

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 (6)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلَامٌ 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 أَبِي جَعْفَرِ الثَّانِي (عَلَيْهِ السَّلَام)

Chapter 73 – The Indication and the wordings upon Abu Ja'far^{asws} the 2nd (9th Imam^{asws})

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ يَحْيَى بْنِ حَبِيبِ بْنِ الزِّيَّاتِ قَالَ أَخْبَرَنِي مَنْ كَانَ عِنْدَ أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَام) جَالِسًا فَلَمَّا نَهَضُوا قَالَ لَهُمُ الْفَوْأُ أَبَا جَعْفَرٍ فَسَلَّمُوا عَلَيْهِ وَ أَحَدُوا بِهِ عَهْدًا فَلَمَّا نَهَضَ الْقَوْمُ التَّفَتَّ إِلَيَّ فَقَالَ يَرْحَمُ اللَّهُ الْمُفْضَلُ إِنَّهُ كَانَ لَيَقْتَعُ بِدُونِ هَذَا .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Al Waleed, from Yahya Bin Habeeb Al Zayyat who said,

'He informed me, the one who was seated in the presence of Abu Al-Hassan Al-Reza^{asws}, that when they (people) arose (to leave the gathering), he^{asws} said to them: 'Meet Abu Ja'far^{asws}, so greet upon him^{asws} and renew the Covenant with him^{asws}'. So when the people left, he^{asws} turned towards me and he^{asws} said: 'May Allah^{azwj} be Merciful to Al-Mufazzal, he was content without this'.¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُعَمَّرِ بْنِ خَلَادٍ قَالَ سَمِعْتُ الرِّضَا (عَلَيْهِ السَّلَام) وَ ذَكَرَ شَيْئًا فَقَالَ مَا حَاجَّتْكُمْ إِلَيَّ ذَلِكَ هَذَا أَبُو جَعْفَرٍ قَدْ أَجْلَسْتُهُ مَجْلِسِي وَ صَيَّرْتُهُ مَكَانِي

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Moammad Bin Khallad who said,

'I heard Al-Reza^{asws} and something was mentioned, so he^{asws} said: 'What is your need to that? This here is Abu Ja'far^{asws} whom I^{asws} have seated in my^{asws} seat and he^{asws} has come to be in my^{asws} place'.

وَ قَالَ إِنَّا أَهْلُ بَيْتِ يَتَوَارَثُ أَصَاغِرُنَا عَنْ أَكْبَرِنَا الْقُدَّةَ بِالْقُدَّةِ .

And he^{asws} said: 'We^{asws}, the People^{asws} of the Household, our^{asws} young ones inherit from our^{asws} older ones, the exactness with the exactness'.²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ أَبِيهِ مُحَمَّدِ بْنِ عَيْسَى قَالَ دَخَلْتُ عَلَى أَبِي جَعْفَرِ الثَّانِي (عَلَيْهِ السَّلَام) فَتَأَطَّرَنِي فِي أَشْيَاءَ ثُمَّ قَالَ لِي يَا أَبَا عَلِيٍّ ارْتَفِعِ الشَّكَّ مَا لِأَبِي غَيْرِي .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from his father Muhammad Bin Isa who said,

'I went over to Abu Ja'far^{asws} the 2nd, so he^{asws} debated with me regarding the things, then said to me: 'O Abu Ali! Raise your doubts! There is none for my^{asws} father^{asws} apart from me^{asws}'.³

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

² Al Kafi V 1 – The Book Of Divine Authority CH 73 H 2

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ بَحْيٍ عَنْ مَالِكِ بْنِ أَشِيمٍ عَنِ الْحُسَيْنِ بْنِ بَشَّارٍ قَالَ كَتَبَ ابْنُ قِيَامًا إِلَى أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) كِتَابًا يَقُولُ فِيهِ كَيْفَ تَكُونُ إِمَامًا وَ لَيْسَ لَكَ وَ لَدَّ فَأَجَابَهُ أَبُو الْحَسَنِ الرَّضَا (عَلَيْهِ السَّلَامُ) شَيْبَةَ الْمُغْضَبِ وَ مَا عَلِمَكَ أَنَّهُ لَا يَكُونُ لِي وَ لَدَّ وَ اللَّهُ لَا تَمْضِي الْأَيَّامُ وَ اللَّيَالِي حَتَّى يَرْزُقَنِي اللَّهُ وَ لَدَّ ذَكَرًا يَفْرُقُ بِهِ بَيْنَ الْحَقِّ وَ الْبَاطِلِ .

A number of our companions, from Ahmad Bin Muhammad, from Ja'far Bin Yahya, from Malik Bin Asheym, from Al Husayn Bin Bashhar who said,

'Abu Qiyama wrote a letter to Abu Al-Hassan^{asws} saying in it, 'How can you^{asws} happen to be the Imam^{asws} and there isn't a son for you^{asws}'. So Abu Al-Hassan Al-Reza^{asws} answered, resembling the angry one: 'And what would make you know that there would not happen to be a son for me^{asws}? By Allah^{azwj}! The days and the nights will not pass by until Allah^{azwj} Graces me^{asws} a male child, differentiating between the Truth and the falsehood'.⁴

بَعْضُ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ عَنِ ابْنِ أَبِي نَصْرٍ قَالَ قَالَ لِي ابْنُ النَّجَّاشِيِّ مِنَ الْإِمَامِ بَعْدَ صَاحِبِكَ فَأَسْتَوِي أَنْ تَسْأَلَهُ حَتَّى أَعْلَمَ فَدَخَلْتُ عَلَى الرَّضَا (عَلَيْهِ السَّلَامُ) فَأَخْبَرْتُهُ قَالَ فَقَالَ لِي الْإِمَامُ ابْنِي

Some of our companions, from Muhammad Bin Ali, from Muawiya Bin Hukey, from Ibn Abu Nasr who said,

'Ibn Al-Najjashy said to me, 'Who is the Imam^{asws} after your Master^{asws}? So I desire to ask him^{asws} until I do know. So I went over to Al-Reza^{asws} and informed him^{asws}. So he^{asws} said to me: 'The (next) Imam^{asws} is my^{asws} son^{asws}'.

ثُمَّ قَالَ هَلْ يَجْرَأُ أَحَدٌ أَنْ يَقُولَ ابْنِي وَ لَيْسَ لَهُ وَ لَدَّ .

Then he^{asws} said: 'Would anyone has the audacity (courage) to say, 'My son', but there isn't a son for him?'.⁵

أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُعَمَّرِ بْنِ خَلَادٍ قَالَ ذَكَرْنَا عِنْدَ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) شَيْئًا بَعْدَ مَا وُلِدَ لَهُ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فَقَالَ مَا حَاجَّتْكُمْ إِلَى ذَلِكَ هَذَا أَبُو جَعْفَرٍ قَدْ أَجْلَسْتُهُ مَجْلِسِي وَ صَيَّرْتُهُ فِي مَكَانِي .

Ahmad Bin Mihran, from Muhammad Bin Ali, from Moammar Bin Khallad who said,

'We mentioned something in the presence of Abu Al-Hassan^{asws} after (he^{asws} was) blessed with Abu Ja'far^{asws} (9th Imam^{asws}), so he^{asws} said: 'What is your need to that? This here is Abu Ja'far^{asws}. I^{asws} have seated him^{asws} in my^{asws} seat, and he^{asws} has come to be in my^{asws} place'.⁶

أَحْمَدُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ ابْنِ قِيَامَا الْوَاسِطِيِّ قَالَ دَخَلْتُ عَلَى عَلِيِّ بْنِ مُوسَى (عَلَيْهِ السَّلَامُ) فَقُلْتُ لَهُ أَيْ كَيْفَ يَكُونُ إِمَامًا قَالَ لَا إِلَّا وَ أَحَدُهُمَا صَامِتٌ فَقُلْتُ لَهُ هُوَ ذَا أَنْتَ لَيْسَ لَكَ صَامِتٌ وَ لَمْ يَكُنْ وَ لَدَّ لَهُ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) بَعْدَ فَقَالَ لِي وَ اللَّهُ لَيَجْعَلَنَّ اللَّهُ مِنِّي مَا يُثَبِّتُ بِهِ الْحَقَّ وَ أَهْلَهُ وَ يَمْحَقُ بِهِ الْبَاطِلَ وَ أَهْلَهُ قَوْلِي لَهُ بَعْدَ سَنَةِ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) وَ كَانَ ابْنُ قِيَامَا وَاقِفِيًّا .

Ahmad, from Muhammad Bin Ali, from Ibn Qiyama Al Wasity who said,

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

⁴ Al Kafi V 1 – The Book Of Divine Authority CH 73 H 4

⁵ Al Kafi V 1 – The Book Of Divine Authority CH 73 H 5

⁶ Al Kafi V 1 – The Book Of Divine Authority CH 73 H 6

'I went over to Ali^{asws} Bin Musa^{asws} and I said to him^{asws}, 'Can there happen to be two Imams^{asws}?'. He^{asws} said: 'No, except one of the two would be silent'. So I said to him^{asws}, 'It is that. You^{asws} are such that there isn't a silent one for you^{asws}', and he^{asws} had not (yet) been blessed with Abu Ja'far^{asws}. So he^{asws} said to me: 'By Allah^{azwj}! Allah^{azwj} would be Making from me^{asws} what the Truth will be established with and its people, and the Falsehood would be Obliterated with and its people'. So, after a year, he^{asws} was blessed with Abu Ja'far^{asws}. And it was so that Qiyama (the narrator) was a Waqifite (a sect)'.⁷

أَحْمَدُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الْحَسَنِ بْنِ الْجَهْمِ قَالَ كُنْتُ مَعَ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) جَالِسًا فَدَعَا بِأَبْنَيْهِ وَهُوَ صَغِيرٌ فَأَجْلَسَهُ فِي حَجْرِي فَقَالَ لِي جَرِّدْهُ وَانزِعْ قَمِيصَهُ فَنَزَعْتُهُ فَقَالَ لِي انظُرْ بَيْنَ كَتِفَيْهِ فَتَنظَرْتُ فَإِذَا فِي أَحَدِ كَتِفَيْهِ شَيْبَةً بِالْخَاتَمِ دَاخِلٌ فِي اللَّحْمِ ثُمَّ قَالَ أَرَى هَذَا كَانَ مِثْلَهُ فِي هَذَا الْمَوْضِعِ مِنْ أَبِي (عَلَيْهِ السَّلَامُ) .

Ahmad, from Muhammad Bin Ali, from Al Hassan Bin Al Jahm who said,

'I was seated with Abu Al-Hassan^{asws}, so he^{asws} called for his^{asws} son^{asws}, and he^{asws} was small, so he^{asws} seated him^{asws} in his^{asws} lap, and he^{asws} said to me: 'Disrobe him^{asws} by removing his^{asws} shirt'. So I removed it, and he^{asws} said: 'Look between his^{asws} two shoulders'. So I looked and there was in one of his^{asws} shoulder, resembling a seal entered into the flesh. Then he^{asws} said: 'Do you see this?' The like of it was in this place from my^{asws} father^{asws}'.⁸

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ أَبِي يَحْيَى الصَّنَعَانِيِّ قَالَ كُنْتُ عِنْدَ أَبِي الْحَسَنِ الرَّضَا (عَلَيْهِ السَّلَامُ) فَجِيءَ بِأَبْنَيْهِ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) وَهُوَ صَغِيرٌ فَقَالَ هَذَا الْمُؤَلُودُ الَّذِي لَمْ يُولَدْ مَوْلُودٌ أَعْظَمَ بَرَكَةً عَلَى شَيْعَتِنَا مِنْهُ .

From him, from Muhammad Bin Ali, from Abu Yahya Al Sana'ny who said,

'I was in the presence of Abu Al-Hassan Al-Reza^{asws}, so they came with his^{asws} son^{asws} Abu Ja'far^{asws} and he^{asws} was small. So he^{asws} said: 'This is the Blessed event which none has been begotten as being of greater Blessings upon our^{asws} Shias than him^{asws}'.⁹

مُحَمَّدُ بْنُ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ صَفْوَانَ بْنِ يَحْيَى قَالَ قُلْتُ لِلرَّضَا (عَلَيْهِ السَّلَامُ) قَدْ كُنَّا نَسْأَلُكَ قَبْلَ أَنْ يَهَبَ اللَّهُ لَكَ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فَكُنْتَ تَقُولُ يَهَبُ اللَّهُ لِي غُلَامًا فَقَدْ وَهَبَهُ اللَّهُ لَكَ فَأَقْرَبَ عُيُونَنَا فَلَا أَرَانَا اللَّهُ يَوْمَكَ فَإِنْ كَانَ كَوْنُ قَالِي مَنْ فَأَنْسَارَ بِيَدِهِ إِلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) وَهُوَ قَائِمٌ بَيْنَ يَدَيْهِ فَقُلْتُ جَعَلْتَ فِدَاكَ هَذَا ابْنُ ثَلَاثِ سِنِينَ فَقَالَ وَمَا يَصُرُّهُ مِنْ ذَلِكَ فَقَدْ قَامَ عَيْسَى (عَلَيْهِ السَّلَامُ) بِالْحَجَّةِ وَهُوَ ابْنُ ثَلَاثِ سِنِينَ .

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Safwan Bin Yahya who said,

'I said to Al-Reza^{asws}, 'We had asked you^{asws} before Allah^{azwj} had Endowed Abu Ja'far^{asws} to you^{asws}, so you^{asws} had said: 'Allah^{azwj} would Endow unto me^{asws} a boy'. So Allah^{azwj} has Endowed him^{asws} to you^{asws} and our eyes are delighted. So, may Allah^{azwj} not Show us your^{asws} day (of passing away). So if it does happen, so to whom?' So he^{asws} gestured to Abu Ja'far^{asws}, and he^{asws} was standing in front of him^{asws}. So I said, 'May I be sacrificed for you^{asws}! This is a boy of three years!'. So

⁷ Al Kafi V 1 – The Book Of Divine Authority CH 73 H 7

⁸ Al Kafi V 1 – The Book Of Divine Authority CH 73 H 8

⁹ Al Kafi V 1 – The Book Of Divine Authority CH 73 H 9

he^{asws} said: 'And what would harm him^{asws} from that? Isa^{as} had stood with the Divine Authority and he^{as} was a boy of three years'.¹⁰

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمُهورٍ عَنْ مُعَمَّرِ بْنِ خَلَادٍ قَالَ سَمِعْتُ إِسْمَاعِيلَ بْنَ إِبرَاهِيمَ يَقُولُ لِلرَّضَا (عَلَيْهِ السَّلَام) إِنَّ ابْنِي فِي لِسَانِهِ ثَقُلُ فَأَنَا أَبْعَثُ بِهِ إِلَيْكَ عَدَا تَمْسُحُ عَلَى رَأْسِهِ وَ تَدْعُو لَهُ فَإِنَّهُ مَوْلَاكَ فَقَالَ هُوَ مَوْلَى أَبِي جَعْفَرٍ فَأَبْعَثُ بِهِ عَدَا إِلَيْهِ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Moammr Bin Khallad who said,

'I heard Ismail Bin Ibrahim saying to Al-Reza^{asws}, 'My son has heaviness in his tongue, so I would be sending him to you^{asws} tomorrow for you^{asws} to wipe upon his head and supplicate for him, for he is in your^{asws} Wilayah'. So he^{asws} said: 'He is in the Wilayah of Abu Ja'far^{asws} (9th Imam^{asws}) therefore send him to him^{asws} tomorrow'.¹¹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ النَّهْدِيِّ عَنْ مُحَمَّدِ بْنِ خَلَادِ الصَّبِقَلِيِّ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ عَمَّارٍ قَالَ كُنْتُ عِنْدَ عَلِيِّ بْنِ جَعْفَرِ بْنِ مُحَمَّدٍ جَالِسًا بِالْمَدِينَةِ وَ كُنْتُ أَقْمْتُ عِنْدَهُ سَنَتَيْنِ أَكْتُبُ عَنْهُ مَا يَسْمَعُ مِنْ أَخِيهِ يَعْنِي أَبَا الْحَسَنِ (عَلَيْهِ السَّلَام) إِذْ دَخَلَ عَلَيْهِ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ الرِّضَا (عَلَيْهِ السَّلَام) الْمَسْجِدَ مَسْجِدَ الرَّسُولِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) فَوَثَبَ عَلِيُّ بْنُ جَعْفَرٍ بِلَا جِدَاءٍ وَ لَا رِدَاءٍ فَقَبَّلَ يَدَهُ وَ عَظَمَهُ فَقَالَ لَهُ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) يَا عَمَّ اجْلِسْ رَحِمَكَ اللهُ فَقَالَ يَا سَيِّدِي كَيْفَ اجْلِسُ وَ أَنْتَ قَائِمٌ

Al Husayn Bin Muhammad, from Muhammad Bin Ahmad Al Nahdy, from Muhammad Bin Khallad Al Sayqal, from Muhammad Bin Al Hassan Bin Ammar who said,

'I was seated in the presence of Ali son of Ja'far^{asws} Bin Muhammad^{asws} at Al-Medina, and I was staying with him for two years, writing from him what he had heard from his brother^{asws}, meaning Abu Al-Hassan^{asws} (7th Imam^{asws}) when Abu Ja'far Muhammad^{asws} Bin Ali Al-Reza^{asws} entered the Masjid, the Masjid of Rasool-Allah^{saww}. So Ali Bin Ja'far^{asws} leapt up without any shoes nor a robe, and he kissed his^{asws} hand and revered him^{asws}. So Abu Ja'far^{asws} said to him, 'O Uncle, be seated, may Allah^{azwj} have Mercy on you'. So he said, 'O my Chief^{asws}! How can I sit while you^{asws} are standing?'

فَلَمَّا رَجَعَ عَلِيُّ بْنُ جَعْفَرٍ إِلَى مَجْلِسِهِ جَعَلَ أَصْحَابُهُ يُؤَيِّخُونَهُ وَ يَقُولُونَ أَنْتَ عَمُّ أَبِيهِ وَ أَنْتَ تَفْعَلُ بِهِ هَذَا الْفِعْلَ فَقَالَ اسْكُنُوا إِذَا كَانَ اللهُ عَزَّ وَ جَلَّ وَ قَبِضْ عَلَى لِحْيَتِهِ لَمْ يُؤْهَلْ هَذِهِ الشَّيْبَةَ وَ أَهْلَ هَذَا الْفَتَى وَ وَضَعَهُ حَيْثُ وَضَعَهُ أَنْكَرُ فَضَلُّهُ نَعُودُ بِاللَّهِ مِمَّا تَقُولُونَ بَلْ أَنَا لَهُ عَبْدٌ .

So when Ali son of Ja'far^{asws} returned to his gathering, his companions went on rebuking him and they were saying, 'You are an uncle of his^{asws} father^{asws}, and you are doing this deed with him^{asws}?'. So he said, 'Be silent! When it was so that Allah^{azwj} Mighty and Majestic', and he grabbed his own beard, 'has not Sanctified this old man and has Sanctified this youth, and Placed him^{asws} where He^{azwj} Placed him^{asws}, (how can I) deny his^{asws} merits? I seek Refuge with Allah^{azwj} from what you are saying. But, I am a slave of his^{asws}.¹²

¹⁰ Al Kafi V 1 – The Book Of Divine Authority CH 73 H 10

¹¹ Al Kafi V 1 – The Book Of Divine Authority CH 73 H 11

¹² Al Kafi V 1 – The Book Of Divine Authority CH 73 H 12

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْخَيْرَانِيِّ عَنِ أَبِيهِ قَالَ كُنْتُ وَاقِفًا بَيْنَ يَدَيْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) بِخُرَاسَانَ فَقَالَ لَهُ قَائِلٌ يَا سَيِّدِي إِنْ كَانَ كَوْنُ قَائِلِي مِنْ قَائِلٍ إِلَى أَبِي جَعْفَرِ ابْنِي فَكَأَنَّ الْقَائِلَ اسْتَصْعَرَ سِنَّ أَبِي جَعْفَرِ (عَلَيْهِ السَّلَام) فَقَالَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَام) إِنْ اللَّهُ تَبَارَكَ وَتَعَالَى بَعَثَ عَيْسَى ابْنَ مَرْيَمَ رَسُولًا نَبِيًّا صَاحِبَ شَرِيْعَةٍ مُبْتَدَأَةٍ فِي أَصْغَرَ مِنَ السَّنِّ الَّذِي فِيهِ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) .

Al Husayn Bin Muhammad, from Al Khayrani, from his father who said,

'I had paused in front of Abu Al-Hassan^{asws} at Khurasan, so a speaker said to him^{asws}, 'O my Chief! If there was an occurrence (death), so to whom?' He^{asws} said: 'To Abu Ja'far^{asws}, my^{asws} son^{asws}'. So it was as if the speaker was belittling the (young) age of Abu Ja'far^{asws}. So Abu Al-Hassan^{asws} said: 'Allah^{azwj} Blessed and High Sent Isa^{as} Ibn Maryam^{as} as a Rasool^{as}, a Prophet^{as}, an owner of a Law, commencing during an age smaller than that which is in Abu Ja'far^{asws} 13

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ أَبِيهِ وَ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ جَمِيعاً عَنْ زَكَرِيَّا بْنِ يَحْيَى بْنِ النُّعْمَانَ الصَّيْرَفِيِّ قَالَ سَمِعْتُ عَلِيَّ بْنَ جَعْفَرٍ يُحَدِّثُ الْحَسَنَ بْنَ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ فَقَالَ وَ اللَّهُ لَقَدْ نَصَرَ اللَّهُ أَبَا الْحَسَنِ الرَّضَا (عَلَيْهِ السَّلَام) فَقَالَ لَهُ الْحَسَنُ إِي وَ اللَّهُ جُعِلَتْ فِدَاكَ لَقَدْ بَعَى عَلَيْهِ إِخْوَتُهُ فَقَالَ عَلِيُّ بْنُ جَعْفَرٍ إِي وَ اللَّهُ وَ نَحْنُ عُمُومَتُهُ بَعَيْنَا عَلَيْهِ

Ali Bin Ibrahim, from his father and Ali Bin Muhammad Al Qasany, altogether from Zakariyya Bin Yahya Bin Al Nu'man Al Sayrafi who said,

'I heard Ali son of Ja'far^{asws} narrating to Al-Hassan Bin Al-Husayn Bin Ali Bin Al-Husayn, so he said, 'By Allah^{azwj}! Allah^{azwj} has Granted victory to Abu Al-Hassan Al-Reza^{asws}'. So Al-Hassan said to him, 'Yes, by Allah^{azwj}, may I be sacrificed for you! His^{asws} brothers had rebelled against him^{asws}'. So Ali son of Ja'far^{asws} said, 'Yes, by Allah^{azwj}, we, his^{asws} uncles, had (also) rebelled against him^{asws}'.

فَقَالَ لَهُ الْحَسَنُ جُعِلَتْ فِدَاكَ كَيْفَ صَنَعْتُمْ فَأَبَى لَمْ أَحْضُرْكُمْ قَالَ قَالَ لَهُ إِخْوَتُهُ وَ نَحْنُ أَيْضاً مَا كَانَ فِينَا إِمَامٌ قَطُّ حَائِلِ اللَّوْنِ فَقَالَ لَهُمُ الرَّضَا (عَلَيْهِ السَّلَام) هُوَ ابْنِي قَالُوا فَإِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَدْ قَضَى بِالْقَافَةِ فَبَيْنَنَا وَ بَيْنَكَ الْقَافَةُ قَالَ ابْعَثُوا أَنْتُمْ إِلَيْهِمْ فَأَمَّا أَنَا فَلَا وَ لَا تُعْلِمُوهُمْ لِمَا دَعَوْتُمُوهُمْ وَ لَتَكُونُوا فِي بُيُوتِكُمْ

So Al-Hassan said to him, 'May I be sacrificed for you! How did you behave, for I was not present with you all'. He said, 'His^{asws} brothers said to him^{asws}, and us as well, 'There has not been among us an Imam^{asws} at all of a dark complexion'. So Al-Reza^{asws} said to them: 'He^{asws} is my^{asws} son^{asws}!'. So they said, 'Rasool-Allah^{saww} had judged (characters) based on appearance, therefore between us and you^{asws} is the appearance'. He^{asws} said: 'You can send for them (experts in physiology), but as for I^{asws}, so no, and do not let them know what you are inviting them for, and let them happen to be in your houses'.

فَلَمَّا جَاءُوا أَقْعَدُونَا فِي الْبُسْتَانِ وَ اصْطَفَى عُمُومَتَهُ وَ إِخْوَتَهُ وَ أَخَوَاتَهُ وَ أَخَذُوا الرَّضَا (عَلَيْهِ السَّلَام) وَ أَلْبَسُوهُ جُبَّةً صُوفٍ وَ قَلَنْسُوهُ مِنْهَا وَ وَضَعُوا عَلَى عُنُقِهِ مِسْحَاةً وَ قَالُوا لَهُ ادْخُلِ الْبُسْتَانَ كَأَنَّكَ تَعْمَلُ فِيهِ ثُمَّ جَاءُوا بِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) فَقَالُوا أَلْحَقُوا هَذَا الْعُلَامَ بِأَبِيهِ فَقَالُوا لَيْسَ لَهُ هَاهُنَا أَبٌ وَ لَكِنَّ هَذَا عَمُّ أَبِيهِ وَ هَذَا عَمُّ أَبِيهِ وَ هَذَا عَمَّتُهُ وَ هَذِهِ عَمَّتُهُ وَ إِنْ يَكُنْ لَهُ هَاهُنَا أَبٌ فَهُوَ صَاحِبُ الْبُسْتَانِ فَإِنَّ قَدَمِيهِ وَ قَدَمِيهِ وَاحِدَةٌ فَلَمَّا رَجَعَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَام) قَالُوا هَذَا أَبُوهُ

So when they came, we got them to be seated in the orchard, and chose his^{asws} uncles, and his^{asws} brothers, and his^{asws} sisters, and they took Al-Reza^{asws} and clothed him^{asws} in a woollen robe and a skull cap and placed a spade upon his neck, and they said to him^{asws}, 'Enter the orchard as if you^{asws} are working in it'. Then they

¹³ Al Kafi V 1 – The Book Of Divine Authority CH 73 H 13

came with Abu Ja'far^{asws} and they said (to the experts in physiology), 'Link this boy to his^{asws} father^{asws}'. So they said, 'There isn't a father for him^{asws} over here, but, this here is an uncle of his^{asws} father^{asws}, and this one is an uncle of his^{asws} father^{asws}, and this is his^{asws} uncle, and this here is his^{asws} paternal aunt, and if there was a father of his^{asws} over here, so he^{asws} is the one in the orchard, for his^{asws} feet and his^{asws} feet are one'. So when Abu Al-Hassan^{asws} returned, they said, 'This is his^{asws} father^{asws}!'

قَالَ عَلِيُّ بْنُ جَعْفَرٍ فَقُمْتُ فَمَصَصْتُ رِيقَ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) ثُمَّ قُلْتُ لَهُ أَشْهَدُ أَنَّكَ إِمَامِي عِنْدَ اللَّهِ فَبَكَى الرَّضَا (عَلَيْهِ السَّلَامُ) ثُمَّ قَالَ يَا عَمُّ أَلَمْ تَسْمَعْ أَبِي وَهُوَ يَقُولُ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) (بِأَبِي ابْنِ خَيْرَةِ الْإِمَاءِ ابْنِ النَّوْبِيَّةِ الطَّيِّبَةِ الْفَمِ الْمُتَنَجِّبَةِ الرَّحِمِ

Ali Bin Ja'far said, 'So I stood and I extracted the saliva of Abu Ja'far^{asws}, then I said to him^{asws}, 'I testify that you^{asws} are my Imam^{asws} in the Presence of Allah^{azwj}'. So Al-Reza^{asws} wept, then said: 'O Uncle! Why did you not listen to my^{asws} father^{asws} and he^{asws} was saying: 'Rasool-Allah^{saww} said: 'May my^{saww} father^{as} be for the son of the best of the slave girls of the sons of Nubia (Sudan), the aromatic of the mouth, the excellent of the womb!'

وَلِيَهُمْ لَعْنُ اللَّهِ الْأَعْيَسِ وَدُرَيْتُهُ صَاحِبِ الْفِتْنَةِ وَ يَقْتُلُهُمْ سِنِينَ وَ شُهُوراً وَ أَيَّاماً يَسُومُهُمْ خَسَافاً وَ يَسْقِيهِمْ كَأْساً مُصْبِرَةً وَ هُوَ الطَّرِيدُ الشَّرِيدُ الْمُؤْتَوِرُ بِأَبِيهِ وَ جَدِّهِ صَاحِبُ

Woe be unto them! May Allah^{azwj} Curse the Abbasides and their offspring, the owners of the strife who have killed them (Imams^{asws}) for years and months and days. They poisoned them^{asws} and made them^{asws} sick by sealed goblets, and he^{asws} would be in exile, homeless, suffering the pain of his^{asws} father^{asws} and his^{asws} grandfather.

الْعَيْبَةِ يُقَالُ مَاتَ أَوْ هَلَكَ أَيَّ وَادٍ سَلَكَ أَفَيَكُونُ هَذَا يَا عَمُّ إِلَّا مَنِّي فَقُلْتُ صَدَقْتَ جُعِلْتُ فِدَاكَ .

(as for) the Occultation, it would be said, 'He^{asws} died, or perished'. (No one will know) which valley he^{asws} would be travelling in. O Uncle! Can this happen to be except from me^{asws}? So I said, 'You^{asws} speak the truth, may I be sacrificed for you^{asws}!'¹⁴

بَابُ الْإِشَارَةِ وَ النَّصِّ عَلَى أَبِي الْحَسَنِ الثَّلَاثِ (عَلَيْهِ السَّلَامُ)

Chapter 74 – The Indication and the wordings upon Abu Al-Hassan^{asws} the 3rd. (10th Imam^{asws})

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ قَالَ لَمَّا خَرَجَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) مِنَ الْمَدِينَةِ إِلَى بَغْدَادَ فِي الدَّفْعَةِ الْأُولَى مِنْ خُرُوجِهِ قُلْتُ لَهُ عِنْدَ خُرُوجِهِ جُعِلْتُ فِدَاكَ إِنِّي أَخَافُ عَلَيْكَ فِي هَذَا الْوَجْهِ فَإِلَى مَنْ الْأَمْرُ بَعْدَكَ فَفَكَرَ بِوَجْهِهِ إِلَيَّ ضَاحِكاً وَ قَالَ لَيْسَ الْعَيْبَةُ حَيْثُ ظَنَنْتَ فِي هَذِهِ السَّنَةِ

Ali Bin Ibrahim, from his father, from Ismail Bin Mihran who said,

'When Abu Ja'far^{asws} went out from Al-Medina to Baghdad during the first time from his^{asws} two such exits, I said to him^{asws} during his^{asws} exiting, 'May I be sacrificed for you^{asws}! I fear upon you during this direction, so to whom would be the command

¹⁴ Al Kafi V 1 – The Book Of Divine Authority CH 73 H 14

(Imamate) after you^{asws}?’ So he^{asws} turned his^{asws} face towards me smiling and said: ‘The Occultation isn’t to be during this year, where your thoughts are’.

فَلَمَّا أُخْرِجَ بِهِ الثَّانِيَةَ إِلَى الْمُعْتَصِمِ صَبْرَتْ إِلَيْهِ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ أَنْتَ خَارِجٌ فَإِلَى مَنْ هَذَا الْأَمْرُ مِنْ بَعْدِكَ فَبَكَى حَتَّى اخْضَلَّتْ لِحْيَتُهُ ثُمَّ انْتَفَتَّ إِلَيَّ فَقَالَ عِنْدَ هَذِهِ يُخَافُ عَلَيَّ الْأَمْرُ مِنْ بَعْدِي إِلَى ابْنِي عَلِيٍّ .

So when they went out with him^{asws} for the second time to Al-Mu’tasim (the Caliph), I said to him^{asws}, ‘May I be sacrificed for you^{asws}! You^{asws} are going out, so to whom would this command (Imamate) be from after you^{asws}?’ So he^{asws} wept until his^{asws} beard was soaked. Then he^{asws} turned towards me and he^{asws} said: ‘This is what you had feared upon me^{asws}. The command (Imamate) from after me^{asws} is to my^{asws} son^{asws} Ali^{asws}, (10th Imam^{asws}).¹⁵

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْخَيْرَانِيِّ عَنْ أَبِيهِ أَنَّهُ قَالَ كَانَ يَلْزِمُ بَابَ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) لِلْخِدْمَةِ الَّتِي كَانَ وَكَّلَ بِهَا وَكَانَ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عَيْسَى بَجِيءٌ فِي السَّحَرِ فِي كُلِّ لَيْلَةٍ لِيَعْرِفَ خَبَرَ عَلِيٍّ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) وَكَانَ الرَّسُولُ الَّذِي يَخْتَلِفُ بَيْنَ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) وَبَيْنَ أَبِي إِذَا حَضَرَ قَامَ أَحْمَدُ وَخَلَا بِهِ أَبِي

Al Husayn Bin Muhammad, from Al Kahyrani, from his father, said,

‘He (my father) had necessitated the door of Abu Ja’far^{asws} for the service (as a doorman) which he^{asws} had allocated with, and it was so that Ahmad Bin Muhammad Bin Isa used to come during the dawn of every night in order to know the news of the illness of Abu Ja’far^{asws} (9th Imam^{asws}) and there was the messenger who used to come and go between Abu Ja’far^{asws} and my father. Whenever he (the messenger) was present, Ahmad would arise and my father would be alone with him (the messenger).

فَخَرَجْتُ ذَاتَ لَيْلَةٍ وَ قَامَ أَحْمَدُ عَنِ الْمَجْلِسِ وَ خَلَا أَبِي بِالرَّسُولِ وَ اسْتَدَارَ أَحْمَدُ فَوَقَفَ حَيْثُ يَسْمَعُ الْكَلَامَ فَقَالَ الرَّسُولُ لِأَبِي إِنَّ مَوْلَاكَ يَقْرَأُ عَلَيْكَ السَّلَامَ وَ يَقُولُ لَكَ إِنِّي مَاضٍ وَ الْأَمْرُ صَائِرٌ إِلَى ابْنِي عَلِيٍّ وَ لَهُ عَلَيْكُمْ بَعْدِي مَا كَانَ لِي عَلَيْكُمْ بَعْدُ أَبِي

So I went out one night and Ahmad stood from the gathering and my father was alone with the messenger, and Ahmad was circling around. So he paused, when he heard the speech, and the messenger said to my father, ‘Your Master^{asws} conveys the greetings upon you and is saying to you: ‘I^{asws} am going to pass away and the command (Imamate) is going to (be with) my^{asws} son^{asws} Ali^{asws}, and for him^{asws} upon you all, after me^{asws} would be what is for me^{asws} upon you after my^{asws} father^{asws}’.

ثُمَّ مَضَى الرَّسُولُ وَ رَجَعَ أَحْمَدُ إِلَى مَوْضِعِهِ وَ قَالَ لِأَبِي مَا الَّذِي قَدْ قَالَ لَكَ قَالَ خَيْرًا قَالَ قَدْ سَمِعْتُ مَا قَالَ فَلِمَ تَكْتُمُهُ وَ أَعَادَ مَا سَمِعَ فَقَالَ لَهُ أَبِي قَدْ حَرَّمَ اللَّهُ عَلَيْكَ مَا فَعَلْتَ لِأَنَّ اللَّهَ تَعَالَى يَقُولُ وَ لَا تَجَسَّسُوا فَاحْفَظِ الشَّهَادَةَ لَعَلَّنَا نَحْتَاجُ إِلَيْهَا يَوْمًا مَا وَ إِلَيْكَ أَنْ تُظْهِرَهَا إِلَى وَفْتِهَا

Then the messenger went away and Ahmad returned to his place and said to my father, ‘What is that which he had said to you?’ He said, ‘Good’. He said, ‘I have heard what he said, therefore do not conceal it’, and he repeated what he had heard. So my father said to him, ‘Allah^{azwj} has Prohibited upon you what you did because Allah^{azwj} the Exalted is Saying [49:12] and do not spy, therefore preserve the

¹⁵ Al Kafi V 1 – The Book Of Divine Authority CH 74 H 1

testimony for perhaps we would be needy to it one day and beware of manifesting it before its time’.

فَلَمَّا أَصْبَحَ أَبِي كَتَبَ نُسْخَةَ الرِّسَالَةِ فِي عَشْرِ رِقَاعٍ وَ خَتَمَهَا وَ دَفَعَهَا إِلَى عَشْرَةٍ مِنْ وُجُوهِ الْعِصَابَةِ وَ قَالَ إِنَّ حَدَثَ بِي حَدَثَ الْمَوْتِ قَبْلَ أَنْ أَطَالِبَكُمْ بِهَا فَافْتَحُوهَا وَ اعْلَمُوا بِمَا فِيهَا

So when it was morning, my father copied the message in ten papers and sealed these and handed these over to ten from the clan and said, ‘If there occurs with me an occurrence of death before I seek these from you all, so open these and get to know with whatever is in it’.

فَلَمَّا مَضَى أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) ذَكَرَ أَبِي أَنَّهُ لَمْ يَخْرُجْ مِنْ مَنْزِلِهِ حَتَّى قَطَعَ عَلَى يَدَيْهِ نَحْوَ مِنْ أَرْبَعِمِائَةِ إِنْسَانٍ وَ اجْتَمَعَ رُؤَسَاءُ الْعِصَابَةِ عِنْدَ مُحَمَّدِ بْنِ الْفَرَجِ يَتَّفِقُونَ هَذَا الْأَمْرَ فَكَتَبَ مُحَمَّدُ بْنُ الْفَرَجِ إِلَى أَبِي يُعَلِّمُهُ بِاجْتِمَاعِهِمْ عِنْدَهُ وَ أَنَّهُ لَوْ لَا مَخَافَةُ الشُّهْرَةِ لَصَارَ مَعَهُمْ إِلَيْهِ وَ يَسْأَلُهُ أَنْ يَأْتِيَهُ

So when Abu Ja’far^{asws} passed away, my father mentioned that he would not come out from his house until about four hundred persons had cut off (from others) upon his hands, and he gathered the chiefs of the community in the presence of Muhammad Bin Al-Faraj negotiating this matter. So Muhammad Bin Al-Faraj wrote to my father letting him know of their gathering in his presence, and that he, if he does not fear the publicity, should come to be with them, and he asked him to come over.

فَرَكِبَ أَبِي وَ صَارَ إِلَيْهِ فَوَجَدَ الْقَوْمَ مُجْتَمِعِينَ عِنْدَهُ فَقَالُوا لِأَبِي مَا تَقُولُ فِي هَذَا الْأَمْرِ فَقَالَ أَبِي لِمَنْ عِنْدَهُ الرِّقَاعُ أَحْضِرُوا الرِّقَاعَ فَأَحْضَرُواهَا فَقَالَ لَهُمْ هَذَا مَا أَمَرْتُ بِهِ فَقَالَ بَعْضُهُمْ قَدْ كُنَّا نَحِبُّ أَنْ يَكُونَ مَعَكَ فِي هَذَا الْأَمْرِ شَاهِدٌ آخَرَ

So my father rode and went over to him and he found the people have had gathered with him. So they said to my father, ‘What are you saying regarding this matter?’ So my father said, ‘To the one with whom there is a parchment, should display the parchment’. So they displayed these, and he said to them, ‘This is what I had been ordered with’. So some of them said, ‘We would have loved it if there had been other witnesses with you regarding this matter’.

فَقَالَ لَهُمْ قَدْ أَتَاكُمْ اللَّهُ عَزَّ وَ جَلَّ بِهِ هَذَا أَبُو جَعْفَرٍ الْأَشْعَرِيُّ يُشْهَدُ لِي بِسَمَاعِ هَذِهِ الرِّسَالَةِ وَ سَأَلَهُ أَنْ يَشْهَدَ بِمَا عِنْدَهُ فَأَنْكَرَ أَحْمَدُ أَنْ يَكُونَ سَمِعَ مِنْ هَذَا شَيْئاً فَدَعَاهُ أَبِي إِلَى الْمُبَاهَلَةِ

So he said to them, ‘Allah^{azwj} Mighty and Majestic has Already Come with it. This is Abu Ja’far Al-Ashary. He would testify for me that he heard this message, and ask him that he should testify with whatever is with him’. But, Ahmad denied that he had been hearing anything from this. So my father called him to the imprecation (Mubahila).

فَقَالَ لَمَّا حَقَّقَ عَلَيْهِ قَالَ قَدْ سَمِعْتُ ذَلِكَ وَ هَذَا مَكْرُمَةٌ كُنْتُ أُحِبُّ أَنْ تَكُونَ لِرَجُلٍ مِنَ الْعَرَبِ لَا لِرَجُلٍ مِنَ الْعَجَمِ فَلَمْ يَبْرَحِ الْقَوْمُ حَتَّى قَالُوا بِالْحَقِّ جَمِيعاً .

So he (the narrator) said, ‘When it was proven against him, he said, ‘I had heard that and this is a prestige. I had liked it that it would happen to be from a man from the

Arabs, not to a man from the non-Arabs'. (Al-Khayrani was a non-Arab). So the people did not depart until they had spoken with the truth, altogether'.¹⁶

و فِي نُسخَةِ الصَّفْوَانِي مُحَمَّدُ بْنُ جَعْفَرِ الكُوفِي عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الوَاسِطِيِّ أَنَّهُ سَمِعَ أَحْمَدَ بْنَ أَبِي خَالِدٍ مَوْلَى أَبِي جَعْفَرٍ بِحَكْيِ أَنَّهُ أَشْهَدَهُ عَلَى هَذِهِ الوَصِيَّةِ الْمَنْسُوخَةِ شَهِدَ أَحْمَدُ بْنُ أَبِي خَالِدٍ مَوْلَى أَبِي جَعْفَرٍ أَنَّ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ بْنِ مُوسَى بْنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ (عَلَيْهِ السَّلَامُ) أَشْهَدَهُ أَنَّهُ أَوْصَى إِلَى عَلِيٍّ ابْنِهِ بِنَفْسِهِ وَ أَخَوَاتِهِ وَ جَعَلَ أَمْرَ مُوسَى إِذَا بَلَغَ إِلَيْهِ

And in a copy of Al Safwany – Muhammad Bin Ja'far Al Kufy, from Muhammad Bin Isa Bin Ubeyd, from Muhammad Bin Al Husayn Al Wasity that he heard Ahmad Bin Abu Khalid a slave of Abu Ja'far,

'He witnessed upon this copied bequest – 'Ahmad Bin Abu Khalid, a slave of Abu Ja'far^{asws} Muhammad^{asws} Bin Ali^{asws} Bin Musa^{asws} Bin Ja'far^{asws} Bin Muhammad^{asws} Bin Ali^{asws} Bin Al-Husayn^{asws} Bin Ali^{asws} Bin Abu Talib^{asws} testifies, 'I hereby testify that he^{asws} bequeathed to Ali^{asws} his^{asws} son^{asws} with himself^{asws} and his^{asws} sisters, and made the matter of Musa, when he reaches adulthood, to him^{asws}.

وَ جَعَلَ عَبْدُ اللَّهِ بْنُ الْمُسَاوِرِ قَائِمًا عَلَى تَرْكِيهِ مِنَ الصِّيَاعِ وَ الْأَمْوَالِ وَ النَّفَقَاتِ وَ الرِّقِيقِ وَ غَيْرِ ذَلِكَ إِلَى أَنْ يَبْلُغَ عَلِيُّ بْنُ مُحَمَّدٍ صَبِيرٌ عَبْدُ اللَّهِ بْنُ الْمُسَاوِرِ ذَلِكَ الْيَوْمَ إِلَيْهِ يَفُومُ بِأَمْرِ نَفْسِهِ وَ أَخَوَاتِهِ وَ يُصَيِّرُ أَمْرَ مُوسَى إِلَيْهِ يَفُومُ لِنَفْسِهِ بَعْدَهُمَا عَلَى شَرْطِ أَبِيهِمَا فِي صَدَقَاتِهِ الَّتِي تَصَدَّقَ بِهَا وَ ذَلِكَ يَوْمَ الْأَحَدِ لِثَلَاثِ لَيَالٍ خَلَوْنَ مِنْ ذِي الْحِجَّةِ سَنَةَ عَشْرِينَ وَ مِائَتَيْنِ

And he^{asws} made Abdullah Bin Al-Musawir to him on that day to be custodian upon his^{asws} legacy from the properties, and wealth, and the expenditure monies, and the slaves, and other than that, until Ali^{asws} Bin Muhammad^{asws} (10th Imam^{asws}) reaches adulthood. Abdullah Bin Al-Musawir, on that day, came to be standing with the matter of his^{asws} own self, and his^{asws} sisters, and the matter of Musa came to be with him, standing for himself after the two of them, upon the stipulation of their father^{asws} regarding his^{asws} charities which he^{asws} gave with, and that is the day of Sunday the third night of Zil Hijjah, the year two hundred and twenty.

وَ كَتَبَ أَحْمَدُ بْنُ أَبِي خَالِدٍ شَهَادَتَهُ بِحَطِّهِ وَ شَهِدَ الْحَسَنُ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ (عَلَيْهِ السَّلَامُ) وَ هُوَ الْجَوَانِيُّ عَلَى مِثْلِ شَهَادَةِ أَحْمَدَ بْنِ أَبِي خَالِدٍ فِي صَدْرِ هَذَا الْكِتَابِ وَ كَتَبَ شَهَادَتَهُ بِيَدِهِ وَ شَهِدَ نَصْرُ الْخَادِمِ وَ كَتَبَ شَهَادَتَهُ بِيَدِهِ .

And Ahmad Bin Abu Khalid wrote his testimony by his own handwriting it was witnessed by Al-Hassan Bin Muhammad Bin Abdullah Bin Al-Hassan Bin Ali^{asws} Bin Al-Husayn^{asws} Bin Ali^{asws} Bin Abu Talib^{asws}, and he is Al-Jawwany, upon the like of the testimony of Ahmad Bin Abu Khalid in the beginning of this letter, and he wrote his testimony by his own hand, Nasr the servant testified and wrote his testimony by his own hand'.¹⁷

¹⁶ Al Kafi V 1 – The Book Of Divine Authority CH 74 H 2

¹⁷ Al Kafi V 1 – The Book Of Divine Authority CH 74 H 3

بَابُ الْإِشَارَةِ وَالنَّصِّ عَلَى أَبِي مُحَمَّدٍ (عَلَيْهِ السَّلَام)

Chapter 75 – The Indication and the wordings upon Abu Muhammad^{asws} (11th Imam^{asws})

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ النَّهْدِيِّ عَنْ يَحْيَى بْنِ يَسَارِ الْقَنْبَرِيِّ قَالَ أَوْصَى أَبُو الْحَسَنِ (عَلَيْهِ السَّلَام) إِلَى ابْنِهِ الْحَسَنِ قَبْلَ مُضِيِّهِ بِأَرْبَعَةِ أَشْهُرٍ وَ أَشْهَدَنِي عَلَى ذَلِكَ وَ جَمَاعَةً مِنَ الْمَوَالِي .

Ali Bin Muhammad, from Muhammad Bin Ahmad Al Nahdy, from Yahya Bin Yasaar Al Qanbary who said,

'Abu Al-Hassan^{asws} (10th Imam^{asws}) bequeathed to his^{asws} son^{asws} Al-Hassan^{asws} (11th Imam^{asws}) before his^{asws} passing away by four months and kept me as a witness upon that, and a group of friends'.¹⁸

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْكُوفِيِّ عَنْ بَشَّارِ بْنِ أَحْمَدَ الْبَصْرِيِّ عَنْ عَلِيِّ بْنِ عُمَرَ النَّوْفَلِيِّ قَالَ كُنْتُ مَعَ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) فِي صَحْنِ دَارِهِ فَمَرَّ بِنَا مُحَمَّدٌ ابْنُهُ فَقُلْتُ لَهُ جُعِلَتْ فِدَاكَ هَذَا صَاحِبُنَا بَعْدَكَ فَقَالَ لَا صَاحِبُكُمْ بَعْدِي الْحَسَنُ .

Ali Bin Muhammad, from Ja'far Bin Muhammad Al Kufy, from Bashhar Bin Ahmad Al Basry, from Ali Bin Umar Al Nowfaly who said,

'I was with Abu Al-Hassan^{asws} in the courtyard of his^{asws} house, so Muhammad his^{asws} son passed by us. So I said to him^{asws}, 'May I be sacrificed for you^{asws}! This one would be our Master after you^{asws}?'. So he^{asws} said: 'No. Your Master^{asws} after me^{asws} is Al-Hassan^{asws}'.¹⁹

عَنْهُ عَنْ بَشَّارِ بْنِ أَحْمَدَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْأَصْفَهَانِيِّ قَالَ قَالَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَام) صَاحِبُكُمْ بَعْدِي الَّذِي يُصَلِّي عَلَيَّ قَالَ وَ لَمْ نَعْرِفْ أَبَا مُحَمَّدٍ قَبْلَ ذَلِكَ قَالَ فَخَرَجَ أَبُو مُحَمَّدٍ فَصَلَّى عَلَيْهِ .

From him, from Bashhar Bin Ahmad, from Abdullah Bin Muhammad Al Isfahany who said,

'Abu Al-Hassan^{asws} said: 'Your Master^{asws} after me^{asws} is the one who would pray *Salat* over me^{asws}', and we did not know Abu Muhammad^{asws} before that. So Abu Muhammad^{asws} came out and prayed *Salat* over him^{asws}'.²⁰

وَ عَنْهُ عَنْ مُوسَى بْنِ جَعْفَرِ بْنِ وَهْبٍ عَنْ عَلِيِّ بْنِ جَعْفَرٍ قَالَ كُنْتُ حَاضِراً أَبَا الْحَسَنِ (عَلَيْهِ السَّلَام) لَمَّا تُوُفِّيَ ابْنُهُ مُحَمَّدٌ فَقَالَ لِلْحَسَنِ يَا بَنِيَّ أَحَدِثْ لِلَّهِ شُكْرًا فَقَدْ أَحَدَثَ فَيْكَ أَمْرًا .

And from him, from Musa Bin Ja'far Bin Wahab, from Ali Bin Ja'far Who said,

'I was presence with Abu Al Hassan^{asws} when his^{asws} son Muhammad died. So he^{asws} said to Al-Hassan^{asws}: 'O my^{asws} son^{asws}! Renew the thanks to Allah^{azwj} for the command (Imamate) has come to be in you^{asws}'.²¹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ مَرْوَانَ الْأَنْبَارِيِّ قَالَ كُنْتُ حَاضِراً عِنْدَ مُضِيِّ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ (عَلَيْهِ السَّلَام) فَجَاءَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَام) فَوَضَعَ لَهُ كُرْسِيًّا فَجَلَسَ عَلَيْهِ وَ حَوْلَهُ أَهْلُ بَيْتِهِ وَ

¹⁸ Al Kafi V 1 – The Book Of Divine Authority CH 75 H 1

¹⁹ Al Kafi V 1 – The Book Of Divine Authority CH 75 H 2

²⁰ Al Kafi V 1 – The Book Of Divine Authority CH 75 H 3

²¹ Al Kafi V 1 – The Book Of Divine Authority CH 75 H 4

أَبُو مُحَمَّدٍ قَائِمٌ فِي نَاجِيَةٍ فَلَمَّا فَرَغَ مِنْ أَمْرِ أَبِي جَعْفَرٍ التَّفَتَّ إِلَى أَبِي مُحَمَّدٍ (عليه السلام) فَقَالَ يَا بُنَيَّ أَحَدِثْ لِي تَبَارَكَ وَ تَعَالَى شُكْرًا فَقَدْ أَحَدَثَ فِيكَ أَمْرًا .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah Bin Marwan Al Anbary who said,

'I was present during the passing away of Abu Ja'far Muhammad^{asws} Bin Ali^{asws} (9th Imam^{asws}). So Abu Al-Hassan^{asws} (10th Imam) came over, and a chair was placed for him^{asws}, so he^{asws} sat upon it, and around him^{asws} were his^{asws} family members, and Abu Muhammad^{asws} (11th Imam^{asws}) was standing in a corner. So when he^{asws} was free from the matter of Abu Ja'far^{asws}, he^{asws} turned towards Abu Muhammad^{asws} and he^{asws} said: 'O my^{asws} son^{asws}! Renew thanks to Allah^{azwj} Blessed and High for the command has come to be in you^{asws, 22} .

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْقَلَانِسِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَمْرٍو عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ (عليه السلام) إِنْ كَانَ كَوْنٌ وَ أَعُوذُ بِاللَّهِ فِإِلَى مَنْ قَالَ عَهْدِي إِلَى الْأَكْبَرِ مِنْ وَلَدِي .

Ali Bin Muhammad, from Muhammad Bin Ahmad Al Qalanasy, from Ali Bin Al Husayn Bin Amro, from Ali Bin Mahziyar who said,

'I said to Abu Al-Hassan^{asws}, 'If there was an occurrence (of death), and I seek Refuge with Allah^{azwj}, so to whom?' He^{asws} said: 'My^{asws} Covenant is to the eldest of my^{asws} sons'.²³

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَبِي مُحَمَّدٍ الْإِسْبَارِقِينِيِّ عَنْ عَلِيِّ بْنِ عَمْرٍو الْعَطَّارِ قَالَ دَخَلْتُ عَلَى أَبِي الْحَسَنِ الْعَسْكَرِيِّ (عليه السلام) وَ أَبُو جَعْفَرٍ ابْنُهُ فِي الْأَحْيَاءِ وَ أَنَا أَظُنُّ أَنَّهُ هُوَ فَقُلْتُ لَهُ جَعَلْتُ لَهُ مِنْ أُخْصُ مِنْ وَلَدِكَ فَقَالَ لَا تَخْصُوا أَحَدًا حَتَّى يَخْرُجَ إِلَيْكُمْ أَمْرِي قَالَ فَكَتَبْتُ إِلَيْهِ بَعْدَ فِيمَنْ يَكُونُ هَذَا الْأَمْرُ قَالَ فَكَتَبَ إِلَيَّ فِي الْكَبِيرِ مِنْ وَلَدِي قَالَ وَ كَانَ أَبُو مُحَمَّدٍ أَكْبَرَ مِنْ أَبِي جَعْفَرٍ .

Ali Bin Muhammad, from Abu Muhammad Al Isbariqeyni, from Ali Bin Amro Al Attar who said,

'I went over to Abu Al-Hassan Al-Askary^{asws} (10th Imam^{asws}) and Abu Ja'far, his^{asws} son during his life-time, and I thought that he would be him (the Imam^{asws}). So I said to him^{asws}, 'May I be sacrificed for you^{asws}! Whom from your^{asws} sons should I choose?' So he^{asws} said: 'Do not choose anyone until my^{asws} order comes out to you all'. So I wrote to him^{asws} afterwards, 'In whom would this command (Imamate) come to be?' So he^{asws} wrote to me: 'In the eldest of my^{asws} sons'. And it was so that Abu Muhammad^{asws} (11th Imam^{asws}) was older than Abu Ja'far'.²⁴

مُحَمَّدُ بْنُ يَحْيَى وَ غَيْرُهُ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ جَمَاعَةٍ مِنْ بَنِي هَاشِمٍ مِنْهُمْ الْحَسَنُ بْنُ الْحَسَنِ الْأَفْطَسُ أَنَّهُمْ حَضَرُوا يَوْمَ تُوْفِيَ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مُحَمَّدٍ بَابَ أَبِي الْحَسَنِ يُعْزَوْنَهُ وَ قَدْ بَسِطَ لَهُ فِي صَحْنِ دَارِهِ وَ النَّاسُ جُلُوسٌ حَوْلَهُ

Muhammad Bin Yahya and someone else, from Sa'ad Bin Abdullah,

(It has been narrated) from a group of the Clan of Hashim^{as}, from them being Al-Hassan Bin Al-Hassan Al-Aftas, that they were present, on the day Muhammad^{asws} Bin Ali^{asws} Bin Muhammad^{asws} (9th Imam^{asws}) passed away, at the door of Abu Al-

²² Al Kafi V 1 – The Book Of Divine Authority CH 75 H 5

²³ Al Kafi V 1 – The Book Of Divine Authority CH 75 H 6

²⁴ Al Kafi V 1 – The Book Of Divine Authority CH 75 H 7

Hassan^{asws} (10th Imam^{asws}) consoling him^{asws}, and there had been extended for him^{asws} in the courtyard of his^{asws} house, and the people were seated around him^{asws}.

فَقَالُوا قَدَرْنَا أَنْ يَكُونَ حَوْلَهُ مِنْ آلِ أَبِي طَالِبٍ وَ بَنِي هَاشِمٍ وَ فُرَيْشٍ مِائَةٌ وَ خَمْسُونَ رَجُلًا سِوَى مَوَالِيهِ وَ سَائِرِ النَّاسِ إِذْ نَظَرُوا إِلَى الْحَسَنِ بْنِ عَلِيٍّ قَدْ جَاءَ مَشْفُوقَ الْجَبِيبِ حَتَّى قَامَ عَنْ يَمِينِهِ وَ نَحْنُ لَا نَعْرِفُهُ فَتَنَظَرَ إِلَيْهِ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَامُ) بَعْدَ سَاعَةٍ فَقَالَ يَا بَنِي أَخِي اللَّهُ عَزَّ وَ جَلَّ شُكْرًا فَقَدْ أُحْدِثَ فِيكَ أَمْرًا

So they said, 'We estimated that there would happen to be around him^{asws} from the progeny of Abu Talib^{asws} and the Clan of Hashim^{as}, and Qureysh, one hundred and fifty men, besides his^{asws} friends and the rest of the people. We looked at Al-Hassan^{asws} Bin Ali^{asws} who had come with a torn shirt until he^{asws} stood on his^{asws} right, and we did not know him^{asws}. So Abu Al-Hassan^{asws} looked at him^{asws} after a while and he^{asws} said: 'O my^{asws} son^{asws}! Renew thanks for Allah^{azwj} Mighty and Majestic for the command (Imamate) has occurred in you^{asws}'.

فَبَكَى الْفَتَى وَ حَمِدَ اللَّهَ وَ اسْتَرْجَعَ وَ قَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ أَنَا أَسْأَلُ اللَّهَ تَمَامَ نِعْمِهِ لَنَا فِيكَ وَ إِنَّا لِلَّهِ رَاغِبُونَ

So the youth wept and Praised Allah^{azwj} and said: 'We are for Allah^{azwj} and to Him^{azwj} are we returning', and said: 'The Praise is for Allah^{azwj}, Lord^{azwj} of the words, and I^{asws} ask Allah^{azwj} for the completion of His^{azwj} Bounties for us in you^{asws}, and we are for Allah^{azwj} and we are returning to Him^{azwj}'.

فَسَأَلْنَا عَنْهُ فَقِيلَ هَذَا الْحَسَنُ ابْنُهُ وَ قَدَرْنَا لَهُ فِي ذَلِكَ الْوَقْتِ عَشْرِينَ سَنَةً أَوْ أَرْجَحَ فَيَوْمَئِذٍ عَرَفْنَاهُ وَ عَلِمْنَا أَنَّهُ قَدْ أَشَارَ إِلَيْهِ بِالْإِمَامَةِ وَ أَقَامَهُ مَقَامَهُ .

So we asked about him^{asws}, and it was said, 'This is Al-Hassan^{asws}, his^{asws} son^{asws}', and we estimated for him^{asws} at that time to be of twenty years or more. So it was in those days that we recognised him^{asws} and we knew that he^{asws} had indicated to him^{asws} as being with the Imamate, and (had made) him^{asws} stood in his^{asws} own place'.²⁵

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ إِسْحَاقَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ دَرِيَابٍ قَالَ دَخَلْتُ عَلَى أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) بَعْدَ مُضِيِّ أَبِي جَعْفَرٍ فَعَزَّيْنُهُ عَنْهُ وَ أَبُو مُحَمَّدٍ (عَلَيْهِ السَّلَامُ) جَالِسٌ فَبَكَى أَبُو مُحَمَّدٍ (عَلَيْهِ السَّلَامُ) فَأَقْبَلَ عَلَيْهِ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَامُ) فَقَالَ لَهُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَدْ جَعَلَ فِيكَ خَلْفًا مِنْهُ فَاحْمَدِ اللَّهَ .

Ali Bin Muhammad, from Is'haq Bin Muhammad, from Muhammad Bin Yahya Bin Daryaab who said,

'I went over to Abu Al-Hassan^{asws} (10th Imam^{asws}) after the passing away of Abu Ja'far^{asws} (9th Imam^{asws}) So I consoled him^{asws} about him^{asws} and Abu Muhammad^{asws} (11th Imam^{asws}) was seated. So Abu Muhammad^{asws} wept and Abu Al-Hassan^{asws} faced him^{asws} and said to him^{asws}: 'Allah^{azwj} Blessed and High has Made you^{asws} to be a replacement from him^{asws}, therefore Praise Allah^{azwj}'.²⁶

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ إِسْحَاقَ بْنِ مُحَمَّدٍ عَنْ أَبِي هَاشِمِ الْجَعْفَرِيِّ قَالَ كُنْتُ عِنْدَ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) بَعْدَ مَا مَضَى ابْنُهُ أَبُو جَعْفَرٍ وَ إِنِّي لَأَفَكِّرُ فِي نَفْسِي أُرِيدُ أَنْ أَقُولَ كَأَنَّهُمَا أُعْنِي أَبَا جَعْفَرٍ وَ أَبَا مُحَمَّدٍ فِي هَذَا الْوَقْتِ كَأَبِي الْحَسَنِ مُوسَى وَ إِسْمَاعِيلَ ابْنَيْ جَعْفَرِ بْنِ مُحَمَّدٍ (عَلَيْهِ السَّلَامُ) وَ إِنَّ قِصَّتَهُمَا كَقِصَّتَيْهِمَا إِذْ كَانَ أَبُو مُحَمَّدٍ الْمُرْجَى بَعْدَ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ)

²⁵ Al Kafi V 1 – The Book Of Divine Authority CH 75 H 8

²⁶ Al Kafi V 1 – The Book Of Divine Authority CH 75 H 9

Ali Bin Muhammad, from Is'haq Bin Muhammad, from Abu Hashim Al Ja'fary who said,

'I was in the presence of Abu Al-Hassan^{asws} after the passing away of his^{asws} son Abu Ja'far, and I was thinking within myself intending that I should be saying, 'It is as if these two, meaning Abu Ja'far and Abu Muhammad^{asws}, at this time, are like Abu Al-Hassan Musa^{asws} and Ismail, the two sons of Ja'far^{asws} Bin Muhammad^{asws} and that both their stories are like both their stories, whether it would be Abu Muhammad as the appointee after Abu Ja'far^{asws}.

فَأَقْبَلَ عَلَيَّ أَبُو الْحَسَنِ قَبْلَ أَنْ أَنْطِقَ فَقَالَ نَعَمْ يَا أَبَا هَاشِمٍ بَدَأَ اللَّهُ فِي أَبِي مُحَمَّدٍ بَعْدَ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) مَا لَمْ يَكُنْ يُعْرَفُ لَهُ كَمَا بَدَأَ لَهُ فِي مُوسَى بَعْدَ مُضِيِّ إِسْمَاعِيلَ مَا كَشَفَ بِهِ عَنْ حَالِهِ وَ هُوَ كَمَا حَدَّثْتَنِي نَفْسُكَ وَ إِنَّ كَرِهَ الْمُبْطِلُونَ وَ أَبُو مُحَمَّدٍ ابْنِي الْخَلْفِ مِنْ بَعْدِي عِنْدَهُ عِلْمٌ مَا يُحْتَاجُ إِلَيْهِ وَ مَعَهُ آلَةُ الْإِمَامَةِ .

So Abu Al-Hassan^{asws} turned towards me before I could speak, and he^{asws} said: 'Yes, O Abu Hashim! There is a Change in Allah^{azwj}'s Decision regarding Abu Muhammad being after Abu Ja'far^{asws} what did not happen to be a recognition for him, just as there was a Change in Allah^{azwj}'s Decision for Him^{azwj} regarding Musa^{as} after the passing away of Ismail, what was uncovered with it from his state, and it is just as you narrated to yourself, and even though the falsifiers may dislike it. And it would be Abu Muhammad^{asws}, my^{asws} son^{asws}, as the Caliph after me^{asws}. With him^{asws} is the knowledge of whatever is needed to, and with him^{asws} are the Signs of the Imamate'.²⁷

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ إِسْحَاقَ بْنِ مُحَمَّدٍ بْنِ يَحْيَى بْنِ دَرِيَابٍ عَنْ أَبِي بَكْرٍ الْفَهْفَكِيِّ قَالَ كَتَبَ إِلَيَّ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَام) أَبُو مُحَمَّدٍ ابْنِي أَنْصَحُ آلَ مُحَمَّدٍ غَرِيْبَةً وَ أَوْلَقَهُمْ حُجَّةً وَ هُوَ الْأَكْبَرُ مِنْ وَلَدِي وَ هُوَ الْخَلْفُ وَ إِلَيْهِ يَنْتَهِي عَزَى الْإِمَامَةِ وَ أَحْكَامُهَا فَمَا كُنْتُ سَائِلِي فَسَلُهُ عَنْهُ فَعِنْدَهُ مَا يُحْتَاجُ إِلَيْهِ .

Ali Bin Muhammad, from Is'haq Bin Muhammad, from Muhammad Bin Yahya Bin Daryab, from Abu Bakr Al Fahfaky who said,

'Abu Al-Hassan^{asws} (10th Imam^{asws}) wrote to me: 'Abu Muhammad^{asws} (11th Imam^{asws}) my^{asws} son^{asws} is the most of the Progeny^{asws} of Muhammad^{saww}, distinguished, and strongest of proofs, and he^{asws} is the eldest of my^{asws} sons^{asws}, and he^{asws} is replacement, and to him^{asws} ends up the handle of the Imamate and its decisions. So whatever you ask me^{asws}, so ask him^{asws} about it, for with him^{asws} is whatever you are needy to'.²⁸

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ إِسْحَاقَ بْنِ مُحَمَّدٍ عَنْ شَاهُوَيْهِ بْنِ عَبْدِ اللَّهِ الْجَلَّابِ قَالَ كَتَبَ إِلَيَّ أَبُو الْحَسَنِ فِي كِتَابٍ أَرَدْتُ أَنْ تَسْأَلَ عَنِ الْخَلْفِ بَعْدَ أَبِي جَعْفَرٍ وَ قُلْتَنِي لِذَلِكَ فَلَا تَعْنَمَنَّ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يُضِلُّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ وَ صَاحِبُكَ بَعْدِي أَبُو مُحَمَّدٍ ابْنِي وَ عِنْدَهُ مَا تَحْتَاجُونَ إِلَيْهِ يُفَدِّمُ مَا يَسْأَلُ اللَّهُ وَ يُؤَخِّرُ مَا يَسْأَلُ اللَّهُ مَا نَنْسَخُ مِنْ آيَةٍ أَوْ نُنْسِبُهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلِهَا

Ali Bin Muhammad, from Is'haq Bin Muhammad, from Shahawiya Bin Abdullah Al Khallab who said,

'Abu Al-Hassan^{asws} (10th Imam^{asws}) wrote to me: 'You wanted to ask about the Caliph after Abu Ja'far^{asws} and you were anxious for that. So do not be gloomy, for Allah^{azwj} Mighty and Majestic does not **[9:115] Let a people stray after He has Guided them; until He Clarifies to them what they should guard against.** And your

²⁷ Al Kafi V 1 – The Book Of Divine Authority CH 75 H 10

²⁸ Al Kafi V 1 – The Book Of Divine Authority CH 75 H 11

Master^{asws} after me^{asws} is Abu Muhammad^{asws}, (11th Imam^{asws}) my^{asws} son^{asws}, and with him^{asws} is whatever they (people) would be needy to. Allah^{azwj} Brings forward whatever He^{azwj} so Desires to and Allah^{azwj} Delays whatever He^{azwj} so Desires to **[2:106] Whatever from a Verse We Abrogate or cause it to be forgotten, We Come with one better than it or the like of it.**

قَدْ كَتَبْتُ بِمَا فِيهِ بَيَانٌ وَ قِنَاعٌ لِيذِي عَقْلٍ يَقْظَانُ .

I^{asws} have written with what is a clarification therein and a contentment for the one with an alert intellect'.²⁹

عَلِيُّ بْنُ مُحَمَّدٍ عَمَّنْ ذَكَرَهُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْعُلَوِيِّ عَنِ دَاوُدَ بْنِ الْقَاسِمِ قَالَ سَمِعْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) يَقُولُ الْخَلْفُ مِنْ بَعْدِي الْحَسَنُ فَكَيْفَ لَكُمْ بِالْخَلْفِ مِنْ بَعْدِ الْخَلْفِ قُلْتُ وَ لِمَ جَعَلَنِي اللَّهُ فِدَاكَ فَقَالَ إِنَّكُمْ لَا تَرَوْنَ شَخْصَهُ وَ لَا يَحِلُّ لَكُمْ ذِكْرُهُ بِاسْمِهِ قُلْتُ فَكَيْفَ نَذْكُرُهُ فَقَالَ قُولُوا الْحُجَّةُ مِنْ آلِ مُحَمَّدٍ عَلَيْهِمُ السَّلَامُ .

Ali Bin Muhammad, from the one who mentioned it, from Muhammad Bin Ahmad Al Alawy, from Dawood Bin Al Qasim who said,

'I heard Abu Al-Hassan^{asws} saying: 'The replacement (Imam^{asws}) from after me^{asws} is Al-Hassan^{asws}. So how would it be for you all with the replacement (Imam^{asws}) from after the replacement (Imam^{asws})?' So I said, 'And why (would it be so)? May Allah^{azwj} Make me to be sacrificed for you^{asws}!' So he^{asws} said: 'You all would not be seeing his^{asws} person (physically), nor would it be Permissible for you all to mention him^{asws} by his^{asws} name'. So I said, 'So how should be mention him^{asws}?' So he^{asws} said: 'You should be saying, 'الْحُجَّةُ مِنْ آلِ مُحَمَّدٍ عَلَيْهِمُ السَّلَامُ' 'The Divine Authority (Al-Hujjat) from the Progeny^{asws} of Muhammad^{saww},³⁰

بَابُ الْإِشَارَةِ وَ النَّصِّ إِلَى صَاحِبِ الدَّارِ (عَلَيْهِ السَّلَامُ)

Chapter 76 – The Indication and the wordings upon the Master^{asws} of the world (12th Imam^{asws})

عَلِيُّ بْنُ مُحَمَّدٍ عَمَّنْ ذَكَرَهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ بِلَالٍ قَالَ قَالَ خَرَجَ إِلَيَّ مِنْ أَبِي مُحَمَّدٍ قَبْلَ مُضِيِّهِ بِسَنَتَيْنِ يُخْبِرُنِي بِالْخَلْفِ مِنْ بَعْدِهِ ثُمَّ خَرَجَ إِلَيَّ مِنْ قَبْلِ مُضِيِّهِ بِثَلَاثَةِ أَيَّامٍ يُخْبِرُنِي بِالْخَلْفِ مِنْ بَعْدِهِ .

Ali Bin Muhammad, from Muhammad Bin Ali Bin Bilal who said,

'There came out to me from Abu Muhammad^{asws} (11th Imam^{asws}) before his^{asws} passing away by two years informing me of the replacement (Imam^{asws}) from after him^{asws}. Then there came to me from before his^{asws} passing away by three days informing me with the replacement (Imam^{asws} from after him^{asws}).³¹

مُحَمَّدُ بْنُ يَحْيَى عَنِ أَحْمَدَ بْنِ إِسْحَاقَ عَنِ أَبِي هَاشِمِ الْجَعْفَرِيِّ قَالَ قُلْتُ لِأَبِي مُحَمَّدٍ (عَلَيْهِ السَّلَامُ) جَلَّالَتُكَ تَمْنَعُنِي مِنْ مَسْأَلَتِكَ فَتَأْذُنُ لِي أَنْ أَسْأَلَكَ فَقَالَ سَلْ قُلْتُ يَا سَيِّدِي هَلْ لَكَ وَ لَدَّ فَقَالَ نَعَمْ فَقُلْتُ فَإِنْ حَدَّثَ بِكَ حَدَّثَ فَأَيَّنْ أَسْأَلَ عَنْهُ قَالَ بِالْمَدِينَةِ .

Muhammad Bin Yahya, from Ahmad Bin Is'haq, from Abu Hashim Al Ja'fary who said,

²⁹ Al Kafi V 1 – The Book Of Divine Authority CH 75 H 12

³⁰ Al Kafi V 1 – The Book Of Divine Authority CH 75 H 13

³¹ Al Kafi V 1 – The Book Of Divine Authority CH 76 H 1

'I said to Abu Muhammad^{asws} (11th Imam^{asws}) 'Your^{asws} majesty prevents me from asking you^{asws}, so if you^{asws} were to permit me, I shall ask you^{asws}'. So he^{asws} said: 'Ask'. I said, 'O my Chief! Is there a son^{asws} for you^{asws}?' So he^{asws} said: 'Yes'. So I said, 'So if there occurs with you an occurrence (of death), so where shall I ask about him^{asws}? He^{asws} said: 'At Al-Medina'.³²

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْكُوفِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْمَكْفُوفِ عَنْ عَمْرِو الْأَهْوَازِيِّ قَالَ أَرَانِي أَبُو مُحَمَّدٍ ابْنَهُ وَ قَالَ هَذَا صَاحِبُكُمْ مِنْ بَعْدِي .

Ali Bin Muhammad, from Ja'far Bin Muhammad Al Kufy, from Ja'far Bin Muhammad Al Makfouf, from Amro Al Ahwazy who said,

'Abu Muhammad^{asws} (11th Imam^{asws}) showed me his^{asws} son and said: 'This is your Master^{asws} from after me^{asws}'.³³

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ حَمْدَانَ الْقَلَانِسِيِّ قَالَ قُلْتُ لِلْعَمْرِيِّ قَدْ مَضَى أَبُو مُحَمَّدٍ فَقَالَ لِي قَدْ مَضَى وَ لَكِنْ قَدْ خَلَفَ فِيكُمْ مَنْ رَقِبْتُهُ مِثْلُ هَذِهِ وَ أَشَارَ بِيَدِهِ .

Ali Bin Muhammad, from Hamdan Al Qalanasy who said,

'I said to Al-Amry, 'Has Abu Muhammad^{asws} (11th Imam^{asws}) passed away?' So he said to me, 'He^{asws} had passed away, but he^{asws} has left among you all the one whose neck is like this', and gestured with his hand'. (Al-Amry was the first representative of Imam Al-Mahdi^{asws}).³⁴

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مَعْلَى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ قَالَ خَرَجَ عَنْ أَبِي مُحَمَّدٍ (عَلَيْهِ السَّلَام) حِينَ قُتِلَ الزُّبَيْرِيُّ لَعَنَهُ اللَّهُ هَذَا جَزَاءُ مَنْ اجْتَرَأَ عَلَى اللَّهِ فِي أَوْلِيَائِهِ يَزْعُمُ أَنَّهُ يَقْتُلُنِي وَ لَيْسَ لِي عَقَبٌ فَكَيْفَ رَأَى قُدْرَةَ اللَّهِ فِيهِ وَ وُلِدَ لَهُ وَ لَدَّ سَمَاءُ مُحَمَّدٍ فِي سَنَةِ سِتِّ وَ خَمْسِينَ وَ مِائَتَيْنِ .

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah who said,

'There came out from Abu Muhammad^{asws}, when Al-Zubeyri^{la}, may Allah^{azwj} Curse him^{la} was killed: 'This is a Recompense of the one who is audacious unto Allah^{azwj} with regards to His^{azwj} Guardians^{asws}. He claimed that he would murder me^{asws}, and there wouldn't be an offspring for me^{asws}? So how does he see the Determination of Allah^{azwj} regarding him^{asws}? And there was I^{asws} was blessed with a son^{asws}. He^{asws} named him^{asws} as M H M D (Abbreviated as it is not allowed to mention his^{asws} name), in the year two hundred and fifty six'.³⁵

عَلِيُّ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ وَ مُحَمَّدِ ابْنَيْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ عَبْدِ الرَّحْمَنِ الْعَبْدِيِّ مِنْ عَبْدِ قَيْسٍ عَنْ ضَوْءِ بْنِ عَلِيٍّ الْعَجَلِيِّ عَنْ رَجُلٍ مِنْ أَهْلِ فَارِسَ سَمَّاهُ قَالَ أَتَيْتُ سَامِرَاءَ وَ لَزِمْتُ بَابَ أَبِي مُحَمَّدٍ (عَلَيْهِ السَّلَام) فَدَعَانِي فَدَخَلْتُ عَلَيْهِ وَ سَلَّمْتُ فَقَالَ مَا الَّذِي أَقْدَمَكَ قَالَ قُلْتُ رَغْبَةٌ فِي خِدْمَتِكَ قَالَ فَقَالَ لِي فَالزَّمِ الْبَابَ

Ali Bin Muhammad, from Al Husayn and Muhammad, two sons of Ali Bin Ibrahim, from Muhammad Bin Ali Bin Abdul Rahman Al Abdy, from Abd Qays, from Zou Bin Ali Al Ijaly, from a man of the people of Persia, he named him, said,

³² Al Kafi V 1 – The Book Of Divine Authority CH 76 H 2

³³ Al Kafi V 1 – The Book Of Divine Authority CH 76 H 3

³⁴ Al Kafi V 1 – The Book Of Divine Authority CH 76 H 4

³⁵ Al Kafi V 1 – The Book Of Divine Authority CH 76 H 5

'I came to Samarra and necessitated the door of Abu Muhammad^{asws} (11th Imam^{asws}). So he^{asws} invited me in and I went over to him^{asws} and greeted. So he^{asws} said: 'What is that which made you come?' I said, 'Desire to serve you^{asws}'. So he^{asws} said to me: 'So necessitate the door (be a doorman)'.

قَالَ فَكُنْتُ فِي الدَّارِ مَعَ الخَدَمِ ثُمَّ صِرْتُ أَشْتَرِي لَهُمُ الحَوَائِجَ مِنَ السُّوقِ وَ كُنْتُ أَدْخُلُ عَلَيْهِمْ مِنْ غَيْرِ إِذْنٍ إِذَا كَانَ فِي الدَّارِ رَجَالٌ قَالَ فَدَخَلْتُ عَلَيْهِ يَوْمًا وَ هُوَ فِي دَارِ الرَّجَالِ فَسَمِعْتُ حَرَكَةً فِي النَّيْتِ فَنادَانِي مَكَانَكَ لَا تَبْرَحْ فَلَمْ أَجْسُرْ أَنْ أَدْخُلَ وَ لَا أَخْرُجَ

He said, 'So I used to be in the house with the servants. Then I came to be buying the necessities for them from the market, and used to enter upon them from without a permission when there were men in the house. So I went over to him^{asws} one day and he^{asws} was in the room of the men, and I heard movement in the house. So he^{asws} called out to me: '(Be) in your place and do not depart!' So I couldn't dare to enter nor exit.

فَخَرَجْتُ عَلَيَّ جَارِيَةٌ مَعَهَا شَيْءٌ مُعْطَى ثُمَّ نادَانِي أَدْخُلْ فَدَخَلْتُ وَ نادَى الجَارِيَةَ فَرَجَعَتْ إِلَيْهِ فَقَالَ لَهَا اكشِفي عَمَّا مَعَكَ فَكَشَفَتْ عَن غُلَامٍ أبيضَ حَسَنِ الوَجْهِ وَ كَشَفَ عَن بَطْنِهِ فَإِذَا شَعْرٌ نَابِتٌ مِنْ لَبَّتِهِ إِلَى سُرَّتِهِ أَخْضَرُ لَيْسَ بِأَسْوَدَ فَقَالَ هَذَا صَاحِبُكُمْ ثُمَّ أَمَرَهَا فَحَمَلْتَهُ فَمَا رَأَيْتُهُ بَعْدَ ذَلِكَ حَتَّى مَضَى أَبُو مُحَمَّدٍ (عليه السلام) .

So a maid came over to me, and with her was something covered. Then he^{asws} called out to me: 'Enter!' So I entered, and he^{asws} called out to the maid, so she returned to him^{asws}. So he^{asws} said to her: 'Uncover from what is with you'. So she uncovered from a white boy, beautiful of face, and she uncovered from his^{asws} belly, so there was a growth of green hair from his^{asws} belly to his^{asws} navel, without blackness. So he^{asws} said: 'This is your Master^{asws}'. Then he^{asws} ordered her, so she carried him^{asws} away, and I did not see him^{asws} after that until Abu Muhammad^{asws} (11th Imam^{asws}) passed away'.³⁶

باب فِي تَسْمِيَةِ مَنْ رَأَاهُ (عليه السلام)

Chapter 77 – Regarding the naming of the ones who saw him^{asws}

مُحَمَّدُ بْنُ عَبْدِ اللَّهِ وَ مُحَمَّدُ بْنُ يَحْيَى جَمِيعًا عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الجَمِيرِيِّ قَالَ اجْتَمَعْتُ أَنَا وَ الشَّيْخُ أَبُو عَمْرٍو رَجَمَهُ اللَّهُ عِنْدَ أَحْمَدَ بْنِ إِسْحَاقَ فَعَمَّرَنِي أَحْمَدُ بْنُ إِسْحَاقَ أَنْ أَسْأَلَهُ عَنِ الخَلْفِ فَقُلْتُ لَهُ يَا أَبَا عَمْرٍو إِنِّي أُرِيدُ أَنْ أَسْأَلَكَ عَنْ شَيْءٍ وَ مَا أَنَا بِشَاكٍّ فِيمَا أُرِيدُ أَنْ أَسْأَلَكَ عَنْهُ فَإِنْ أَعْتَقَدِي وَ دِينِي أَنَّ الأَرْضَ لَا تَخْلُو مِنْ حُجَّةٍ إِلَّا إِذَا كَانَ قَبْلَ يَوْمِ القِيَامَةِ بِأَرْبَعِينَ يَوْمًا فَإِذَا كَانَ ذَلِكَ رُفِعَتِ الحُجَّةُ وَ أُعْلِقَ بَابُ التَّوْبَةِ فَلَمْ يَكُنْ يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ أَمْنَتْ مِنْ قَبْلِ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا

Muhammad Bin Abdullah and Muhammad Bin Yahya, altogether from Abdullah Bin Ja'far Al Humeyri who said,

'I and Sheykh Abu Amro, may Allah^{azwj} be Pleased with him, gathered in the presence of Ahmad Bin Is'haq. So Ahmad Bin Is'haq winked at me that I should ask him about the replacement (Imam^{asws}). So I said to him, 'O Abu Amro! I want to ask you about something, and I am not with a doubt regarding what I intend to ask you about. So my belief and my Religion is that the earth cannot be empty from a Divine Authority except when it would be just before the Day of Judgment by forty days. So

³⁶ Al Kafi V 1 – The Book Of Divine Authority CH 76 H 6

when it would be that, the Divine Authority would be Raised and the door of repentance would be shut. Thus, no soul shall benefit by its *Eman* which it did not believe from before, or goodness having been earned by its *Eman* [6:158] **its faith shall not profit a soul, which did not believe before, or earn good through its faith.**

فَأُولَئِكَ أَشْرَارٌ مِنَ خَلْقِ اللَّهِ عَزَّ وَجَلَّ وَ هُمُ الَّذِينَ تَقُومُ عَلَيْهِمُ الْقِيَامَةُ وَ لَكِنِّي أَحْبَبْتُ أَنْ أَرْدَادَ يَقِينًا وَ إِنَّ إِبْرَاهِيمَ (عليه السلام) سَأَلَ رَبَّهُ عَزَّ وَجَلَّ أَنْ يُرِيَهُ كَيْفَ يُحْيِي الْمَوْتَى قَالَ أَوْ لَمْ تُؤْمِنْ قَالَ بَلَى وَ لَكِنْ لِيَطْمَئِنَّ قَلْبِي

So they would be the most evil of the creatures of Allah^{azwj} Mighty and Majestic, and they are those against whom the Day of Judgment would be Established. But, I would like to increase conviction and that Ibrahim^{as} asked his^{as} Lord^{azwj} Mighty and Majestic how He^{azwj} Revives the dead [2:260] **He said: Or you do not believe? He said: Yes, but to reassure my heart.**

وَ قَدْ أَخْبَرَنِي أَبُو عَلِيٍّ أَحْمَدُ بْنُ إِسْحَاقَ عَنْ أَبِي الْحَسَنِ (عليه السلام) قَالَ سَأَلْتُهُ وَ قُلْتُ مَنْ أَعْمَلُ أَوْ عَمَّنْ أَخُذُ وَ قَوْلُ مَنْ أَقْبَلُ فَقَالَ لَهُ الْعَمْرِيُّ يُقْتَلُ فَمَا آدَى إِلَيْكَ عَنِّي فَعَنِي يُؤَدِّي وَ مَا قَالَ لَكَ عَنِّي فَعَنِي يَقُولُ فَاسْمَعْ لَهُ وَ أَطِعْ فَإِنَّهُ النَّقْضُ الْمَأْمُورُ

And Abu Ali Ahmad Bin Is'haq informed me from Abu Al-Hassan^{asws} (10th Imam^{asws}) saying, 'I asked him^{asws} and said, 'So who is the office bearer, or from whom should I take, and whose word should I accept?' So he^{asws} said to him: 'Al-Amiry is my^{asws} reliable one, therefore whatever he brings to you from me^{asws}, so I^{asws} have put it across, and whatever he says to you from me^{asws}, so I^{asws} have said it. Therefore, listen to him and obey, for he is the reliable, the trustworthy'.

وَ أَخْبَرَنِي أَبُو عَلِيٍّ أَنَّهُ سَأَلَ أَبَا مُحَمَّدٍ (عليه السلام) عَنْ مِثْلِ ذَلِكَ فَقَالَ لَهُ الْعَمْرِيُّ وَ ابْنُهُ يُقْتَلَانِ فَمَا آدَى إِلَيْكَ عَنِّي فَعَنِي يُؤَدِّيَانِ وَ مَا قَالَا لَكَ فَعَنِي يَقُولَانِ فَاسْمَعْ لَهُمَا وَ أَطِعْهُمَا فَإِنَّهُمَا النَّقْتَانِ الْمَأْمُورَانِ فَهَذَا قَوْلُ إِمَامَيْنِ قَدْ مَضَى فِيكَ

And Abu Ali informed me that he asked Abu Muhammad^{asws} (11th Imam^{asws}) about similar to that, so he^{asws} said to him: 'Al-Amiry and his son are two reliable ones. So whatever they both bring to you from me^{asws}, so I^{asws} have put it across to them, and whatever they both say to you, so I^{asws} have said it to them. Therefore, listen to them both and obey them, for they are both reliable ones, trustworthy ones. So these are the words of two Imams^{asws} proceeding with regards to you'.

قَالَ فَخَرَّ أَبُو عَمْرٍو سَاجِدًا وَ بَكَى ثُمَّ قَالَ سَلْ حَاجَتَكَ فَقُلْتُ لَهُ أَنْتَ رَأَيْتَ الْخَلْفَ مِنْ بَعْدِ أَبِي مُحَمَّدٍ (عليه السلام) فَقَالَ إِي وَ اللَّهِ وَ رَقَبَتُهُ مِثْلُ ذَا وَ أَوْ مَا بِيَدِهِ

He said, 'So Abu Amro fell prostrating and wept. Then he said, 'Ask your need'. So I said to him, 'You have seen the replacement (Imam^{asws}) from after Abu Muhammad^{asws}?'. So he said, 'Yes, by Allah^{azwj}, and his^{asws} neck was similar to that', and he gestured by his hand.

فَقُلْتُ لَهُ فَبَقِيَّتْ وَاحِدَةٌ فَقَالَ لِي هَاتِ قُلْتُ فَلَا اسْمَ قَالَ مُحَرَّمٌ عَلَيْكُمْ أَنْ تَسْأَلُوا عَنْ ذَلِكَ وَ لَا أَقُولُ هَذَا مِنْ عِنْدِي فَلَيْسَ لِي أَنْ أَحْلَلَ وَ لَا أَحْرَمَ وَ لَكِنْ عَنْهُ (عليه السلام) فَإِنَّ الْأَمْرَ عِنْدَ السُّلْطَانِ أَنَّ أَبَا مُحَمَّدٍ مَضَى وَ لَمْ يُخْلَفْ وَ لَدَا وَ قَسَمَ مِيرَاتَهُ وَ أَخَذَهُ مِنْ لَحَقِّ لَهُ فِيهِ وَ هُوَ ذَا عِيَالَهُ يَجُولُونَ لَيْسَ أَحَدٌ يَجْسُرُ أَنْ يَتَّعَرَفَ إِلَيْهِمْ أَوْ يُنْبِلَهُمْ شَيْئًا وَ إِذَا وَقَعَ الْإِسْمُ وَقَعَ الطَّلَبُ فَاتَّقُوا اللَّهَ وَ أَمْسِكُوا عَنْ ذَلِكَ .

So I said to him, 'So there remains one (question)'. So he said to me, 'Give'. I said, 'So (what is) the name?' He said, 'It is Prohibited upon you that you should be asking about that nor will I be saying this from myself. Thus, there isn't for me that I should permit nor that I should prohibit, but it is from him^{asws}, for the matter with the ruling authority (Caliph Mu'tasim) is that Abu Muhammad^{asws} passed away and did not leave behind a son, and he^{asws} distributed his^{asws} inheritance, and it was taken by the ones who had no right to it with regards to it, and he^{asws} is with dependents who are roaming around. There isn't anyone bold enough that he should introduce himself to them nor give them anything. And when the name will occur, the seeking (from the ruling authorities) would occur, therefore fear Allah^{azwj} and withhold from that'.

قَالَ الْكَلْبِيُّ رَجَمَهُ اللَّهُ وَ حَدَّثَنِي شَيْخٌ مِنْ أَصْحَابِنَا ذَهَبَ عَنِّي اسْمُهُ أَنَّ أَبَا عَمْرٍو سَأَلَ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ مِثْلِ هَذَا فَأَجَابَ بِمِثْلِ هَذَا .

Al-Kulayni, may Allah^{azwj} have Mercy on him, said, 'It was narrated to me by a companions whose name escapes me, that Amro asked from Ahmad Bin Is'haq, about similar to this, so he answered with similar to this'.³⁷

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ مُوسَى بْنِ جَعْفَرٍ وَ كَانَ أَسَنَ شَيْخٍ مِنْ وُلْدِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) بِالْعِرَاقِ فَقَالَ رَأَيْتُهُ بَيْنَ الْمَسْجِدَيْنِ وَ هُوَ غَلَامٌ (عَلَيْهِ السَّلَامُ) .

Ali Bin Muhammad,

(It has been narrated) from Muhammad Bin Ismail Bin Musa Bin Ja'far, and he was the most aged Sheykh from the children of Rasool-Allah^{saww} in Al-Iraq. So he said, 'I saw him^{asws} between the two Masjids and he^{asws} was a boy'.³⁸

مُحَمَّدُ بْنُ يَحْيَى عَنِ الْحُسَيْنِ بْنِ رِزْقِ اللَّهِ أَبُو عَبْدِ اللَّهِ قَالَ حَدَّثَنِي مُوسَى بْنُ مُحَمَّدِ بْنِ الْقَاسِمِ بْنِ حَمْرَةَ بْنِ مُوسَى بْنِ جَعْفَرٍ قَالَ حَدَّثَنِي حَكِيمَةُ ابْنَةُ مُحَمَّدِ بْنِ عَلِيٍّ وَ هِيَ عَمَّةُ أَبِيهِ أَنَّهَا رَأَتْهُ لَيْلَةَ مَوْلِدِهِ وَ بَعْدَ ذَلِكَ .

Muhammad Bin yahya, from Al Husayn Bin Rizqallah Abu Abdullah who said, 'Musa Bin Muhammad Bin Al Qasim Bin Hamza Bin Musa Bin Ja'far narrated to me saying,

'It was narrated to me by Hakeema, daughter of Muhammad Bin Ali^{asws}, and she is the paternal aunt of his^{asws} father^{asws}, that she saw him^{asws} on the night of his^{asws} Blessed birth and after that'.³⁹

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ حَمْدَانَ الْقَلَانِسِيِّ قَالَ قُلْتُ لِلْعَمْرِيِّ قَدْ مَضَى أَبُو مُحَمَّدٍ (عَلَيْهِ السَّلَامُ) فَقَالَ قَدْ مَضَى وَ لَكِنْ قَدْ خَلَّفَ فِيكُمْ مَنْ رَقَبْتُهُ مِثْلُ هَذَا وَ أَشَارَ بِيَدِهِ .

Ali Bin Muhammad, from Hamdan Al Qalansy who said,

'I said to Al-Amry, 'Had Abu Muhammad^{asws} passed away?' So he said: 'He^{asws} has passed away, but he^{asws} has left behind among you the one^{asws} whose neck is like this', and he indicated by his hand'.⁴⁰

³⁷ Al Kafi V 1 – The Book Of Divine Authority CH 77 H 1

³⁸ Al Kafi V 1 – The Book Of Divine Authority CH 77 H 2

³⁹ Al Kafi V 1 – The Book Of Divine Authority CH 77 H 3

⁴⁰ Al Kafi V 1 – The Book Of Divine Authority CH 77 H 4

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ فَتْحِ مَوْلَى الزَّرَارِيِّ قَالَ سَمِعْتُ أَبَا عَلِيٍّ بْنِ مُطَهَّرٍ يَذْكُرُ أَنَّهُ قَدْ رَأَاهُ وَوَصَفَ لَهُ قَدَّهُ .

Ali Bin Muhammad, from Fat'h, a slave of Al Zarary who said,

'I heard Abu Ali Bin Mut'har mention that he had seen him^{asws}, and described his^{asws} tallness to him'.⁴¹

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ شاذَانَ بْنِ نُعَيْمٍ عَنْ خَادِمٍ لِإِبْرَاهِيمَ بْنِ عَبْدِ النَّبَسَابُورِيِّ أَنَّهَا قَالَتْ كُنْتُ وَاقِفَةً مَعَ إِبْرَاهِيمَ عَلَى الصَّافَا فَجَاءَ (عَلَيْهِ السَّلَامُ) حَتَّى وَقَفَ عَلَى إِبْرَاهِيمَ وَوَقَّضَ عَلَى كِتَابِ مَنْاسِكِهِ وَحَدَّثَهُ بِأَشْيَاءَ .

Ali Bin Muhammad, from Muhammad Bin Shazan Bin Nuaym, from Khadim Al Ibrahim Bin Abda Al Neyshapouri that she said,

'I was staying with Ibrahim at Al-Safa, so he^{asws} came until he^{asws} paused by Ibrahim and grabbed the book of his rituals and discussed some things with him'.⁴²

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ بْنِ صَالِحٍ أَنَّهُ رَأَاهُ عِنْدَ الْحَجْرِ الْأَسْوَدِ وَ النَّاسُ يَنْجَادُونَ عَلَيْهِ وَ هُوَ يَقُولُ مَا بِهِذَا أَمْرُوا .

Ali Bin Muhammad, from Muhammad Bin Ali Bin Ibrahim, from Abu Abdullah Bin Salih that,

'He saw him^{asws} by the Black Stone (Al-Hajr Al-Aswad), and the people were flocking upon it, and he^{asws} was saying: 'This is no what they have been Commanded with'.⁴³

عَلِيُّ عَنْ أَبِي عَلِيٍّ أَحْمَدَ بْنِ إِبْرَاهِيمَ بْنِ إِدْرِيسَ عَنْ أَبِيهِ أَنَّهُ قَالَ رَأَيْتُهُ (عَلَيْهِ السَّلَامُ) بَعْدَ مُضِيِّ أَبِي مُحَمَّدٍ حِينَ أُتِفِعَ وَ قَبَّلْتُ يَدَيْهِ وَ رَأْسَهُ .

Ali, from Abu Al Ahmad Bin Ibrahim Bin Idrees, from his father that he said,

'I saw him^{asws} after the passing away of Abu Muhammad^{asws} when he^{asws} had reached adolescence and I kissed his^{asws} hand and his^{asws} head'.⁴⁴

عَلِيُّ عَنْ أَبِي عَبْدِ اللَّهِ بْنِ صَالِحٍ وَ أَحْمَدَ بْنِ النَّضْرِ عَنِ الْقَنْبَرِيِّ رَجُلٍ مِنْ وُلْدِ قَنْبَرِ الْكَبِيرِ مَوْلَى أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَامُ) قَالَ جَرَى حَدِيثُ جَعْفَرِ بْنِ عَلِيٍّ فَذَمَّهُ فَقُلْتُ لَهُ فَلَيْسَ غَيْرُهُ فَهَلْ رَأَيْتَهُ فَقَالَ لَمْ أَرَهُ وَ لَكِنْ رَأَاهُ غَيْرِي قُلْتُ وَ مَنْ رَأَاهُ قَالَ قَدْ رَأَاهُ جَعْفَرُ مَرَّتَيْنِ وَ لَهُ حَدِيثٌ .

Ali, from Abu Abdullah Bin Salih and Ahmad Bin Al Nazar, from Al Qanbary, a man from the children of Qanbar the great,

(It has been narrated) a slave of Abu Al-Hassan Al-Reza^{asws} said, 'There flowed a discussion about Ja'far Bin Ali and he was condemned, so I said to him, 'But there isn't anyone apart from him, so have you seen him^{asws}?'. So he said, 'I have not seen him^{asws}, but somebody else has seen him^{asws}'. I said, 'And who has seen him^{asws}', 'He said, 'Ja'far has seen him twice and for him there is a Hadeeth'.⁴⁵

⁴¹ Al Kafi V 1 – The Book Of Divine Authority CH 77 H 5

⁴² Al Kafi V 1 – The Book Of Divine Authority CH 77 H 6

⁴³ Al Kafi V 1 – The Book Of Divine Authority CH 77 H 7

⁴⁴ Al Kafi V 1 – The Book Of Divine Authority CH 77 H 8

⁴⁵ Al Kafi V 1 – The Book Of Divine Authority CH 77 H 9

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَبِي مُحَمَّدٍ الْوَجْنَانِيِّ أَنَّهُ أَخْبَرَنِي عَمَّن رَأَاهُ أَنَّهُ خَرَجَ مِنَ الدَّارِ قَبْلَ الْحَادِثِ بِعَشْرَةِ أَيَّامٍ وَ هُوَ يَقُولُ اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنَّهَا مِنْ أَحَبِّ الْبِقَاعِ لَوْ لَا الطَّرْدُ أَوْ كَلَامٌ هَذَا نَحْوَهُ .

Ali Bin Muhammad,

(It has been narrated) from Abu Muhammad Al-Wajnany who informed me about the one who saw him^{asws} that he^{asws} came out from the house before the occurrence (of the death of his^{asws} father^{asws}) by ten days, and he^{asws} was saying: 'O Allah^{azwj}! You^{azwj} Know that it is from the most beloved of the spots had I^{asws} not been expelled', or words approximate to this'.⁴⁶

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ قَيْسٍ عَنْ بَعْضِ جَلَاوِزَةِ السَّوَادِ قَالَ شَاهَدْتُ سَيْمَاءَ أَيْفَاءَ بَسْرٍ مَنْ رَأَى وَ قَدْ كَسَرَ بَابَ الدَّارِ فَخَرَجَ عَلَيْهِ وَ بِيَدِهِ طَبْرُزِينَ فَقَالَ لَهُ مَا تَصْنَعُ فِي دَارِي فَقَالَ سَيْمَاءُ إِنَّ جَعْفَرَ زَعَمَ أَنَّ أَبَاكَ مَضَى وَ لَا وَدَّ لَهُ فَإِنْ كَانَتْ دَارُكَ فَقَدْ أَنْصَرَفَتْ عَنْكَ فَخَرَجَ عَنِ الدَّارِ

Ali Bin Muhammad, from Ali Bin Qays, from one of the black henchman who said,

'I saw Sayma'a only a while ago in 'Sur Man Rayy' and he had broken the door of the house. So he^{asws} came out to him and in his^{asws} hand was an axe, and he^{asws} said to him: 'What are you doing in my^{asws} house?' So Syema'a said, 'Ja'far claimed that your^{asws} father^{asws} passed away and there was no son^{asws} for him^{asws}. So, if it was your^{asws} house, I shall leave from you^{asws}'. And he exited from the house.

قَالَ عَلِيُّ بْنُ قَيْسٍ فَخَرَجَ عَلَيْنَا خَادِمٌ مِنْ خَدَمِ الدَّارِ فَسَأَلْتُهُ عَنْ هَذَا الْخَبَرِ فَقَالَ لِي مَنْ حَدَّثَكَ بِهِذَا فَقُلْتُ لَهُ حَدَّثَنِي بَعْضُ جَلَاوِزَةِ السَّوَادِ فَقَالَ لِي لَا يَكَادُ يَخْفَى عَلَى النَّاسِ شَيْءٌ .

Ali Bin Qays said, 'So a servant from the servants of the house came out to us, and we asked him about this news. So he said to me, 'Who narrated to you with this?' So I said to him, 'One of the black henchmen narrated to me'. So he said to me, 'It is almost impossible to conceal anything from the people'.⁴⁷

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْكُوفِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْمَكْفُوفِ عَنْ عَمْرِو الْأَهْوَازِيِّ قَالَ أَرَانِيهِ أَبُو مُحَمَّدٍ (عَلَيْهِ السَّلَامُ) وَ قَالَ هَذَا صَاحِبُكُمْ .

Ali Bin Muhammad, from Ja'far Bin Muhammad Al Kufy, from Ja'far Bin Muhammad Al Makfouf, from Amro Al Ahwazy who said,

'Abu Muhammad^{asws} (11th Imam^{asws}) showed him^{asws} to me and said: 'This is your Master^{asws}'.⁴⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ الْحَسَنِ بْنِ عَلِيٍّ النَّيْسَابُورِيِّ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِي نَصْرِ ظَرِيفِ الْخَادِمِ أَنَّهُ رَأَاهُ .

Muhammad Bin yahya, from Al Hassan Bin Al Al Neyshapouri, from Ibrahim Bin Muhammad Bin Abdullah Bin Musa Bin Ja'far,

(It has been narrated) from Abu Nasr Zareyf, the servant that he had seen him^{asws}.⁴⁹

⁴⁶ Al Kafi V 1 – The Book Of Divine Authority CH 77 H 10

⁴⁷ Al Kafi V 1 – The Book Of Divine Authority CH 77 H 11

⁴⁸ Al Kafi V 1 – The Book Of Divine Authority CH 77 H 12

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدٍ وَ الْحَسَنِ ابْنَيْ عَلِيِّ بْنِ إِبْرَاهِيمَ أَنَّهُمَا حَدَّثَاهُ فِي سَنَةِ تِسْعٍ وَ سَبْعِينَ وَ مِائَتَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ الْعَبْدِيِّ عَنْ ضَوْءِ بْنِ عَلِيٍّ الْعَجَلِيِّ عَنْ رَجُلٍ مِنْ أَهْلِ فَارِسَ سَمَّاهُ أَنَّ أَبَا مُحَمَّدٍ أَرَاهُ إِيَّاهُ .

Ali Bin Muhammad, from Muhammad and Al Hassan the two sons of Ali Bin Ibrahim, that they had both been narrated to in the year two hundred and ninety three, from Muhammad Bin Abdul Rahman Al Abady, from Zou Bin Ali Al Ijaly,

(It has been narrated) from a man from the people of Persia whom he named that Abu Muhammad^{asws} had shown him^{asws} to him'.⁵⁰

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَبِي أَحْمَدَ بْنِ رَاشِدٍ عَنْ بَعْضِ أَهْلِ الْمَدَائِنِ قَالَ كُنْتُ حَاجًّا مَعَ رَفِيقِي لِي فَوَاقَيْنَا إِلَى الْمَوْقِفِ فَإِذَا شَابٌّ قَاعِدٌ عَلَيْهِ إِزَارٌ وَ رِدَاءٌ وَ فِي رِجْلَيْهِ نَعْلٌ صَفْرَاءُ قَوْمَتْ الْإِزَارَ وَ الرِّدَاءَ بِمِائَةِ وَ خَمْسِينَ دِينَاراً وَ لَيْسَ عَلَيْهِ أَنْتَرُ السَّفَرِ فَدَنَا مِنَّا سَائِلٌ فَرَدَدْنَاهُ فَدَنَا مِنَ الشَّابِّ فَسَأَلَهُ فَحَمَلَ شَيْئاً مِنَ الْأَرْضِ وَ نَاولَهُ فَدَعَا لَهُ السَّائِلُ وَ اجْتَهَدَ فِي الدُّعَاءِ وَ أَطَالَ

Ali Bin Muhammad, from Abu Ahmad Bin Rashid, from one of the people of Al Mada'in who said,

'I was a Pilgrim (of Hajj) along with a friend of mine. So we reached to the Pausing Station (Arafat), and there was a youth seated, and upon him was a trouser and a robe, and in his feet there were yellow slippers. We evaluated the trouser and the robe to be worth two hundred and fifty Dinars, and there weren't any effects of the journey upon him. So a beggar approached us, but we repelled him. So he went near to the youth and begged from him. So he picked up something from the ground, and gave it to him. So the beggar supplicated for him and strived in the supplication and prolonged it.

فَقَامَ الشَّابُّ وَ غَابَ عَنَّا فَدَنُونَا مِنَ السَّائِلِ فَقُلْنَا لَهُ وَيْحَكَ مَا أَعْطَاكَ فَأَرَانَا حَصَاةَ ذَهَبٍ مُضْرَسَةً قَدَرْنَاهَا عَشْرِينَ مِثْقَالاً فَقُلْتُ لِصَاحِبِي مَوْلَانَا عِنْدَنَا وَ نَحْنُ لَا نَدْرِي ثُمَّ دَهَبْنَا فِي طَلْبِهِ فَدَرْنَا الْمَوْقِفَ كُلَّهُ فَلَمْ نَقْدِرْ عَلَيْهِ فَسَأَلْنَا كُلَّ مَنْ كَانَ حَوْلَهُ مِنْ أَهْلِ مَكَّةَ وَ الْمَدِينَةِ فَقَالُوا شَابُّ عَلَوِيِّ يَحُجُّ فِي كُلِّ سَنَةٍ مَا شِئياً .

So the youth arose and disappeared (went away) from us. So we both approached the beggar and we said to him, 'Woe be unto you! What did he give you?' So he showed us pebbles of gold which were marked. We estimated these two to be twenty *Misqal* (unit of weight). So I said to my companion, 'Our Master^{asws} is in our presence and we do not know!' Then we went to seek him^{asws}, and we circled around the whole of the Pausing Station (Arafat), but we were not able upon it. So we asked everyone who was around him^{asws}, from the people of Makkah and Al-Medina, so they (all) said: 'He is an Alawite youth who performs Hajj during every year, walking'.⁵¹

باب فِي النُّهْيِ عَنِ الْأَسْمِ

Chapter 78 – Regarding the forbiddance from the name

عَلِيُّ بْنُ مُحَمَّدٍ عَمَّنْ ذَكَرَهُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْعَلَوِيِّ عَنْ دَاوُدَ بْنِ الْقَاسِمِ الْجَعْفَرِيِّ قَالَ سَمِعْتُ أَبَا الْحَسَنِ الْعَسْكَرِيَّ (عَلَيْهِ السَّلَامُ) يَقُولُ الْخَلْفُ مِنْ بَعْدِي الْحَسَنُ فَكَيْفَ لَكُمْ بِالْخَلْفِ مِنْ بَعْدِ الْخَلْفِ فَقُلْتُ وَ لِمَ جَعَلَنِي اللَّهُ فِدَاكَ قَالَ إِنْ كُنْتُمْ لَا تَرَوْنَ شَخْصَهُ وَ لَا يَحِلُّ لَكُمْ ذِكْرُهُ بِاسْمِهِ فَقُلْتُ فَكَيْفَ نَذْكُرُهُ فَقَالَ قُولُوا الْحُجَّةُ مِنْ آلِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ .

⁴⁹ Al Kafi V 1 – The Book Of Divine Authority CH 77 H 13

⁵⁰ Al Kafi V 1 – The Book Of Divine Authority CH 77 H 14

⁵¹ Al Kafi V 1 – The Book Of Divine Authority CH 77 H 15

Ali Bin Muhammad, from the one who mentioned it, from Muhammad Bin Ahmad Al Alawy, from Dawood Al Qasim Al Ja'fary who said,

'I heard Abu Al-Hassan Al-Askary^{asws} (10th Imam^{asws}) saying: 'The replacement (Imam^{asws}) from after me^{asws} is Al-Hassan^{asws}, so how would it be for you all with the replacement (Imam^{asws}) from after the replacement (Imam^{asws})?' So I said, 'And why? May I be sacrificed for you^{asws}!' He^{asws} said: 'You all would not be seeing his^{asws} person (physically), not would be Permissible for you all to mention him^{asws} by his^{asws} name'. So I said, 'So how should we mention him^{asws}?' So he^{asws} said: 'You should be saying, 'The Divine Authority (Al-Hujjat) from the Progeny^{asws} of Muhammad^{asaww}, 52

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ الصَّالِحِيِّ قَالَ سَأَلَنِي أَصْحَابُنَا بَعْدَ مُضِيِّ أَبِي مُحَمَّدٍ (عَلَيْهِ السَّلَام) أَنْ أَسْأَلَ عَنِ الْإِسْمِ وَالْمَكَانِ فَخَرَجَ الْجَوَابُ إِنَّ دَلَلْتُهُمْ عَلَى الْإِسْمِ أَدَاعُوهُ وَإِنْ عَرَفُوا الْمَكَانَ دَلُّوا عَلَيْهِ .

Ali Bin Muhammad, from Abu Abdullah Al Salihi who said,

Our companions asked me after the passing away of Abu Muhammad^{asws} (11th Imam^{asws}) that he^{asws} was asked about the name and the place, so the answer came out: 'If they are pointed upon his^{asws} name, they would broadcast it, and if they know of the place, they would point (to others) upon it'.⁵³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ الرَّيَّانِ بْنِ الصَّلْتِ قَالَ سَمِعْتُ أَبَا الْحَسَنِ الرَّضَا (عَلَيْهِ السَّلَام) يَقُولُ وَ سُئِلَ عَنِ الْقَائِمِ فَقَالَ لَا يَرَى جِسْمَهُ وَ لَا يُسَمَّى اسْمُهُ .

A number of our companions, from Ja'far Bin Muhammad, from Ibn Fazzal, from Al Rayyan Bin Al Salt who said,

'I heard Abu Al-Hassan Al-Reza^{asws} saying, and he^{asws} had been asked about Al-Qaim^{asws}. So he^{asws} said: 'Neither will his^{asws} body be seen, nor would his^{asws} name be (specifically) mentioned'.⁵⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنِ ابْنِ رَبَائِعٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ صَاحِبُ هَذَا الْأَمْرِ لَا يُسَمِّيهِ بِاسْمِهِ إِلَّا كَافِرٌ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Al Hassan Bin Mahboub, from Ibn Ra'ib,

(It has been narrated) from Abu Abdullah^{asws} having said: 'This Divine Authority, none will name him^{asws} by his^{asws} name except for an Infidel'.⁵⁵

بَابُ نَادِرٍ فِي حَالِ الْغَيْبَةِ

Chapter 79 – Miscellaneous regarding the state of the Occultation

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَمَّنْ حَدَّثَهُ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ وَ مُحَمَّدِ بْنِ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ أَقْرَبُ مَا يَكُونُ الْعِبَادُ مِنَ

⁵² Al Kafi V 1 – The Book Of Divine Authority CH 78 H 1

⁵³ Al Kafi V 1 – The Book Of Divine Authority CH 78 H 2

⁵⁴ Al Kafi V 1 – The Book Of Divine Authority CH 78 H 3

⁵⁵ Al Kafi V 1 – The Book Of Divine Authority CH 78 H 4

اللَّهِ جَلَّ ذِكْرُهُ وَ أَرْضَى مَا يَكُونُ عَنْهُمْ إِذَا أَفْتَقَدُوا حُجَّةَ اللَّهِ جَلَّ وَ عَزَّ وَ لَمْ يَظْهَرْ لَهُمْ وَ لَمْ يَعْلَمُوا مَكَانَهُ وَ هُمْ فِي ذَلِكَ يَعْلَمُونَ أَنَّهُ لَمْ تَبْطُلْ حُجَّةُ اللَّهِ جَلَّ ذِكْرُهُ وَ لَا مِيثَاقُهُ فَعِنْدَهَا فَتَوَقَّعُوا الْفَرَجَ صَبَاحًا وَ مَسَاءً

Ali Bin Ibrahim, from his father, from Muhammad Bin Khalid, from the one who narrated it, from Al Mufazzal Bin Umar and Muhammad Bin Yahya, from Abdullah Bin Muhammad Bin Isa, from his father, from one of his companions, from Al Mufazzal Bin Umar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The closest of what the servants can be to Allah^{azwj}, Majestic is His^{azwj} Mention, and the Happiest what He^{azwj} can be from them is when they would be missing the Divine Authority of Allah^{azwj} Majestic and Mighty and he^{asws} would not be apparent to them and they would not be knowing his^{asws} place, and they, during that, would be knowing that it neither invalidates the Divine Authority of Allah^{azwj}, Majestic is His^{azwj} Mention, nor His^{azwj} Covenant. Thus, during that, they would be anticipating the relief morning and evening.

فَإِنَّ أَشَدَّ مَا يَكُونُ غَضَبُ اللَّهِ عَلَى أَعْدَائِهِ إِذَا أَفْتَقَدُوا حُجَّتَهُ وَ لَمْ يَظْهَرْ لَهُمْ وَ قَدْ عَلِمَ أَنَّ أَوْلِيَاءَهُ لَا يَرْتَابُونَ وَ لَوْ عَلِمَ أَنَّهُمْ يَرْتَابُونَ مَا غَيَّبَ حُجَّتَهُ عَنْهُمْ طَرْفَةَ عَيْنٍ وَ لَا يَكُونُ ذَلِكَ إِلَّا عَلَى رَأْسِ شِرَارِ النَّاسِ .

So the most intensely Wrathful what Allah^{azwj} can be upon His^{azwj} enemies is when they are missing His^{azwj} Divine Authority and he^{asws} is not apparent to them, and He^{azwj} has Known that His^{azwj} friends would not be suspicious, and had He^{azwj} Known that they would be suspicious, He^{azwj} would not have Caused His^{azwj} Divine Authority to be absent from them for the blink of an eye, and that (Wrath) does not happen to be except upon the heads of the most evil of the people'.⁵⁶

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مِرْدَاسٍ عَنْ صَفْوَانَ بْنِ يَحْيَى وَ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ عَمَّارِ السَّابِاطِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَيُّمَا أَفْضَلُ الْعِبَادَةُ فِي السِّرِّ مَعَ الْإِمَامِ مِنْكُمْ الْمُسْتَتِرِ فِي دَوْلَةِ الْبَاطِلِ أَوْ الْعِبَادَةُ فِي ظُهُورِ الْحَقِّ وَ دَوْلَتِهِ مَعَ الْإِمَامِ مِنْكُمْ الظَّاهِرِ

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Ali Bin Mirdas, from Safwan Bin Yahya and Al Hassan Bin Mahboub, from Hisham Bin Salim, from Ammar Al Sabaty who said,

'I said to Abu Abdullah^{asws}, 'Which is more superior, the worship (performed) in secret along with the Imam^{asws} from you all (Imams^{asws}) covertly in the government of the falsehood, or the worship (performed) during the appearance of the Truth and its government along with the Imam^{asws} from you all (Imams^{asws}) overtly?'

فَقَالَ يَا عَمَّارُ الصَّدَقَةُ فِي السِّرِّ وَ اللَّهُ أَفْضَلُ مِنَ الصَّدَقَةِ فِي الْعَلَانِيَةِ وَ كَذَلِكَ وَ اللَّهُ عِبَادَتُكُمْ فِي السِّرِّ مَعَ إِمَامِكُمُ الْمُسْتَتِرِ فِي دَوْلَةِ الْبَاطِلِ وَ تَخَوُّفُكُمْ مِنْ عَدُوِّكُمْ فِي دَوْلَةِ الْبَاطِلِ وَ حَالِ الْهُدْنَةِ أَفْضَلُ مِمَّنْ يَعْبُدُ اللَّهَ عَزَّ وَ جَلَّ ذِكْرُهُ فِي ظُهُورِ الْحَقِّ مَعَ إِمَامِ الْحَقِّ الظَّاهِرِ فِي دَوْلَةِ الْحَقِّ وَ لَيْسَتْ الْعِبَادَةُ مَعَ الْخَوْفِ فِي دَوْلَةِ الْبَاطِلِ مِثْلَ الْعِبَادَةِ وَ الْأَمْنِ فِي دَوْلَةِ الْحَقِّ

So he^{asws} said: 'O Ammar! The charity (donated) in the secret, by Allah^{azwj}, is superior than the charity (donated) publicly, and similar to that, by Allah^{azwj}, is your worship in the secret along with your Imam^{asws}, performed covertly in the government of the falsehood, and your fearing from your enemies in the government of the falsehood, and the state of truce, is more superior than the one who worships Allah^{azwj} Mighty and Majestic, and his *Zikr* (Remembrance) during the appearance of the Truth along with the Imam^{asws} of the Truth openly in the government of the Truth.

⁵⁶ Al Kafi V 1 – The Book Of Divine Authority CH 79 H 1

And it isn't so that the worship with the fear in the government of the falsehood is similar to the worship with the security in the government of the Truth.

وَاعْلَمُوا أَنَّ مَنْ صَلَّى مِنْكُمْ صَلَاةَ فَرِيضَةٍ فِي جَمَاعَةٍ مُسْتَتِرٍ بِهَا مِنْ عَدُوِّهِ فِي وَقْتِهَا فَأَتَمَّهَا كَتَبَ اللَّهُ لَهُ خَمْسِينَ صَلَاةً فَرِيضَةً فِي جَمَاعَةٍ وَمَنْ صَلَّى مِنْكُمْ صَلَاةَ فَرِيضَةٍ وَحْدَهُ مُسْتَتِرًا بِهَا مِنْ عَدُوِّهِ فِي وَقْتِهَا فَأَتَمَّهَا كَتَبَ اللَّهُ عَزَّ وَجَلَّ بِهَا لَهُ خَمْسًا وَعِشْرِينَ صَلَاةً فَرِيضَةً وَحْدَانِيَّةً

And Know that the one from you who prays *Salat* today, the Obligatory *Salat* in a congregation during its (Prescribed) timings, concealing by it from his enemies, so he completes this, Allah^{azwj} would Write for him fifty Obligatory *Salats* in a congregation. And the one from you who prays the Obligatory *Salat* alone during its (Prescribed) timings, concealing by it from his enemies, so he completes these, Allah^{azwj} Mighty and Majestic would Write for him due to it, twenty five Obligatory *Salats* performed alone.

وَمَنْ صَلَّى مِنْكُمْ صَلَاةً نَافِلَةً لَوْ قَتَلَهَا فَأَتَمَّهَا كَتَبَ اللَّهُ لَهُ بِهَا عَشْرَ صَلَوَاتٍ نَوَافِلَ وَمَنْ عَمِلَ مِنْكُمْ حَسَنَةً كَتَبَ اللَّهُ عَزَّ وَجَلَّ لَهُ بِهَا عِشْرِينَ حَسَنَةً وَيُضَاعَفُ اللَّهُ عَزَّ وَجَلَّ حَسَنَاتِ الْمُؤْمِنِ مِنْكُمْ إِذَا أَحْسَنَ أَعْمَالَهُ وَدَانَ بِالتَّقْوَى عَلَى دِينِهِ وَ إِمَامِهِ وَ نَفْسِهِ وَ أَمْسَكَ مِنْ لِسَانِهِ أضعافاً مضاعفةً إِنَّ اللَّهَ عَزَّ وَجَلَّ كَرِيمٌ

And the one from you who prays the Optional *Salat* to its timings, Allah^{asws} would Write ten Optional *Salats* for him due to it; and the one from you who performed a good deed, Allah^{azwj} Mighty and Majestic would Write for him, twenty Good deeds due to it. And Allah^{azwj} Multiplies the good deeds of the Momin from you when he performs a good deed and makes a Religion with the dissimulation upon his Religion, and his Imam^{asws} and himself, and withholds his tongue, Multiplying it exponentially. Surely, Allah^{azwj} Mighty and Majestic is Benevolent'.

قُلْتُ جُعِلْتُ فِدَاكَ قَدْ وَ اللَّهِ رَغَبْتَنِي فِي الْعَمَلِ وَ حَثَّنْتَنِي عَلَيْهِ وَ لَكِنُّ أَحِبُّ أَنْ أَعْلَمَ كَيْفَ صِرْنَا نَحْنُ الْيَوْمَ أَفْضَلَ أَعْمَالًا مِنْ أَصْحَابِ الْإِمَامِ الظَّاهِرِ مِنْكُمْ فِي تَوَلَّهِ الْحَقِّ وَ نَحْنُ عَلَى دِينٍ وَاحِدٍ

I said, 'May I be sacrificed for you^{asws}! By Allah^{azwj}! You^{asws} have made me desirous regarding the performance of the deeds and encouraged me upon it, but I would love to know how, today, we can come to be of more superior deeds than the companions of the Imam^{asws}, the apparent one from you^{asws} in the government of the Truth, and we are (all) upon one Religion'.

فَقَالَ إِنَّكُمْ سَبَقْتُمُوهُمْ إِلَى الدُّخُولِ فِي دِينِ اللَّهِ عَزَّ وَجَلَّ وَ إِلَى الصَّلَاةِ وَ الصَّوْمِ وَ الْحَجِّ وَ إِلَى كُلِّ خَيْرٍ وَ فِقْهِ وَ إِلَى عِبَادَةِ اللَّهِ عَزَّ وَجَلَّ ذِكْرُهُ سِرًّا مِنْ عَدُوِّكُمْ مَعَ إِمَامِكُمُ الْمُسْتَتِرِ مُطِيعِينَ لَهُ صَابِرِينَ مَعَهُ مُنْتَظِرِينَ لِذَوَلَةِ الْحَقِّ خَائِفِينَ عَلَى إِمَامِكُمْ وَ أَنْفُسِكُمْ مِنَ الْمُلُوكِ الظَّالِمَةِ

So he^{asws} said: 'You all are preceding them to the entry into the Religion of Allah^{azwj} Mighty and Majestic and to the *Salat*, and the Soam (Fast), and the Hajj, and to every goodness, and understanding, and to the worship of Allah^{azwj}, Mighty is His^{azwj} Mention secretly from your enemies along with your Imam^{asws}, the concealed, being obedient to him^{asws}, observing patience with him^{asws}, awaiting the government of the Truth, being fearful upon your Imam^{asws} and yourselves from the unjust kings.

تَنْتَظِرُونَ إِلَى حَقِّ إِمَامِكُمْ وَ حُقُوقِكُمْ فِي أَيْدِي الظَّالِمَةِ قَدْ مَنَعُوكُمْ ذَلِكَ وَ اضْطَرُّوكُمْ إِلَى حَرْثِ الدُّنْيَا وَ طَلَبِ الْمَعَاشِ مَعَ الصَّبْرِ عَلَى دِينِكُمْ وَ عِبَادَتِكُمْ وَ طَاعَةِ إِمَامِكُمْ وَ الْخَوْفِ مَعَ عَدُوِّكُمْ فَبِذَلِكَ ضَاعَفَ اللَّهُ عَزَّ وَجَلَّ لَكُمْ الْأَعْمَالَ فَهَيِّنَا لَكُمْ

You are awaiting to the rights of your Imams^{asws} and their rights are in the hands of the oppressors who have prevent that from them^{asws}, compelling you all to covet the world and you are seeking the livelihood with the patience upon your Religion, and your (acts of) worship, and obedience to your Imam^{asws}, and the fear from your enemies. So, due to that, Allah^{azwj} Mighty and Majestic would Multiply the deeds for you all. Therefore, congratulations be to you all!'

قُلْتُ جُعِلْتُ فِدَاكَ فَمَا تَرَى إِذَا أَنْ نَكُونَ مِنْ أَصْحَابِ الْقَائِمِ وَيُظْهَرِ الْحَقُّ وَ نَحْنُ الْيَوْمَ فِي إِمَامَتِكَ وَ طَاعَتِكَ أَفْضَلُ أَعْمَالًا مِنْ أَصْحَابِ تَوَلَّيَ الْحَقُّ وَ الْعَدْلُ

I said, 'May I be sacrificed for you^{asws}! So what is your^{asws} view, when, if we were to become from the companions of Al-Qaim^{asws} and the Truth is manifested, and today we are in your^{asws} Imamate and your^{asws} obedience, are our deeds superior than the companions of the government of the Truth and the justice?'

فَقَالَ سُبْحَانَ اللَّهِ أَمَا تُحِبُّونَ أَنْ يُظْهَرَ اللَّهُ تَبَارَكَ وَ تَعَالَى الْحَقُّ وَ الْعَدْلُ فِي الْبِلَادِ وَ يَجْمَعَ اللَّهُ الْكَلِمَةَ وَ يُؤَلِّفَ اللَّهُ بَيْنَ قُلُوبٍ مُخْتَلِفَةٍ وَ لَا يَعْصُونَ اللَّهَ عَزَّ وَ جَلَّ فِي أَرْضِهِ وَ تَقَامَ حُدُودُهُ فِي خَلْقِهِ وَ يَرُدُّ اللَّهُ الْحَقَّ إِلَى أَهْلِهِ فَيُظْهَرُ حَتَّى لَا يُسْتَخْفَى بِشَيْءٍ مِنَ الْحَقِّ مَخَافَةَ أَحَدٍ مِنَ الْخَلْقِ

So he^{asws} said: 'Glory be to Allah^{azwj}! Are you not loving that Allah^{azwj} Blessed and High should Manifest the Truth and the justice in the country, and Allah^{azwj} should Gather the ideologies, and Allah^{azwj} Joins between the differing hearts and no one would be disobeying Allah^{azwj} Mighty and Majestic in His^{azwj} earth, and His^{azwj} Legal Punishments be established among His^{azwj} creatures, and Allah^{azwj} should Return the Truth to its people, so it overcome until nothing from the Truth would be concealed out of fear of anyone from the creatures?'

أَمَا وَ اللَّهُ يَا عَمَّارُ لَا يَمُوتُ مِنْكُمْ مَيِّتٌ عَلَى الْحَالِ الَّتِي أَنْتُمْ عَلَيْهَا إِلَّا كَانَ أَفْضَلَ عِنْدَ اللَّهِ مِنْ كَثِيرٍ مِنْ شُهَدَاءِ بَدْرٍ وَ أُحُدٍ فَابْتَشِرُوا .

But, by Allah^{azwj}, O Ammar! A dying one from you all is not dying upon the state which you are upon except that he would be superior in the Presence of Allah^{azwj} than most of the martyrs of Badr and Ohad. Therefore receive glad tidings!'⁵⁷

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي أُسَامَةَ عَنْ هِشَامٍ وَ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي إِسْحَاقَ قَالَ حَدَّثَنِي النَّقْعُ مِنْ أَصْحَابِ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) أَنَّهُمْ سَمِعُوا أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) يَقُولُ فِي خُطْبَةٍ لَهُ اللَّهُمَّ وَ إِنِّي لَأَعْلَمُ أَنَّ الْعِلْمَ لَا يَأْرُزُ كُلَّهُ وَ لَا يَنْقُطُ مَوَادُّهُ وَ أَنَّكَ لَا تَخْلِي أَرْضَكَ مِنْ حُجَّةٍ لَكَ عَلَيَّ خَلْقِكَ ظَاهِرٍ لَيْسَ بِالْمُطَاعِ أَوْ خَائِفٍ مَعْمُورٍ كَيْلًا تَبْطُلَ حُجُجُكَ وَ لَا يَضِلَّ أَوْلِيَاؤُكَ بَعْدَ إِذْ هَدَيْتَهُمْ بَلْ أَيْنَ هُمْ وَ كَمْ أَوْلِيَاؤُكَ الْأَقْلُونَ عَدْدًا وَ الْأَعْظَمُونَ عِنْدَ اللَّهِ جَلَّ ذِكْرُهُ قَدْرًا

Ali Bin Muhgammad, from Sahl Bin Ziyad, from Ibn Mahboub, from Abu Asama, from Hisham and Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Hisham bin Salim, from Abu Hamza, from Abu Is'haq who said,

'It was narrated to me by the reliable ones of the companions of Amir Al-Momineen^{asws} that they heard Amir Al-Momineen^{asws} saying in a sermon of his^{asws}: 'O Allah^{azwj}! And I^{asws} know that the knowledge, all of it cannot be erased, nor would its items be cut off, and You^{asws} do not Leave your^{asws} earth empty from a Divine Authority of Yours^{azwj} to be upon Your^{azwj} creatures, who is apparent but isn't with the

⁵⁷ Al Kafi V 1 – The Book Of Divine Authority CH 79 H 2

obedience, or is fearful, obscure, nor do You^{azwj} Let Your^{azwj} friends to stray after having Guided them. But, where are they? And how many are Your^{azwj} friends? They are few in numbers and are of great worth in the Presence of Allah^{azwj}, Majestic is His^{azwj} Mention.

الْمُنْبِعُونَ لِقَادَةِ الدِّينِ الْأَنْمَةِ الْهَادِينَ الَّذِينَ يَتَأَدَّبُونَ بِأَدَابِهِمْ وَ يَنْهَجُونَ نَهَجَهُمْ فَعِنْدَ ذَلِكَ يَهْجُمُ بِهِمُ الْعُلْمُ عَلَى حَقِيقَةِ الْإِيمَانِ فَتَسْتَجِيبُ أَرْوَاحُهُمْ لِقَادَةِ الْعُلْمِ وَ يَسْتَلِينُونَ مِنْ حَدِيثِهِمْ مَا اسْتَوْعَرَ عَلَى غَيْرِهِمْ وَ يَأْتَسُونَ بِمَا اسْتَوْحَشَ مِنْهُ الْمُكذِبُونَ وَ آبَاءُ الْمُسْرِفُونَ

(They are) the followers of the leaders of the Religion, the Imams^{asws}, the Guides who are educating them with their^{asws} education are programming them upon their^{asws} program. Thus, during that, the knowledge leads with them upon the realities of the *Eman*, and their souls answer to the leadership of the knowledge and they are finding it easy from the Ahadeed what is difficult upon others, and they are being comforted with what the beliers are terrified upon and the extravagant are indifferent of.

أُولَئِكَ أَتْبَاعُ الْعُلَمَاءِ صَحْبُوا أَهْلَ الدُّنْيَا بِطَاعَةِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ أَوْلِيَائِهِ وَ دَانُوا بِالتَّوْبَةِ عَنْ دِينِهِمْ وَ الْخَوْفِ مِنْ عَدُوِّهِمْ فَارْوَاحُهُمْ مُعَلِّقَةٌ بِالْمَحَلِّ الْأَعْلَى فَعَلِمَاؤُهُمْ وَ أَتْبَاعُهُمْ خُرُسٌ صُمْتُ فِي تَوَلِّهِ الْبَاطِلِ مُنْتَظِرُونَ لِذَوَلَةِ الْحَقِّ وَ سَيُجِئُ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَ يَمْحَقُ الْبَاطِلَ

They are the followers of the knowledgeable ones^{asws}, accompanying the people of the word in obedience to Allah^{azwj} Blessed and High and His^{azwj} Guardians^{asws}, and they are making a Religion with the dissimulation about their Religion, and the fear from their enemies. So their souls are clinging with the lofty places. Their scholars^{asws} and their^{asws} follower are mute, silent, in the government of the falsehood, awaiting the government of the Truth, and very soon Allah^{azwj} would Bring about the reality of the Truth by His^{azwj} Word and Delete the falsehood.

هَآ هَا طُوبَى لَهُمْ عَلَى صَبْرِهِمْ عَلَى دِينِهِمْ فِي حَالِ هُدْنَتِهِمْ وَ يَا شَوْقَاهُ إِلَى رُؤْيَيْهِمْ فِي حَالِ ظُهُورِ ذَوْلَتِهِمْ وَ سَيَجْمَعُنَا اللَّهُ وَ إِيَاهُمْ فِي جَنَاتِ عَدْنٍ وَ مَنْ صَلَحَ مِنْ آبَائِهِمْ وَ أَرْوَاحِهِمْ وَ ذُرِّيَّاتِهِمْ .

Haa! Haa! Beatitude is for them upon their observant of patience upon their Religion in a state of truce. And O my^{asws} longing to see them in a state of the manifestation of their government! And Allah^{azwj} will soon be Gathering us^{asws} and them in the Gardens of Eden, and the righteous ones from their forefathers, and their wives, and their offspring'.⁵⁸

باب فِي الْعَيْبَةِ

Chapter 80 – Regarding the Occulation

مُحَمَّدُ بْنُ يَحْيَى وَ الْحَسَنُ بْنُ مُحَمَّدٍ جَمِيعاً عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْكُوفِيِّ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ الصَّيْرَفِيِّ عَنِ صَالِحِ بْنِ خَالِدٍ عَنِ يَمَانَ النَّمَارِ قَالَ كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) جُلُوساً فَقَالَ لَنَا إِنَّ لِصَاحِبِ هَذَا الْأَمْرِ عَيْبَةً الْمُنْمَسَكَ فِيهَا بِدِينِهِ كَالْخَارِطِ لِلْقَتَادِ ثُمَّ قَالَ هَكَذَا بِيَدِهِ فَأَيْكُمْ يُمَسِكُ شَوْكَ الْقَتَادِ بِيَدِهِ ثُمَّ أَطْرَقَ مَلِيّاً ثُمَّ قَالَ إِنَّ لِصَاحِبِ هَذَا الْأَمْرِ عَيْبَةً فَلْيَتَّقِ اللَّهُ عَبْدٌ وَ لِيَتَمَسَكَ بِدِينِهِ .

⁵⁸ Al Kafi V 1 – The Book Of Divine Authority CH 79 H 3

Muhammad Bin yahya and Al Hassan Bin Muhammad, altogether from Ja'far Bin Muhammad Al Kufy, from Al Hassan Bin Muhammad Al Sayrafi, from Salih Bin Khalid, from Yaman Al Tammar who said,

'We were seated in the presence of Abu Abdullah^{asws}, so he^{asws} said to us: 'For the Master^{asws} of this command there would be an Occultation. Being attached to his^{asws} Religion would be like entering into the thorny bush'. Then he^{asws} said: 'Like this!' – by his^{asws} hand. So, which one of you would like to touch a branch of thorns?' Then he^{asws} was silent for a while, then said: 'For the Master^{asws} of this command there would be an Occultation, so let a servant fear Allah^{azwj} and let him attach with his^{asws} Religion'.⁵⁹

عَلِيُّ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَيْسَى بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا فُيِدَ الْخَامِسُ مِنْ وُلْدِ السَّابِعِ فَإِنَّ اللَّهَ فِي أَدْبَانِكُمْ لَا يُرِيكُمُ عَنْهَا أَحَدٌ يَا بَنِيَّ إِنَّهُ لَا يَدُ لِمُصَاحِبِ هَذَا الْأَمْرِ مِنْ غَيْبَةٍ حَتَّى يَرْجِعَ عَنْ هَذَا الْأَمْرِ مَنْ كَانَ يَقُولُ بِهِ إِنَّمَا هِيَ مِحْنَةٌ مِنَ اللَّهِ عَزَّ وَجَلَّ أَمْتَحَنَ بِهَا خَلْقَهُ لَوْ عَلِمَ آبَاؤُكُمْ وَأَجْدَادُكُمْ دِينَنَا أَصَحَّ مِنْ هَذَا لِاتَّبَعُوهُ

Ali Bin Muhammad, from Al Hassan Bin Isa Bin Muhammad Bin Ali Bin Ja'far, from his father, from his grandfather,

(It has been narrated) from Ali son of Ja'far^{asws}, from his brother Musa^{asws} Bin Ja'far^{asws} having said: 'When the fifth one from the sons^{asws} of the seventh is missing (in Occultation), so Allah^{azwj}, Allah^{azwj}, with regards to your Religion. Do not let anyone remove you from it, O my^{asws} children. An Occultation is inevitable for the Master^{asws} of this command, to the extent that he would retract from this matter, the one who used to be saying with it. But rather, it would be an ordeal from Allah^{azwj} Mighty and Majestic to Test His^{azwj} creatures by it. Had your fathers and your grandfathers known of a Religion more correct than this, they would have followed it'.

قَالَ فَقُلْتُ يَا سَيِّدِي مِنَ الْخَامِسِ مِنْ وُلْدِ السَّابِعِ فَقَالَ يَا بَنِيَّ عُقُولُكُمْ تَصْغُرُ عَنْ هَذَا وَأَحْلَامُكُمْ تَضْيِقُ عَنْ حَمَلِهِ وَ لَكِنْ إِنْ تَعَيْشُوا فَسَوْفَ تُدْرِكُونَهُ .

He (the narrator) said, 'So I said, 'O my Chief^{asws}! Who is the fifth from the sons^{asws} of the seventh?' So he^{asws} said: 'O my^{asws} son^{asws}! Your intellects are too little from this, and your forbearances are too narrow from bearing it, but if you live, so soon you would be realising it'.⁶⁰

مُحَمَّدُ بْنُ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَائِدَةَ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ مُحَمَّدِ بْنِ الْمُسَاوِرِ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّا كُنَّا وَ التَّنْوِيَةَ أَمَا وَاللَّهِ لَيَغِيْبَنَّ إِمَامَكُمْ سِنِينَ مِنْ دَهْرِكُمْ وَ لَتَمَحْضَنَّ حَتَّى يُقَالَ مَاتَ قَتِيلٌ هَلَاكَ بِأَيِّ وَادٍ سَلَكَ وَ لَتَدْمَعَنَّ عَلَيْهِ عُيُونُ الْمُؤْمِنِينَ وَ لَتُحْفَوْنَ كَمَا تُحْفَأُ السُّفُنُ فِي أَمْوَاجِ الْبَحْرِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Najran, from Muhammad Bin Al Musawir, from Al Mufazzal Bin Umar who said,

'I heard Abu Abdullah^{asws} saying: 'Beware of the allusions! But, by Allah^{azwj}! Your Imam^{asws} would be absent (in Occultation) for years from your time. You will be Sifted until it would be said, 'He^{asws} died, killed, perished, (Don't know) by which valley he^{asws} travelled', and the eyes of the Momineen would shed tears upon

⁵⁹ Al Kafi V 1 – The Book Of Divine Authority CH 80 H 1

⁶⁰ Al Kafi V 1 – The Book Of Divine Authority CH 80 H 2

him^{asws}, and you would be tossed around like the tossing of the ships in the waves of the sea.

فَلَا يَنْجُو إِلَّا مَنْ أَخَذَ اللَّهُ مِيثَاقَهُ وَ كَتَبَ فِي قَلْبِهِ الْإِيمَانَ وَ أَيْدَهُ بِرُوحٍ مِنْهُ وَ لَثَّرَفَعَنَّ اثْنَتَا عَشْرَةَ رَايَةً مُشْتَبِهَةً لَا يَدْرِي أَيُّ مِنْ أَيِّ

Thus, he would not attain salvation except the one whose Covenant Allah^{azwj} has Taken, and Written the *Eman* in his heart, and Aided him by a Spirit from Him^{azwj}. And you would be separating into twelve resembling banners, not known which one is from which’.

قَالَ فَبِكَيْفٍ تُمْ قُلْتُمْ فَكَيْفَ نَصْنَعُ قَالَ فَتَنْظُرَ إِلَى شَمْسٍ دَاخِلَةٍ فِي الصُّفَّةِ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ تَرَى هَذِهِ الشَّمْسَ قُلْتُمْ نَعَمْ فَقَالَ وَ اللَّهُ لَأَمْرُنَا أَبِينُ مِنْ هَذِهِ الشَّمْسِ .

He (the narrator) said, ‘So I wept, then I said, ‘So how should we deal with it?’ So he^{asws} looked at the sunshine entering the pavilion and he^{asws} said: ‘O Abu Abdullah! Do you see this sunshine?’ I said, ‘Yes’. So he^{asws} said: ‘By Allah^{azwj}! Our^{asws} matter would be clearer that this sunshine’.⁶¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ سَدِيرِ الصَّيْرَفِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ إِنَّ فِي صَاحِبِ هَذَا الْأَمْرِ شَبْهًا مِنْ يُوسُفَ (عَلَيْهِ السَّلَام) قَالَ قُلْتُمْ لَهُ كَأَنَّكَ تَذَكَّرُهُ حَيَاتِهِ أَوْ غَيْبَتِهِ

Ali Bin Ibrahim, from Muhammad Bin Al Husayn, from Ibn Abu Najran, from Fazalat Bin Ayoub, from Sadeyr Al Sayrafi who said,

‘I heard Abu Abdullah^{asws} saying: ‘In the Master^{asws} of this command, there is a resemblance from Yusuf^{as}’. I said to him^{asws}, ‘It is as if you^{asws} are mentioning his^{asws} lifetime or his^{asws} absence (Occultation)’.

قَالَ فَقَالَ لِي وَ مَا يُنْكِرُ مِنْ ذَلِكَ هَذِهِ الْأُمَّةُ أَشْبَاهُ الْخَنَازِيرِ إِنَّ إِخْوَةَ يُوسُفَ (عَلَيْهِ السَّلَام) كَانُوا أَسْبَاطًا أَوْلَادَ الْأَنْبِيَاءِ تَاجَرُوا بِيُوسُفَ وَ بَايَعُوهُ وَ خَاطَبُوهُ وَ هُمْ إِخْوَتُهُ وَ هُوَ أَحْوَهُمْ فَلَمْ يَعْرِفُوهُ حَتَّى قَالَ أَنَا يُوسُفُ وَ هَذَا أَخِي فَمَا تُنْكِرُ هَذِهِ الْأُمَّةُ الْمَلْعُونَةُ أَنْ يَفْعَلَ اللَّهُ عَزَّ وَ جَلَّ بِحُجَّتِهِ فِي وَقْتٍ مِنَ الْأَوْقَاتِ كَمَا فَعَلَ بِيُوسُفَ

He (the narrator) said, ‘So he^{asws} said to me: ‘And what can they deny from that, this community resembling the pigs. The brothers of Yusuf^{as} were a tribe of the children of the Prophets^{as}. They traded with Yusuf^{as} and they sold to him^{as} and they addressed him^{as}, and they were his^{as} brothers, and he^{as} was their brother. But they did not recognise him^{as} until he^{as} said: ‘**[12:90] I am Yusuf and this is my brother**’. So what this Accursed community deny if Allah^{azwj} Mighty and Majestic were to Deal with His^{azwj} Divine Authority during a time from the times just as He^{azwj} Dealt with Yusuf^{as}?

إِنَّ يُوسُفَ (عَلَيْهِ السَّلَام) كَانَ إِلَيْهِ مَلِكُ مِصْرَ وَ كَانَ بَيْنَهُ وَ بَيْنَ وَالِدِهِ مَسِيرَةٌ ثَمَانِيَّةَ عَشَرَ يَوْمًا فَلَوْ أَرَادَ أَنْ يُعْلِمَهُ لَقَدَرَ عَلَى ذَلِكَ لَقَدْ سَارَ يَعْقُوبُ (عَلَيْهِ السَّلَام) وَ وُلْدُهُ عِنْدَ الْبِشَارَةِ تِسْعَةَ أَيَّامٍ مِنْ بَدْوِهِمْ إِلَى مِصْرَ

Surely, it was so that Yusuf^{as} had kingship of Egypt, and there was between him^{as} and his^{as} father^{as} a travel distance of eighteen days. So, had he^{as} wanted to let him^{as}

⁶¹ Al Kafi V 1 – The Book Of Divine Authority CH 80 H 3

know, he^{as} would have been able upon that. Yaqoub^{as} and his^{as} children, during the receipt of good news, travelled for nine days from the Bedouin home to Egypt.

فَمَا تُنْكِرُ هَذِهِ الْأُمَّةُ أَنْ يَفْعَلَ اللَّهُ جَلًّا وَعَزًّا بِحُجَّتِهِ كَمَا فَعَلَ بِيُوسُفَ أَنْ يَمْشِيَ فِي أَسْوَاقِهِمْ وَ يَطَّأُ بِسُطُهِمْ حَتَّى يَأْذَنَ اللَّهُ فِي ذَلِكَ لَهُ كَمَا آذَنَ لِيُوسُفَ قَالُوا أ إِنَّكَ لَأَنْتَ يُوسُفُ قَالَ أَنَا يُوسُفُ .

So what can this community deny if Allah^{azwj} Majestic and Mighty was to Deal with His^{azwj} Divine Authority just as He^{azwj} Dealt with Yusuf^{as}, if he^{asws} was to walk in their markets and tread upon their carpets until Allah^{azwj} Permits that for him^{as} just as He^{azwj} Permitted for Yusuf^{as} [12:90] **They said: Are you indeed Yusuf? He said: I am Yusuf.**⁶²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ الْحَسَنِ بْنِ مُوسَى الْخَشَّابِ عَنْ عَبْدِ اللَّهِ بْنِ مُوسَى عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ إِنَّ لِلْغُلَامِ غَيْبَةً قِيلَ أَنْ يَقُومَ قَالَ قُلْتُ وَ لِمَ قَالَ يَخَافُ وَ أَوْمَأَ بِيَدِهِ إِلَى بَطْنِهِ

Ali Bin Ibrahim, from Al Hassan Bin Musa Al Khashab, from Abdullah Bin Musa, from Abdullah Bin Bukeyr, from Zurara who said,

'I heard Abu Abdullah^{asws} saying: 'For the boy there would be an Occultation before he^{asws} arises'. I said, 'And why (would that be so)?' He^{asws} said: 'He^{asws} would fear', and he^{asws} gestured by his^{asws} to his^{asws} belly.

ثُمَّ قَالَ يَا زُرَّارَةُ وَ هُوَ الْمُنْتَظَرُ وَ هُوَ الَّذِي يُشَكُّ فِيهِ وَلَا دَيْتَهُ مِنْهُمْ مَنْ يَقُولُ مَاتَ أَبُوهُ بِلَا خَلْفٍ وَ مِنْهُمْ مَنْ يَقُولُ حَمَلٌ وَ مِنْهُمْ مَنْ يَقُولُ إِنَّهُ وُلِدَ قَبْلَ مَوْتِ أَبِيهِ بِسَنَتَيْنِ وَ هُوَ الْمُنْتَظَرُ غَيْرَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ يُحِبُّ أَنْ يَمْتَحِنَ الشَّيْخَةَ فَعِنْدَ ذَلِكَ يَرْتَابُ الْمُبْطَلُونَ يَا زُرَّارَةَ

Then he^{asws} said: 'O Zurara, and he^{asws} is awaiting, and he^{asws} is the one^{asws} for whom they will doubt regarding his^{asws} birth. From them would be one who would be saying, 'His^{asws} father^{asws} died without a replacement (Imam^{asws})', and from them would be one who would be saying, 'He^{asws} was borne (i.e. his^{asws} mother^{as} was expecting when his^{as} father^{as} passed away)'; and from them would be one who would be saying, 'He^{asws} was born before the death of his^{asws} father^{asws} by two years, and he^{asws} is awaited, apart from that Allah^{azwj} Mighty and Majestic Loved to Test the Shias'. Thus, during that, the false ones would be raising doubts, O Zurara!'.
 قَالَ قُلْتُ جُعِلْتُ فِدَاكَ إِنْ أَدْرَكْتُ ذَلِكَ الزَّمَانَ أَيَّ شَيْءٍ أَعْمَلُ قَالَ يَا زُرَّارَةُ إِذَا أَدْرَكْتَ هَذَا الزَّمَانَ فَادْعُ بِهَذَا الدُّعَاءِ اللَّهُمَّ عَرِّفْنِي نَفْسَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي نَفْسَكَ لَمْ أَعْرِفْ نَبِيَّكَ اللَّهُمَّ عَرِّفْنِي رَسُولَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي رَسُولَكَ لَمْ أَعْرِفْ حُجَّتَكَ اللَّهُمَّ عَرِّفْنِي حُجَّتَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي حُجَّتَكَ ضَلَلْتُ عَنْ دِينِي

He (the narrator) said, 'May I be sacrificed for you^{asws}! If I were to come across that time period, which thing should I do?' He^{asws} said: 'O Zurara! If you come across this time period, so supplicate with this supplication, 'O Allah^{azwj}! Acquaint Yourself^{azwj} to me, for if You^{azwj} do not Acquaint Yourself^{saww} to me, I will not (be able to) recognise Your^{azwj} Prophet^{saww}. O Allah^{azwj}! Acquaint me with Your^{azwj} Rasool^{saww}, for if You^{azwj} do not Acquaint me with Your^{azwj} Rasool^{saww}, I would not recognise Your^{azwj} Divine Authority. O Allah^{azwj}! Acquaint me with Your^{azwj} Divine Authority, for it You^{azwj} do not Acquaint me with Your^{azwj} Divine Authority, I would stray from my Religion''.

⁶² Al Kafi V 1 – The Book Of Divine Authority CH 80 H 4

ثُمَّ قَالَ يَا زُرَّارَةَ لَا بُدَّ مِنْ قَتْلِ غُلَامٍ بِالْمَدِينَةِ قُلْتُ جُعِلْتُ فِدَاكَ أَلَيْسَ يَقْتُلُهُ جَيْشُ السُّفْيَانِيِّ قَالَ لَا وَ لَكِنْ يَقْتُلُهُ جَيْشُ آلِ بَنِي فُلَانٍ يَجِيءُ حَتَّى يَدْخُلَ الْمَدِينَةَ فَيَأْخُذُ الْغُلَامَ فَيَقْتُلُهُ فَإِذَا قَتَلَهُ بَغِيًّا وَ عُدْوَانًا وَ ظُلْمًا لَا يُمَهَّلُونَ فَعِنْدَ ذَلِكَ تَوَقَّعُ الْفَرَجَ إِنْ شَاءَ اللَّهُ .

Then he^{asws} said: 'O Zurara! It is inevitable that a boy be murdered in Al-Medina'. I said, 'May I be sacrificed for you^{asws}! Wouldn't he be killed by the army of Al-Sufyani?' He^{asws} said: 'No, but it would be the army of the Clan of so and so which would kill him. It would come until it enters Al-Medina, so they would seize the boy. So when they kill him by transgression, and animosity, and injustice, they would not be given a respite. So, during that, anticipate the relief (Rising of Al-Qaim^{asws}), if Allah^{azwj} so Desires'.⁶³

مُحَمَّدُ بْنُ يَحْيَى عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ إِسْحَاقَ بْنِ مُحَمَّدٍ عَنْ يَحْيَى بْنِ الْمُتَنَّى عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ عَبْدِ بْنِ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ يُفْعَدُ النَّاسُ إِمَامَهُمْ يَسْهَدُ الْمَوْسِمَ فَيَرَاهُمْ وَ لَا يَرَوْنَهُ .

Muhammad Bin Yahya, from Ja'far Bin Muhammad, from Is'haq Bin Muhammad, from Yahya Bin Al Musna, from Abdullah Bin Bukeyr, from Ubeyd Bin Zurara who said,

'I heard Abu Abdullah^{asws} saying: 'The people would miss their Imam^{asws}. He^{asws} would be attending the season (Hajj), so he^{asws} would see them and they would not see him^{asws}'.⁶⁴

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ خَالِدٍ قَالَ حَدَّثَنِي مُنْزِرُ بْنُ مُحَمَّدِ بْنِ قَابُوسَ عَنْ مَنْصُورِ بْنِ السَّنْدِيِّ عَنْ أَبِي دَاوُدَ الْمُسْتَرِقِّ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ مَالِكِ الْجَهَنِيِّ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ أَنْبَأْتُ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) فَوَجَدْتُهُ مُتَّفَكِّرًا يَنْكُتُ فِي الْأَرْضِ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ مَا لِي أَرَاكَ مُتَّفَكِّرًا تَنْكُتُ فِي الْأَرْضِ أَوْ رَغْبَةً مِنْكَ فِيهَا

Ali Bin Muhammad, from Abdullah Bin Muhammad Bin Khalid who said, 'Munzir Bin Muhammad Bin Qabous narrated to me, from Mansour Bin Al Sindy, from Abu Dawood Al Mustariq, from Sa'alba Bin Maymoun, from Malik Al Juhny, from Al Haris Bin Al Mugheira, from Al Asbagh Bin Nubata who said,

'I went over to Amir Al-Momineen^{asws}, and I found him^{asws} pondering, making markings in the ground. So I said, 'O Amir Al Momineen^{asws}! What is the matter I see you^{asws} pondering, making markings in the ground? Is there a desire from you^{asws} with regards to it?'

فَقَالَ لَا وَ اللَّهُ مَا رَغِبْتُ فِيهَا وَ لَا فِي الدُّنْيَا يَوْمًا قَطُّ وَ لَكِنِّي فَكَّرْتُ فِي مَوْلُودٍ يَكُونُ مِنْ ظَهْرِي الْحَادِي عَشَرَ مِنْ وُلْدِي هُوَ الْمَهْدِيُّ الَّذِي يَمْلَأُ الْأَرْضَ عَدْلًا وَ قِسْطًا كَمَا مَلَأَتْ جُورًا وَ ظُلْمًا تَكُونُ لَهُ غَيْبَةٌ وَ حَيْرَةٌ يَضِلُّ فِيهَا أَقْوَامٌ وَ يَهْتَدِي فِيهَا آخَرُونَ

So he^{asws} said: 'No, by Allah^{azwj}! I^{asws} have not desired with regards to it nor regarding the world even for a day, at all! But, I^{asws} am thinking regarding the birth, which would occur from my^{asws} back, the eleventh from my^{asws} sons^{asws}. He^{asws} is the Mahdi who would fill the earth with justice and equity just as it was filled with tyranny and injustice. An absence (Occultation) would occur for him^{asws} and confusion wherein groups of people would stray, and others would be Guided during it'.

فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ وَ كَمْ تَكُونُ الْحَيْرَةُ وَ الْغَيْبَةُ قَالَ سِنَةٌ أَلْيَمٍ أَوْ سِنَةٌ أَشْهُرٍ أَوْ سِتٌّ سِنِينَ

⁶³ Al Kafi V 1 – The Book Of Divine Authority CH 80 H 5

⁶⁴ Al Kafi V 1 – The Book Of Divine Authority CH 80 H 6

So I said, 'O Amir Al-Momineen^{asws}! And how much would the confusion and the Occultation happen to be?' He^{asws} said: '(It could be) six days, or six months, or six years'.

فَقُلْتُ وَ إِنَّ هَذَا لَكَائِنٌ فَقَالَ نَعَمْ كَمَا أَنَّهُ مَخْلُوقٌ وَ أَنَّى لَكَ بِهَذَا الْأَمْرِ يَا أَصْبَغُ أَوْلَيْكَ خَيْرٌ هَذِهِ الْأُمَّةَ مَعَ خَيْرِ أَبْرَارِ هَذِهِ الْعُنْرَةِ

So I said, 'And this would be happening?' So he^{asws} said: 'Yes, just as he^{asws} would be Created, and in what way is for you with this matter? O Asbagh! They (The Momineen of that time) would be the best of this community along with the best of the righteous ones of this family^{asws}'.

فَقُلْتُ ثُمَّ مَا يَكُونُ بَعْدَ ذَلِكَ فَقَالَ ثُمَّ يَفْعَلُ اللَّهُ مَا يَشَاءُ فَإِنَّ لَهُ بَدَاءَاتٍ وَ إِرَادَاتٍ وَ غَايَاتٍ وَ نَهَايَاتٍ .

So I said, 'The what would happen after that?' So he^{asws} said: 'Then Allah^{azwj} would do whatever He^{azwj} so Desires, for there are Changes of Decisions for Him^{azwj}, and the Intentions, and purposes and end results'.⁶⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَنَّانِ بْنِ سَدِيرٍ عَنْ مَعْرُوفِ بْنِ خَرَبُودَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّمَا نَحْنُ كُنُجُومِ السَّمَاءِ كُلَّمَا غَابَ نَجْمٌ طَلَعَ نَجْمٌ حَتَّى إِذَا أَشْرْتُمْ بِأَصَابِعِكُمْ وَ مَلْتُمْ بِأَعْنَاقِكُمْ غَيْبَ اللَّهُ عَنْكُمْ نَجْمَكُمْ فَاسْتَوَتْ بَنُو عَبْدِ الْمُطَّلِبِ فَلَمْ يَعْرِفْ أَيُّ مِنْ أَيِّ فَاذًا طَلَعَ نَجْمَكُمْ فَاحْمَدُوا رَبَّكُمْ .

Ali Bin Ibrahim, from his father, from Hanan Bin Sadeyr, from Marouf Bin Mharrabouz,

(It has been narrated) from Abu Ja'far^{asws} having said: 'But rather, we^{asws} are like the stars of the sky. Every time one star disappears, one emerges, to the extent when you indicate with your fingers and tilt with your necks. Allah^{azwj} would Hide your star from you all. So the Clan of Abdul Muttalib^{as} would be evenly established and it would not be recognised which one is from which. So when your star does emerge, then Praise your Lord^{azwj}'.⁶⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مُعَاوِيَةَ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ لِلْقَائِمِ (عَلَيْهِ السَّلَامُ) غَيْبَةً قَبْلَ أَنْ يَفُومَ قُلْتُ وَ لِمَ قَالَ إِنَّهُ يَخَافُ وَ أَوْ مَأْ بِيَدِهِ إِلَى بَطْنِهِ يَعْنِي الْقَتْلَ .

Muhammad Bin Yahya, from Ja'far Bin Muhammad, from Al Hassan Bin Muawiya, from Abdullah Bin Jabala, from Abdullah Bin Bukeyr, from Zurara who said,

'I heard Abu Abdullah^{asws} saying: 'For Al-Qaim^{asws} there would be an absence (Occultation) before his^{asws} rising'. I said, 'And why (would that be so)?' He^{asws} he^{asws} would fear', and he^{asws} gestured by his^{asws} hand towards his^{asws} belly, meaning the murder'.⁶⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ بَلْعَكُمْ عَنْ صَاحِبِ هَذَا الْأَمْرِ غَيْبَةٌ فَلَا تُنْكِرُوهَا .

⁶⁵ Al Kafi V 1 – The Book Of Divine Authority CH 80 H 7

⁶⁶ Al Kafi V 1 – The Book Of Divine Authority CH 80 H 8

⁶⁷ Al Kafi V 1 – The Book Of Divine Authority CH 80 H 9

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub Al Khazzaz, from Muhammad Bin Muslim who said,

'I heard Abu Abdullah^{asws} saying: 'If an Occultation reaches you all regarding the Master^{asws} of this command, so do not be denying it'.⁶⁸

الْحُسَيْنُ بْنُ مُحَمَّدٍ وَ مُحَمَّدٌ بْنُ بَحْبِي عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مُعَاوِيَةَ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ إِبْرَاهِيمَ بْنِ خَلْفِ بْنِ عَبَّادِ الْأَنْمَاطِيِّ عَنْ مُفَضَّلِ بْنِ عُمَرَ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ عِنْدَهُ فِي الْبَيْتِ أَنَا فَظَنَنْتُ أَنَّهُ إِنَّمَا أَرَادَ بِذَلِكَ غَيْرِي فَقَالَ أَمَا وَاللَّهِ لَيَغِيبَنَّ عَنْكُمْ صَاحِبُ هَذَا الْأَمْرِ وَ لَيُخْمَلَنَّ هَذَا حَتَّى يُقَالَ مَاتَ هَلْكَ فِي أَيِّ وَادٍ سَلَكَ وَ لَتُكْفَرُونَ كَمَا تَكْفَأُ السَّفِينَةُ فِي أَمْوَاجِ الْبَحْرِ لَا يَنْجُو إِلَّا مَنْ أَخَذَ اللَّهُ مِيثَاقَهُ وَ كَتَبَ الْإِيمَانَ فِي قَلْبِهِ وَ أَيَّدَهُ بِرُوحٍ مِنْهُ وَ لَتُرْفَعَنَّ اثْنَا عَشْرَةَ رَايَةً مُشْتَبِهَةً لَا يُدْرَى أَيُّ مِنْ أَيِّ

Al Husayn Bin Muhammad and Muhammad Bin Yahya, from Ja'far Bin Muhammad, from Al Hassan Bin Muawiya, from Abdullah Bin Jabala, from Ibrahim Bin Khalaf Bin Abbad Al Anmaty, from Mufazzal Bin Umar who said,

'I was in the presence of Abu Abdullah^{asws}, and with him^{asws} were some people in the room. So I thought that he^{asws} intended by that, others than me (when) he^{asws} said: 'By Allah^{azwj}! He^{asws} would be absent from you all, the Master^{asws} of this command, and this (matter) would become so obscure to the extent that it would be said, 'He^{asws} died, perished in whichever valley he^{asws} travelled', and you all would be tossed about just as the ship gets tossed in the waves of the sea. None will be save except for the one whose Covenant Allah^{azwj} has Taken, and Written the *Eman* to be in his heart, and Aided him with a Spirit from Him^{azwj}. And there would be raised twelve resembling flags. It would not be known which is from which'.

قَالَ فَبَكَيْتُ فَقَالَ مَا يُبْكِيكَ يَا أَبَا عَبْدِ اللَّهِ فَقُلْتُ جُعِلْتُ فِدَاكَ كَيْفَ لَا أَبْكِي وَ أَنْتَ تَقُولُ اثْنَا عَشْرَةَ رَايَةً مُشْتَبِهَةً لَا يُدْرَى أَيُّ مِنْ أَيِّ قَالَ وَ فِي مَجْلِسِهِ كَوَّةٌ تَدْخُلُ فِيهَا الشَّمْسُ فَقَالَ أَيْبِنَةٌ هَذِهِ فَقُلْتُ نَعَمْ قَالَ أَمَرْنَا أَبِينُ مِنْ هَذِهِ الشَّمْسِ .

He (the narrator) said, 'So I wept', and he^{asws} said: 'What makes you weep, O Abu Abdullah?' So I said, 'May I be sacrificed for you^{asws}! How can I not weep and you^{asws} are saying there would be twelve resembling flags, not being know which one is from which?' And in his^{asws} gathering there was a skylight through which the sunshine entered. So he^{asws} said: 'It this clear (enough)?' So I said, 'Yes'. He^{asws} said: 'Our^{asws} matter would be clearer than this sunshine'.⁶⁹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ إِسْمَاعِيلِ الْأَنْبَارِيِّ عَنْ يَحْيَى بْنِ الْمُنْتَنَى عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَلْقَائِمِ عَيْنَتَانِ يَشْهَدُ فِي إِحْدَاهُمَا الْمَوَاسِمَ يَرَى النَّاسَ وَ لَا يَرُونَهُ .

Al Husayn Bin Muhammad, from Ja'far Bin Muhammad, from Al Qasim Bin Ismail Al Anbary, from Yahya Bin Al Musna, from Abdullah Bin Bukeyr, from Ubeyd Bin Zurara,

(It has been narrated) from Abu Abdullah^{asws} having said: 'For Al-Qaim^{asws} there would be two Occultations. In one of these, he^{asws} would be attending the seasons (of Hajj). He^{asws} would see the people but they would not be seeing him^{asws},⁷⁰

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدٌ بْنُ بَحْبِي وَ غَيْرُهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي إِسْحَاقَ السَّبِيعِيِّ عَنْ بَعْضِ أَصْحَابِ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ)

⁶⁸ Al Kafi V 1 – The Book Of Divine Authority CH 80 H 10

⁶⁹ Al Kafi V 1 – The Book Of Divine Authority CH 80 H 11

⁷⁰ Al Kafi V 1 – The Book Of Divine Authority CH 80 H 12

مِمَّنْ يُوثِقُ بِهِ أَنَّ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) تَكَلَّمَ بِهَذَا الْكَلَامِ وَ حُفِظَ عَنْهُ وَ خَطَبَ بِهِ عَلَى مِنْبَرِ الْكُوفَةِ اللَّهُمَّ إِنَّهُ لَا بُدَّ لَكَ مِنْ حُجَجٍ فِي أَرْضِكَ حُجَّةٌ بَعْدَ حُجَّةٍ عَلَى خَلْقِكَ يَهْدُونَهُمْ إِلَى دِينِكَ وَ يُعَلِّمُونَهُمْ عِلْمَكَ كَيْلًا يَتَفَرَّقَ

Ali Bin Muhammad, from Sahl Bin Ziyad and Muhammad Bin Yahya and someone else, from Ahmad Bin Muhammad and Ali Bin Ibrahim, from his father altogether, from Ibn Mahboub, from Hisham Bin Salim, from Abu Hamza, from Abu Is'haq Al Sabai'e,

(It has been narrated) from one of the companions of Amir Al-Momineen^{asws}, from the one who was reliable with it that Amir Al-Momineen^{asws} spoke with this speech, and he Memorised it from him^{asws}, and he^{asws} addressed with it upon the Pulpit of Al-Kufa: 'O Allah^{azwj}! It is Inevitable for You^{azwj} that there be a Divine Authority for You^{azwj} in Your^{azwj} earth, a Divine Authority after a Divine Authority upon Your^{azwj} creatures, guiding them towards Your^{azwj} Religion and teaching them Your^{azwj} Knowledge lest they scatter.

اتَّبَاعَ أَوْلِيَانِكَ ظَاهِرٍ غَيْرِ مُطَاعٍ أَوْ مُكْتَنَمٍ يُتْرَقُّ إِنْ غَابَ عَنِ النَّاسِ شَخْصُهُمْ فِي حَالِ هُدْيَتِهِمْ فَلَمْ يَغِبْ عَنْهُمْ قَدِيمٌ مُبْتَوِّثٌ عِلْمُهُمْ وَ آدَابُهُمْ فِي قُلُوبِ الْمُؤْمِنِينَ مُثَبَّتَةٌ فَهُمْ بِهَا عَامِلُونَ

The followers of Your^{azwj} Guardians^{asws} in the apparent are without obedience, or in concealment, and they^{asws} would be awaited. If their^{asws} persons are absent from the people during a state of their^{asws} truce, but their^{asws} ancient knowledge and their^{asws} education would be spread out in the hearts of the Momineen, affirmed. Thus, they would be acting with it'.

وَ يَقُولُ (عَلَيْهِ السَّلَامُ) فِي هَذِهِ الْخُطْبَةِ فِي مَوْضِعٍ آخَرَ فِيمَنْ هَذَا وَ لِهَذَا يَأْرُزُ الْعِلْمُ إِذَا لَمْ يُوجَدْ لَهُ حَمَلَةٌ يَحْفَظُونَهُ وَ يَرُوْنَهُ كَمَا سَمِعُوهُ مِنَ الْعُلَمَاءِ وَ يَصْدُقُونَ عَلَيْهِمْ فِيهِ

And he^{asws} said during this sermon in another place: 'So in who would this be? And due to this the knowledge is obscured when a bearer cannot be found for it who would be preserving it and reporting it just as he had heard it from the knowledgeable ones^{asws}, and he would be truthful upon them with regards to it.

اللَّهُمَّ فَإِنِّي لِأَعْلَمُ أَنَّ الْعِلْمَ لَا يَأْرُزُ كُلُّهُ وَ لَا يَنْقَطِعُ مَوَادُّهُ وَ إِنَّكَ لَا تَخْلِي أَرْضَكَ مِنْ حُجَّةٍ لَكَ عَلَى خَلْقِكَ ظَاهِرٍ لَيْسَ بِالْمُطَاعِ أَوْ خَائِفٍ مَغْمُورٍ كَيْلًا تَبْطُلَ حُجَّتُكَ وَ لَا يَضِلُّ أَوْلِيَاؤُكَ بَعْدَ إِذْ هَدَيْتَهُمْ بَلْ أَيْنَ هُمْ وَ كَمْ هُمْ أَوْلِيَاؤُكَ الْأَقْلُونَ عَدْدًا الْأَعْظَمُونَ عِنْدَ اللَّهِ قَدْرًا .

O Allah^{azwj}! So I^{asws} know that the knowledge, all of it cannot be obscured, nor would its items be cut-off, and You^{azwj} do not Leave Your^{azwj} earth empty from a Divine Authority of Yours^{saww} upon Your^{azwj} creatures. He^{asws} would either be apparent and wouldn't be with a following or fearful obscured, lest Your^{azwj} Divine Authority be invalidated, and You^{azwj} do not Let Your^{azwj} friends to stray after having Guided them. But where are they, and how many are Your^{azwj} friends. There are few in number, magnified in the Presence of Allah^{azwj} in worth'.⁷¹

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُوسَى بْنِ الْقَاسِمِ بْنِ مُعَاوِيَةَ الْبَجَلِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ قَالَ إِذَا غَابَ عَنْكُمْ إِمَامُكُمْ فَمَنْ يَأْتِيكُمْ بِإِمَامٍ جَدِيدٍ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Musa Bin Al Qasim Bin Muawiya Al Bajaly,

⁷¹ Al Kafi V 1 – The Book Of Divine Authority CH 80 H 13

(It has been narrated) from Ali son of Ja'far^{asws}, from his brother^{asws} Musa^{asws} Bin Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[67:30] Say: Have you considered if your water should recede, who is it then that will bring you flowing water?** He^{asws} said: 'When your Imam^{asws} is absent from you all, so who would come to you with a new Imam^{asws}?'.⁷²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنْ بَلَغَكُمْ عَنْ صَاحِبِكُمْ غَيْبَةً فَلَا تُنْكِرُوهَا .

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

'I heard Abu Abdullah^{asws} saying: 'When an Occultation reaches you all from your Master^{asws}, so do not be denying it'.⁷³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا بُدَّ لِصَاحِبِ هَذَا الْأَمْرِ مِنْ غَيْبَةٍ وَلَا بُدَّ لَهُ فِي غَيْبَتِهِ مِنْ عَزْلَةٍ وَنِعْمَ الْمَنْزِلُ طَيْبُهُ وَ مَا بِثَلَاثِينَ مِنْ وَحْشَةٍ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'It is inevitable for an Occultation to be for the Master^{asws} of this command, and an isolation is inevitable for him^{asws} during his^{asws} Occultation, and the best of the dwellings is Tayba (Al-Medina), and there is no loneliness with thirty (people)'.⁷⁴

وَ بِهَذَا الْإِسْنَادِ عَنِ الْوَشَّاءِ عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ أَبَانَ بْنِ تَعْلَبٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) كَيْفَ أَنْتَ إِذَا وَقَعَتِ الْبَطْشَةُ بَيْنَ الْمَسْجِدَيْنِ فَيَارِزُ الْعِلْمُ كَمَا تَارِزُ الْحَيَّةُ فِي جُحْرِهَا وَ اخْتَلَفَتِ الشَّيْعَةُ وَ سَمَى بَعْضُهُمْ بَعْضًا كَذَّابِينَ وَ تَقَلَّ بَعْضُهُمْ فِي وُجُوهِ بَعْضٍ

And by this chain, from Al Washa'a, from Ali Bin Al Hassan, from Aban Bin Taghlab who said,

'Abu Abdullah^{asws} said: 'How would you be when the seizure occurs between the two Masjids, so the knowledge would be obscured just as the obscurity of the snake into its hole, and the Shias would differ, and some of them would be calling the others to be liars, and some of them would be spitting in the faces of others'.

قُلْتُ جُعِلْتُ فِدَاكَ مَا عِنْدَ ذَلِكَ مِنْ خَيْرٍ فَقَالَ لِي الْخَيْرُ كُلُّهُ عِنْدَ ذَلِكَ ثَلَاثًا .

I said, 'May I be sacrificed for you^{asws}! There would not be any goodness during that'. So he^{asws} said to me: 'The goodness, all of it, would be during that' – three (times)'.⁷⁵

وَ بِهَذَا الْإِسْنَادِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ مُحَمَّدِ بْنِ عَيْسَى عَنْ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنْ لُفَّاتِمِ غَيْبَتَهُ قَبْلَ أَنْ يَفُومَ إِنَّهُ يَخَافُ وَ أَوْ مَا بِيَدِهِ إِلَى بَطْنِهِ يَعْزِي الْقَتْلَ .

⁷² Al Kafi V 1 – The Book Of Divine Authority CH 80 H 14

⁷³ Al Kafi V 1 – The Book Of Divine Authority CH 80 H 15

⁷⁴ Al Kafi V 1 – The Book Of Divine Authority CH 80 H 16

⁷⁵ Al Kafi V 1 – The Book Of Divine Authority CH 80 H 17

And by this chain, from Ahmad Bin Muhammad, from his father Muhammad Bin Isa, from Ibn Bukeyr, from Zurara who said,

'I heard Abu Abdullah^{asws} saying: 'For Al-Qaim^{asws}, there would be an Occultation before he^{asws} arises. He^{asws} would fear', and he^{asws} gestured by his^{asws} hand towards his^{asws} belly, meaning the murder'.⁷⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ ابْنِ مَجْبُوبٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لِلْقَائِمِ غَيْبَتَانِ إِحْدَاهُمَا قَصِيرَةٌ وَ الْأُخْرَى طَوِيلَةٌ الْغَيْبَةُ الْأُولَى لَا يَعْلَمُ بِمَكَانِهِ فِيهَا إِلَّا خَاصَّةٌ شِيعَتِهِ وَ الْأُخْرَى لَا يَعْلَمُ بِمَكَانِهِ فِيهَا إِلَّا خَاصَّةٌ مَوَالِيهِ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ibn Mahboub, from Is'haq Bin Ammar who said,

'Abu Abdullah^{asws} said: 'For Al-Qaim^{asws}, there would be two Occultations, one of them short and the other one long. During the first Occultation, it would not be known which place he^{asws} is in except for special ones of his^{asws} Shias; and the other (Occultation), it would not be known which place he^{asws} is in except for special ones of the ones in his^{asws} Wilayah'.⁷⁷

مُحَمَّدُ بْنُ يَحْيَى وَ أَحْمَدُ بْنُ إِدْرِيسَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنِ عَلِيِّ بْنِ حَسَّانَ عَنْ عَمِّهِ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ مُفَضَّلِ بْنِ عُمَرَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ لِصَاحِبِ هَذَا الْأَمْرِ غَيْبَتَانِ إِحْدَاهُمَا يَرْجِعُ مِنْهَا إِلَى أَهْلِهِ وَ الْأُخْرَى يُقَالُ هَلْكَ فِي أَيِّ وَادٍ سَلَكَ فَلْتُ كَيْفَ تَصْنَعُ إِذَا كَانَ كَذَلِكَ قَالَ إِذَا ادَّعَاهَا مَدَّعٍ فَاسْأَلُوهُ عَنْ أَشْيَاءٍ يُجِيبُ فِيهَا مِثْلَهُ .

Muhammad Bin Yahya and Ahmad Bin Idrees, from Al Hassan Bin Ali Al Kufy, from Ali Bin Hassan, from his uncle Abdul Rahman Bin Kaseer, from Mufazzal Bin Umar who said,

'I heard Abu Abdullah^{asws} saying: 'For the Master^{asws} of this command, there would be two Occultation – (During) one of the two, he^{asws} would return from it to his^{asws} family, and (during) the other, it would be said, 'He^{asws} perished in whichever valley he^{asws} travelled in'. I said, 'How should one to deal with it, when it would be like that'. He^{asws} said: 'When a claimant claims it, so ask him about things. He would answer with regards to these, similar to him^{asws}'.⁷⁸

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ جَعْفَرِ بْنِ الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ الْخَزَّازِ عَنِ الْوَلِيدِ بْنِ عُقْبَةَ عَنِ الْحَارِثِ بْنِ زِيَادٍ عَنْ شُعَيْبِ بْنِ أَبِي حَمْرَةَ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَقُلْتُ لَهُ أَنْتَ صَاحِبُ هَذَا الْأَمْرِ فَقَالَ لَا فَقُلْتُ فَوَلَدُكَ فَقَالَ لَا فَقُلْتُ فَوَلَدُكَ هُوَ قَالَ لَا فَقُلْتُ فَوَلَدُكَ هُوَ قَالَ لَا فَقُلْتُ مَنْ هُوَ قَالَ الَّذِي يَمْلَأُهَا عَدْلًا كَمَا مَلَأْتُ ظُلْمًا وَ جَوْرًا عَلَى فِتْرَةٍ مِنَ الْأَيْمَةِ كَمَا أَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) بُعِثَ عَلَى فِتْرَةٍ مِنَ الرُّسُلِ .

Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Ja'far Bin Al Qasim, from Muhammad Bin Al Waleed Al Khazzaz, from Al Waleed Bin Uqba, from Al Haris Bin Ziyad, from Shuayb, from Abu Hamza who said,

'I went over to Abu Abdullah^{asws} and I said to him^{asws}, 'Are you^{asws} the Master^{asws} of this command (i.e. Al-Mahdi^{asws})?' So he^{asws} said: 'No'. So I said, 'So, your^{asws} son^{asws}? So he^{asws} said: 'No'. So I said, 'So, a son^{asws} of your^{asws} son^{asws}, is him^{asws}? He^{asws} said: 'No'. So I said, 'So, a son^{asws}, for a son^{asws} of your^{asws} son^{asws}? So he^{asws} said: 'No'. I said, 'Who is he^{asws}? He^{asws} said: 'The one who would be filling it (the

⁷⁶ Al Kafi V 1 – The Book Of Divine Authority CH 80 H 18

⁷⁷ Al Kafi V 1 – The Book Of Divine Authority CH 80 H 19

⁷⁸ Al Kafi V 1 – The Book Of Divine Authority CH 80 H 20

earth) with justice just as it had been filled with injustice and tyranny upon an interval from the Imams^{asws}, just as Rasool-Allah^{saww} was Sent upon an interval from the Rasools^{as}.⁷⁹

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُوسَى بْنِ جَعْفَرِ الْبَغْدَادِيِّ عَنْ وَهْبِ بْنِ شَادَانَ عَنِ الْحَسَنِ بْنِ أَبِي الرَّبِيعِ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ أُمِّ هَانِيٍّ قَالَتْ سَأَلْتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ (عَلَيْهِ السَّلَام) عَنْ قَوْلِ اللَّهِ تَعَالَى فَلَا أُفْسِمُ بِالْخُنُوسِ الْجَوَارِ الْكُنُوسِ قَالَتْ فَقَالَ إِمَامٌ يَخْنِسُ سَنَةَ سِنَيْنِ وَ مَائَتَيْنِ ثُمَّ يَظْهَرُ كَالشَّهَابِ يَتَوَقَّدُ فِي اللَّيْلَةِ الظُّلْمَاءِ فَإِنْ أَدْرَكْتَ زَمَانَهُ قَرَّتْ عَيْنُكَ.

Ali Bin Muhammad, from Ja'far Bin Muhammad, from Musa Bin Ja'far Al Naghdady, from Wahab Bin Shazan, from Al Hassan Bin Abu Al Rabie, from Muhammad Bin Is'haq, from Umm Hany who said,

'I asked Abu Ja'far Muhammad^{asws} Bin Ali^{asws} about the Words of Allah^{azwj} the Exalted **[81:15] But nay! I swear by the Concealment, [81:16] (The stars) that run their course (and) hide.** So he^{asws} said: 'The Imam^{asws} would be in concealment in the year two hundred and sixty, then he^{asws} would appear like the meteor shooting in the dark night. So, if you were to come across his^{asws} time, it would delight your eyes'.⁸⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ عُمَرَ بْنِ يَزِيدَ عَنِ الْحَسَنِ بْنِ الرَّبِيعِ الْهَمْدَانِيِّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ أُسَيْدِ بْنِ ثَعْلَبَةَ عَنْ أُمِّ هَانِيٍّ قَالَتْ لَقِيتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ (عَلَيْهِ السَّلَام) فَسَأَلْتُهُ عَنْ هَذِهِ الْآيَةِ فَلَا أُفْسِمُ بِالْخُنُوسِ الْجَوَارِ الْكُنُوسِ قَالَ الْخُنُوسُ إِمَامٌ يَخْنِسُ فِي زَمَانِهِ عِنْدَ انْقِطَاعِ مِنْ عِلْمِهِ عِنْدَ النَّاسِ سَنَةَ سِنَيْنِ وَ مَائَتَيْنِ ثُمَّ يَبْدُو كَالشَّهَابِ الْوَاقِدِ فِي ظُلْمَةِ اللَّيْلِ فَإِنْ أَدْرَكْتَ ذَلِكَ قَرَّتْ عَيْنُكَ .

A number of our companions, from Sa'ad Bin Abdullah, from Ahmad Bin Al Hassan, from Umar Bin Yazeed, from Al Hassan Bin Al Rabie Al Hamdany who said, 'Muhammad Bin Is'haq narrated to us, from Aseyd Bin Sa'alba, from Umm Hany who said,

'I met Abu Ja'far Muhammad Bin Ali^{asws}, so I asked him^{asws} about this Verse **[81:15] But nay! I swear by the Concealment, [81:16] (The stars) that run their course (and) hide.** He^{asws} said: 'The concealment is the Imam^{asws} who would be in concealment during his^{asws} time during the cutting off from his^{asws} knowledge with the people in the year two hundred and sixty. Then he^{asws} would appear like the shooting meteor during a dark night. So, if you come across that, it would delight your eyes'.⁸¹

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ أَبِي الْحَسَنِ الثَّالِثِ (عَلَيْهِ السَّلَام) قَالَ إِذَا رَفَعَ عِلْمُكُمْ مِنْ بَيْنِ أَيْدِيكُمْ فَتَوَقَّعُوا الْفَرَجَ مِنْ تَحْتِ أَقْدَامِكُمْ .

Ali Bin Muhammad, from one of our companions, from Ayoub Bin Nuh,

(It has been narrated) from Abu Al-Hassan^{asws} the 3rd having said: 'When your knowledge would be raised from between your apparent, so anticipate the relief from beneath your feet'.⁸²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَيُّوبَ بْنِ نُوحٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَام) إِنِّي أَرْجُو أَنْ تَكُونَ صَاحِبَ هَذَا الْأَمْرِ وَ أَنْ يَسُوقَهُ اللَّهُ إِلَيْكَ بِغَيْرِ سَيْفٍ فَقَدْ بُويعَ لَكَ وَ ضَرَبَتْ الدَّرَاهِمُ بِأَسْمِكَ

⁷⁹ Al Kafi V 1 – The Book Of Divine Authority CH 80 H 21

⁸⁰ Al Kafi V 1 – The Book Of Divine Authority CH 80 H 22

⁸¹ Al Kafi V 1 – The Book Of Divine Authority CH 80 H 23

⁸² Al Kafi V 1 – The Book Of Divine Authority CH 80 H 24

A number of our companions, from Sa'ad Bin Abdullah, from Ayoub Bin Nuh who said,

'I said to Abu Al-Hassan Al-Reza^{asws}, 'I am hoping that you^{asws} would happen to be the Master^{asws} of this command and that Allah^{azwj} would Usher it to You^{asws} without (having raised) a sword, for allegiance has been pledged to you^{asws} and the Dirham has been struck with your^{asws} name (on it)'.

فَقَالَ مَا مِنَّا أَحَدٌ اخْتَلَفَتْ إِلَيْهِ الْكُتُبُ وَ أُشِيرَ إِلَيْهِ بِالْأَصَابِعِ وَ سُئِلَ عَنِ الْمَسَائِلِ وَ حُمِلَتْ إِلَيْهِ الْأَمْوَالُ إِلَّا اغْتِيلَ أَوْ مَاتَ عَلَى فَرَائِشِهِ حَتَّى يَبْعَثَ اللَّهُ لِهَذَا الْأَمْرِ غُلَامًا مِنَّا خَفِيَ الْوِلَادَةَ وَ الْمُنْشَأَ غَيْرَ خَفِيَ فِي نَسَبِهِ .

So he^{asws} said: 'There is none from us^{asws} with whom letters have been exchanged and he^{asws} has been pointed to with the fingers, and asked about the questioned, and the wealth has been carried over to him^{asws}, except that he^{asws} has been assassinated or passed away upon his^{asws} bed, until Allah^{azwj} Would Send for this command, a boy from us^{asws}, concealed of the birth and the growth, without there being a concealment with regards to his^{asws} lineage'.⁸³

الْحُسَيْنُ بْنُ مُحَمَّدٍ وَ غَيْرُهُ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ مُوسَى بْنِ هَلَالِ الْكِنْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَهُ إِنَّ شِيعَتَكَ بِالْعِرَاقِ كَثِيرَةٌ وَ اللَّهُ مَا فِي أَهْلِ بَيْتِكَ مِثْلَكَ فَكَيْفَ لَا تَخْرُجُ قَالَ فَقَالَ يَا عَبْدَ اللَّهِ بْنَ عَطَاءٍ قَدْ أَخَذْتُ نَفْرُسَ أُذُنَيْكَ لِلنُّوَكَى إِي وَ اللَّهُ مَا أَنَا بِصَاحِبِكُمْ قَالَ قُلْتُ لَهُ فَمَنْ صَاحِبُنَا قَالَ انظُرُوا مَنْ عَمِيَ عَلَى النَّاسِ وَ لَادَتْهُ فَذَلِكَ صَاحِبُكُمْ إِنَّهُ لَيْسَ مِنَّا أَحَدٌ يُشَارُ إِلَيْهِ بِالْإِصْبَعِ وَ يَمْضَغُ بِاللُّسَنِ إِلَّا مَاتَ غَيْظًا أَوْ رَغَمَ أَنْفَهُ .

Al Husayn Bin Muhammad and someone else, from Ja'far Bin Muhammad, from Ali Bin Al Abbas Bin Aamir, from Musa Bin Hilal Al Kindy, from Abdullah Bin Ata'a,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I said to him^{asws}, 'Your^{asws} Shias in Al-Iraq are a lot. By Allah^{azwj}, there is none like you^{asws} among your^{asws} family members. So how come you^{asws} are not coming out (rising against the ruling authorities)?' So he^{asws} said: 'O Abdullah Bin Ata'a! You have taken the lining of your two ears for the silliness. Yes, by Allah^{azwj}, I^{asws} am not your Master (Al-Qaim^{asws})'. I said, 'So who is our Master (Al-Qaim^{asws})?' He^{asws} said: 'Await the one whose birth the people would be blinded from, so that one would be your Master (Al-Qaim^{asws}). There isn't anyone from us^{asws} who is pointed to by the fingers and chewed by the tongues except he^{asws} has passed away in indignation or his^{asws} nose was rubbed (pride was hurt)'.⁸⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ يَوْمَ الْقَائِمِ وَ لَيْسَ لِأَحَدٍ فِي عُنُقِهِ عَهْدٌ وَ لَا عَقْدٌ وَ لَا بَيْعَةٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Al-Qaim^{asws} would be rising and there would not be a pact for anyone upon his^{asws} neck, nor an agreement, nor an allegiance'.⁸⁵

⁸³ Al Kafi V 1 – The Book Of Divine Authority CH 80 H 25

⁸⁴ Al Kafi V 1 – The Book Of Divine Authority CH 80 H 26

⁸⁵ Al Kafi V 1 – The Book Of Divine Authority CH 80 H 27

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَالٍ عَنِ الْحَسَنِ بْنِ عَلِيِّ الْعَطَّارِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مَنْصُورٍ عَنْ مَنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ إِذَا أَصْبَحْتُ وَ أَمْسَيْتُ لَا أَرَى إِمَامًا أَنْتُمْ بِهِ مَا أَصْنَعُ قَالَ فَاحْبَبْ مَنْ كُنْتَ تُحِبُّ وَ أَبْغِضْ مَنْ كُنْتَ تُبْغِضُ حَتَّى يُظْهِرَهُ اللَّهُ عَزَّ وَ جَلَّ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Al Hassan Bin Ali Al Attar, from Ja'far Bin Muhammad, from Mansour, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said, 'Whenever in the morning and evening I do not see an Imam^{asws} I can follow as an Imam^{asws} with, what should I do?' He^{asws} said: 'So love the one whom you used to love and hate the one whom you used to hate until Allah^{azwj} Mighty and Majestic Manifests him^{asws}'⁸⁶.

الْحُسَيْنُ بْنُ أَحْمَدَ عَنْ أَحْمَدَ بْنِ هِلَالٍ قَالَ حَدَّثَنَا عُثْمَانُ بْنُ عِيسَى عَنْ خَالِدِ بْنِ نَجِيحٍ عَنْ زُرَّارَةَ بْنِ أَعْيَنَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لَا بُدَّ لِلْغُلَامِ مِنْ غَيْبَةٍ قُلْتُ وَ لِمَ قَالَ يَخَافُ وَ أَوْمَأَ بِيَدِهِ إِلَى بَطْنِهِ وَ هُوَ الْمُنْتَظَرُ وَ هُوَ الَّذِي يَشْكُ النَّاسُ فِي وِلَادَتِهِ فَمِنْهُمْ مَنْ يَقُولُ حَمَلٌ وَ مِنْهُمْ مَنْ يَقُولُ مَاتَ أَبُوهُ وَ لَمْ يُخْلَفْ وَ مِنْهُمْ مَنْ يَقُولُ وُلِدَ قَبْلَ مَوْتِ أَبِيهِ بِسِنَّتَيْنِ

Al Husayn Bin Ahmad, from Ahmad Bin Hilal who said, 'Usman Bin Isa narrated to us, from Khalid Bin Najeeh, from Zurara Bin Ayn who said,

'Abu Abdullah^{asws} said: 'An Occultation is inevitable for the boy'. I said, 'And why (is that so)?' He^{asws} said: 'He^{asws} would fear', and he^{asws} gestured by his^{asws} hand towards his^{asws} belly, 'and he^{asws} is the awaited, and he^{asws} is the one the people would doubt regarding his^{asws} birth. So, from them would be one who would be saying, 'He^{asws} was borne'; and from them would be one who would be saying, 'His^{asws} father^{asws} passed away and did not leave a replacement (Imam^{asws})'; and from them would be one who would be saying, 'He^{asws} was born two years before his^{asws} father^{asws} passed away'".

قَالَ زُرَّارَةُ قُلْتُ وَ مَا تَأْمُرُنِي لَوْ أَدْرَكْتُ ذَلِكَ الزَّمَانَ قَالَ ادْعُ اللَّهَ بِهَذَا الدُّعَاءِ اللَّهُمَّ عَرِّفْنِي نَفْسَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي نَفْسَكَ لَمْ أَعْرِفْكَ اللَّهُمَّ عَرِّفْنِي نَبِيَّكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي نَبِيَّكَ لَمْ أَعْرِفْهُ قَطُّ اللَّهُمَّ عَرِّفْنِي حُجَّتَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي حُجَّتَكَ ضَلَلْتُ عَنْ دِينِي

Zurara said, 'So I said, 'And what would you^{asws} instruct me with if I were to come across that time period?' He^{asws} said: 'Supplicate to Allah^{azwj} with this supplication, 'O Allah^{azwj}! Acquaint Yourself^{azwj} to me, for if You^{azwj} do not Acquaint Yourself^{saww} to me, I will not (be able to) recognise You^{azwj}. O Allah^{azwj}! Acquaint me with Your^{azwj} Rasool^{saww}, for if You^{azwj} do not Acquaint me with Your^{azwj} Rasool^{saww}, I would not recognise Your^{azwj} Divine Authority. O Allah^{azwj}! Acquaint me with Your^{azwj} Divine Authority, for it You^{azwj} do not Acquaint me with Your^{azwj} Divine Authority, I would stray from my Religion'".

قَالَ أَحْمَدُ بْنُ الْهَلَالِ سَمِعْتُ هَذَا الْحَدِيثَ مِنْذُ سِتِّ وَ خَمْسِينَ سَنَةً .

Ahmad Bin Hilal (the narrator) said, 'I heard this Hadeeth fifty six years ago'.⁸⁷

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَإِذَا نُفِرَ فِي النَّافِرِ قَالَ إِنَّ مِنَّا إِمَامًا مُطْفَرًا مُسْتَبْرَأً فَإِذَا أَرَادَ اللَّهُ عَزَّ ذِكْرَهُ إِظْهَارَ أَمْرِهِ نَكَتَ فِي قَلْبِهِ نُكْتَةً فَظَهَرَ فَقَامَ بِأَمْرِ اللَّهِ تَبَارَكَ وَ تَعَالَى .

⁸⁶ Al Kafi V 1 – The Book Of Divine Authority CH 80 H 28

⁸⁷ Al Kafi V 1 – The Book Of Divine Authority CH 80 H 29

Abu Ali Al Ashary, from Muhammad Bin Hassan, from Muhammad Bin Ali, from Abdullah Bin Al Qasim, from Al Mufazzal Bin Umar,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[74:8] For when the Trumpet is sounded.** He^{asws} said: 'From us^{asws} is an Imam^{asws}, who is victorious, hidden. So when Allah^{azwj} Mighty is His^{azwj} Mention, Intends to Manifest His^{azwj} Command, would Imprint in his^{asws} heart with an imprint, so he^{asws} would appear, and stand by the Command of Allah^{azwj} the Blessed and High'.⁸⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْفَرَجِ قَالَ كَتَبَ إِلَيَّ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) إِذَا غَضِبَ اللَّهُ تَبَارَكَ وَتَعَالَى عَلَى خَلْقِهِ نَحْنًا عَنْ جَوَارِهِمْ .

Muhammad Bin Yahya, from Ja'far Bin Muhammad, from Ahmad Bin Al Husayn, from Muhammad Bin Abdullah, from Muhammad Bin Al Faraj who said,

'Abu Ja'far^{asws} wrote to me: 'Whenever Allah^{azwj} Blessed and High is Wrathful upon His^{azwj} creatures, He^{azwj} Forbids us^{asws} from being in their vicinity'.⁸⁹

⁸⁸ Al Kafi V 1 – The Book Of Divine Authority CH 80 H 30

⁸⁹ Al Kafi V 1 – The Book Of Divine Authority CH 80 H 31