُوتُ فَسَلَّمْتُ عَلَيْهِ فَرَدَّ عَلَيَّ السَّلَامَ بِلِسَانٍ فَصَبِيحٍ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Muhammad Bin Sinan, from Yaqaub Al Sarraj who said,

'I went over to Abu Abdullah^{asws} and he^{asws} had paused by the head of Abu Al-Hassan Musa^{asws}, and he^{asws} was in the cradle. So he^{asws} went on to talk secretly to him^{asws} for a long time. So I sat down until he^{asws} was free. Then I stood up to (speak with) him^{asws}, so he^{asws} said to me: 'Approach your Master^{asws}, and greet'. So I approached and greeted upon him^{asws}, and he^{asws} returned the greeting by an eloquent tongue.

ثُمَّ قَالَ لِي اذْهَبْ فَغَيِّرِ اسْمَ ابْنَتِكَ الَّتِي سَمَّيْتَهَا أُمْسَ فَإِنَّهُ اسْمٌ يُبْغِضُهُ اللَّهُ وَكَانَ وُلِدْتُ لِي ابْنَةٌ سَمَّيْتُهَا بِالْحُمَيْرَاءِ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنْتَ إِلَى أَمْرِهِ تُرْشِدُ فَغَيَّرْتُ اسْمَهَا .

Then he^{asws} said to me: 'Go, and change the name of your daughter which you named her with yesterday, for it is a name Hated by Allah^{azwj}'. And it was so that a daughter had been born unto me. I had named her as Al-Humeyra. So Abu Abdullah^{asws} said to me: 'Finalise this matter, you would be rightly Guided'. So I changed her name'.⁴⁶

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنِ ابْنِ مُسْكَانَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ دَعَا أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَبَا الْحَسَنِ (عَلَيْهِ السَّلَام) يَوْمًا وَنَحْنُ عِنْدَهُ فَقَالَ لَنَا عَلَيْكُمْ بِهَذَا فَهُوَ وَاللَّهُ صَاحِبُكُمْ بَعْدِي .

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan, from Ibn Muskan, from Suleyman Bin Khalid who said,

'Abu Abdullah^{asws} called Abu Al-Hassan^{asws} one day, and we were in his^{asws} presence, so he^{asws} said to us: 'It is upon you all with this one^{asws}, for he^{asws}, by Allah^{azwj}, is your Master^{asws} after me'.⁴⁷

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ أَوْ غَيْرِهِ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ يُونُسَ عَنْ دَاوُدَ بْنِ زُرْبِيٍّ عَنْ أَبِي أَيُّوبَ النَّخْوِيِّ قَالَ بَعَثَ إِلَيَّ أَبُو جَعْفَرٍ الْمَنْصُورُ فِي جَوْفِ اللَّيْلِ فَأَتَيْتُهُ فَدَخَلْتُ عَلَيْهِ وَهُوَ جَالِسٌ عَلَى كُرْسِيِّ وَبَيْنَ يَدَيْهِ شَمْعَةٌ وَفِي يَدِهِ كِتَابٌ قَالَ فَلَمَّا سَلَّمْتُ عَلَيْهِ رَمَى بِالْكِتَابِ إِلَيَّ وَهُوَ بِيَدِي فَقَالَ لِي هَذَا كِتَابُ مُحَمَّدِ بْنِ سُلَيْمَانَ يُخْبِرُنَا أَنَّ جَعْفَرَ بْنَ مُحَمَّدٍ قَدْ مَاتَ فَإِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ ثَلَاثًا وَ أَتَيْنَ مِثْلَ جَعْفَرٍ

⁴⁵ Al Kafi V 1 – The Book Of Divine Authority CH 71 H 10

⁴⁶ Al Kafi V 1 – The Book Of Divine Authority CH 71 H 11

⁴⁷ Al Kafi V 1 – The Book Of Divine Authority CH 71 H 12

Ali Bin Muhammad, from Sahl, or someone else, from Muhammad Bin Al Waleed, from Yunus, from Dawood Zurby, from Abu Ayoub Al Nahwa who said,

'Abu Ja'far Al-Manour (the Caliph) sent for me in the middle of the night. So I went over to him and came up to him, and he was seated upon a chair, and in front of him was a candle and in his hand was a letter. So when I greeted upon him, he threw the letter towards me and he was crying, and he said to me, 'This is the letter of Muhammad Bin Suleyman informing us that Ja'far^{asws} Bin Muhammad^{asws} has passed away, for we are for Allah^{azwj} and to Him^{azwj} are we returning (three times), and where is the likes of Ja'far^{asws}?'

ثُمَّ قَالَ لِي الْكُتُبُ قَالَ فَكَتَبْتُ صَدْرَ الْكِتَابِ ثُمَّ قَالَ الْكُتُبُ إِنْ كَانَ أَوْصَى إِلَى رَجُلٍ وَاحِدٍ بِعَيْنِهِ فَقَدَّمَهُ وَ اضْرِبْ عُنُقَهُ قَالَ فَرَجَعَ إِلَيْهِ الْجَوَابُ أَنَّهُ قَدْ أَوْصَى إِلَى خَمْسَةٍ وَاحِدُهُمْ أَبُو جَعْفَرِ الْمَنْصُورِ وَ مُحَمَّدُ بْنُ سُلَيْمَانَ وَ عَبْدُ اللَّهِ وَ مُوسَى وَ حَمِيدَةَ.

Then he said to me, 'Write!' So I wrote the commencement of the letter. Then he said, 'If it was so that he^{asws} had bequeathed to one man in particular, so bring him forward and strike off his neck'. So the answer returned to him that he^{asws} had bequeathed to five – Abu Ja'far Al-Mansour, and Muhammad Bin Suleyman, and Abdullah, and Musa^{asws}, and Hameyda'.⁴⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ أَبِيهِ عَنِ النَّضْرِ بْنِ سُوَيْدٍ بَنَحْوِ مِنْ هَذَا إِلَّا أَنَّهُ ذَكَرَ أَنَّهُ أَوْصَى إِلَى أَبِي جَعْفَرِ الْمَنْصُورِ وَ عَبْدِ اللَّهِ وَ مُوسَى وَ مُحَمَّدِ بْنِ جَعْفَرٍ وَ مَوْلَى لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ فَقَالَ أَبُو جَعْفَرٍ لَيْسَ إِلَيَّ قَتْلٌ هُوَ لِأَبِي سَبِيلٌ .

Ali Bin Ibrahim, from his father, from Al Nazar Bin Suweyd,

'Approximate to this (above Hadeeth), except that he (the narrator) mentioned that he^{asws} had bequeathed to Abu Ja'far Mansour, and Abdullah, and Musa^{asws}, and Muhammad Bin Ja'far, and a slave of Abu Abdullah^{asws}. So Abu Ja'far (the Caliph) said, 'There isn't a way to kill them (all)'.⁴⁹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنِ عَلِيِّ بْنِ الْحَسَنِ عَنِ صَفْوَانَ الْجَمَّالِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ صَاحِبِ هَذَا الْأَمْرِ فَقَالَ إِنَّ صَاحِبَ هَذَا الْأَمْرِ لَا يَلْهُوُ وَ لَا يَلْعَبُ وَ أَقْبَلَ أَبُو الْحَسَنِ مُوسَى وَ هُوَ صَغِيرٌ وَ مَعَهُ عَنَاقُ مَكِّيَّةٍ وَ هُوَ يَقُولُ لَهَا اسْجُدِي لِرَبِّكَ فَأَخَذَهُ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ ضَمَّهُ إِلَيْهِ وَ قَالَ بِأَبِي وَ أُمِّي مَنْ لَا يَلْهُوُ وَ لَا يَلْعَبُ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Ali Bin Al Hassan, from Safwan Al Jammal who said,

'I asked Abu Abdullah^{asws} about the Master of this command (Imamate), so he^{asws} said: 'The Master of this command would 'لا يَلْهُوُ وَ لَا يَلْعَبُ' neither (indulge in) games nor play', and Abu Al-Hassan Musa^{asws} came over, and he^{asws} was young, and with him^{asws} was a Meccan kid (baby goat), and he^{asws} was saying: 'Prostrate to your Lord^{azwj}!' So Abu Abdullah^{asws} grabbed him^{asws} and embraced him^{asws} to himself^{asws} and said: 'By my^{asws} father^{asws} and my^{asws} mother! The one^{asws} who neither (indulges in) games nor play'.⁵⁰

⁴⁸ Al Kafi V 1 – The Book Of Divine Authority CH 71 H 13

⁴⁹ Al Kafi V 1 – The Book Of Divine Authority CH 71 H 14

⁵⁰ Al Kafi V 1 – The Book Of Divine Authority CH 71 H 15

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عُبَيْسِ بْنِ هِشَامٍ قَالَ حَدَّثَنِي عُمَرُ الرُّمَانِيُّ عَنْ فَيْضِ بْنِ الْمُخْتَارِ قَالَ إِنِّي لَعِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِذْ أَقْبَلَ أَبُو الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَام) وَهُوَ غُلَامٌ فَالْتَزَمْتُهُ وَفَبَلَّغْتُهُ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنْتُمْ السَّفِينَةُ وَهَذَا مَلَأُهَا

Ali Bin Muhammad, from one of our companions, from Ubeys Bin Hisham who said, 'Umro Al Rummany narrated to me, from Fayz Bin Al Mukhtar who said,

'I was in the presence of Abu Abdullah^{asws} when Abu Al-Hassan Musa^{asws} came over, and he^{asws} was a boy. So he^{asws} embraced him^{asws} and kissed him^{asws}, and Abu Abdullah^{asws} said: 'You are the ship and this one^{asws} is its captain'.

قَالَ فَحَجَّجْتُ مِنْ قَابِلٍ وَمَعِيَ أَلْفَا دِينَارًا فَبِعْتُهُ بِأَلْفٍ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) وَ أَلْفٍ إِلَيْهِ فَلَمَّا دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ يَا فَيْضُ عَدَلْتَهُ بِي قُلْتُ إِنَّمَا فَعَلْتُ ذَلِكَ لِقَوْلِكَ فَقَالَ أَمَا وَاللَّهِ مَا أَنَا فَعَلْتُ ذَلِكَ بِلِ اللَّهِ عَزَّ وَ جَلَّ فَعَلَهُ بِهِ .

He (the narrator) said, 'So I performed Hajj the next year and with me were two thousand Dinars. So I sent a thousand over to Abu Abdullah^{asws} and a thousand to him^{asws} (Musa^{asws}). So when I went over to Abu Abdullah^{asws}, he^{asws} said: 'O Fayz! You equated him^{asws} with me^{asws}'. I said, 'But rather, I did that due to your^{asws} words'. So he^{asws} said: 'But, by Allah^{azwj}, it was not I^{asws} who did that, but (it was) Allah^{azwj} Mighty and Majestic who Did it with him^{asws}'.⁵¹

بَابُ الْإِشَارَةِ وَالنَّصِّ عَلَى أَبِي الْحَسَنِ الرَّضَا (عَلَيْهِ السَّلَام)

Chapter 72 – The Indication and the wordings upon Abu Al-Hassan Al-Reza^{asws}

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنِ الْحُسَيْنِ بْنِ نَعِيمٍ الصَّخَّافِ قَالَ كُنْتُ أَنَا وَ هِشَامُ بْنُ الْحَكَمِ وَ عَلِيُّ بْنُ يَظِينٍ بِيَعْدَادٍ فَقَالَ عَلِيُّ بْنُ يَظِينٍ كُنْتُ عِنْدَ الْعَبْدِ الصَّالِحِ جَالِسًا فَدَخَلَ عَلَيْهِ ابْنُهُ عَلِيُّ فَقَالَ لِي يَا عَلِيُّ بْنُ يَظِينٍ هَذَا عَلِيُّ سَيِّدٌ وَلِي أَمَا إِنِّي قَدْ نَحَلْتُهُ كُنْيَتِي فَضَرَبَ هِشَامُ بْنُ الْحَكَمِ بِرَاحَتِهِ جَبْهَتَهُ ثُمَّ قَالَ وَبِحَاك كَيْفَ قُلْتَ فَقَالَ عَلِيُّ بْنُ يَظِينٍ سَمِعْتُ وَاللَّهِ مِنْهُ كَمَا قُلْتَ فَقَالَ هِشَامٌ أَخْبَرَكَ أَنَّ الْأَمْرَ فِيهِ مِنْ بَعْدِهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al Husayn Bin Nuaym Al Sahhaf who said,

'I, and Hisham Bin Al-Hakam, and Ali Bin Yaqteen were at Baghdad, so Ali Bin Yaqteen said, 'I was seated in the presence of Abd Al-Salih^{asws} (7th Imam^{asws}), and his^{asws} son^{asws} Ali^{asws} came over to him^{asws}. So he^{asws} said to me: 'O Ali Bin Yaqteen! This Ali^{asws}, is the chief of my^{asws} children. As for I^{asws}, I^{asws} have gifted him^{asws} my^{asws} teknonym'. So Hisham Bin Al-Hakam touched his forehead by his palm, then said, 'Woe be unto you! How?' I said, 'Ali Bin Yaqteen said he heard it, by Allah^{azwj}, from him^{asws} just as he said'. So Hisham said, 'Did he inform you that the command (Imamate) is in him^{asws} from after him^{asws}?'

أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الْحُسَيْنِ بْنِ نَعِيمٍ الصَّخَّافِ قَالَ كُنْتُ عِنْدَ الْعَبْدِ الصَّالِحِ وَ فِي نُسخَةِ الصَّفْوَانِيِّ قَالَ كُنْتُ أَنَا ثُمَّ ذَكَرَ مِثْلَهُ .

⁵¹ Al Kafi V 1 – The Book Of Divine Authority CH 71 H 16

Ahmad Bin Mihran, from Muhammad Bin Ali, from Al-Husayn Bin Nuaym Al-Sahhaf who said, 'I was in the presence of Al-Abd Al-Salih^{asws} (7th Imam^{asws})'. And in a copy of Al-Safwany, he said, 'I was', then mentioned similar to it.⁵²

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ عَنْ نَعِيمِ الْقَابُوسِيِّ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) أَنَّهُ قَالَ إِنَّ ابْنِي عَلِيًّا أَكْبَرُ وُلْدِي وَ أَبْرُهُمْ عِنْدِي وَ أَحَبُّهُمْ إِلَيَّ وَ هُوَ يَنْظُرُ مَعِيَ فِي الْجَفْرِ وَ لَمْ يَنْظُرْ فِيهِ إِلَّا نَبِيٌّ أَوْ وَصِيٌّ نَبِيٍّ .

A number of our companions, from Ahmad Bin Muhammad, from Muawiya Bin Hukeym, from Nuaym Al Qabousy,

(It has been narrated) from Abu Al-Hassan^{asws} that he^{asws} said: 'My^{asws} son^{asws} Ali^{asws} is the eldest of my^{asws} children, and the more righteous of them in my^{asws} presence, and the most beloved of them to me^{asws}, and he^{asws} looks into Al-Jaf'r with me^{asws}, and none looks into it except for a Prophet^{as} or a successor^{as} of a Prophet^{as}.⁵³

أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ سِنَانَ وَ إِسْمَاعِيلَ بْنِ عَبَّادِ الْقَصْرِيِّ جَمِيعاً عَنْ دَاوُدَ الرَّقِّيِّ قَالَ قُلْتُ لِأَبِي إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) جَعَلْتَ فِدَاكَ إِنِّي قَدْ كَبِرَ سِنِّي فَخَذَ بِيَدِي مِنَ النَّارِ قَالَ فَأَشَارَ إِلَى ابْنِهِ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) فَقَالَ هَذَا صَاحِبُكُمْ مِنْ بَعْدِي .

Ahmad Bin Mihran, from Muhammad Bin Ali, from Muhammad Bin Sinan and Ismail Bin Abbad Al Qasary, altogether from Dawood Al Raqqy who said,

'I said to Abu Ibrahim^{asws} (7th Imam^{asws}, 'May I be sacrificed for you^{asws}! I have aged a lot, so take my hand out from the fire'. So he^{asws} gestured towards his^{asws} son^{asws} Abu Al-Hassan^{asws}, and he^{asws} said: 'This one^{asws} is your Master^{asws} after me^{asws}.⁵⁴

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنِ الْحَسَنِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ الْأَوَّلِ (عَلَيْهِ السَّلَامُ) أَلَا تَدُلُّنِي إِلَى مَنْ أَخَذَ عَنْهُ يَدِي فَقَالَ هَذَا ابْنِي عَلِيٌّ إِنَّ أَبِي أَخَذَ بِيَدِي فَأَدْخَلَنِي إِلَى قَبْرِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ يَا بَنِيَّ إِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً وَ إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا قَالَ قَوْلًا وَفَى بِهِ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah, from Al Hassan, from Ibn Abu Umeyr, from Muhammad Bin Is'haq Bin Ammar, said,

'I said to Abu Al-Hassan^{asws} the 1st, 'Will you^{asws} not point me to the one^{asws} from whom I should be taking my Religion?' So he^{asws} said: 'This son^{asws} of mine^{asws}, Ali^{asws}. My^{asws} father^{asws} grabbed me^{asws} by my^{asws} hand and took me^{asws} to the grave of Rasool-Allah^{saww} and he^{asws} said: 'O my^{asws} son^{asws}! Allah^{azwj} Mighty and Majestic Said **[2:30] And when your Lord said to the Angels, I am going to Make a Caliph in the earth**, and surely when Allah^{azwj} Mighty and Majestic Says (some) Words, He^{azwj} Fulfils it'.⁵⁵

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ اللَّوْلُؤِيِّ عَنِ يَحْيَى بْنِ عَمْرٍو عَنْ دَاوُدَ الرَّقِّيِّ قَالَ قُلْتُ لِأَبِي الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَامُ) إِنِّي قَدْ كَبِرْتُ سِنِّي وَ دَقَّ عَظْمِي وَ إِنِّي سَأَلْتُ أَبَاكَ (عَلَيْهِ السَّلَامُ) فَأَخْبَرَنِي بِكَ فَأَخْبَرَنِي مَنْ بَعْدَكَ فَقَالَ هَذَا أَبُو الْحَسَنِ الرَّضَا .

⁵² Al Kafi V 1 – The Book Of Divine Authority CH 72 H 1

⁵³ Al Kafi V 1 – The Book Of Divine Authority CH 72 H 2

⁵⁴ Al Kafi V 1 – The Book Of Divine Authority CH 72 H 3

⁵⁵ Al Kafi V 1 – The Book Of Divine Authority CH 72 H 4

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Al Hassan Bin Al Husayn Al Luluie, from Yahya Bin Amro, from Dawood Al Raqqy who said,

'I said to Abu Al-Hassan Musa^{asws}, 'I have aged a lot and my bones are knocking, and I asked your^{asws} father^{asws}, so he^{asws} informed me of you^{asws}, therefore inform me of the one^{asws} after you^{asws}'. So he^{asws} said: 'This, Abu Al-Hassan Al-Reza^{asws},⁵⁶

أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ زِيَادِ بْنِ مَرْوَانَ الْقَنْدِيِّ وَكَانَ مِنَ الْوَاقِفَةِ قَالَ دَخَلْتُ عَلَى أَبِي إِبْرَاهِيمَ وَعِنْدَهُ ابْنُهُ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَام) فَقَالَ لِي يَا زِيَادُ هَذَا ابْنِي فَلَانَ كِتَابُهُ كِتَابِي وَكَلَامُهُ كَلَامِي وَرَسُولُهُ رَسُولِي وَمَا قَالَ فَأَقُولُ قَوْلَهُ .

Ahmad Bin Mihran, from Muhammad Bin Ali, from Ziyad Bin Marwan Al Qandy, and he was from the Waqifites, said,

'I went over to Abu Ibrahim^{asws} (7th Imam^{asws}), and in his^{asws} presence was his^{asws} son^{asws} Abu Al-Hassan^{asws}, so he^{asws} said to me: 'O Ziyad! This is my^{asws} son^{asws} so and so. His^{asws} letters are my^{asws} letters and his^{asws} speech is my^{asws} speech, and his^{asws} messenger is my^{asws} messenger, and whatever he^{asws} says, so the (final) words are his^{asws} words'.⁵⁷

أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ قَالَ حَدَّثَنِي الْمُخْزُومِيُّ وَكَانَتْ أُمُّهُ مِنْ وُلْدِ جَعْفَرِ بْنِ أَبِي طَالِبٍ (عَلَيْهِ السَّلَام) قَالَ بَعَثَ إِلَيْنَا أَبُو الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَام) فَجَمَعَنَا ثُمَّ قَالَ لَنَا أَتَدْرُونَ لِمَ دَعَوْتُمْ فُقُلْنَا لَا فَقَالَ اشْهَدُوا أَنَّ ابْنِي هَذَا وَصِيْبِي وَالْقَيْمُ بِأَمْرِي وَخَلِيفَتِي مَنْ بَعْدِي مَنْ كَانَ لَهُ عِنْدِي دَيْنٌ فَلْيَأْخُذْهُ مِنْ ابْنِي هَذَا وَمَنْ كَانَتْ لَهُ عِنْدِي عِدَّةٌ فَلْيُنْجِزْهَا مِنْهُ وَمَنْ لَمْ يَكُنْ لَهُ بُدٌّ مِنْ لِقَائِي فَلَا يَلْقُنِي إِلَّا بِكِتَابِهِ .

Ahmad Bin Mihran, from Muhammad Bin Ali, from Muhammad Bin Al Fuzayl who said,

'Al-Makhzoumy narrated to me, and it was so that his paternal uncle was from the children of Ja'far^{asws} Bin Abu Talib^{asws}. He said, 'Abu Al-Hassan Musa^{asws} sent for me. So we gathered ourselves, then said to us: 'Do you know why I^{asws} invited you all?' So we said, 'No'. So he^{asws} said: 'Bear witness that this son^{asws} of mine^{asws} is my^{asws} successor^{asws}, and the establisher of my^{asws} commands, and my^{asws} Caliph after me^{asws}. The one who has a debt for him with me^{asws}, so let him take it from this son^{asws} of mine^{asws}, and the one who had a promise for him with me^{asws}, so let him have it fulfilled from him^{asws}, and the one for whom it is inevitable that he must meet me^{asws}, so he should not come to meet me^{asws} except by his^{asws} letter (Written authorisation)'.⁵⁸

أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ سِنَانَ وَ عَلِيٍّ بْنِ الْحَكَمِ جَمِيعاً عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ قَالَ خَرَجْتُ إِلَيْنَا أَلْوَاخٍ مِنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) وَهُوَ فِي الْحَبْسِ عَهْدِي إِلَى أَكْبَرِ وُلْدِي أَنْ يَفْعَلَ كَذَا وَأَنْ يَفْعَلَ كَذَا وَفُلَانٌ لَا تَبْلُغْهُ شَيْئاً حَتَّى أَلْقَاكَ أَوْ يَفْضِيَّ اللَّهُ عَلَيَّ الْمَوْتَ .

Ahmad Bin Mihran, from Muhammad Bin Ali, from Muhammad Bin Sinan and Ali Bin Al Hakam, altogether from Al Husayn Bin Al Mukhtar who said,

'The tablets (written parchments) from Abu Al-Hassan^{asws} came out to us, and he^{asws} was in the prison: 'My^{asws} Covenant it to the eldest of my^{asws} sons, that he^{asws} should

⁵⁶ Al Kafi V 1 – The Book Of Divine Authority CH 72 H 5

⁵⁷ Al Kafi V 1 – The Book Of Divine Authority CH 72 H 6

⁵⁸ Al Kafi V 1 – The Book Of Divine Authority CH 72 H 7

do such and he^{asws} should do such, and so and so will not attain anything until I^{asws} meet up with you, or Allah^{azwj} Ordains the death upon me^{asws},⁵⁹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ قَالَ خَرَجَ إِلَيْنَا مِنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) بِالْبَصْرَةِ أَلْوَاخُ مَكْتُوبٌ فِيهَا بِالْعَرَضِ عَهْدِي إِلَى أَكْبَرِ وُلْدِي يُعْطَى فُلَانٌ كَذَا وَ فُلَانٌ كَذَا وَ فُلَانٌ كَذَا وَ فُلَانٌ لَا يُعْطَى حَتَّى أَجِيءَ أَوْ يَفْضِيَ اللَّهُ عَزَّ وَ جَلَّ عَلَيَّ الْمَوْتَ إِنْ اللَّهُ يَفْعَلُ مَا يَشَاءُ .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdullah Bin Al Mugheira, from Al Husayn Bin Al Mukhtar who said,

'The tablets (written parchments) came out to us from Abu Al-Hassan^{asws} at Al-Basra wherein it was written width-wise: 'My^{asws} Covenant is to my^{asws} eldest son^{asws} that he^{asws} should give to so and so, such, and to so and so, such, and to so and so he^{asws} should not give until I^{asws} come or Allah^{azwj} Mighty and Majestic Ordains the death upon me^{asws}. Surely, Allah^{azwj} Does whatever He^{azwj} so Desires to'.⁶⁰

أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ ابْنِ مُحَرَّرٍ عَنْ عَلِيِّ بْنِ يَفْطِينٍ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) قَالَ كَتَبَ إِلَيَّ مِنَ الْحَبْسِ أَنَّ فُلَانًا ابْنِي سَيِّدٌ وُلْدِي وَ قَدْ نَحَلْتُهُ كُنْيَتِي .

Ahmad Bin Mihran, from Muhammad Bin Ali , from Ibn Muhriz, from Ali Bin Yaqteen,

(It has been narrated) from Abu Al-Hassan^{asws}, said, 'He^{asws} wrote to me from the prison: 'So and so son^{asws} of mine^{asws} is the chief of my^{asws} children, and^{asws} have gifted my^{asws} teknonym to him^{asws}'.⁶¹

أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ أَبِي عَلِيٍّ الْخَرَّازِ عَنْ دَاوُدَ بْنِ سُلَيْمَانَ قَالَ قُلْتُ لِأَبِي إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) إِنِّي أَخَافُ أَنْ يُحَدِّثَ حَدِيثٌ وَ لَا أَلْفَاكَ فَأَخْبِرْنِي مِنَ الْإِمَامِ بَعْدَكَ فَقَالَ ابْنِي فُلَانٌ يَعْنِي أَبَا الْحَسَنِ (عَلَيْهِ السَّلَام) .

Ahmad Bin Mihran, from Muhammad Bin Ali, from Abu Al Al Khazzaz, from Dawood Bin Suleyman who said,

'I said to Abu Ibrahim^{asws} (7th Imam^{asws}), 'I fear that an occurrence (death) would occur and I shall not meet you^{asws}, therefore inform me^{asws}, who is the Imam^{asws} after you^{asws}? So he^{asws} said: 'My^{asws} son^{asws} so and so', meaning Abu Al-Hassan^{asws}'.⁶²

أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ سَعِيدِ بْنِ أَبِي الْجَهْمِ عَنِ النَّصْرِ بْنِ قَابُوسَ قَالَ قُلْتُ لِأَبِي إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) إِنِّي سَأَلْتُ أَبَاكَ (عَلَيْهِ السَّلَام) مَنْ الَّذِي يَكُونُ مِنْ بَعْدِكَ فَأَخْبَرَنِي أَنَّكَ أَنْتَ هُوَ فَلَمَّا تَوَقَّيْتُ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) ذَهَبَ النَّاسُ يَمِينًا وَ شِمَالًا وَ قُلْتُ فَيْكَ أَنَا وَ أَصْحَابِي فَأَخْبَرَنِي مَنْ الَّذِي يَكُونُ مِنْ بَعْدِكَ مِنْ وُلْدِكَ فَقَالَ ابْنِي فُلَانٌ .

Ahmad Bin Mihran, from Muhammad Bin Ali, from Saeed Bin Abu Al Jahm, from Al Nasr Bin Qabous who said,

'I said to Abu Ibrahim^{asws} (7th Imam^{asws}), 'I asked your^{asws} father^{asws} who is that who would happen to be from after you^{asws}. So he^{asws} informed me that you^{asws} are him^{asws}. So when Abu Abdullah^{asws} passed away, the people went right and left, and I-said regarding you^{asws}, I and my companions. Therefore, inform me, who is the one

⁵⁹ Al Kafi V 1 – The Book Of Divine Authority CH 72 H 8

⁶⁰ Al Kafi V 1 – The Book Of Divine Authority CH 72 H 9

⁶¹ Al Kafi V 1 – The Book Of Divine Authority CH 72 H 10

⁶² Al Kafi V 1 – The Book Of Divine Authority CH 72 H 11

who would happen to be from after you^{asws} from your^{asws} sons?' So he^{asws} said: 'My^{asws} son, so and so'.⁶³

أَحْمَدُ بْنُ مَهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الضَّحَّاكَ بْنِ الْأَشْعَثِ عَن دَاوُدَ بْنِ زُرَيْبٍ قَالَ جِئْتُ إِلَى أَبِي إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) بِمَالٍ فَأَخَذَ بَعْضَهُ وَ تَرَكَ بَعْضَهُ فَقُلْتُ أَصْلَحَكَ اللَّهُ لِأَيِّ شَيْءٍ تَرَكَتُهُ عِنْدِي قَالَ إِنَّ صَاحِبَ هَذَا الْأَمْرِ يَطْلُبُهُ مِنْكَ فَلَمَّا جَاءَنَا نَعِيَهُ بَعَثَ إِلَيَّ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَامُ) ابْنُهُ فَسَأَلَنِي ذَلِكَ الْمَالَ فَدَفَعْتُهُ إِلَيْهِ .

Ahmad Bin Mihran, from Muhammad Bin Ali, from Al Zahhak Bin Al Ash'as Bin Al Ash'ab, from Dawood Bin Zurby who said,

'I went over to Abu Ibrahim^{asws} with some wealth, so he^{asws} took part of it and left part. So I said, 'May Allah^{azwj} Keep you^{asws} well! For which thing (reason) did you^{asws} leave it to be with me?' He^{asws} said: 'The Master of this command (Imamate), would seek it from you^{asws}'. So when his^{asws} Obituary came to us, Abu Al-Hassan^{asws}, his^{asws} son^{asws} sent a message to me, asking me for that wealth. So I handed it over to him^{asws}.⁶⁴

أَحْمَدُ بْنُ مَهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ أَبِي الْحَكَمِ الْأَرْمَنِ قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ جَعْفَرِ بْنِ أَبِي طَالِبٍ عَنْ يَزِيدَ بْنِ سَلَيْطِ بْنِ زَيْدِ بْنِ أَبِي طَالِبٍ قَالَ أَبُو الْحَكَمِ وَأَخْبَرَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَمَارَةَ الْجَرَمِيُّ عَنْ يَزِيدَ بْنِ سَلَيْطِ قَالَ لَقِيتُ أَبَا إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) وَ نَحْنُ نُرِيدُ الْعُمْرَةَ فِي بَعْضِ الطَّرِيقِ فَقُلْتُ جَعَلْتُ فِدَاكَ هَلْ تَنْتَبِهُ هَذَا الْمَوْضِعَ الَّذِي نَحْنُ فِيهِ قَالَ نَعَمْ فَهَلْ تَنْتَبِهُ أَنْتَ قُلْتُ نَعَمْ إِنِّي أَنَا وَ أَبِي لَقِينَاكَ هَاهُنَا وَ أَنْتَ مَعَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ مَعَهُ إِخْوَتُكَ فَقَالَ لَهُ أَبِي بَابِي أَنْتَ وَ أُمِّي أَنْتُمْ كُلُّكُمْ أَيْمَةٌ مُطَهَّرُونَ وَ الْمَوْتُ لَا يَعْرِى مِنْهُ أَحَدٌ فَأَحَدِثْ إِلَيَّ شَيْئًا أَحَدْتُ بِهِ مَنْ يَخْلُفُنِي مِنْ بَعْدِي فَلَا يَضِلَّ

Ahmad Bin Mihran, from Muhammad Bin Ali, from Abu Al Hakam Al Armany who said, 'Abdullah Bin Ibrahim Bin Ali Bin Abdullah Bin Ja'far Bin Abu Talib, from Yazeed Bin Saley Al Zaydi who said, 'Abu Al Hakam said and Abdullah Bin Muhammad Bin Umara Al Jarmy informed me, from Yazeed Bin Saleyt who said,

'I met Abu Ibrahim^{asws} in one of the roads and we intended (performance of) Umrah. So I said, 'May I be sacrificed for you^{asws}! Do you realise this place which we are in?' He^{asws} said: 'Yes, so do you realise it (as well)?' I said, 'Yes, because I and my father, we met you^{asws}, we met you^{asws} over here and you^{asws} were with Abu Abdullah^{asws}, and with him^{asws} were your^{asws} brothers. So my father said to him^{asws}, 'May my father and my mother die for you! You^{asws} are all Purified Imams^{asws}, and the death, no one is immune from it. So if there occurs an occurrence (of death) to me, whom would my descendent refer to after me so that they do not stray?'

قَالَ نَعَمْ يَا أَبَا عَبْدِ اللَّهِ هُوَ لَاءِ وُلْدِي وَ هَذَا سَيِّدُهُمْ وَ أَشَارَ إِلَيْكَ وَ قَدْ عَلَّمَ الْحَكْمَ وَ الْفَهْمَ وَ السَّخَاءَ وَ الْمَعْرِفَةَ بِمَا يَحْتَاجُ إِلَيْهِ النَّاسُ وَ مَا اخْتَلَفُوا فِيهِ مِنْ أَمْرِ دِينِهِمْ وَ دُنْيَاهُمْ وَ فِيهِ حُسْنُ الْخُلُقِ وَ حُسْنُ الْجَوَابِ وَ هُوَ بَابٌ مِنْ أَبْوَابِ اللَّهِ عَزَّ وَ جَلَّ وَ فِيهِ أُخْرَى خَيْرٌ مِنْ هَذَا كُلِّهِ

He^{asws} said: 'Yes, O Abdullah! These are my^{asws} children and this one^{asws} is their chief', and he^{asws} gestured towards you^{asws}, and he^{asws} is known for the judgements, and the understanding, and the generosity, and the recognition of what the people would be needy to him^{asws} for, and what they are differing in from the matters of their Religion and their world, and in him^{asws} are the good morals, and the good answers,

⁶³ Al Kafi V 1 – The Book Of Divine Authority CH 72 H 12

⁶⁴ Al Kafi V 1 – The Book Of Divine Authority CH 72 H 13

and he^{asws} is a door from the doors of Allah^{azwj} Mighty and Majestic, and in him^{asws} is other, better than all of this’.

فَقَالَ لَهُ أَبِي وَ مَا هِيَ يَا أَبِي أَنْتَ وَ أُمِّي قَالَ (عَلَيْهِ السَّلَام) يُخْرِجُ اللَّهُ عَزَّ وَ جَلَّ مِنْهُ غَوْتَ هَذِهِ الْأُمَّةِ وَ غِيَاثَهَا وَ عِلْمَهَا وَ نُورَهَا وَ فَضْلَهَا وَ حِكْمَتَهَا خَيْرٌ مَوْلُودٍ وَ خَيْرٌ نَاشِئٍ يَحْفَنُ اللَّهُ عَزَّ وَ جَلَّ بِهِ الدَّمَاءَ وَ يُصَلِّحُ بِهِ ذَاتَ الْبَيْنِ وَ يَلْمُ بِهِ الشَّعْثَ وَ يَشْعَبُ بِهِ الصَّدْعَ وَ يَكْسُو بِهِ الْعَارِيَّ وَ يُسْبِغُ بِهِ الْجَانِعَ وَ يُؤْمِنُ بِهِ الْخَائِفَ وَ يُنْزِلُ اللَّهُ بِهِ الْفَطْرَ وَ يَرْحَمُ بِهِ الْعِبَادَ

So my father said to him^{asws}, ‘And what is it? May my father and my mother be (sacrificed) for you^{asws}!’ He^{asws} said: ‘Allah^{azwj} Mighty and Majestic would Bring about from him^{asws}, the relief of this community, and its blossoms, and its banners, and its light, and its merits, and its wisdom. He^{azwj} would have the best of ‘مَوْلُودٍ’ (coming to world) and the best of the growths. Allah^{azwj} Mighty and Majestic would Save the blood by him^{asws} and Reconcile by him^{asws} between two parties, and Gather by him^{asws} the diversities, and Bridge by him^{asws} the rifts, and Clothe by him^{asws} the bare, and Feed by him^{asws} the hungry, and Secure by him^{asws} the fearful, and Allah^{azwj} would Send down the drops (rain) due to him^{asws}, and have Mercy on the servants due to him^{asws}.

خَيْرٌ كَهْلٍ وَ خَيْرٌ نَاشِئٍ قَوْلُهُ حُكْمٌ وَ صَمْتُهُ عِلْمٌ يُبَيِّنُ لِلنَّاسِ مَا يَخْتَلِفُونَ فِيهِ وَ يَسُودُ عَشِيرَتَهُ مِنْ قَبْلِ أَوَانِ حُلْمِهِ

He^{asws} would be the best of the elderly and the best of the budding (youths). His^{asws} words would be wisdom and his^{asws} silence - the knowledge. He^{asws} would clarify to the people whatever they would be differing in, and he^{asws} would be assisting his^{asws} claim from before his^{asws} attainment of the adulthood’.

فَقَالَ لَهُ أَبِي يَا أَبِي أَنْتَ وَ أُمِّي وَ هَلْ وُلِدَ قَالَ نَعَمْ وَ مَرَّتْ بِهِ سِنُونَ

So my father said to him^{asws}, ‘May my father and my mother be (sacrificed) for you^{asws}! And has he^{asws} been born yet?’ He^{asws} said: ‘Yes, and years have passed’.

قَالَ يَزِيدُ فَجَاءَنَا مَنْ لَمْ نَسْتَطِعْ مَعَهُ كَلَامًا قَالَ يَزِيدُ فَقُلْتُ لِأَبِي إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) فَأَخْبَرَنِي أَنْتَ بِمَثَلِ مَا أَخْبَرَنِي بِهِ أَبِيكَ (عَلَيْهِ السَّلَام) فَقَالَ لِي نَعَمْ إِنَّ أَبِي (عَلَيْهِ السَّلَام) كَانَ فِي زَمَانٍ لَيْسَ هَذَا زَمَانُهُ فَقُلْتُ لَهُ فَمَنْ يَرْضَى مِنْكَ بِهَذَا فَعَلَيْهِ لَعْنَةُ اللَّهِ قَالَ فَضَحِكَ أَبُو إِبْرَاهِيمَ ضَحْكًا شَدِيدًا ثُمَّ قَالَ أَخْبَرْتُكَ يَا أَبَا عُمَارَةَ

Yazeed said, ‘So there came to us one who we did not have the leeway of speaking (in his presence)’. Yazeed said, ‘Then I said to Abu Ibrahim^{asws} (7th Imam^{asws}), ‘So (now) you^{asws} inform me with similar to what your^{asws} father^{asws} informed me with’. So he^{asws} said to me: ‘Yes. My^{asws} father^{asws} was in an era, (but) this isn’t his^{asws} era’. So I said to him^{asws}, ‘So whoever is pleased from you^{asws} with this (much only), so upon him is the Curse of Allah^{azwj}’. So Abu Ibrahim^{asws} laughed intensely, then said: ‘I^{asws} shall inform you, O Abu Umara!

إِنِّي خَرَجْتُ مِنْ مَنْزِلِي فَأَوْصَيْتُ إِلَى ابْنِي فُلَانٍ وَ أَشْرَكْتُ مَعَهُ بَنِي فِي الظَّاهِرِ وَ أَوْصَيْتُهُ فِي الْبَاطِنِ فَأَفْرَدْتُهُ وَحْدَهُ وَ لَوْ كَانَ الْأَمْرُ إِلَيَّ لَجَعَلْتُهُ فِي الْقَاسِمِ ابْنِي لِحُبِّي إِيَّاهُ وَ رَأْفَتِي عَلَيْهِ وَ لَكِنْ ذَلِكَ إِلَى اللَّهِ عَزَّ وَ جَلَّ يَجْعَلُهُ حَيْثُ يَشَاءُ

I^{asws} came out from my^{asws} house, so I^{asws} bequeathed to my^{asws} son^{asws} so and so, and I^{asws} participated with him^{asws} my^{asws} (other) sons regarding the apparent, and I^{asws} bequeathed to him^{asws} in the hidden, alone, and had the matter been to me^{asws}, I^{asws} would have made it to be in Al-Qasim, my^{asws} son, due to my^{asws} love for him

and my^{asws} kindness upon him. But, that is up to Allah^{azwj} Mighty and Majestic. He^{azwj} Makes it to be wherever He^{azwj} so Desires to.

وَلَقَدْ جَاءَنِي بِخَبْرِهِ رَسُولُ اللَّهِ (صلى الله عليه وآله) ثُمَّ أَرَانِيهِ وَ أَرَانِي مَنْ يَكُونُ مَعَهُ وَ كَذَلِكَ لَا يُوصَى إِلَيَّ أَحَدٌ مِنَّا حَتَّى يَأْتِيَ بِخَبْرِهِ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ جَدِّي عَلِيٌّ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ رَأَيْتُ مَعَ رَسُولِ اللَّهِ (صلى الله عليه وآله) خَاتَمًا وَ سَيْفًا وَ عَصَاً وَ كِتَابًا وَ عِمَامَةً

And Rasool-Allah^{saww} had come to me^{asws} with his^{asws} news, then he^{saww} showed him^{asws} to me^{asws}, and I^{asws} saw the ones who would be with him^{asws}. And like that it is. Not one of us^{asws} can be bequeath until Rasool-Allah^{saww} comes with his^{asws} news, and my^{asws} grandfather^{asws} Ali^{asws}. And I^{asws} saw with Rasool-Allah^{saww}, his^{saww} ring, and his^{saww} sword, and his^{saww} staff, and his^{saww} Book, and his^{saww} turban.

فَقُلْتُ مَا هَذَا يَا رَسُولَ اللَّهِ فَقَالَ لِي أَمَّا الْعِمَامَةُ فَسُلْطَانُ اللَّهِ عَزَّ وَ جَلَّ وَ أَمَّا السَّيْفُ فَعِزُّ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ أَمَّا الْكِتَابُ فَتَوْرُ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ أَمَّا الْعَصَا فَقُوَّةُ اللَّهِ وَ أَمَّا الْخَاتَمُ فَجَامِعُ هَذِهِ الْأُمُورِ

So I^{asws} said: 'What is this, O Rasool-Allah^{saww}?' So he^{saww} said to me: 'As for the turban, so it is the Authority of Allah^{azwj} Mighty and Majestic, and as for the sword, so it is the Might of Allah^{azwj} Blessed and High, and as for the Book, so it is the Light of Allah^{azwj} Blessed and High, and as for the Staff, so it is the Strength of Allah^{azwj}, and as for the ring, so it is the entirety of these matters'.

ثُمَّ قَالَ لِي وَ الْأَمْرُ قَدْ خَرَجَ مِنْكَ إِلَيَّ غَيْرِكَ فَقُلْتُ يَا رَسُولَ اللَّهِ أَرَانِيهِ أَيُّهُمْ هُوَ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَا رَأَيْتُ مِنْ الْأَيْمَةِ أَحَدًا أَجْزَعَ عَلَى فِرَاقِ هَذَا الْأَمْرِ مِنْكَ وَ لَوْ كَانَتْ الْإِمَامَةُ بِالْمَحَبَّةِ لَكَانَ إِسْمَاعِيلُ أَحَبَّ إِلَيَّ مِنْكَ وَ لَكِنْ ذَلِكَ مِنَ اللَّهِ عَزَّ وَ جَلَّ

Then he^{saww} said to me: 'And the command (Imamate) has come out from you^{asws} to other than you^{asws}'. So I^{asws} said, 'O Rasool-Allah^{saww}! Show me^{asws}, which of them is he^{asws}?' So Rasool-Allah^{saww} said: 'I^{saww} have not seen anyone from the Imams^{asws} anyone more apprehensive upon the separation of this command than you^{asws}, and had the Imamate been with the love, it was so that Ismail was more beloved to your^{asws} father^{asws} than you^{asws} were, but that is from Allah^{azwj} Mighty and Majestic'.

ثُمَّ قَالَ أَبُو إِبْرَاهِيمَ وَ رَأَيْتُ وُلْدِي جَمِيعًا الْأَحْيَاءَ مِنْهُمْ وَ الْأَمْوَاتَ فَقَالَ لِي أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) هَذَا سَيِّدُهُمْ وَ أَشَارَ إِلَيَّ ابْنِي عَلِيٌّ فَهُوَ مِنِّي وَ أَنَا مِنْهُ وَ اللَّهُ مَعَ الْمُحْسِنِينَ

Then Abu Ibrahim^{asws} said: 'And I^{asws} saw my^{asws} children altogether, the living ones from them and the deceased. So Amir Al-Momineen^{asws} said to me: 'This one is their chief', and he^{asws} gestured towards my^{asws} son^{asws} Ali^{asws}, 'So he^{asws} is from me^{asws} and I^{asws} am from him^{asws}, and Allah^{asws} is with the good doers'.

قَالَ يَزِيدُ ثُمَّ قَالَ أَبُو إِبْرَاهِيمَ (عليه السلام) يَا يَزِيدُ إِنَّهَا وَدِيعَةٌ عِنْدَكَ فَلَا تُخْبِرْ بِهَا إِلَّا عَاقِلًا أَوْ عَبْدًا تَعْرِفُهُ صَادِقًا وَ إِنْ سُئِلْتَ عَنِ الشَّهَادَةِ فَاشْهَدْ بِهَا وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا وَ قَالَ لَنَا أَيْضًا وَ مَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةَ عِنْدَهُ مِنَ اللَّهِ

Yazeed said, 'Then Abu Ibrahim^{asws} said: 'O Yazeed! It is a deposit with you, therefore do not inform with it to anyone except an intellectual, or a servants whose sincerity you recognise, and if you are asked about the witnessing, so testify with it, and these are the Words of Allah^{azwj} Mighty and Majestic [4:58] **Surely Allah Commands you to make over trusts to their owners.** And He^{azwj} Said to us as

well [2:140] **And who is more unjust than he who conceals a testimony that he has from Allah?**

قَالَ فَقَالَ أَبُو إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) فَأَقْبَلْتُ عَلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقُلْتُ قَدْ جَمَعْتَهُمْ لِي بِأَبِي وَ أُمِّي فَأَيُّهُمْ هُوَ فَقَالَ هُوَ الَّذِي يُنْظَرُ بِنُورِ اللَّهِ عَزَّ وَ جَلَّ وَ يَسْمَعُ بِفَهْمِهِ وَ يَنْطِقُ بِحِكْمَتِهِ يُصِيبُ فَلَا يُخْطِئُ وَ يَعْلَمُ فَلَا يَجْهَلُ مُعَلِّمًا حَكْمًا وَ عِلْمًا هُوَ هَذَا وَ أَخَذَ بِيَدِ عَلِيٍّ ابْنِي

He (the narrator) said, 'So Abu Ibrahim^{asws} said: 'So I^{asws} turned towards Rasool-Allah^{azwj}, and I^{asws} said: 'You^{saww} have gathered them for me^{asws}. By my^{asws} father^{asws} and my^{asws} mother, so which of them is he^{asws}? So he^{saww} said: 'He^{asws} is the one who looks by the Light of Allah^{azwj} Mighty and Majestic, and he^{asws} hears by His^{azwj} Understanding, and he^{asws} speaks by His^{azwj} Wisdom. He^{asws} gets its right and he^{asws} does not err, and he^{asws} knows and he^{asws} is not ignorant. He^{asws} is Taught the Wisdom and the Knowledge. He^{asws} is this one', and he^{saww} grabbed the hand of Ali^{asws}, my^{asws} son^{asws}.

ثُمَّ قَالَ مَا أَقَلُّ مَقَامِكَ مَعَهُ فَإِذَا رَجَعْتَ مِنْ سَفَرِكَ فَأَوْصِ وَ أَصْلِحْ أَمْرَكَ وَ أفرغْ مِمَّا أَرَدْتَ فَإِنَّكَ مُنْتَقِلٌ عَنْهُمْ وَ مُجَاوِرٌ غَيْرَهُمْ فَإِذَا أَرَدْتَ فَادْعُ عَلِيًّا فَلْيَعْسَلْكَ وَ لْيَكْفَنَّكَ فَإِنَّهُ طَهْرٌ لَكَ وَ لَا يَسْتَقِيمُ إِلَّا ذَلِكَ وَ ذَلِكَ سُنَّةٌ قَدْ مَضَتْ فَاصْطَبِعْ بَيْنَ يَدَيْهِ وَ صُفِّ إِخْوَتَهُ خَلْفَهُ وَ عُمُومَتَهُ وَ مَرَّهُ فَلْيَكْبِرْ عَلَيْكَ تَسْعًا فَإِنَّهُ قَدْ اسْتَقَامَتْ وَصِيَّتُهُ وَ وَلِيكَ وَ أَنْتَ حَيٌّ ثُمَّ اجْمَعْ لَهُ وَ لَدَكَ مِنْ بَعْدِهِمْ فَأَشْهَدْ عَلَيْهِمْ وَ أَشْهَدْ اللَّهُ عَزَّ وَ جَلَّ وَ كَفَى بِاللَّهِ شَهِيدًا

Then he^{saww} said: 'How little is your^{asws} remaining with him^{asws}. So when you^{asws} return from your^{asws} journey, so bequeath, and correct your^{asws} affairs, and be free from whatever you want, so you^{asws} would be transferring from them and be in the vicinity of other than them. So whenever you^{asws} want, so call Ali^{asws}, so let him^{asws} wash you^{asws}, and let him^{asws} enshroud you^{asws}, for it would be cleaner for you^{asws}, and nothing is straight except for that, and that is a Sunnah of the past. Then recline in front of him^{asws}, and form rows of his^{asws} brothers behind him, and his^{asws} being a prayer leader, and instruct him^{asws}, so let him exclaim *Takbeer* upon you^{asws}, nine (exclamations), so it would be established your^{asws} bequest and your^{asws} Guardian, while you^{asws} are alive. Then gather your^{asws} sons for him^{asws}, from after him^{asws}, so get them to bear witness, and keep Allah^{azwj} Mighty and Majestic as a Witness, and Allah^{azwj} Suffices as a Witness'.

قَالَ يَزِيدُ ثُمَّ قَالَ لِي أَبُو إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) إِنِّي أُؤَخِّذُ فِي هَذِهِ السَّنَةِ وَ الْأَمْرُ هُوَ إِلَى ابْنِي عَلِيٍّ سَمِيَّ عَلِيٍّ وَ عَلِيٍّ فَأَمَّا عَلِيُّ الْأَوَّلُ فَعَلِيُّ بِنِ أَبِي طَالِبٍ وَ أَمَّا الْآخِرُ فَعَلِيُّ بِنِ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) أُعْطِيَ فَهَمَّ الْأَوَّلُ وَ حِلْمَهُ وَ نَصْرَهُ وَ وَدَّهِ وَ دِينَهُ وَ مِحْنَتَهُ وَ مِحْنَةَ الْآخِرِ وَ صَبْرَهُ عَلَى مَا يَكْرَهُ وَ لَيْسَ لَهُ أَنْ يَنْكَلِمَ إِلَّا بَعْدَ مَوْتِ هَارُونَ بِأَرْبَعِ سِنِينَ

Yazeed said, 'Then Abu Ibrahim^{asws} said to me: 'I^{asws} would be Taken during this year and the command (Imamate), it would be with my^{asws} son^{asws} Ali^{asws}. He^{asws} was named by Ali^{asws} and Ali^{asws}. So as for the first Ali^{asws}, so it is Ali^{asws} Bin Abu Talib^{asws}, and as for the other Ali^{asws}, so it is Ali^{asws} Bin Al-Husayn^{asws}. He^{asws} has been Given the understanding of the first one, and his^{asws} forbearance, and his^{asws} victory, and his^{asws} cordiality, and his^{asws} Religion, and his^{asws} loved, and his^{asws} ordeals and the ordeals of the other, and his^{asws} patience upon what he^{asws} dislikes, and it isn't for him^{asws} that he^{asws} speaks except after the death of Haroun (Al-Rashid the Caliph) by four years'.

ثُمَّ قَالَ لِي يَا يَزِيدُ وَإِذَا مَرَرْتَ بِهَذَا الْمَوْضِعِ وَ لَقَيْتَهُ وَ سَلِّقْهُ فَيَسِّرْهُ أَنَّهُ سَيُؤَدُّ لَكَ غُلَامٌ أَمِينٌ مَأْمُونٌ مُبَارَكٌ وَ سَيُعَلِّمُكَ أَنْتَ قَدْ لَقَيْتَنِي فَأَخْبِرْهُ عِنْدَ ذَلِكَ أَنَّ الْجَارِيَةَ الَّتِي يَكُونُ مِنْهَا هَذَا الْغُلَامُ جَارِيَةٌ مِنْ أَهْلِ بَيْتِ مَارِيَةَ جَارِيَةَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَمْ إِبْرَاهِيمَ فَإِنَّ قُدْرَتَ أَنْ تُبَلِّغَهَا مِنِّي السَّلَامَ فَافْعَلْ

Then, he^{asws} said to me: 'O Yazeed! And when you pass by this place and meet him^{asws}, and you shall be meeting him^{asws}, so give him^{asws} the glad tidings that a boy would be born unto him^{asws} trustworthy, secure, Blessed, and he^{asws} would be letting you know that you had met me^{asws}. So inform him^{asws} during that, that the slave girl which this boy would happen to be from, is a slave girl from the Household of Maria (the Coptic), the slave girl of Rasool-Allah^{saww}, the mother of Ibrahim^{as} (son^{as} of Rasool-Allah^{saww}). So if you are able to deliver the greetings from me^{asws}, then do so'.

قَالَ يَزِيدُ فَلَقَيْتُ بَعْدَ مُضِيِّ أَبِي إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) عَلِيًّا (عَلَيْهِ السَّلَام) فَبَدَأَنِي فَقَالَ لِي يَا يَزِيدُ مَا تَقُولُ فِي الْعُمْرَةِ فَقُلْتُ يَا أَبَتِي وَأُمِّي ذَلِكَ إِلَيْكَ وَ مَا عِنْدِي نَفَقَةٌ فَقَالَ سُبْحَانَ اللَّهِ مَا كُنَّا نَكْلِفُكَ وَ لَا نَكْفِيكَ فَخَرَجْنَا حَتَّى انْتَهَيْنَا إِلَى ذَلِكَ الْمَوْضِعِ فَأَبْتَدَأَنِي فَقَالَ يَا يَزِيدُ إِنَّ هَذَا الْمَوْضِعَ كَثِيرًا مَا لَقَيْتَ فِيهِ جِيرَتَكَ وَ عُمومتَكَ قُلْتُ نَعَمْ

Yazeed said, 'So I saw Ali^{asws} after the passing away of Abu Ibrahim^{asws}, so he^{asws} initiated me by saying to me: 'O Yazeed! What are you saying regarding (performing) the Umra?' So I said, 'By my father and my mother being for you^{asws}! That is up to you^{asws}, and there is no expenditure money with me'. So he^{asws} said: 'Glory be to Allah^{azwj}! We^{asws} would not encumber you and not suffice you'. So we went out until we ended up to that very place. So he^{asws} initiated me saying, 'O Yaeed! This place is where you frequently meet your neighbours and your uncles in'. I said, 'Yes'.

ثُمَّ قَصَصْتُ عَلَيْهِ الْخَبَرَ فَقَالَ لِي أَمَا الْجَارِيَةُ فَلَمْ تَجِيْ بَعْدَ إِذَا جَاءَتْ بَلَّغْتَهَا مِنْهُ السَّلَامَ فَانْطَلَقْنَا إِلَى مَكَّةَ فَاشْتَرَاهَا فِي تِلْكَ السَّنَةِ فَلَمْ تَلْبُثْ إِلَّا قَلِيلًا حَتَّى حَمَلَتْ قَوْلَدَتْ ذَلِكَ الْغُلَامَ

Then I related the news upon him^{asws}, so he^{asws} said to me: 'As for the slave girl, so she has not come yet. So when she does come, deliver to her the greetings from him^{asws}. So we went to Makkah and acquired her during that year. So she did not remain except for a little before she started expecting and gave birth to that boy.

قَالَ يَزِيدُ وَ كَانَ إِخْوَةُ عَلِيٍّ يَرْجُونَ أَنْ يَرْتُوهُ فَعَادُونِي إِخْوَتُهُ مِنْ غَيْرِ ذَنْبٍ فَقَالَ لَهُمْ إِسْحَاقُ بْنُ جَعْفَرٍ وَ اللَّهُ لَقَدْ رَأَيْتُهُ وَ إِنَّهُ لَيَقْعُدُ مِنْ أَبِي إِبْرَاهِيمَ بِالْمَجْلِسِ الَّذِي لَا أُجْلِسُ فِيهِ أَنَا .

Yazeed said, 'And it was so that the brothers of Ali^{asws} were hoping to inherit him^{asws}, so his^{asws} brothers were hostile to me with any sin (wrongdoing from me). So Is'haq Bin Ja'far said to them, 'By Allah^{azwj}! I have seen him and he used to (make) him (sit) near to Abu Ibrahim^{asws} in the gathering which I could not sit it'.⁶⁵

أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ أَبِي الْحَكَمِ قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ إِبْرَاهِيمَ الْجَعْفَرِيُّ وَ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عُمَرَ عَنْ يَزِيدِ بْنِ سَلِيطٍ قَالَ لَمَّا أَوْصَى أَبُو إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) أَشْهَدَ إِبْرَاهِيمَ بْنَ مُحَمَّدِ الْجَعْفَرِيِّ وَ إِسْحَاقَ بْنَ مُحَمَّدِ الْجَعْفَرِيِّ وَ إِسْحَاقَ بْنَ جَعْفَرِ بْنِ مُحَمَّدٍ وَ جَعْفَرَ بْنَ صَالِحٍ وَ مُعَاوِيَةَ الْجَعْفَرِيِّ وَ يَحْيَى بْنَ الْحُسَيْنِ بْنِ زَيْدِ بْنِ عَلِيٍّ وَ سَعْدَ بْنَ عُمَرَ بْنِ الْأَنْصَارِيِّ وَ مُحَمَّدَ بْنَ الْحَارِثِ الْأَنْصَارِيِّ وَ يَزِيدَ بْنَ سَلِيطِ الْأَنْصَارِيِّ وَ مُحَمَّدَ بْنَ جَعْفَرِ بْنِ سَعْدِ الْأَسْلَمِيِّ وَ هُوَ كَاتِبُ الْوَصِيَّةِ

Ahmad Bin Mihran, from Muhammad Bin Ali, from Abu Al Hakam who said, 'Abdullah Bin Ibrahim Al Ja'fary and Abdullah Bin Muhammad Bin Umara narrated to me from Yazeed Bin Saleyt who said,

⁶⁵ Al Kafi V 1 – The Book Of Divine Authority CH 72 H 14

'When Abu Ibrahim^{asws} bequeathed, it was witnessed by Ibrahim Bin Muhammad Al-Ja'fary, and Is'haq Bin Muhammad Al Ja'fary, and Is'haq Bin Ja'far Bin Muhammad, and Ja'far Bin Salih and Muawiya Al Ja'fary, and Yahya Bin Al Husayn Bin Zyad Bin Ali, and Sa'ad Bin Imran Al Ansary, and Muhammad Bin Al Haris Al Ansary, and Muhammad Bin Ja'far Bin Sa'd Al Aslamy, and he was the writer of the bequest.

الأولى أشهدهم أنه يشهد أن لا إله إلا الله وحده لا شريك له وأن محمداً عبده ورسوله وأن الساعة آتية لا ريب فيها وأن الله يبعث من في القبور وأن البعث بعد الموت حق وأن الوعد حق وأن الحساب حق والفضاء حق وأن الوقوف بين يدي الله حق وأن ما جاء به محمد (صلى الله عليه وآله) حق وأن ما نزل به الروح الأمين حق على ذلك أحيا وعلية أموت وعلية أبعث إن شاء الله

The first of what they witnessed what that he^{asws} testified: 'There is no god except Allah^{azwj}, Alone, there being no associates for Him^{azwj}, and that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}, and that the Hour is coming, there being no doubt in it, and that Allah^{azwj} would be Resurrecting the ones in the graves, and that the Resurrection after the death is true, and that the Promise is true, and that the Reckoning is true, and the Judgment is true, and that the pausing in front of Allah^{azwj} is true, and that whatever the Trustworthy Sprit descended with is true. Upon that I^{asws} live and upon it I^{asws} pass away, and upon it I^{asws} shall be Resurrected, if Allah^{azwj} so Desires.

و أشهدهم أن هذه وصيتي بخطي وقد نسخت وصية جدي أمير المؤمنين علي بن أبي طالب (عليه السلام) و وصية محمد بن علي قبل ذلك نسختها حرفاً بحرف و وصية جعفر بن محمد على مثل ذلك و إنني قد أوصيت إلى علي و بني بعد معه إن شاء و أنس منهم رشداً و أحب أن يعرفهم فذلك له و إن كرههم و أحب أن يخرجهم فذلك له و لا أمر لهم معه

And I keep them as witnesses that this here is my^{asws} bequest in my^{asws} own handwriting, and I^{asws} have copied the bequest of my^{asws} grandfather^{asws} Ali^{asws} Bin Abu Talib^{asws} and the Bequest of Muhammad^{asws} Bin Ali^{asws} before that, copying it letter by letter, and the Bequest of Ja'far^{asws} Bin Muhammad^{asws} was upon similar to that, and I^{asws} hereby bequeath to my^{asws} son^{asws} Ali^{asws}, and my^{asws} son after with him^{asws}. If he^{asws} so desires he^{asws} can be amiable with them rightfully, and I^{asws} would love it for them to acknowledge him^{asws}. So that is for him^{asws}, and if he^{asws} dislikes them and loves to take them out, so that is for him^{asws}, and there is no command for them along with him^{asws}.

و أوصيت إلى بصدقاتي و أموالي و موالي و صبياني الذين خلفت و ولدي إلى إبراهيم و العباس و قاسم و إسماعيل و أحمد و أم أحمد و إلى علي أمر نسائي دونهم و ثلث صدقة أبي و ثلثي يضعه حيث يرى و يجعل فيه ما يجعل ذو المال في ماله فإن أحب أن يبيع أو يهب أو يحوّل أو يتصدق بها على من سميت له و على غير من سميت

And I^{asws} am bequeathing to him^{asws} with my charities, and my^{asws} wealth, and my^{asws} slaves, and the children which I^{asws} am leaving behind, and my^{asws} sons to Ibrahim, and Al-Abbas, and Qasim, and Ismail, and Ahmad, and the uncle of Ahmad, and to Ali^{asws} is the matter of my^{asws} womenfolk, besides them, and a third of the charity of my^{asws} father^{asws}, and two thirds he^{asws} can place wherever he^{asws} so sees fit, and he^{asws} can make to be in it whatever he^{asws} so makes to be in it with the wealth in his^{asws} wealth. So if he^{asws} so loves, he^{asws} can sell, or gift, or confer, or give charity with it upon the ones I^{asws} have named for him, and upon other than the ones I^{asws} have named for him^{asws}.

فَدَاكَ لَهُ وَ هُوَ أَنَا فِي وَصِيَّتِي فِي مَالِي وَ فِي أَهْلِي وَ وُلْدِي وَ إِنْ بَرَى أَنْ يُقَرَّ إِخْوَتَهُ الَّذِينَ سَمَّيْتُهُمْ فِي كِتَابِي هَذَا أَقْرَهُمْ وَ إِنْ كَرِهَ فَلَهُ أَنْ يُخْرِجَهُمْ غَيْرَ مُتْرَبٍ عَلَيْهِ وَ لَا مَرْدُودٍ فَإِنْ آتَسَ مِنْهُمْ غَيْرَ الَّذِي فَارَقْتُهُمْ عَلَيْهِ فَأَحَبُّ أَنْ يَرُدَّهُمْ فِي وَلايَةِ فَدَاكَ لَهُ وَ إِنْ أَرَادَ رَجُلٌ مِنْهُمْ أَنْ يُزَوِّجَ أَخْتَهُ فَلَيْسَ لَهُ أَنْ يُزَوِّجَهَا إِلَّا بِإِذْنِهِ وَ أَمْرِهِ فَإِنَّهُ أَعْرَفُ بِمَنَاكِحِ قَوْمِهِ

So that is for him^{asws}, and he^{asws} is me^{asws} in my^{asws} bequest with regards to my^{asws} wealth and regarding my^{asws} family, and my^{asws} children. And if he^{asws} sees fit to accept his^{asws} brothers whom I^{asws} have named in this letter of mine, he^{asws} accepts them, and if he dislikes it, so it is for him^{asws} that he^{asws} takes them out without being blamed over it nor returned. So if he^{asws} is amiable from them with other than which I^{asws} have separated from them upon, so if he^{asws} loves to repel them regarding the Wiyalah, so that is for him, and if a man from them intends to get his sister married, so it would not be for him if he gets her married except by his^{asws} permission and his^{asws} orders, for he^{asws} recognises the marriages of his^{asws} people.

وَ أَيُّ سُلْطَانٍ أَوْ أَحَدٍ مِنَ النَّاسِ كَفَّهُ عَنْ شَيْءٍ أَوْ حَالَ بَيْتِهِ وَ بَيْنَ شَيْءٍ مِمَّا ذَكَرْتُ فِي كِتَابِي هَذَا أَوْ أَحَدٍ مِمَّنْ ذَكَرْتُ فَهُوَ مِنَ اللَّهِ وَ مِنْ رَسُولِهِ بَرِيءٌ وَ اللَّهُ وَ رَسُولُهُ مِنْهُ بُرَاءٌ وَ عَلَيْهِ لَعْنَةُ اللَّهِ وَ غَضَبُهُ وَ لَعْنَةُ اللَّاعِنِينَ وَ الْمَلَائِكَةِ الْمُفْرَبِينَ وَ النَّبِيِّينَ وَ الْمُرْسَلِينَ وَ جَمَاعَةَ الْمُؤْمِنِينَ

And whichever ruler, or anyone from the people stops him^{asws} from something, or obstruct between him and something from what I^{asws} mentioned in this letter of mine^{asws}, or anyone from whom I^{asws} mentioned, so he would be disavowed from Allah^{azwj} and from His^{asws} Rasool^{saww}, and Allah^{azwj} and His^{azwj} Rasool^{saww} would be disavowed from him, and upon him would be the Curse of Allah^{azwj} and His^{azwj} Wrath, and the Curses of the Cursers, and the Angels of Proximity, and the Prophets^{as}, and the *Mursil* Prophets^{as}, and the group of Momineen.

وَ لَيْسَ لِأَحَدٍ مِنَ السَّلَاطِينِ أَنْ يَكْفَهُ عَنْ شَيْءٍ وَ لَيْسَ لِي عِنْدَهُ تَبِعَةٌ وَ لَا تَبَاعَةٌ وَ لَا لِأَحَدٍ مِنْ وُلْدِي لَهُ قِبَلِي مَالٌ فَهُوَ مُصَدِّقٌ فِيمَا ذَكَرَ فَإِنْ أَقَلَّ فَهُوَ أَعْلَمُ وَ إِنْ أَكْثَرَ فَهُوَ الصَّادِقُ كَذَلِكَ وَ إِنَّمَا أَرَدْتُ بِإِدْخَالِ الَّذِينَ أَدْخَلْتُهُمْ مَعَهُ مِنْ وُلْدِي التَّنْوِيَةَ بِأَسْمَائِهِمْ وَ النَّشْرِيَةَ لَهُمْ

And it isn't for anyone from the ruling authorities that they stop him^{asws} from anything, and it isn't for me^{asws} with him^{asws} any demand nor a complaint, nor is there for any one of my^{asws} children to him^{asws} before me^{asws} regarding wealth. So he^{asws} is the ratifier regarding what I^{asws} mentioned. So if it is less, so he^{asws} would be knowing, and if it is more, so he^{asws} is the truthful with that. And rather, I^{asws} intended by the inclusion of those whom I^{asws} included with him^{asws} from my^{asws} children, for the noting of their names and the nobility for them.

وَ أُمَّهَاتُ أَوْلَادِي مَنْ أَقَامَتْ مِنْهُنَّ فِي مَنْزِلِهَا وَ حِجَابِهَا فَلَهَا مَا كَانَ يَجْرِي عَلَيْهَا فِي حَيَاتِي إِنْ رَأَى ذَلِكَ وَ مَنْ خَرَجَتْ مِنْهُنَّ إِلَى زَوْجٍ فَلَيْسَ لَهَا أَنْ تَرْجِعَ إِلَى مَجْوَائِي إِلَّا أَنْ يَرَى عَلَيَّ غَيْرَ ذَلِكَ وَ بَنَاتِي بِمِثْلِ ذَلِكَ وَ لَا يُزَوِّجُ بَنَاتِي أَحَدٌ مِنْ إِخْوَتِي مِنْ أُمَّهَاتِهِنَّ وَ لَا سُلْطَانٌ وَ لَا عَمٌّ إِلَّا بِرَأْيِهِ وَ مَشُورَتِهِ

And the mothers of my^{asws} children, the one from them who stays in her house and her veil, so it would be for her, whatever (expenditure monies) flowed upon her during my^{asws} lifetime, if he^{asws} sees that, and the one from them who goes out to marry, so there wouldn't be for her that she returns to my^{asws} house except if Ali^{asws} views other than that. And my^{asws} daughter are with the likes of that. And none shall my^{asws} daughters get married off by anyone from their brothers from their mothers, nor one with authority, nor a paternal uncle except by his^{asws} view and his^{asws} consultation.

فَإِنْ فَعَلُوا غَيْرَ ذَلِكَ فَقَدْ خَالَفُوا اللَّهَ وَرَسُولَهُ وَجَاهَدُوهُ فِي مَلِكِهِ وَهُوَ أَعْرَفُ بِمَنَاكِحِ قَوْمِهِ فَإِنْ أَرَادَ أَنْ يُزَوِّجَ زَوْجًا وَ إِنْ أَرَادَ أَنْ يُتْرِكَ تَرَكَ وَ قَدْ أُوصِيَتْهُمْ بِمِثْلِ مَا ذَكَرْتُ فِي كِتَابِي هَذَا وَ جَعَلْتُ اللَّهَ عَزَّ وَ جَلَّ عَلَيْهِمْ شَهِيدًا وَ هُوَ وَ أُمُّ أَحْمَدَ شَاهِدَانِ وَ لَيْسَ لِأَحَدٍ أَنْ يَكْتَسِفَ وَصِيَّتِي وَ لَا يَنْشُرَهَا وَ هُوَ مِنْهَا عَلَى غَيْرِ مَا ذَكَرْتُ وَ سَمَّيْتُ

So if they were to do other than that, so they would have opposed Allah^{azwj} and His^{azwj} Rasool^{saww}, and they would have fought against Him^{azwj} in His^{azwj} Kingdom, and he^{asws} is more knowing of the marriages of his^{asws} people. So if he^{asws} wants to get them married, so they get married, and if he^{asws} wants them to leave it, so they should leave it, and I^{asws} have already bequeathed to them with the likes of what I^{asws} mentioned in this letter of mine^{asws}. And I^{asws} made Allah^{azwj} Mighty and Majestic as a Witness upon them, and He^{azwj} and Umm Ahmad are two witnesses, and there isn't for anyone that he uncovers my^{asws} bequest, nor publicise it, and it is from it upon other than what I^{asws} mentioned and specified.

فَمَنْ أَسَاءَ فَعَلِيهِ وَ مَنْ أَحْسَنَ فَلِنَفْسِهِ وَ مَا رَبُّكَ بِظَلَامٍ لِلْعَبِيدِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ عَلَى آلِهِ وَ لَيْسَ لِأَحَدٍ مِنْ سُلْطَانٍ وَ لَا غَيْرِهِ أَنْ يَفْضُ كِتَابِي هَذَا الَّذِي خَتَمْتُ عَلَيْهِ الْأَسْفَلَ فَمَنْ فَعَلَ ذَلِكَ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَ غَضَبُهُ وَ لَعْنَةُ اللَّاعِنِينَ وَ الْمَلَائِكَةِ الْمُقَرَّبِينَ وَ جَمَاعَةِ الْمُرْسَلِينَ وَ الْمُؤْمِنِينَ مِنَ الْمُسْلِمِينَ وَ عَلَى مَنْ فَضَّ كِتَابِي هَذَا

So the one who offends, so it would be against himself, and the one who does good, so it would be for himself, and your Lord^{azwj} is not the least unjust to the servants. And may Allah^{azwj} Send *Salawat* upon Muhammad^{saww} and upon his^{saww} Progeny^{asws}. And it isn't for anyone from a ruler, or anyone else that he^{asws} open this letter of mine which I^{asws} am sealing upon at the bottom. So the one who does that, so upon would be the Curse of Allah^{azwj} and His^{azwj} Wrath, and the curses of the cursing ones and the Angels of Proximity, and the group of the Mursil Prophets^{as}, and the Momineen from the Muslims, and upon the one who opens this letter of mine'.

وَ كَتَبَ وَ خَتَمَ أَبُو إِبْرَاهِيمَ وَ الشُّهُودُ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ عَلَى آلِهِ

And Abu Ibrahim^{asws} wrote and sealed, and (so did the witnesses), and may Allah^{azwj} Send *Salawat* upon Muhammad^{saww} and upon his^{saww} Progeny^{asws}.

THE AFTERMATH

قَالَ أَبُو الْحَكَمِ فَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ آدَمَ الْجَعْفَرِيُّ عَنْ يَزِيدَ بْنِ سَلَيْطٍ قَالَ كَانَ أَبُو عَمْرَانَ الطَّلْحِيُّ قَاضِي الْمَدِينَةِ فَلَمَّا مَضَى مُوسَى قَدَمَهُ إِخْوَتُهُ إِلَى الطَّلْحِيِّ الْقَاضِي فَقَالَ الْعَبَّاسُ بْنُ مُوسَى أَصْلَحَكَ اللَّهُ وَ أَمْتَعَكَ بِكَ إِنَّ فِي أَسْفَلِ هَذَا الْكِتَابِ كَنْزًا وَ جَوْهَرًا وَ يُرِيدُ أَنْ يَحْتَجِبَهُ وَ يَأْخُذَهُ دُونَنَا وَ لَمْ يَدْعُ أَبَوَانَا رَحِمَهُ اللَّهُ شَيْئًا إِلَّا أَلْجَأَهُ إِلَيْهِ وَ تَرَكَنَا عَالَةً وَ لَوْ لَا أَنِّي أَكْفُتُ نَفْسِي لِأَخْبَرْتُكَ بِشَيْءٍ عَلَى رُءُوسِ الْمَلَائِكَةِ

Abu Al-Hakam said, 'Abdullah Bin Adam Al-Ja'fary narrated to me, from Yazeed Bin Saleyt who said, 'Abu Imran Al-Talhy was a judge of Al-Medina. So when Musa^{asws} passed away, his^{asws} brothers went over to Al-Talhy the judge. So Al-Abbas (one of his^{asws} brothers) said, 'May Allah^{azwj} Keep you well and be Happy with you. At the bottom of this letter there is a treasure and jewels (mentioned) and he^{asws} intends to conceal it, and he^{asws} wants to take these besides us, and our father^{asws}, may Allah^{azwj} have Mercy on him^{asws}, did not leave us anything except wealth for him^{asws}, and left us a burden. And had I not controlled myself, I would have informed you with something against the heads of the council'.

فَوَثَبَ إِلَيْهِ إِبْرَاهِيمُ بْنُ مُحَمَّدٍ فَقَالَ إِذَا وَاللَّهِ تُخْبِرُ بِمَا لَا نَقْبَلُهُ مِنْكَ وَ لَا نُصَدِّقُكَ عَلَيْهِ ثُمَّ تَكُونُ عِنْدَنَا مَلُومًا مَذْهُورًا نَعْرِفُكَ بِالْكَذِبِ صَغِيرًا وَ كَبِيرًا وَ كَانَ أَبُوكَ أَعْرَفَ بِكَ لَوْ كَانَ فِيكَ خَيْرًا وَ إِنْ كَانَ أَبُوكَ لَعَارِفًا بِكَ فِي الظَّاهِرِ وَ البَاطِنِ وَ مَا كَانَ لِيَأْمَنَكَ عَلَى تَمَرَّتَيْنِ

So Ibrahim Bin Muhammad leapt upon him and he said, 'Then by Allah^{azwj}, you would be informing with what we will neither accept from you nor ratify you upon it, then you would become blameworthy, defeated in our presence. We know you with the lying when you were young and old, and it was so that your father^{asws} knew (the lying) with you. Had there been goodness in you, and even if your father^{asws} knew of you in the apparent and the hidden, and he^{asws} had never trusted you upon (even) two dates'.

ثُمَّ وَثَبَ إِلَيْهِ إِسْحَاقُ بْنُ جَعْفَرٍ عُمُهُ فَأَخَذَ بِنَلْبِيئِهِ فَقَالَ لَهُ إِنَّكَ لَسَفِيهٌ ضَعِيفٌ أَحْمَقُ أَجْمَعُ هَذَا مَعَ مَا كَانَ بِالْأَمْسِ مِنْكَ وَ أَعَانَهُ الْقَوْمُ أَجْمَعُونَ فَقَالَ أَبُو عِمْرَانَ الْقَاضِي لِعَلِيٍّ قُمْ يَا أَبَا الْحَسَنِ حَسْبِي مَا لَعَنَنِي أَبُوكَ الْيَوْمَ وَ قَدْ وَسَّعَ لَكَ أَبُوكَ وَ لَا وَاللَّهِ مَا أَحَدٌ أَعْرَفَ بِالْوَلَدِ مِنْ وَالِدِهِ وَ لَا وَاللَّهِ مَا كَانَ أَبُوكَ عِنْدَنَا بِمُسْتَحْفٍ فِي عَقْلِهِ وَ لَا ضَعِيفٍ فِي رَأْيِهِ

Then Ishaq Bin Ja'far, his uncle, leapt upon him (Al Abbas) and grabbed his two collars, so he said to him, 'You are foolish, weak, stupid. This is gathered with whatever was from you yesterday', and the people altogether supported him. So Abu Imran the judge said to Ali^{asws}, 'Stand, O Abu Al-Hassan^{asws}! It suffices me what your^{asws} father^{asws} cursed me with today, and your^{asws} father^{asws} has been extensive to you, and no, by Allah^{azwj}, and no one is more knowing of his child than his parent. And no, by Allah^{azwj}, your^{asws} father^{asws}, in our presence, wasn't light-minded with regard to his^{asws} intellect, nor was he^{asws} weak in his^{asws} opinions'.

فَقَالَ الْعَبَّاسُ لِلْقَاضِي أَصْلَحَكَ اللَّهُ فَضَّ الْخَاتَمَ وَ أَفْرَأَ مَا تَحْتَهُ فَقَالَ أَبُو عِمْرَانَ لَا أَفْضُهُ حَسْبِي مَا لَعَنَنِي أَبُوكَ الْيَوْمَ فَقَالَ الْعَبَّاسُ فَأَنَا أَفْضُهُ فَقَالَ ذَلِكَ إِلَيْكَ فَفَضَّ الْعَبَّاسُ الْخَاتَمَ فإِذَا فِيهِ إِخْرَاجُهُمْ وَ إِفْرَارُ عَلِيٍّ لَهَا وَ حُدُّهُ وَ إِدْخَالُهُ إِيَّاهُمْ فِي وَ لَآئِيهِ عَلِيٍّ إِنْ أَحْبَبُوا أَوْ كَرِهُوا وَ إِخْرَاجُهُمْ مِنْ حُدِّ الصَّدَقَةِ وَ غَيْرِهَا وَ كَانَ فَتْحُهُ عَلَيْهِمْ بَلَاءً وَ فَضِيحَةً وَ ذِلَّةً وَ لِعَلِيٍّ (عليه السلام) خَيْرَةٌ

So Al-Abbas said to the judge, 'May Allah^{azwj} Keep you well! Open the seal and read what is beneath it!' So Abu Imran said, 'I will not open it. It suffices me what your father^{asws} has cursed me with today'. So Al-Abbas said, 'So I will open it'. So he said, 'That is up to you'. So Al-Abbas opened the seal, and therein was their exit and the acceptance of Ali^{asws} to it, alone, and their inclusion in the authority of Ali^{asws}, whether they like it or dislike it, and their exit from the limit of the charities and others such matters. And it was so that the opening (of the bequest) was a calamity upon them and a scandal and a disgrace, and for Ali^{asws} it was good.

وَ كَانَ فِي الوَصِيَّةِ الَّتِي فَضَّ الْعَبَّاسُ تَحْتَ الْخَاتَمِ هُوَ لَاءُ الشُّهُودِ إِبْرَاهِيمُ بْنُ مُحَمَّدٍ وَ إِسْحَاقُ بْنُ جَعْفَرٍ وَ جَعْفَرُ بْنُ صَالِحٍ وَ سَعِيدُ بْنُ عِمْرَانَ وَ أَبِرَزُوا وَجْهَ أُمِّ أَحْمَدَ فِي مَجْلِسِ الْقَاضِي وَ ادَّعَوْا أَنَّهَا لَيْسَتْ إِيَّاهَا حَتَّى كَشَفُوا عَنْهَا وَ عَرَفُوهَا فَقَالَتْ عِنْدَ ذَلِكَ قَدْ وَاللَّهِ قَالَ سَيِّدِي هَذَا إِنَّكَ سَتُؤَخِّدِينَ جَبْرًا وَ تُخْرِجِينَ إِلَى الْمَجَالِسِ فَرَجَرَهَا إِسْحَاقُ بْنُ جَعْفَرٍ وَ قَالَ اسْكُنِي فَإِنَّ النِّسَاءَ إِلَى الضَّعْفِ مَا أَظْنَهُ قَالَ مِنْ هَذَا شَيْئًا

And it was in the bequest which Al-Abbas opened, beneath the seal – 'These are the witnesses – Ibrahim Bin Muhammad, and Is'haq Bin Ja'far, and Ja'far Bin Salih, and Saeed Bin Imran. And they unveiled the face of Umm Ahmad in the gathering of the judge and they claimed that she isn't her (who she claims to be) until they uncover it from her and recognised her. So she said during that, 'By Allah^{azwj}! My Master^{asws} (husband) had said this that you would be taking this forcefully and you would be

going to the gathering'. So Is'haq Bin Ja'far rebuked her and said: 'Be silent, for the women are Subject to weakness. I don't think he^{asws} said anything from this!'

ثُمَّ إِنَّ عَلِيًّا (عَلَيْهِ السَّلَام) اتَّقَتْ إِلَى الْعَبَّاسِ فَقَالَ يَا أَخِي إِنِّي أَعْلَمُ أَنَّهُ إِنَّمَا حَمَلَكُمْ عَلَى هَذِهِ الْغَرَائِمِ وَ الدُّيُونِ الَّتِي عَلَيْكُمْ فَأَنْطَلِقُ يَا سَعِيدُ فَتَعَيَّنْ لِي مَا عَلَيْهِمْ ثُمَّ أَقْضِ عَنْهُمْ وَلَا وَاللَّهِ لَا أَدْعُ مَوَاسَاتِكُمْ وَ بَرَكُمُ مَا مَشَيْتُ عَلَى الْأَرْضِ فَقُولُوا مَا شِئْتُمْ

Then Ali^{asws} turned towards Al-Abbas and he^{asws} said: 'O my^{asws} brother! I^{asws} know well that rather it was the liabilities and the debts upon you all which carried you upon this. So go, O Saeed, and look into it for me^{asws}, what (debt/liabilities) are upon them, and fulfil it from them. And no, by Allah^{azwj}, I^{asws} will not leave being considerate with you all and be good to you for as long as I^{asws} walk upon the earth, therefore you can be saying whatever you so desire to'.

فَقَالَ الْعَبَّاسُ مَا تُعْطِينَا إِلَّا مِنْ فَضُولِ أَمْوَالِنَا وَ مَا لَنَا عِنْدَكَ أَكْثَرُ فَقَالَ قُولُوا مَا شِئْتُمْ فَالْعَرَضُ عَرَضُكُمْ فَإِنْ تَحْسَبُونَا فَذَلِكَ لَكُمْ عِنْدَ اللَّهِ وَ إِنْ تُسَبِّحُونَا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ وَ اللَّهُ إِنَّكُمْ لَتَعْرِفُونَ أَنَّهُ مَا لِي يَوْمِي هَذَا وَلَدٌ وَ لَا وَارِثٌ غَيْرُكُمْ وَ لَنْ حَبَسْتُ شَيْئاً مِمَّا تَطْلُبُونَ أَوْ ادَّخَرْتُهُ فَإِنَّمَا هُوَ لَكُمْ وَ مَرَجَعُهُ إِلَيْكُمْ وَ اللَّهُ مَا مَلَكَتْ مِنْهُ مَضَى أَبُوكُمْ رَضِيَ اللَّهُ عَنْهُ شَيْئاً إِلَّا وَ قَدْ سَيِّئْتُهُ حَيْثُ رَأَيْتُمْ

So Al-Abbas said, 'What you^{asws} are giving us is from the remnants of our own wealth, and what there is for us with you^{asws} is more'. So he^{asws} said: 'Say whatever you like, so the presentation is your presentation. So if you were to be good, so that would be for you in the Presence of Allah^{azwj}, and if you are offensive, so Allah^{azwj} is Forgiving, Merciful. By Allah^{azwj}! You are knowing that on this day of mine^{asws}, there is neither a son for me^{asws} nor an inheritor apart from you all, and if^{asws} have withheld anything from what you are thinking, or I^{asws} have hoarded, so rather it is for you all, and would be returning to you. By Allah^{azwj}! I^{asws} have not owned anything since your father^{asws} passed away, may Allah^{azwj} be Pleased with him^{asws}, except that I^{asws} have disposed it where you have seen it'.

فَوَثَبَ الْعَبَّاسُ فَقَالَ وَ اللَّهُ مَا هُوَ كَذَلِكَ وَ مَا جَعَلَ اللَّهُ لَكَ مِنْ رَأْيِ عَلَيْنَا وَ لَكِنْ حَسَدُ أَبِيْنَا لَنَا وَ إِرَادَتُهُ مَا أَرَادَ مِمَّا لَا يُسَوِّغُهُ اللَّهُ إِيَّاهُ وَ لَا إِيَّاكَ وَ إِنَّكَ لَتَعْرِفُ أَنِّي أَعْرِفُ صَفْوَانَ بْنِ يَحْيَى بَيْتَاعَ السَّابِرِيِّ بِالْكُوفَةِ وَ لَنْ سَلِمْتُ لِأَعْصَمَتِهِ بِرَبِيقِهِ وَ أَنْتَ مَعَهُ

So Al-Abbas jumped and he said, 'By Allah^{azwj}! It is not like that, and Allah^{azwj} has not Made to be for you^{asws} any of your^{asws} opinions (binding) upon us, but our father^{asws} wan envious to us, and his^{asws} intentions from what he^{asws} wanted are from what cannot be justified with Allah^{azwj} nor are yours^{asws}, and you^{asws} know that I know Safwan Bin Yahya the seller of Al-Sabiry (fabrics) in Al-Kufa, and although you^{asws} submit, I will drown him in his own saliva, and you^{asws} along with him'.

فَقَالَ عَلِيٌّ (عَلَيْهِ السَّلَام) لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ أَمَا إِنِّي يَا إِخْوَتِي فَحَرِيصٌ عَلَى مَسَرَّتِكُمْ اللَّهُ يَعْلَمُ اللَّهُمَّ إِن كُنْتُ تَعْلَمُ أَنِّي أَحْبُبُ صَلَاحَهُمْ وَ أَنِّي بَارٌّ بِهِمْ وَ أَصِلُ لَهُمْ رَفِيقٌ عَلَيْهِمْ أَعْنَى بِأَمُورِهِمْ لَيْلًا وَ نَهَاراً فَاجْزِنِي بِهِ خَيْراً وَ إِنْ كُنْتُ عَلَى غَيْرِ ذَلِكَ فَانْتِ عَلَامُ الْغُيُوبِ فَاجْزِنِي بِهِ مَا أَنَا أَهْلُهُ إِنْ كَانَ شَرّاً فَشَرّاً وَ إِنْ كَانَ خَيْراً فَخَيْراً

So Ali^{asws} said: 'There is neither Might nor Strength except with Allah^{azwj} the Exalted, the Magnificent! As for myself^{asws}, O my^{asws} brothers, So I^{asws} am desiring your happiness. Allah^{azwj} Knows. O Allah^{azwj}! If You^{azwj} Know that I^{asws} love reconciling with them and I^{asws} am righteous with them, helping to them, kind upon them, assisting with their affairs night and day, so Recompense me^{asws} goodly for it, and if

it was other than that, so You^{asws} are the Knower of the unseen, so Recompense me^{asws} with what I^{asws} are deserving of, if it was evil, so evil, and if it was good, so good’.

اللَّهُمَّ أَصْلِحْهُمْ وَاصْلِحْ لَهُمْ وَاحْسَأْ عَنَّا وَعَنْهُمْ الشَّيْطَانَ وَأَعْنَهُمْ عَلَى طَاعَتِكَ وَوَقِّفْهُمْ لِرُشْدِكَ أَمَا أَنَا يَا أَخِي فَحَرِيصٌ عَلَى مَسَرَّتِكُمْ جَاهِدْ عَلَى صَلَاحِكُمْ وَاللَّهُ عَلَى مَا نَقُولُ وَكَيْلٌ

O Allah^{azwj}! Correct them and Correct for them, and Keep away the Satan^{la} from us^{asws} and from them, and Assist them upon obeying You^{azwj}, and Harmonise them to Your^{azwj} Guidance! As for I^{asws}, O my^{asws} brother, so I am desirous upon your happiness, striving upon reconciling you, and Allah^{azwj} is the Defender upon what we are saying’.

فَقَالَ الْعَبَّاسُ مَا أَعْرَفَنِي بِلِسَانِكَ وَ لَيْسَ لِمَسْحَاتِكَ عِنْدِي طِينٌ

So Al-Abbas said, ‘What I know of your^{asws} tongue, and there isn’t any clay with me to swab you^{asws} with’.

فَأَفْتَرَقَ الْقَوْمُ عَلَى هَذَا وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ .

And the people dispersed upon this. And may Allah^{azwj} Send *Salawat* upon Muhammad^{saww} and his^{saww} Progeny^{asws}, 66

مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ وَ عَبْدِ اللَّهِ بْنِ الْمَرْزُبَانَ عَنْ ابْنِ سِنَانَ قَالَ دَخَلْتُ عَلَى أَبِي الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَامُ) مِنْ قَبْلِ أَنْ يَفْتَرِقَ الْعِرَاقَ بِسَنَةٍ وَ عَلِيٌّ ابْنُهُ جَالِسٌ بَيْنَ يَدَيْهِ فَنَظَرَ إِلَيَّ فَقَالَ يَا مُحَمَّدُ أَمَا إِنَّهُ سَيَكُونُ فِي هَذِهِ السَّنَةِ حَرَكَةٌ فَلَا تَجْزِعْ لِذَلِكَ قَالَ قُلْتُ وَ مَا يَكُونُ جُعِلْتُ فِدَاكَ فَقَدْ أَقْلَقَنِي مَا ذَكَرْتَ

Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Muhammad Bin Ali and Ubeydullah Bin Al Marzuban, from Ibn Sinan who said,

‘I went over to Abu Al-Hassan Musa^{asws} from before he^{asws} had proceeded to Al-Iraq by a year, and Ali^{asws}, his^{asws} son^{asws} was seated in front of him^{asws}. So he^{asws} looked at me and he^{asws} said: ‘O Muhammad! There would be happening, during this year, a disturbance, therefore do not panic due to that’. I said, ‘And what would happen? May I be sacrificed for you^{asws}, as it has worried me, what you^{asws} have mentioned’.

فَقَالَ أَصْبِرْ إِلَى الطَّاعِيَةِ أَمَا إِنَّهُ لَا يَبْدَأُنِي مِنْهُ سُوءٌ وَ مِنَ الَّذِي يَكُونُ بَعْدَهُ قَالَ قُلْتُ وَ مَا يَكُونُ جُعِلْتُ فِدَاكَ قَالَ يُضِلُّ اللَّهُ الظَّالِمِينَ وَ يَفْعَلُ اللَّهُ مَا يَشَاءُ قَالَ قُلْتُ وَ مَا ذَاكَ جُعِلْتُ فِدَاكَ

So he^{asws} said: ‘I^{asws} shall be going to the tyrant, it would begin for me^{asws} evil from him and from the one who would happen to be after him’. I said, ‘And what would happen? May I be sacrificed for you^{asws}!’ He^{asws} said: ‘Allah^{azwj} Lets to stray the unjust ones and He^{azwj} Does whatever He^{azwj} so Desires to’. I said, ‘And what is that? May I be sacrificed for you^{asws}!’

قَالَ مَنْ ظَلَمَ ابْنِي هَذَا حَقَّهُ وَ جَدَّ إِمَامَتَهُ مِنْ بَعْدِي كَانَ كَمَنْ ظَلَمَ عَلِيَّ بْنَ أَبِي طَالِبٍ حَقَّهُ وَ جَدَّهُ إِمَامَتَهُ بَعْدَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) قَالَ قُلْتُ وَ اللَّهُ لَئِنْ مَدَّ اللَّهُ لِي فِي الْعُمُرِ لَأَسْلَمَنَّ لَهُ حَقَّهُ وَ لَأُقَرَّرَنَّ لَهُ بِإِمَامَتِهِ

⁶⁶ Al Kafi V 1 – The Book Of Divine Authority CH 72 H 15

He^{asws} said: 'The one who oppresses this son^{asws} of mine^{asws} of his^{asws} rights and rejects his^{asws} Imamate after me^{asws}, would be like the one who oppressed Ali^{asws} Bin Abu Talib^{asws} of his^{asws} right and rejected his^{asws} Imamate after Rasool-Allah^{saww}'. I said, 'By Allah^{azwj}! If Allah^{azwj} was to Extend for me regarding the life-span, I will submit to him^{asws} his^{asws} right and I will acknowledge to him^{asws} with his^{asws} Imamate'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ يَمُدُّ اللَّهُ فِي عُمْرِكَ وَ تُسَلِّمُ لَهُ حَقَّهُ وَ تُقِرُّ لَهُ بِإِمَامَتِهِ وَ إِمَامَةٌ مَنْ يَكُونُ مِنْ بَعْدِهِ قَالَ قُلْتُ وَ مَنْ ذَلِكَ قَالَ مُحَمَّدٌ ابْنُهُ قَالَ قُلْتُ لَهُ الرِّضَا وَ النَّسْلِيمُ .

He^{asws} said: 'You speak the truth, O Muhammad! Allah^{azwj} will Extend in your life-span and you will submit to him^{asws} his^{asws} right and accept to him^{asws} with his^{asws} Imamate, and the Imamate of the one^{asws} who would happen to be after him^{asws}'. I said, 'And who is that?' He^{asws} said: 'Muhammad^{asws}, his^{asws} son^{asws}'. I said to him, 'The agreement and the submission (from me)'.⁶⁷

⁶⁷ Al Kafi V 1 – The Book Of Divine Authority CH 72 H 16