

# الكافي

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ج 1

Volume 1

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

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

Who died in the year 329 H

كِتَابُ الْحُجَّةِ

THE BOOK OF DIVINE AUTHORITY (8)

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

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

بَابُ مَنْ ادَّعَى الْإِمَامَةَ وَ لَيْسَ لَهَا بَأَهْلٍ وَ مَنْ جَحَدَ الْأَيْمَةَ أَوْ بَعْضَهُمْ وَ مَنْ أَثْبَتَ الْإِمَامَةَ لِمَنْ لَيْسَ لَهَا بَأَهْلٍ

## Chapter 85 – The one who claims the Imamate and he is not rightful for it, and the one who denies the Imams<sup>asws</sup>, or some of them<sup>asws</sup>, and the one who affirms the Imamate for the one who is not rightful for it

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ أَبِي سَلَامٍ عَنْ سَوْرَةَ بْنِ كُئَيْبٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ قُلْتُ لَهُ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ يَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وَ جُوهُهُمْ مُسْوَدَّةٌ قَالَ مَنْ قَالَ إِنِّي إِمَامٌ وَ لَيْسَ بِإِمَامٍ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abu Sallam, from Sowrat Bin Kuleyb,

(It has been narrated) from Abu Ja'far<sup>asws</sup>, said, 'I said to him<sup>asws</sup>, 'The Words of Allah<sup>azwj</sup> Mighty and Majestic [39:60] **And on the Day of Judgement you shall see those who lied against Allah; their faces having been blackened**'. He<sup>asws</sup> said: 'The one who says, 'I am an Imam', and he is not an Imam'.

قَالَ قُلْتُ وَ إِنْ كَانَ عَلَوِيًّا قَالَ وَ إِنْ كَانَ مِنْ وَ لِدِ عَلِيِّ بْنِ أَبِي طَالِبٍ ( عَلَيْهِ السَّلَامُ ) قَالَ وَ إِنْ كَانَ .

He (the narrator) said, 'I said, 'And even if he was an Alawiite?' He<sup>asws</sup> said: 'And even if he was an Alawiite'. I said, 'And even if he was from the sons of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>?' He<sup>asws</sup> said: 'And even if he was'.<sup>1</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِيَانَ عَنِ الْفَضِيلِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ مَنْ ادَّعَى الْإِمَامَةَ وَ لَيْسَ مِنْ أَهْلِهَا فَهُوَ كَافِرٌ .

Muhammad Bin Yahya, from Abdullah Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Aban, from Al Fuzayl,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The one who claims the Imamate and he isn't from its rightful ones, so he is an Infidel'.<sup>2</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمُهور عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) جُعِلْتُ فِدَاكَ وَ يَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ قَالَ كُلُّ مَنْ زَعَمَ أَنَّهُ إِمَامٌ وَ لَيْسَ بِإِمَامٍ قُلْتُ وَ إِنْ كَانَ فَاطِمِيًّا عَلَوِيًّا قَالَ وَ إِنْ كَانَ فَاطِمِيًّا عَلَوِيًّا .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Abdullah Bin Abdul Rahman, from Al Husayn Bin Al Mukhtar who said,

'I said to Abu Abdullah<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>! [39:60] **And on the Day of Judgement you shall see those who lied against Allah**'. He<sup>asws</sup> said: 'Everyone

<sup>1</sup> Al Kafi V 1 – The Book Of Divine Authority CH 85 H 1

<sup>2</sup> Al Kafi V 1 – The Book Of Divine Authority CH 85 H 2

who claims that he is an Imam but he isn't an Imam'. I said, 'And even if he was a Fatimiide (from the children of Syeda Fatima<sup>asws</sup>)?' He<sup>asws</sup> said: 'And even if he was a Fatimiide (from the children of Syeda Fatima<sup>asws</sup>), Alawiite (from the children of Ali<sup>asws</sup>)'.<sup>3</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنِ دَاوُدَ الْحَمَّارِ عَنِ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ سَمِعْتُهُ يَقُولُ ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَ لَا يُزَكِّيهِمْ وَ لَهُمْ عَذَابٌ أَلِيمٌ مَنْ ادَّعَى إِمَامَةً مِنَ اللَّهِ لَيْسَتْ لَهُ وَ مَنْ جَعَلَ إِمَامًا مِنَ اللَّهِ وَ مَنْ زَعَمَ أَنَّ لَهُمَا فِي الْإِسْلَامِ نَصِيبًا .

A number of our companions, from Ahmad Bin Muhammad, from Al Washa, from Dawood Al Hammar, from Ibn Abu Yafour,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I heard him<sup>asws</sup> saying: 'Three (people), Allah<sup>azwj</sup> will not be Speaking to them on the Day of Judgment, nor will He<sup>azwj</sup> be Purifying them, and for them would be a painful Punishment – the one who alleges that he is an Imam (Appointed by) Allah<sup>azwj</sup> but it (the Imamate) isn't for him, and the one who denies an Imam<sup>asws</sup> from Allah<sup>azwj</sup>, and the one who claims that there is a share for the two of them (number one and number two) in Al-Islam'.<sup>4</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ سِنَانَ عَنْ يَحْيَى أَخِي أُدَيْمٍ عَنِ الْوَلِيدِ بْنِ صَبِيحٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ يَقُولُ إِنَّ هَذَا الْأَمْرَ لَا يَدْعِيهِ غَيْرُ صَاحِبِهِ إِلَّا بَتَرَ اللَّهُ عُمُرَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Sinan, from Yahya, a brother of Adeym, from Al Waleed Bin Sabeeh who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'This matter (Imamate) is such that anyone other than its (rightful) owner would not claim it except Allah<sup>azwj</sup> would Cut-off his life'.<sup>5</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ عَنِ مُحَمَّدِ بْنِ سِنَانَ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ مَنْ أَشْرَكَ مَعَ إِمَامٍ إِمَامَتُهُ مِنَ اللَّهِ مَنْ لَيْسَتْ إِمَامَتُهُ مِنَ اللَّهِ كَانَ مُشْرِكًا بِاللَّهِ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Sinan, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The one who associates with an Imam<sup>asws</sup> in his<sup>asws</sup> Imamate from the Presence of Allah<sup>azwj</sup>, the one whose Imamate isn't from Allah<sup>azwj</sup>, would be an associater (Mushrik) with Allah<sup>azwj</sup>'.<sup>6</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ مَنْصُورِ بْنِ يُونُسَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) رَجُلٌ قَالَ لِي اعْرِفَ الْآخِرَ مِنَ الْأَيِّمَةِ وَ لَا يَضُرُّكَ أَنْ لَا تَعْرِفَ الْأَوَّلَ قَالَ فَقَالَ لَعَنَ اللَّهُ هَذَا فَإِنِّي أَبْغِضُهُ وَ لَا أَعْرِفُهُ وَ هَلْ عَرِفَ الْآخِرُ إِلَّا بِالْأَوَّلِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Mansour Bin Yunus, from Muhammad Bin Muslim who said,

'I said to Abu Abdullah<sup>asws</sup>, 'A man said to me, 'If you were to recognise the last of the Imams<sup>asws</sup>, it would not harm you if you do not recognise the first of the

<sup>3</sup> Al Kafi V 1 – The Book Of Divine Authority CH 85 H 3

<sup>4</sup> Al Kafi V 1 – The Book Of Divine Authority CH 85 H 4

<sup>5</sup> Al Kafi V 1 – The Book Of Divine Authority CH 85 H 5

<sup>6</sup> Al Kafi V 1 – The Book Of Divine Authority CH 85 H 6

Imams<sup>asws</sup>. So he<sup>asws</sup> said: 'May Allah<sup>azwj</sup> Curse this one, for I<sup>asws</sup> hate him and do not recognise him! And, can the last one be recognised except with the first one?'.<sup>7</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمُهورٍ عَنْ صَفْوَانَ عَنِ ابْنِ مُسْكَانَ قَالَ سَأَلْتُ الشَّيْخَ عَنِ الْإِيْمَةِ (عليهم السلام) قَالَ مَنْ أَنْكَرَ وَاحِدًا مِنَ الْأَحْيَاءِ فَقَدْ أَنْكَرَ الْأَمْوَاتَ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Safwan, from Ibn Muskan who said,

'I asked the Sheykh (7<sup>th</sup> Imam<sup>asws</sup>) about the Imams<sup>asws</sup>. He<sup>asws</sup> said: 'The one who denies one<sup>asws</sup> from the living ones, so he has denied the departed ones'.<sup>8</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ أَبِي وَهْبٍ عَنْ مُحَمَّدِ بْنِ مَنْصُورٍ قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَإِذَا فَعَلُوا فَاجِسَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ أَ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ قَالَ فَقَالَ هَلْ رَأَيْتَ أَحَدًا زَعَمَ أَنَّ اللَّهَ أَمَرَ بِالزُّنَا وَ شُرْبِ الْخَمْرِ أَوْ شَيْءٍ مِنْ هَذِهِ الْمَحَارِمِ فَقُلْتُ لَا فَقَالَ مَا هَذِهِ الْفَاجِسَةُ الَّتِي يَدْعُونَ أَنَّ اللَّهَ أَمَرَهُمْ بِهَا قُلْتُ اللَّهُ أَعْلَمُ وَ وَليُّهُ

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Abu Wahab, from Muhammad Bin Mansour who said,

'I asked him<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic [7:28] **And when they commit an immorality they say: We found our fathers doing this, and Allah has Commanded us for it. Say: Surely, Allah does not Command for immoralities; are you saying against Allah what you do not know?** So he<sup>asws</sup> said: 'Have you ever seen anyone claiming that Allah<sup>azwj</sup> Commanded with the adultery, and drinking of the wine, or anything from these Prohibitions?' So I said, 'No'. So he<sup>asws</sup> said: 'What are these immoralities that they are claiming that Allah<sup>azwj</sup> Commanded with these?' I said, 'Allah<sup>azwj</sup> and His<sup>azwj</sup> Guardian<sup>asws</sup> are more Knowing'.

قَالَ فَإِنَّ هَذَا فِي أَيْمَةِ الْجَوْرِ ادَّعَوْا أَنَّ اللَّهَ أَمَرَهُمْ بِالْإِنْتِمَامِ بِقَوْمٍ لَمْ يَأْمُرَهُمُ اللَّهُ بِالْإِنْتِمَامِ بِهِمْ فَردَّ اللَّهُ ذَلِكَ عَلَيْهِمْ فَأَخْبَرَ أَنَّهُمْ قَدْ قَالُوا عَلَيْهِ الْكُذْبَ وَ سَمَّى ذَلِكَ مِنْهُمْ فَاجِسَةً .

He<sup>asws</sup> said: 'So this is regarding the tyrannical imams (leaders) who are claiming that Allah<sup>azwj</sup> Commanded them to be the imams (leaders) of the people. Allah<sup>azwj</sup> did not Command them with being their imams (leaders). Thus, Allah<sup>azwj</sup> Rebutted it upon them and Informed that they have said a lie upon Him<sup>azwj</sup>, and He<sup>azwj</sup> Termed that as being an immorality from them'.<sup>9</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ أَبِي وَهْبٍ عَنْ مُحَمَّدِ بْنِ مَنْصُورٍ قَالَ سَأَلْتُ عَبْدًا صَالِحًا عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَ مَا بَطَّنَ قَالَ فَقَالَ إِنَّ الْقُرْآنَ لَهُ ظَهْرٌ وَ بَطْنٌ فَجَمِيعُ مَا حَرَّمَ اللَّهُ فِي الْقُرْآنِ هُوَ الظَّاهِرُ وَ الْبَاطِنُ مِنْ ذَلِكَ أَيْمَةُ الْجَوْرِ وَ جَمِيعُ مَا أَحَلَّ اللَّهُ تَعَالَى فِي الْكِتَابِ هُوَ الظَّاهِرُ وَ الْبَاطِنُ مِنْ ذَلِكَ أَيْمَةُ الْحَقِّ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Abu Wahab, from Muhammad Bin Mansour who said,

<sup>7</sup> Al Kafi V 1 – The Book Of Divine Authority CH 85 H 7

<sup>8</sup> Al Kafi V 1 – The Book Of Divine Authority CH 85 H 8

<sup>9</sup> Al Kafi V 1 – The Book Of Divine Authority CH 85 H 9

'I asked Al-Abd Al-Salih<sup>asws</sup> (7<sup>th</sup> Imam<sup>asws</sup>) about the Words of Allah<sup>azwj</sup> Mighty and Majestic [7:33] **Say: But rather, My Lord has only Prohibited the immoralities, those of which are apparent as well as those that are concealed.** So he<sup>asws</sup> said: 'The Quran is such that for it there is an apparent and a hidden (meaning). So the entirety of what Allah<sup>azwj</sup> Prohibited in the Quran, it is the apparent, and the hidden from that are the tyrannical imams (leaders); and the entirety of what Allah<sup>azwj</sup> the Exalted Permitted in the Book, it is the apparent, and the hidden from that are the Imams<sup>asws</sup> of the truth'.<sup>10</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَمْرِو بْنِ نَابِتٍ عَنْ جَابِرٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ مِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَاداً يُحِبُّونَهُمْ كَحُبِّ اللَّهِ قَالَ هُمْ وَ اللَّهُ أَوْلِيَاءُ فُلَانٍ وَ فُلَانٍ اتَّخَذُوهُمْ أَيْمَةً دُونَ الْإِمَامِ الَّذِي جَعَلَهُ اللَّهُ لِلنَّاسِ إِمَاماً

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

'I asked Abu Ja'far<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic [2:165] **And from the people there are ones who take for themselves objects of worship besides Allah, whom they love as they love Allah.** By Allah<sup>azwj</sup>! They are the friends of so and so (Abu Bakr) and so and so (Umar). They are taking them as imams (leaders) besides whom Allah<sup>azwj</sup> had Made to be as the Imams<sup>asws</sup> for the people.

فَذَلِكَ قَالَ وَ لَوْ بَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعاً وَ أَنَّ اللَّهَ شَدِيدُ الْعَذَابِ. إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَ رَأَوْا الْعَذَابَ وَ تَفَطَّعَتْ بِهِمُ الْأَسْبَابُ. وَ قَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَّبَرَأَ مِنْهُمْ كَمَا تَبَرَّأُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَ مَا هُمْ بِخَارِجِينَ مِنَ النَّارِ

Thus, due to that, He<sup>azwj</sup> Said [2:165] **and if those who are unjust had seen, the Punishment when they see it, that the Power is wholly Allah's and that Allah is Severe in requiting (evil).** [2:166] **When those who were followed shall renounce those who followed (them), and they see the Punishment and their ties are cut asunder.** And He<sup>azwj</sup> Said [2:167] **And those who followed shall say: Had there been for us a return, then we would renounce them as they have renounced us. Thus will Allah Show them their deeds to be intense regret to them, and they shall not be coming out from the Fire'.**

ثُمَّ قَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) هُمْ وَ اللَّهُ يَا جَابِرُ أَيْمَةُ الظَّلَمَةِ وَ أَشْيَاعُهُمْ .

Then Abu Ja'far<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! They are the unjust imams (leaders) and their adherents'.<sup>11</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَبِي دَاوُدَ الْمُسْتَرْقِ عَنْ عَلِيِّ بْنِ مَيْمُونٍ عَنْ ابْنِ أَبِي يَعْفُورٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ ثَلَاثَةٌ لَا يَنْظُرُ اللَّهُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَ لَا يُزَكِّيهِمْ وَ لَهُمْ عَذَابٌ أَلِيمٌ مَنْ ادَّعَى إِمَامَةً مِنَ اللَّهِ لَيْسَتْ لَهُ وَ مَنْ جَدَّ إِمَاماً مِنَ اللَّهِ وَ مَنْ زَعَمَ أَنَّ لَهُمَا فِي الْإِسْلَامِ نَصِيباً .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Abu Dawood Al Mustaraq, from Ali Bin Maymoun, from Ibn Abu Yafour who said,

<sup>10</sup> Al Kafi V 1 – The Book Of Divine Authority CH 85 H 10

<sup>11</sup> Al Kafi V 1 – The Book Of Divine Authority CH 85 H 11

'I heard Abu Abdullah<sup>asws</sup> saying: 'Three (people), Allah<sup>azwj</sup> will not Look at them on the Day of Judgment, nor Purify (their deeds) for them, and for them would be painful Punishments – the one who claims imamate from Allah<sup>azwj</sup> and it isn't for him, and the one who denies an Imam<sup>asws</sup> from Allah<sup>azwj</sup>, and the one who claims that for the two of them is a share in Al-Islam'.<sup>12</sup>

بَابُ فِيمَنْ دَانَ اللَّهَ عَزَّ وَجَلَّ بِغَيْرِ إِمَامٍ مِنَ اللَّهِ جَلَّ جَلَالُهُ

## Chapter 86 – Regarding the one who makes it a Religion of Allah<sup>azwj</sup> Mighty and Majestic without an Imam<sup>asws</sup> from Allah<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Majesty

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ أَبِي نَصْرٍ عَنْ أَبِي الْحَسَنِ ( عَلَيْهِ السَّلَام ) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ مَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ قَالَ يُعْنِي مَنْ اتَّخَذَ دِينَهُ رَأْيَهُ بِغَيْرِ إِمَامٍ مِنْ أئِمَّةِ الْهُدَى .

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

(It has been narrated) from Abu Al Hassan<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic [28:50] **and who is more erring than he who follows his own desires without any Guidance from Allah?** He<sup>asws</sup> said: 'It means the one who takes his opinion as his Religion without an Imam<sup>asws</sup> from the Imams<sup>asws</sup> of the Guidance'.<sup>13</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ( عَلَيْهِ السَّلَام ) يَقُولُ كُلُّ مَنْ دَانَ اللَّهَ بِعِبَادَةٍ يُجَاهِدُ فِيهَا نَفْسَهُ وَ لَا إِمَامَ لَهُ مِنَ اللَّهِ فَسَعِيَهُ غَيْرَ مَقْبُولٍ وَ هُوَ ضَالٌّ مُتَحِيرٌ وَ اللَّهُ شَانِيٌّ لِأَعْمَالِهِ وَ مَثَلُهُ كَمَثَلِ شَاةٍ ضَلَّتْ عَنْ رَاعِيهَا وَ قَطِيعِهَا

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

'I heard Abu Ja'far<sup>asws</sup> saying: 'Every one who makes it a Religion of Allah<sup>azwj</sup> with worship, striving in it himself, and there is no Imam<sup>asws</sup> from Allah<sup>azwj</sup> for him, so his efforts would be without Acceptance, and he would be straying in confusion, and Allah<sup>azwj</sup> would Disdain his deeds, and his example is like the example of a sheep, straying from her shepherd and her flock.

فَهَجَمَتْ ذَاهِبَةً وَ جَائِيَةً يَوْمَهَا فَلَمَّا جَنَّهَا اللَّيْلُ بَصُرَتْ بِقَطِيعٍ مَعَ غَيْرِ رَاعِيهَا فَحَنَّتْ إِلَيْهَا وَ اغْتَرَّتْ بِهَا فَبَاتَتْ مَعَهَا فِي رِبْضَتِهَا فَلَمَّا أَنْ سَاقَ الرَّاعِي قَطِيعَهُ أَنْكَرَتْ رَاعِيَهَا وَ قَطِيعَهَا فَهَجَمَتْ مُنْحِيرَةً تَطْلُبُ رَاعِيَهَا وَ قَطِيعَهَا فَبَصُرَتْ بِعَنَمٍ مَعَ رَاعِيهَا فَحَنَّتْ إِلَيْهَا وَ اغْتَرَّتْ بِهَا فَصَاحَ بِهَا الرَّاعِي الْحَقِي بِرَاعِيكَ وَ قَطِيعِكَ فَإِنَّكَ تَأْتِيهِ مُنْحِيرَةً عَنْ رَاعِيكَ وَ قَطِيعِكَ

So she wanders around going and coming during its day. So when the night shields her, she sees a flock with another shepherd. So she arrives to them and joins up with them. So she spends the night along with them in their pen. So when the shepherd ushers his flock, she denies her shepherd and her flock. So she wanders around in confusion seeking her shepherd and her flock. So she sees some sheep with their shepherd. So she arrives to them and joins up with them. But the shepherd

<sup>12</sup> Al Kafi V 1 – The Book Of Divine Authority CH 85 H 12

<sup>13</sup> Al Kafi V 1 – The Book Of Divine Authority CH 86 H 1



shouts at her, 'Join up with your own shepherd and your flock, for you are wandering in confusion from your shepherd and your flock!'

فَهَجَمَتْ دَعْرَةً مُتَحَبِّرَةً نَادَّةً لَا رَاعِيَ لَهَا يُرْشِدُهَا إِلَى مَرَعَاهَا أَوْ يَرُدُّهَا فَيَبِينَا هِيَ كَذَلِكَ إِذَا اغْتَنَمَ الذَّنْبُ ضَيْعَتَهَا فَأَكَلَهَا وَ كَذَلِكَ وَ اللَّهُ يَا مُحَمَّدُ مَنْ أَصْبَحَ مِنْ هَذِهِ الْأُمَّةِ لَا إِمَامَ لَهُ مِنَ اللَّهِ جَلَّ وَ عَزَّ ظَاهِرًا عَادِلًا أَصْبَحَ ضَالًّا تَائِهًا وَ إِنْ مَاتَ عَلَى هَذِهِ الْحَالِ مَاتَ مَيِّتَةً كُفْرٍ وَ نِفَاقٍ

So she wanders around on rough terrain fearfully, in confusion, there being no shepherd for her to guide her to her pasture or return her (from straying). So while she is like that, the wolf attacks her place and devours her. And similar to that, by Allah<sup>azwj</sup>, O Muhammad, is the one from this community who wakes up in the morning, there being no Imam<sup>asws</sup> for him, from Allah<sup>azwj</sup> Majestic and Mighty, apparent, Just. He wakes up in the morning straying, wandering, and if he were to die upon this state, he would die a death of disbelief and hypocrisy.

وَ اعْلَمْ يَا مُحَمَّدُ إِنَّ أَيْمَةَ الْجُورِ وَ اتَّبَاعَهُمْ لَمَعْرُؤُونَ عَنِ دِينِ اللَّهِ فَذُ ضَلُّوا وَ أَضَلُّوا فَأَعْمَالُهُمُ الَّتِي يَعْمَلُونَهَا كَرَمَادٍ اسْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَى شَيْءٍ ذَلِكَ هُوَ الضَّلَالُ البَعِيدُ .

And know, O Muhammad, that the tyrannical imams (leaders) and their followers are isolated from the Religion of Allah<sup>azwj</sup>, having had strayed and causing others to stray. So their deeds which they are performing are like dust blown away by the winds during a stormy day, they are not being able upon anything from what they are earning. That is the far straying'.<sup>14</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ الْعَزِيزِ الْعَبْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَعْفُورٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) إِنِّي أَخَالِطُ النَّاسَ فَيَكْتُرُ عَجْبِي مِنْ أَقْوَامٍ لَا يَتَوَلَّوْنَكُمْ وَ يَتَوَلَّوْنَ فُلَانًا وَ فُلَانًا لَهُمْ أَمَانَةٌ وَ صِدْقٌ وَ وِفَاءٌ وَ أَقْوَامٌ يَتَوَلَّوْنَكُمْ لَيْسَ لَهُمْ تِلْكَ الْأَمَانَةُ وَ لَا الْوَفَاءُ وَ الصَّدْقُ

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Abdul Aziz Al Abady, from Abdullah Bin Abu Yafour who said,

'I said to Abu Abdullah<sup>asws</sup>, 'I tend to mingle with the people, and I am frequently astounded from the people who are not in the guardianship (Wilayah) of you<sup>asws</sup> all (Imams<sup>asws</sup>) and are in the guardianship of so and so, and so and so. For them is trustworthiness, and truthfulness, and loyalty. And there are a people who are in your<sup>asws</sup> guardianship (Wilayah), there isn't that trustworthiness for them, nor the loyalty and the truthfulness'.

قَالَ فَاسْتَوَى أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) جَالِسًا فَأَقْبَلَ عَلَيَّ كَالْغَضْبَانِ ثُمَّ قَالَ لَا دِينَ لِمَنْ دَانَ اللَّهُ بِوَلَايَةِ إِمَامٍ جَائِرٍ لَيْسَ مِنَ اللَّهِ وَ لَا عَتَبَ عَلَيَّ مَنْ دَانَ بِوَلَايَةِ إِمَامٍ عَادِلٍ مِنَ اللَّهِ

He (the narrator) said, 'Abu Abdullah<sup>asws</sup> sat upright and turned towards me as if angered, then said: 'There is no Religion for the one who makes it a Religion by the guardianship of a tyrannous imam (leader) who isn't from Allah<sup>azwj</sup>, nor is there any blame upon the one who makes it a Religion by the Wilayah of a Just Imam<sup>asws</sup> from Allah<sup>azwj</sup>'.

قُلْتُ لَا دِينَ لِأَوْلَانِكَ وَ لَا عَتَبَ عَلَيَّ هُوَ لَاءِ قَالَ نَعَمْ لَا دِينَ لِأَوْلَانِكَ وَ لَا عَتَبَ عَلَيَّ هُوَ لَاءِ

<sup>14</sup> Al Kafi V 1 – The Book Of Divine Authority CH 86 H 2

I said, 'There is no Religion for those ones and there is no blame upon these ones?' He<sup>asws</sup> said: 'Yes! There is no Religion for those ones and there is no blame upon these ones'.

ثُمَّ قَالَ أَلَا تَسْمَعُ لِقَوْلِ اللَّهِ عَزَّ وَجَلَّ اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ يَعْنِي مِنَ ظُلُمَاتِ الذُّنُوبِ إِلَى نُورِ التَّوْبَةِ وَالْمَغْفِرَةِ لَوْلَايَتِهِمْ كُلِّ إِمَامٍ عَادِلٍ مِنَ اللَّهِ وَ قَالَ وَ الَّذِينَ كَفَرُوا أُولِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ إِنَّمَا عَنَى بِهَذَا أَنَّهُمْ كَانُوا عَلَى نُورِ الْإِسْلَامِ فَلَمَّا أَنْ تَوَلَّوْا كُلَّ إِمَامٍ جَائِرٍ لَيْسَ مِنَ اللَّهِ عَزَّ وَجَلَّ خَرَجُوا بِوَلَايَتِهِمْ إِلَيْهِ مِنْ نُورِ الْإِسْلَامِ إِلَى ظُلُمَاتِ الْكُفْرِ فَأَوْجَبَ اللَّهُ لَهُمُ النَّارَ مَعَ الْكُفَّارِ فَ أَوْلَيْكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ .

Then he<sup>asws</sup> said: 'Have you not listened to the Words of Allah<sup>azwj</sup> Mighty and Majestic **[2:257] Allah is the Guardian of those who believe. He Extracts them from the darkness into the Light?** It Means, from the darkness of the sins to the light of the repentance and the Forgiveness, due to their Wilayah for every just Imam<sup>asws</sup> from Allah<sup>azwj</sup> .

And He<sup>azwj</sup> Said **[2:257] and (as to) those who disbelieve, their guardians are tyrants who extract them from the Light into the darkness.** But rather it Means by this that they were upon the light of Al-Islam. So when they took as guardians every tyrannical imam (leader) who wasn't from Allah<sup>azwj</sup> Mighty and Majestic, they exited from the light of Al-Islam due to their befriending them, to the darkness of the disbelief. Thus, Allah<sup>azwj</sup> Obligated the Fire for them along with the disbelievers **[2:257] these are the inmates of the Fire, in it they shall be abiding'**.<sup>15</sup>

وَ عَنْهُ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ حَبِيبِ السَّجِسْتَانِيِّ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى لِأَعْدَائِنِ كُلِّ رَعِيَّةٍ فِي الْإِسْلَامِ دَانَتْ بِوَلَايَةِ كُلِّ إِمَامٍ جَائِرٍ لَيْسَ مِنَ اللَّهِ وَ إِنْ كَانَتْ الرَّعِيَّةُ فِي أَعْمَالِهَا بَرَّةً تَقِيَّةً وَ لَأَعْفُونَ عَنْ كُلِّ رَعِيَّةٍ فِي الْإِسْلَامِ دَانَتْ بِوَلَايَةِ كُلِّ إِمَامٍ عَادِلٍ مِنَ اللَّهِ وَ إِنْ كَانَتْ الرَّعِيَّةُ فِي أَنْفُسِهَا ظَالِمَةً مُسِيئَةً .

And from him, from Hisham Bin Salim, from Habeeb Al Sijstany,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Blessed and High Said: "I<sup>azwj</sup> shall Punish every citizen in Al-Islam who makes it a Religion with the guardianship of every tyrannous imam (leader) who isn't from Allah<sup>azwj</sup> and even if the citizen was righteous in his deeds, pious; and I<sup>azwj</sup> shall Forgive every citizen in Al-Islam who makes it a Religion by the Wilayah of every Just Imam<sup>asws</sup> from Allah<sup>azwj</sup>, and even if the citizen was unjust within himself, a sinner'.<sup>16</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ ابْنِ جُمُهورٍ عَنْ أَبِيهِ عَنْ صَفْوَانَ عَنِ ابْنِ مُسْكَانَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يُعَذِّبَ أُمَّةً دَانَتْ بِإِمَامٍ لَيْسَ مِنَ اللَّهِ وَ إِنْ كَانَتْ فِي أَعْمَالِهَا بَرَّةً تَقِيَّةً وَ إِنَّ اللَّهَ لَيْسَتْ حَيِّي أَنْ يُعَذِّبَ أُمَّةً دَانَتْ بِإِمَامٍ مِنَ اللَّهِ وَ إِنْ كَانَتْ فِي أَعْمَالِهَا ظَالِمَةً مُسِيئَةً .

Ali Bin Muhammad, from Ibn Jamhour, from his father, from Safwan, from Ibn Muskan, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Allah<sup>azwj</sup> is not Embarrassed from Punishing a community which makes it a Religion with an imam (leader) who is not from Allah<sup>azwj</sup> and even if they were righteous in their deeds; and

<sup>15</sup> Al Kafi V 1 – The Book Of Divine Authority CH 86 H 3

<sup>16</sup> Al Kafi V 1 – The Book Of Divine Authority CH 86 H 4

Allah<sup>azwj</sup> is too Embarrassed to Punish a community which makes it a Religion with an Imam<sup>asws</sup> from Allah<sup>azwj</sup>, and even if they were unjust, sinful, in their deeds'.<sup>17</sup>

بَابُ مَنْ مَاتَ وَ لَيْسَ لَهُ إِمَامٌ مِنْ أَيْمَةِ الْهُدَى وَ هُوَ مِنَ الْبَابِ الْأَوَّلِ

## Chapter 87 – The one who dies and there isn't an Imam<sup>asws</sup> for him from the Imams<sup>asws</sup> of Guidance – and it is from the first chapter (above)

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَاءِ عَنْ أَحْمَدَ بْنِ عَائِذٍ عَنِ ابْنِ أُدَيْبَةَ عَنِ الْفَضِيلِ بْنِ يَسَارٍ قَالَ ابْنُ عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَوْمًا وَقَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مَنْ مَاتَ وَ لَيْسَ عَلَيْهِ إِمَامٌ فَمِيتُهُ مِيتَةٌ جَاهِلِيَّةٌ فَقُلْتُ قَالَ ذَلِكَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَقَالَ إِي وَ اللَّهِ قَدْ قَالَ قُلْتُ فَكُلُّ مَنْ مَاتَ وَ لَيْسَ لَهُ إِمَامٌ فَمِيتُهُ مِيتَةٌ جَاهِلِيَّةٌ قَالَ نَعَمْ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Ahmad Bin A'iz, from Ibn Azina, from Al Fuzayl Bin Yasar who said,

'One day Abu Abdullah<sup>asws</sup> initiated us saying: 'Rasool-Allah<sup>saww</sup> said: 'The one who dies and there isn't an Imam<sup>asws</sup> over him, so his death would be a death of the ignorance (Pre-Islamic era)'. So I said, 'Rasool-Allah<sup>saww</sup> said that?' He<sup>asws</sup> said: 'Yes, by Allah<sup>azwj</sup>, he<sup>saww</sup> has said that?' I said, 'So everyone who dies and there isn't an Imam<sup>asws</sup> for him, so his death would be the death of the ignorance (Pre-Islamic period)?' He<sup>asws</sup> said: 'Yes'.<sup>18</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ قَالَ حَدَّثَنِي عَبْدُ الْكَرِيمِ بْنُ عَمْرٍو عَنِ ابْنِ أَبِي يَعْفُورٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنْ قَوْلِ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مَنْ مَاتَ وَ لَيْسَ لَهُ إِمَامٌ فَمِيتُهُ مِيتَةٌ جَاهِلِيَّةٌ قَالَ قُلْتُ مِيتُهُ كُفْرٌ قَالَ مِيتَةٌ ضَلَالٌ قُلْتُ فَمَنْ مَاتَ الْيَوْمَ وَ لَيْسَ لَهُ إِمَامٌ فَمِيتُهُ مِيتَةٌ جَاهِلِيَّةٌ فَقَالَ نَعَمْ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha who said, 'Abdul Kareem Bin Amro narrated to me, from Ibn Abu Yafour who said,

'I asked Abu Abdullah<sup>asws</sup> about the Words of Rasool-Allah<sup>saww</sup>: 'The one who dies and there isn't an Imam<sup>asws</sup> for him, so his death would be a death of the ignorance (Pre-Islamic period)', I said, 'A death of disbelief?' He<sup>asws</sup> said: 'Death of straying'. I said, 'So the one who dies today, and there isn't an Imam<sup>asws</sup> for him, so his death would be a death of the ignorance (Pre-Islamic period)'.<sup>19</sup>

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنِ الْفَضِيلِ عَنِ الْحَارِثِ بْنِ الْمُغْبِرَةِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مَنْ مَاتَ لَا يَعْرِفُ إِمَامَهُ مَاتَ مِيتَةً جَاهِلِيَّةً قَالَ نَعَمْ قُلْتُ جَاهِلِيَّةً جَهْلَاءُ أَوْ جَاهِلِيَّةً لَا يَعْرِفُ إِمَامَهُ قَالَ جَاهِلِيَّةً كُفْرٌ وَ نِفَاقٌ وَ ضَلَالٌ .

Ahmad Bin Idrees, from Muhammad bin Abdul Jabbar, from Safwan, from Al Fuzayl, from Al Haris Bin Al Mugheira who said,

'I said to Abu Abdullah<sup>asws</sup>, 'Rasool-Allah<sup>saww</sup> said: 'The one who dies without recognising his Imam<sup>asws</sup>, dies a death of the ignorance (Pre-Islamic period)?' He<sup>asws</sup> said: 'Yes'. I said, 'Ignorance of not knowing (being uneducated) or ignorance of not

<sup>17</sup> Al Kafi V 1 – The Book Of Divine Authority CH 86 H 5

<sup>18</sup> Al Kafi V 1 – The Book Of Divine Authority CH 87 H 1

<sup>19</sup> Al Kafi V 1 – The Book Of Divine Authority CH 87 H 2

recognising his Imam<sup>asws</sup>?’ He<sup>asws</sup> said: ‘Ignorance of disbelief, and hypocrisy, and straying’.<sup>20</sup>

بَعْضُ أَصْحَابِنَا عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْحَسَنِيِّ عَنْ مَالِكِ بْنِ عَامِرٍ عَنِ الْمُفَضَّلِ بْنِ زَائِدَةَ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) مَنْ دَانَ اللَّهَ بَعِيرٍ سَمَاعٍ عَنْ صَادِقٍ أَلَزَمَهُ اللَّهُ الْبَيْتَةَ إِلَى الْعَنَاءِ وَ مَنْ أَدْعَى سَمَاعاً مِنْ غَيْرِ الْبَابِ الَّذِي فَتَحَهُ اللَّهُ فَهُوَ مُشْرِكٌ وَ ذَلِكَ الْبَابُ الْمَأْمُونُ عَلَى سِرِّ اللَّهِ الْمَكْنُونِ .

Some of our companions, from Abdul Azeem Bin Abdullah Al Hasany, from Malik Bin Aamir, from Al Mufazzal Bin Zaida, from Al Mufazzal Bin Umar who said,

‘Abu Abdullah<sup>asws</sup> said: ‘The one who makes it a Religion without listening from a Truthful one (Imam<sup>asws</sup>), Allah<sup>azwj</sup> would Necessitate the hardship to him; and the one who claims to have heard from a door other than which Allah<sup>azwj</sup> has Opened, so he is a Mushrik (who associates with Allah<sup>azwj</sup>), and that (the Truthful Imam<sup>asws</sup>) is the door of security upon the concealed secrets of Allah<sup>azwj</sup>’.<sup>21</sup>

بَابُ فِيمَنْ عَرَفَ الْحَقَّ مِنْ أَهْلِ الْبَيْتِ وَ مَنْ أَنْكَرَ

## Chapter 88 – Regarding the one who recognises the truth from the People<sup>asws</sup> of the Household and the one who denies

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ قَالَ سَمِعْتُ الرَّضَا ( عَلَيْهِ السَّلَام ) يَقُولُ إِنَّ عَلِيَّ بْنَ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ( عَلَيْهِ السَّلَام ) وَ امْرَأَتَهُ وَ بَنِيهِ مِنْ أَهْلِ الْجَنَّةِ

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Suleyman Bin Ja'far who said,

‘I heard Al-Reza<sup>asws</sup> saying: ‘Ali Bin Abdullah son of Al-Husayn Bin Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and his wife and his sons are from the inhabitants of the Paradise’.

ثُمَّ قَالَ مَنْ عَرَفَ هَذَا الْأَمْرَ مِنْ وُلْدِ عَلِيٍّ وَ فَاطِمَةَ ( عَلَيْهَا السَّلَام ) لَمْ يَكُنْ كَالنَّاسِ .

Then he<sup>asws</sup> said: ‘The ones who recognise this matter (Al-Wilayah), from the children of Ali<sup>asws</sup> and Fatima<sup>asws</sup>, do not happen to be like the (ordinary) people’.<sup>22</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ قَالَ حَدَّثَنِي الْوَشَاءُ قَالَ حَدَّثَنَا أَحْمَدُ بْنُ عُمَرَ الْحَلَالُ قَالَ قُلْتُ لِأَبِي الْحَسَنِ ( عَلَيْهِ السَّلَام ) أَخْبِرْنِي عَمَّنْ عَانَدَكَ وَ لَمْ يَعْرِفْ حَقَّكَ مِنْ وُلْدِ فَاطِمَةَ هُوَ وَ سَائِرُ النَّاسِ سِوَاءَ فِي الْعِقَابِ فَقَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ( عَلَيْهِ السَّلَام ) يَقُولُ عَلَيْهِمْ ضِعْفًا الْعِقَابِ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad who said, ‘Al Washha narrated to me saying, ‘Ahmad Bin Umar Al Hallal narrated to us saying,

‘I said to Abu Al-Hassan<sup>asws</sup>, ‘Inform me about the one who opposes you<sup>asws</sup> and does not recognise your<sup>asws</sup> right, from the children of Syeda Fatima<sup>asws</sup>. Would he

<sup>20</sup> Al Kafi V 1 – The Book Of Divine Authority CH 87 H 3

<sup>21</sup> Al Kafi V 1 – The Book Of Divine Authority CH 87 H 4

<sup>22</sup> Al Kafi V 1 – The Book Of Divine Authority CH 88 H 1

and the rest of the people, be equal in the Punishment?’ So he<sup>asws</sup> said: ‘Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> was saying: ‘Upon them would be double the Punishment’.<sup>23</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ رَاشِدٍ قَالَ حَدَّثَنَا عَلِيُّ بْنُ إِسْمَاعِيلَ الْمِثْمِيُّ قَالَ حَدَّثَنَا رَبِيعُ بْنُ عَبْدِ اللَّهِ قَالَ قَالَ لِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي عَبْدِ اللَّهِ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) الْمُنْكَرُ لِهَذَا الْأَمْرِ مِنْ بَنِي هَاشِمٍ وَغَيْرِهِمْ سَوَاءٌ فَقَالَ لِي لَا تَقُلِ الْمُنْكَرُ وَ لَكِنَّ قُلَّ الْجَاحِدُ مِنْ بَنِي هَاشِمٍ وَ غَيْرِهِمْ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Rashid who said, ‘Ali Bin Ismail Al Maysami narrated to us saying, ‘Rabie Bin Abdullah narrated to us saying,

‘Abdul Rahman son of Abu Abdullah<sup>asws</sup> said to him, ‘I said to Abu Abdullah<sup>asws</sup>, ‘The denier of the matter (Al-Wilayah), from the Clan of Hashim<sup>as</sup> and others are equal?’ So he<sup>asws</sup> said to me: ‘No. Do not say, ‘the denier’, but say, ‘the rejecter (disbeliever)’, from the Clan of Hashim<sup>as</sup> and others’.

قَالَ أَبُو الْحَسَنِ فَتَفَكَّرْتُ فِيهِ فَذَكَرْتُ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ فِي إِخْوَةِ يُوسُفَ فَعَرَفْتُهُمْ وَ هُمْ لَهُ مُنْكَرُونَ .

Abu Al-Hassan (the narrator) said, ‘So I pondered in it and I remembered the Words of Allah<sup>azwj</sup> Mighty and Majestic regarding the brothers of Yusuf<sup>as</sup>. [12:58] and he knew them, while they did not recognise him’.<sup>24</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي نَصْرٍ قَالَ سَأَلْتُ الرَّضَا ( عَلَيْهِ السَّلَام ) قُلْتُ لَهُ الْجَاحِدُ مِنْكُمْ وَ مِنْ غَيْرِكُمْ سَوَاءٌ فَقَالَ الْجَاحِدُ مِمَّا لَهُ ذَنْبَانِ وَ الْمُحْسِنُ لَهُ حَسَنَتَانِ .

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

‘I asked Al-Reza<sup>asws</sup> saying to him<sup>asws</sup>, ‘The rejecter from you all and others, are they equal?’ So he<sup>asws</sup> said: ‘The rejecter from us<sup>asws</sup>, for him are two sins, and the good doer, for him are two good deeds (is doubled up)’.<sup>25</sup>

بَابُ مَا يَجِبُ عَلَى النَّاسِ عِنْدَ مُضِيِّ الْإِمَامِ

## Chapter 89 – What is Obligated upon the people during the passing away of the Imam<sup>asws</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنِ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ صَفْوَانَ عَنِ يَعْقُوبَ بْنِ شُعَيْبٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) إِذَا حَدَّثَ عَلَى الْإِمَامِ حَدَّثَ كَيْفَ يَصْنَعُ النَّاسُ قَالَ أَيْنَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فَلَوْ لَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لَيَنَّفَقَهُوا فِي الدِّينِ وَ لَيُنْذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan, from Yaqoub Bin Shuayb who said,

‘I said to Abu Abdullah<sup>asws</sup>, ‘When there occurs upon the Imam<sup>asws</sup> an event (of death), how should the people deal with it?’ He<sup>asws</sup> said: ‘Where (are they from) the Words of Allah<sup>azwj</sup> Mighty and Majestic [9:122] **And it was not for the believers that they should go forth all together; why should not then a company from every party from among them go forth that they may apply themselves to**

<sup>23</sup> Al Kafi V 1 – The Book Of Divine Authority CH 88 H 2

<sup>24</sup> Al Kafi V 1 – The Book Of Divine Authority CH 88 H 3

<sup>25</sup> Al Kafi V 1 – The Book Of Divine Authority CH 88 H 4

**obtain understanding in religion, and that they may warn their people when they come back to them that they may be cautious?'**

قَالَ هُمْ فِي عُدْرٍ مَا دَامُوا فِي الطَّلَبِ وَ هُوَ لَاءِ الَّذِينَ يَنْتَظِرُونَهُمْ فِي عُدْرٍ حَتَّى يَرْجِعَ إِلَيْهِمْ أَصْحَابُهُمْ .

He<sup>asws</sup> said: 'They are in excuse (period) for as long as they are in the seeking, and those ones would be waiting in the excuse (period) until their companions return to them (having found out who the next Imam<sup>asws</sup> is)?'<sup>26</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ قَالَ حَدَّثَنَا حَمَادٌ عَنْ عَبْدِ الْأَعْلَى قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَنْ قَوْلِ الْعَامَّةِ إِنَّ رَسُولَ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) قَالَ مَنْ مَاتَ وَ لَيْسَ لَهُ إِمَامٌ مَاتَ مِيتَةً جَاهِلِيَّةً

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman who said, 'Hammad narrated to us from Abdul A'ala who said,

'I asked Abu Abdullah<sup>asws</sup> about the words of the general Muslims that Rasool-Allah<sup>saww</sup> said: 'The one who dies and there isn't an Imam<sup>asws</sup> for him dies the death of ignorance (Pre-Islamic period)''.

فَقَالَ الْحَقُّ وَ اللَّهُ قُلْتُ فَإِنَّ إِمَامًا هَلَكَ وَ رَجُلٌ بِخُرَّاسَانَ لَا يَعْلَمُ مَنْ وَصِيُّهُ لَمْ يَسْعُهُ ذَلِكَ قَالَ لَا يَسْعُهُ إِنَّ الْإِمَامَ إِذَا هَلَكَ وَقَعَتْ حُجَّةٌ وَصِيَّهُ عَلَى مَنْ هُوَ مَعَهُ فِي الْبَلَدِ وَ حَقُّ النَّفْرِ عَلَى مَنْ لَيْسَ بِحَضْرَتِهِ إِذَا بَلَغَهُمْ

So he<sup>asws</sup> said: 'The truth, by Allah<sup>azwj</sup>!' I said, 'So if an Imam<sup>asws</sup> was to pass away and a man is at Khurasan not knowing who his<sup>asws</sup> successor<sup>asws</sup> is, that would not be a leeway for him?' He<sup>asws</sup> said: 'There is no leeway if the Imam<sup>asws</sup>, when he<sup>asws</sup> passes away, (Seeking) the Divine Authority<sup>asws</sup> of his<sup>asws</sup> successor<sup>asws</sup>, falls upon the ones who are with him<sup>asws</sup> in the city, and right of the number (of persons) upon the ones who are not in his<sup>asws</sup> presence, when there reaches to them (the news).

إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فَلَوْ لَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَ لِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

Allah<sup>azwj</sup> Mighty and Majestic is Saying [9:122] **And it was not for the believers that they should go forth all together; why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people when they come back to them that they may be cautious?'**

قُلْتُ فَنَفَرَ قَوْمٌ فَهَلْكَ بَعْضُهُمْ قَبْلَ أَنْ يَصِلَ فَيَعْلَمَ قَالَ إِنَّ اللَّهَ جَلَّ وَ عَزَّ يَقُولُ وَ مَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَ رَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ

I said, 'the number of people (who go out), supposing some of them die before they arrive, so they would know?' He<sup>asws</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic is Saying [4:100] **And whoever emigrates in Allah's Way, he will find in the earth many a place of refuge and abundant resources, and whoever goes forth from his house fleeing to Allah and His Rasool, and then death overtakes him, his Recompense is indeed with Allah'**.

<sup>26</sup> Al Kafi V 1 – The Book Of Divine Authority CH 89 H 1

قُلْتُ فَبَلَّغَ النَّبَأَ بَعْضُهُمْ فَوَجَدَكَ مُغْلَقًا عَلَيْكَ بَابُكَ وَ مَرَحَى عَلَيْكَ سِتْرَكَ لَا تَدْعُوهُمْ إِلَى نَفْسِكَ وَ لَا يَكُونُ مَنْ يَدُلُّهُمْ عَلَيْكَ فَبِمَا يَعْرِفُونَ ذَلِكَ قَالَ بِكِتَابِ اللَّهِ الْمُنزَلِ

I said, 'Supposing some of them reach the city and they find you<sup>asws</sup> such that the door is locked upon you<sup>asws</sup> and your<sup>asws</sup> curain is drawn upon you<sup>asws</sup>, (and) you<sup>asws</sup> are not calling them to yourself<sup>asws</sup> nor does there happen to be someone who can point them to you<sup>asws</sup>. So with what would they be recognising that?' He<sup>asws</sup> said: 'By the Revealed Book of Allah<sup>azwj</sup>'.

قُلْتُ فَيَقُولُ اللَّهُ جَلَّ وَ عَزَّ كَيْفَ قَالَ أَرَأَيْكَ قَدْ تَكَلَّمْتَ فِي هَذَا قَبْلَ الْيَوْمِ قُلْتُ أَجَلٌ قَالَ فَذَكَرَ مَا أَنْزَلَ اللَّهُ فِي عَلِيِّ ( عَلَيْهِ السَّلَامِ ) وَ مَا قَالَ لَهُ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ ) فِي حَسَنِ وَ حُسَيْنِ ( عَلَيْهِمَا السَّلَامِ ) وَ مَا خَصَّ اللَّهُ بِهِ عَلِيًّا ( عَلَيْهِ السَّلَامِ ) وَ مَا قَالَ فِيهِ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ ) مِنْ وَصِيَّتِهِ إِلَيْهِ وَ نَصْبِهِ إِيَّاهُ وَ مَا يُصِيبُهُمْ وَ إِفْرَارَ الْحَسَنِ وَ الْحُسَيْنِ بِذَلِكَ وَ وَصِيَّتِهِ إِلَى الْحَسَنِ وَ تَسْلِيمِ الْحُسَيْنِ لَهُ بِقَوْلِ اللَّهِ النَّبِيِّ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَ أَرْوَاجُهُ أُمَّهَاتُهُمْ وَ أَوْلُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ

I said, 'So how is Allah<sup>azwj</sup> Majestic and Mighty Saying (it)?' He<sup>asws</sup> said: 'I<sup>asws</sup> see you have spoken regarding this before today'. I said, 'Yes'. He<sup>asws</sup> said: 'Recall what Allah<sup>azwj</sup> has Revealed regarding Ali<sup>asws</sup> and what Rasool-Allah<sup>saww</sup> said for him<sup>asws</sup> regarding Hassan<sup>asws</sup> and Husayn<sup>asws</sup>, and What Allah<sup>azwj</sup> specialised Ali<sup>asws</sup> with and what Rasool-Allah<sup>saww</sup> said regarding him<sup>asws</sup> from his<sup>saww</sup> bequest to him<sup>asws</sup>, and appointing him<sup>asws</sup>, and what would be hitting them, and the acknowledgment of Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> with that, and his<sup>saww</sup> bequest to Al-Hassan<sup>asws</sup> and the submission of Al-Husayn<sup>asws</sup> to him<sup>asws</sup> by the Words of Allah<sup>azwj</sup> [33:6] **The Prophet is closer to the Believers than their own selves, and his wives are their mothers; and the possessors of relationships some of them are closer to others in the Book of Allah**'.

قُلْتُ فَإِنَّ النَّاسَ تَكَلَّمُوا فِي أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامِ ) وَ يَقُولُونَ كَيْفَ تَخَطَّتْ مِنْ وُلْدِ أَبِيهِ مَنْ لَهُ مِثْلُ قَرَابَتِهِ وَ مَنْ هُوَ أَسَنُّ مِنْهُ وَ قَصُرَتْ عَمَّنْ هُوَ أَصْعَرُ مِنْهُ فَقَالَ يُعْرِفُ صَاحِبُ هَذَا الْأَمْرِ بِثَلَاثِ خِصَالٍ لَا تَكُونُ فِي غَيْرِهِ هُوَ أَوْلَى النَّاسِ بِالَّذِي قَبْلَهُ وَ هُوَ وَصِيُّهُ وَ عِنْدَهُ سِلَاحُ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ ) وَ وَصِيَّتُهُ وَ ذَلِكَ عِنْدِي لَا أَنْزَغَ فِيهِ

I said, 'But the people are speaking regarding Abu Ja'far<sup>asws</sup> and they are saying, 'How come it (Imamate) exceeded from the son of his<sup>asws</sup> father<sup>asws</sup>, the one who had similar relationship like his<sup>asws</sup>, and the one who was older than him<sup>asws</sup>, and was curtailed from the one who was younger than him<sup>asws</sup>? So he<sup>asws</sup> said: 'The Master<sup>asws</sup> of this command is recognised by three characteristics which do not happen to be in others than him<sup>asws</sup> – He<sup>asws</sup> would be the closest of the people with the one<sup>asws</sup> who was before him<sup>asws</sup>, and he<sup>asws</sup> would be his<sup>asws</sup> successor<sup>asws</sup>, and with him<sup>asws</sup> would be the weapons of Rasool-Allah<sup>saww</sup> and his<sup>saww</sup> bequest, and (all) that is with me<sup>asws</sup>, there is no disputing with regards to it'.

قُلْتُ إِنَّ ذَلِكَ مَسْتَوْرٌ مَخَافَةَ السُّلْطَانِ قَالَ لَا يَكُونُ فِي سِتْرٍ إِلَّا وَ لَهُ حُجَّةٌ ظَاهِرَةٌ إِنَّ أَبِي اسْتَوْدَعَنِي مَا هُنَاكَ فَلَمَّا حَضَرَتْهُ الْوَفَاةُ قَالَ ادْعُ لِي شُهَدَاءَ فَدَعَوْتُ أَرْبَعَةً مِنْ قُرَيْشٍ فِيهِمْ نَافِعُ مَوْلَى عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ أَكْتُبُ هَذَا مَا أَوْصَى بِهِ يَعْقُوبُ بَنِيهِ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَى لَكُمْ الدِّينَ فَلَا تَمُوتُوا إِلَّا وَ أَنْتُمْ مُسْلِمُونَ

I said, 'That is concealed out of fearing of the ruling authorities?' He<sup>asws</sup> said: 'These do not happen to be in concealment except for it is an apparent proof that my<sup>asws</sup> father<sup>asws</sup> entrusted me<sup>asws</sup> with whatever was there. So when the death presented itself, he<sup>asws</sup> said: 'Call some witnesses for me'. So I called over four from Qureysh, among them being Nafau, a slave of Abdullah Bin Umar. He<sup>asws</sup> said: 'Write this,

what Yaqoub<sup>saww</sup> bequeathed to his<sup>as</sup> sons: **[2:132] O my sons! Surely Allah has Chosen for you the Religion, therefore die not unless you are Muslims (submitters).**

قُلْتُ وَ أَوْصَى مُحَمَّدُ بْنُ عَلِيٍّ إِلَى ابْنِهِ جَعْفَرِ بْنِ مُحَمَّدٍ وَ أَمْرَهُ أَنْ يُكْفَنَهُ فِي بُرْدِهِ الَّذِي كَانَ يُصَلِّي فِيهِ الْجَمْعَ وَ أَنْ يُعَمَّمَهُ بِعِمَامَتِهِ وَ أَنْ يُرَبِّعَ قَبْرَهُ وَ يَرْفَعَهُ أَرْبَعَ أَصَابِعَ ثُمَّ يُخَلِّي عَنْهُ

I<sup>asws</sup> say: 'And Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> bequeaths to his<sup>asws</sup> son<sup>asws</sup> Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> and instructs him<sup>asws</sup> that he<sup>asws</sup> should enshroud him<sup>asws</sup> in his<sup>asws</sup> cloak which he<sup>asws</sup> used to pray the Friday Salat in, and that he<sup>asws</sup> turban him<sup>asws</sup> with his<sup>asws</sup> turban, and that he<sup>asws</sup> should square his<sup>asws</sup> grave and raise it (to) four fingers. Then he<sup>asws</sup> should isolate from him<sup>asws</sup>'.

فَقَالَ اطْوُوهُ ثُمَّ قَالَ لِلشُّهُودِ أَنْصِرْفُوا رَجَمَكُمْ اللَّهُ فَقُلْتُ بَعْدَ مَا أَنْصِرْفُوا مَا كَانَ فِي هَذَا يَا أَبَتِ أَنْ تُشْهَدَ عَلَيْهِ فَقَالَ إِنِّي كَرِهْتُ أَنْ تُغْلَبَ وَ أَنْ يُقَالَ إِنَّهُ لَمْ يُوصَ فَأَرَدْتُ أَنْ تَكُونَ لَكَ حُجَّةٌ فَهُوَ الَّذِي إِذَا قَدِمَ الرَّجُلُ الْبَلَدَ قَالَ مَنْ وَصِيُّ فُلَانٍ قِيلَ فُلَانٌ

So he<sup>asws</sup> said: 'Then he<sup>asws</sup> folded it, then said to the witnesses: 'Leave, may Allah<sup>azwj</sup> be Merciful to you all!' So I<sup>asws</sup> said after they had left: 'What was in this, O father<sup>asws</sup>, that you<sup>asws</sup> had it witnessed upon?' So he<sup>asws</sup> said: 'I<sup>asws</sup> disliked it that you<sup>asws</sup> be overcome and it should be said that he<sup>asws</sup> did not bequeath, therefore I<sup>asws</sup> wanted that there should happen to be a proof for you<sup>asws</sup>. Thus it is such, when the man proceeds to the city (and) he says, 'Who did so and so bequeath to?' It would be said, 'So and so'.

قُلْتُ فَإِنْ أَشْرَكَ فِي الْوَصِيَّةِ قَالَ تَسْأَلُونَهُ فَإِنَّهُ سَيَبِينُ لَكُمْ .

I said, 'Supposing there is an associate in the bequest?' He<sup>asws</sup> said: 'You can ask him<sup>asws</sup>, and he<sup>asws</sup> would explain it to you all'.<sup>27</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى بْنِ الْحَلْبِيِّ عَنْ بَرِيدِ بْنِ مَعَاوِيَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) أَصْلَحَكَ اللَّهُ بَلَعْنَا شُكْرًا وَ أَشْفَقْنَا قَلْبًا أَعْلَمْتَنَا أَوْ عَلَّمْتَنَا مَنْ قَالَ إِنَّ عَلِيًّا ( عَلَيْهِ السَّلَام ) كَانَ عَالِمًا وَ الْعِلْمُ يَتَوَارَثُ فَلَا يَهْلِكُ عَالِمٌ إِلَّا بَقِيَ مِنْ بَعْدِهِ مَنْ يَعْلَمُ مِثْلَ عِلْمِهِ أَوْ مَا شَاءَ اللَّهُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Bureyd Bin MUawiya, from Muhammad Bin Muslim who said,

'I said to Abu Abdullah<sup>asws</sup>, 'May Allah<sup>azwj</sup> Keep you<sup>asws</sup> well! Your<sup>asws</sup> complaint (illness) has reached us and we are compassionate, so if you<sup>asws</sup> could let us know, or tell us who (is the Imam<sup>asws</sup> after you<sup>asws</sup>)?' He<sup>asws</sup> said: 'Ali<sup>asws</sup> was a knowledgeable one, and the knowledge is inherited. So the knowledgeable one will not depart except that there would remain from after him<sup>asws</sup>, the one<sup>asws</sup> who knows the like of his<sup>asws</sup> knowledge or whatever Allah<sup>azwj</sup> so Desires'.

قُلْتُ أَ فَيَسَعُ النَّاسَ إِذَا مَاتَ الْعَالِمُ أَلَّا يَعْرِفُوا الَّذِي بَعْدَهُ فَقَالَ أَمَا أَهْلُ هَذِهِ الْبَلَدَةِ فَلَا يَعْنِي الْمَدِينَةَ وَ أَمَا غَيْرُهَا مِنَ الْبُلْدَانِ فَيَقْدِرُ مَسِيرُهُمْ إِنَّ اللَّهَ يَقُولُ وَ مَا كَانَ الْمُؤْمِنُونَ لِيَنْفَرُوا كَافَّةً قَلْبًا لَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَ لِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

<sup>27</sup> Al Kafi V 1 – The Book Of Divine Authority CH 89 H 2



I said, 'Is there a leeway for the people, when the knowledgeable one<sup>asws</sup> passes away, except that they should recognise the one<sup>asws</sup> who is after him<sup>asws</sup>?' So he<sup>asws</sup> said: 'As for the people of this city, so no, meaning Al-Medina, and as for others from the cities, so in accordance of their travel distance. Allah<sup>azwj</sup> is Saying [9:122] **And it was not for the believers that they should go forth all together; why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people when they come back to them that they may be cautious?**'

قَالَ قُلْتُ أَرَأَيْتَ مَنْ مَاتَ فِي ذَلِكَ فَقَالَ هُوَ بِمَنْزِلَةِ مَنْ خَرَجَ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ

He (the narrator) said, 'I said, 'What is your<sup>asws</sup> view of the one who dies during that?' So he<sup>asws</sup> said: 'He would be at the status of [4:100] **whoever goes forth from his house fleeing to Allah and His Rasool, and then death overtakes him, his Recompense is indeed with Allah**'.

قَالَ قُلْتُ فَإِذَا قَدِمُوا بِأَيِّ شَيْءٍ يَعْرِفُونَ صَاحِبَهُمْ قَالَ يُعْطَى السَّكِينَةَ وَالْوَقَارَ وَالْهَيْبَةَ .

He (the narrator) said, 'I said, 'So how do they proceed, by which thing they would be recognising their Master<sup>asws</sup>?' He<sup>asws</sup> said: 'They would be granted the tranquillity, and the dignity, and the awe (in his<sup>asws</sup> presence)'.<sup>28</sup>

باب فِي أَنَّ الْإِمَامَ مَتَى يَعْلَمُ أَنَّ الْأَمْرَ قَدْ صَارَ إِلَيْهِ

## Chapter 90 – Regarding the Imam<sup>asws</sup>, when does he<sup>asws</sup> know that the command has come to him<sup>asws</sup>

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ صَفْوَانَ بْنِ يَحْيَى عَنْ أَبِي جَرِيرٍ الْقُمِّيِّ قَالَ قُلْتُ لِأَبِي الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) جُعِلْتُ فِدَاكَ قَدْ عَرَفْتُ انْقِطَاعِي إِلَيْ أَبِيكَ ثُمَّ إِلَيْكَ ثُمَّ حَلَفْتُ لَهُ وَحَقَّ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) وَحَقَّ فُلَانٍ وَ فُلَانٍ حَتَّى انْتَهَيْتُ إِلَيْهِ بِأَنَّهُ لَا يَخْرُجُ مِنِّي مَا تُخْبِرُنِي بِهِ إِلَى أَحَدٍ مِنَ النَّاسِ

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Abu Jareer Al Qummy who said,

'I said to Abu Al-Hassan<sup>asws</sup>, (8<sup>th</sup> Imam)<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>! You<sup>asws</sup> have known of my cutting-off (from others) to your<sup>asws</sup> father<sup>asws</sup>, then to you<sup>asws</sup>. Then I took an oath to him<sup>asws</sup> by the right of Rasool-Allah<sup>saww</sup>, and the right of so and so, and so and so, until I ended up to him<sup>asws</sup>, with that, 'Whatever you<sup>asws</sup> inform me with would not be coming out from me to anyone from the people'.

وَ سَأَلْتُهُ عَنْ أَبِيهِ أَحْيٍ هُوَ أَوْ مَيِّتٌ فَقَالَ قَدْ وَ اللَّهُ مَاتَ فَقُلْتُ جُعِلْتُ فِدَاكَ إِنَّ شِيعَتَكَ يَرُودُونَ أَنَّ فِيهِ سُنَّةَ أَرْبَعَةِ أَنْبِيَاءَ قَالَ قَدْ وَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ هَلَاكَ قُلْتُ هَلَاكَ غَيْبَةً أَوْ هَلَاكَ مَوْتٍ قَالَ هَلَاكَ مَوْتٍ

And I asked him<sup>asws</sup> about his<sup>asws</sup> father<sup>asws</sup> (7<sup>th</sup> Imam)<sup>asws</sup>, 'Is he<sup>asws</sup> alive or has he<sup>asws</sup> passed away?' So he<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! He<sup>asws</sup> has passed away'. So I said, 'May I be sacrificed for you<sup>asws</sup>! Your<sup>asws</sup> Shias are reporting that in him<sup>asws</sup> were the Sunnahs of four Prophets<sup>as</sup>'. He<sup>asws</sup> said: 'By Allah<sup>azwj</sup>, there being no god except

<sup>28</sup> Al Kafi V 1 – The Book Of Divine Authority CH 89 H 3

Him<sup>azwj</sup>, he<sup>asws</sup> has passed away!'. I said, 'Passing away of absence (Occultation) or passing away of death?' He<sup>asws</sup> said: 'Passing away of death'.

فَقُلْتُ لَعَلَّكَ مِنِّي فِي تَقْيَةٍ فَقَالَ سُبْحَانَ اللَّهِ قُلْتُ فَأَوْصَى إِلَيْكَ قَالَ نَعَمْ قُلْتُ فَأَشْرَكَ مَعَكَ فِيهَا أَحَدًا قَالَ لَا قُلْتُ فَعَلَيْكَ مِنْ إِخْوَتِكَ إِمَامٌ قَالَ لَا قُلْتُ فَأَنْتَ الْإِمَامُ قَالَ نَعَمْ .

So I said, 'Perhaps you are observing dissimulation from me'. So he<sup>asws</sup> said: 'Glory be to Allah<sup>azwj</sup>!' I said, 'So he<sup>asws</sup> bequeathed to you<sup>asws</sup>?'. He<sup>asws</sup> said: 'Yes'. I said, 'So did he<sup>asws</sup> participate anyone else in it with you<sup>asws</sup>?'. He<sup>asws</sup> said: 'No'. I said, 'So is there an Imam<sup>asws</sup> over you<sup>asws</sup> from your<sup>asws</sup> brethren?' He<sup>asws</sup> said: 'No'. I said, 'So you<sup>asws</sup> are the Imam<sup>asws</sup>?'. He<sup>asws</sup> said: 'Yes'.<sup>29</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ قَالَ قُلْتُ لِلرِّضَا ( عَلَيْهِ السَّلَامُ ) إِنَّ رَجُلًا عَنَى أَخَاكَ إِبْرَاهِيمَ فَذَكَرَ لَهُ أَنَّ أَبَاكَ فِي الْحَيَاةِ وَأَنَّكَ تَعْلَمُ مِنْ ذَلِكَ مَا يَعْلَمُ فَقَالَ سُبْحَانَ اللَّهِ يَمُوتُ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) وَ لَا يَمُوتُ مُوسَى ( عَلَيْهِ السَّلَامُ ) قَدْ وَ اللَّهُ مَضَى كَمَا مَضَى رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) وَ لَكِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمْ يَزَلْ مُنْذُ قَبْضِ نَبِيِّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) هَلُمَّ جَرًّا يَمُنْ بِهَذَا الدِّينِ عَلَى أَوْلَادِ الْأَعْجَمِ وَ يَصْرِفُهُ عَنْ قَرَابَةِ نَبِيِّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) هَلُمَّ جَرًّا فَيُعْطِي هَؤُلَاءِ وَ يَمْنَعُ هَؤُلَاءِ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ali Bin Asbaat who said,

'I said to Al-Reza<sup>asws</sup>, 'A man implied to your<sup>asws</sup> brother Ibrahim and mentioned to him that your<sup>asws</sup> father<sup>asws</sup> (7<sup>th</sup> Imam<sup>asws</sup>) is alive and you<sup>asws</sup> know of that what he knows'. He<sup>asws</sup> said: 'Glory be to Allah<sup>azwj</sup>! Rasool-Allah<sup>saww</sup> passes away and Musa<sup>asws</sup> does not pass away? By Allah<sup>azwj</sup>! He<sup>asws</sup> has passed away just as Rasool-Allah<sup>saww</sup> has passed away, but Allah<sup>azwj</sup> Blessed and High, since He<sup>azwj</sup> Captured (the soul of) His<sup>azwj</sup> Prophet<sup>saww</sup>, did not cease to Come forward with this Religion upon the children of the non-Arabs, and Exchanging it away from the relatives of His<sup>azwj</sup> Prophet<sup>saww</sup> and so on. So He<sup>azwj</sup> Gave these ones and Prevented those ones.

لَقَدْ قَضَيْتُ عَنْهُ فِي هَلَالِ ذِي الْحِجَّةِ أَلْفَ دِينَارٍ بَعْدَ أَنْ أَشْفَى عَلَى طَلَاقِ نِسَائِهِ وَ عَتَقَ مَمَالِيكِهِ وَ لَكِنْ قَدْ سَمِعْتُ مَا لَقِيَ يُوسُفَ مِنْ إِخْوَتِهِ .

I<sup>asws</sup> have paid off on his (Ibrahim's) behalf during the crescent of Zilhajj, a thousand Dinars after he had decided to divorce his wife and free his slaves, but you have heard what Yusuf<sup>as</sup> faced from his<sup>as</sup> brothers'.<sup>30</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ قَالَ قُلْتُ لِأَبِي الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) إِنَّهُمْ رَوَوْا عَنْكَ فِي مَوْتِ أَبِي الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) أَنَّ رَجُلًا قَالَ لَكَ عَلِمْتَ ذَلِكَ بِقَوْلِ سَعِيدٍ فَقَالَ جَاءَ سَعِيدٌ بَعْدَ مَا عَلِمْتُ بِهِ قَبْلَ مَجِيئِهِ

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

'I said to Abu Al-Hassan<sup>asws</sup>, 'They (people) are reporting from you<sup>asws</sup> regarding the passing away of Abu Al-Hassan<sup>asws</sup> (7<sup>th</sup> Imam<sup>asws</sup>), that a man said to you, 'You knew of that (passing away of the 7<sup>th</sup> Imam<sup>asws</sup> in prison) by the words of Saeed'. So he<sup>asws</sup> said: 'Saeed came after I<sup>asws</sup> had known of it, before his coming'.

<sup>29</sup> Al Kafi V 1 – The Book Of Divine Authority CH 90 H 1

<sup>30</sup> Al Kafi V 1 – The Book Of Divine Authority CH 90 H 2

قَالَ وَ سَمِعْتُهُ يَقُولُ طَلَّقْتُ أُمَّ فَرَوَةَ بِنْتَ إِسْحَاقَ فِي رَجَبٍ بَعْدَ مَوْتِ أَبِي الْحَسَنِ بِيَوْمٍ قُلْتُ طَلَّقْتُهَا وَ قَدْ عَلِمْتَ بِمَوْتِ أَبِي الْحَسَنِ قَالَ نَعَمْ قُلْتُ قَبْلَ أَنْ يَفِدَمَ عَلَيْكَ سَعِيدٌ قَالَ نَعَمْ .

He (the narrator) said, 'And I heard him<sup>asws</sup> saying: 'I<sup>asws</sup> divorced Umm Farwa, daughter of Is'haq, after the passing away of Abu Al-Hassan<sup>asws</sup> (7<sup>th</sup> Imam<sup>asws</sup>), by one day'. I said, 'You<sup>asws</sup> divorced her and you<sup>asws</sup> had known of the passing away of Abu Al-Hassan<sup>asws</sup> (7<sup>th</sup> Imam<sup>asws</sup>)?' He<sup>asws</sup> said: 'Yes'. I said, 'Before the proceeding of Saeed to you<sup>asws</sup>? He<sup>asws</sup> said: 'Yes'.<sup>31</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ قَالَ قُلْتُ لِلرِّضَا ( عَلَيْهِ السَّلَام ) أَخْبِرْنِي عَنِ الْإِمَامِ مَتَى يَعْلَمُ أَنَّهُ إِمَامٌ حِينَ يَبْلُغُهُ أَنْ صَاحِبَهُ قَدْ مَضَى أَوْ حِينَ يَمُضِي مِثْلَ أَبِي الْحَسَنِ فَيُضَنُّ بِبُعْدَادٍ وَ أَنْتَ هَاهُنَا قَالَ يَعْلَمُ ذَلِكَ حِينَ يَمُضِي صَاحِبَهُ قُلْتُ بِأَيِّ شَيْءٍ قَالَ يُلْهِمُهُ اللَّهُ .

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

'I said to Al-Reza<sup>asws</sup>, 'Inform me about the Imam<sup>asws</sup>, when does he<sup>asws</sup> know that he<sup>asws</sup> is the Imam<sup>asws</sup>, when it (news) reaches him<sup>asws</sup> that his<sup>asws</sup> companion (the previous Imam<sup>asws</sup>) has passed away, or when he<sup>asws</sup> (actually) did pass away? For example, Abu Al-Hassan<sup>asws</sup> (7<sup>th</sup> Imam<sup>asws</sup>) passed away at Baghdad and you<sup>asws</sup> are over here'. He<sup>asws</sup> said: 'He<sup>asws</sup> knows that when his<sup>asws</sup> companion (the previous Imam<sup>asws</sup>) (actually) does pass away'. I said, 'By which thing?' He<sup>asws</sup> said: 'Allah<sup>azwj</sup> Inspires him<sup>asws</sup>'.<sup>32</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ أَبِي الْفَضْلِ الشَّهْبَانِيِّ عَنْ هَارُونَ بْنِ الْفَضْلِ قَالَ رَأَيْتُ أَبَا الْحَسَنِ عَلِيَّ بْنَ مُحَمَّدٍ فِي الْيَوْمِ الَّذِي تُوُفِّيَ فِيهِ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَام ) فَقَالَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ مَضَى أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَام ) فَقِيلَ لَهُ وَ كَيْفَ عَرَفْتَ قَالَ لِأَنَّهُ تَدَاخَلَنِي دَلَّةٌ لِلَّهِ لَمْ أَكُنْ أَعْرِفُهَا .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Abu Al Fazal Al Shahbany, from Haroun Bin Al Fazl who said,

'I saw Abu Al-Hassan Ali Bin Muhammad<sup>asws</sup> (10<sup>th</sup> Imam<sup>asws</sup>) during the day in which Abu Ja'far<sup>asws</sup> (9<sup>th</sup> Imam<sup>asws</sup>) passed away, and he<sup>asws</sup> said: 'We are for Allah<sup>azwj</sup> and to Him<sup>azwj</sup> we are returning'. Abu Ja'far<sup>asws</sup> has passed away'. So it was said to him<sup>asws</sup>, 'And how did you<sup>asws</sup> know that?' He<sup>asws</sup> said: 'Because such humbleness to Allah<sup>azwj</sup> entered into me<sup>asws</sup> which I<sup>asws</sup> had not recognised it (beforehand)'.<sup>33</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُسَافِرٍ قَالَ أَمَرَ أَبُو إِبْرَاهِيمَ ( عَلَيْهِ السَّلَام ) حِينَ أُخْرِجَ بِهِ أَبَا الْحَسَنِ ( عَلَيْهِ السَّلَام ) أَنْ يَنَامَ عَلَى بَابِهِ فِي كُلِّ لَيْلَةٍ أَبَدًا مَا كَانَ حَيًّا إِلَى أَنْ يَأْتِيَهُ خَبْرُهُ

Ali Bin Ibrahim, from Muhammad Bin Isa, from Musafir who said,

'Abu Ibrahim<sup>asws</sup> (7<sup>th</sup> Imam<sup>asws</sup>) instructed Abu Al-Hassan<sup>asws</sup> (8<sup>th</sup> Imam<sup>asws</sup>), when he<sup>asws</sup> was brought out with (to be imprisoned), that he<sup>asws</sup> (8<sup>th</sup> Imam<sup>asws</sup>) should sleep at his<sup>asws</sup> door during every night for ever for as long as he (7<sup>th</sup> Imam<sup>asws</sup>) was alive, up to the time when his<sup>asws</sup> news (of passing away) comes to him<sup>asws</sup> (8<sup>th</sup> Imam<sup>asws</sup>)'.

<sup>31</sup> Al Kafi V 1 – The Book Of Divine Authority CH 90 H 3

<sup>32</sup> Al Kafi V 1 – The Book Of Divine Authority CH 90 H 4

<sup>33</sup> Al Kafi V 1 – The Book Of Divine Authority CH 90 H 5

قَالَ فَكُنَّا فِي كُلِّ لَيْلَةٍ نَفْرُشُ لِأَبِي الْحَسَنِ فِي الدَّهْلِيْزِ ثُمَّ يَأْتِي بَعْدَ الْعِشَاءِ فَيَنَامُ فَإِذَا أَصْبَحَ انْصَرَفَ إِلَى مَنْزِلِهِ قَالَ فَكَثُرَتْ عَلَيَّ هَذِهِ الْحَالِ أَرْبَعَ سِنِيْنَ

He (the narrator) said, 'So every night we used to prepared the bed for Abu Al-Hassan<sup>asws</sup> at the corridor. Then he<sup>asws</sup> would come after Al-Isha and he<sup>asws</sup> would sleep. So when it would be the morning, he<sup>asws</sup> would leave to go to his<sup>asws</sup> house. So it was upon this state for four years.

فَلَمَّا كَانَ نَيْلَةً مِنَ اللَّيَالِيِ أُبْطَأَ عَنَّا وَ فُرْشَ لَهُ فَلَمْ يَأْتِ كَمَا كَانَ يَأْتِي فَاسْتَوْحَشَ الْعِيَالُ وَ دُعِرُوا وَ دَخَلْنَا أَمْرًا عَظِيمًا مِنْ إِبْطَائِهِ فَلَمَّا كَانَ مِنَ الْعَدَاةِ الدَّارَ وَ دَخَلَ إِلَى الْعِيَالِ وَ قَصَدَ إِلَى أُمِّ أَحْمَدَ فَقَالَ لَهَا هَاتِي لِي أُوَدِّعُكَ أَبِي فَصَرَخَتْ وَ لَطَمَتْ وَجْهَهَا وَ شَقَّتْ جَبِيْنَهَا وَ قَالَتْ مَاتَ وَ اللهُ سَيِّدِي

So when it was a night from the nights, he<sup>asws</sup> was delayed from us and we had prepared the bed for him<sup>asws</sup>, and he<sup>asws</sup> did not come as he<sup>asws</sup> used to come. So the dependants were apprehensive and a grievous matter entered into us due to his<sup>asws</sup> delay. So when it was the morning, he<sup>asws</sup> came to the house and entered to the dependants and went to Umm Ahmad and said to her: 'Bring that which my<sup>asws</sup> father<sup>asws</sup> had entrusted to you'. So she shrieked and slapped her face and tore her garment and said, 'By Allah<sup>azwj</sup>, my Master<sup>asws</sup> has passed away'.

فَكَفَّهَا وَ قَالَ لَهَا لَا تَكَلِّمِي بِشَيْءٍ وَ لَا تُظْهِرِيهِ حَتَّى يَجِيءَ الْخَبْرُ إِلَى الْوَالِيِ فَأُخْرِجَتْ إِلَيْهِ سَفْطًا وَ أَلْفِي دِينَارٍ أَوْ أَرْبَعَةَ آلَافٍ دِينَارٍ فَدَفَعَتْ ذَلِكَ أَجْمَعُ إِلَيْهِ دُونَ غَيْرِهِ وَ قَالَتْ إِنَّهُ قَالَ لِي فِيمَا بَيْنِي وَ بَيْنَهُ وَ كَانَتْ أَثِيْرَةً عِنْدَهُ أَحْتَوِطِي بِهِذِهِ الْوَدِيْعَةِ عِنْدَكَ لَا تُطْلِعِي عَلَيْهَا أَحَدًا حَتَّى أَمُوتَ فَإِذَا مَضَيْتُ فَمَنْ أَتَاكَ مِنْ وُلْدِي فَطَلَبَهَا مِنْكَ فَادْفَعِيهَا إِلَيْهِ وَ اعْلَمِي أَنِّي قَدْ مِتُّ وَ قَدْ جَاءَنِي وَ اللهُ عَلَامَةُ سَيِّدِي

So he<sup>asws</sup> stopped her and said to her: 'Do not speak with anything nor make it apparent until the news comes to the governor'. So she brought out to him<sup>asws</sup> a package and two thousand Dinars, or four thousand Dinars, and handed over the entirety of these to him<sup>asws</sup>, besides others, and she said, 'He<sup>asws</sup> had said to me, regarding what is between me and him<sup>asws</sup>, and she was affectionate in his<sup>asws</sup> presence: 'Protect these entrustment with you and do not notify anyone upon it until I<sup>asws</sup> pass away. So when I<sup>asws</sup> do pass away, so whoever from my<sup>asws</sup> sons comes to you seeking it from you, hand it over to him, and know that I<sup>asws</sup> have passed away'. And, by Allah<sup>azwj</sup>, the sign of my Master<sup>asws</sup> has come to me'.

فَقَبِضَ ذَلِكَ مِنْهَا وَ أَمَرَهُمْ بِالْإِمْسَاكِ جَمِيْعًا إِلَى أَنْ وَرَدَ الْخَبْرُ وَ انْصَرَفَ فَلَمْ يَعُدْ لِشَيْءٍ مِنَ الْمَبِيْتِ كَمَا كَانَ يَفْعَلُ فَمَا لَبِثْنَا إِلَّا أَيَّامًا يَسِيْرَةً حَتَّى جَاءَتْ الْخَرِيْطَةُ بِنَعِيْهِ فَعَدَدْنَا الْأَيَّامَ وَ تَفَقَّدْنَا الْوَقْتَ فَإِذَا هُوَ قَدْ مَاتَ فِي الْوَقْتِ الَّذِي فَعَلَ أَبُو الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) مَا فَعَلَ مِنْ تَخَلُّفِهِ عَنِ الْمَبِيْتِ وَ قَبْضِهِ لِمَا قَبِضَ .

So he<sup>asws</sup> took possession of that from her and instructed all of them to withhold until the news comes to them, and he<sup>asws</sup> left. So he<sup>asws</sup> did not repeat anything from the sleeping just as he<sup>asws</sup> used to do beforehand. And it was not long, except a few days, until there came the news of his<sup>asws</sup> passing away. So we numbered the days and the lost time, and it was so that he (7<sup>th</sup> Imam<sup>asws</sup>) had passed away during the time in which Abu Al-Hassan<sup>asws</sup> did what he<sup>asws</sup> did from staying behind from the sleeping (in the corridor) and taking possession of what he<sup>asws</sup> took possession of'.<sup>34</sup>

<sup>34</sup> Al Kafi V 1 – The Book Of Divine Authority CH 90 H 6

**باب حالات الأنبياء ( عليهم السلام ) في السن**

**Chapter 91 – States of the Imams<sup>asws</sup> regarding the age**

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ يَزِيدَ الْكُنَاسِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ ( عليه السلام ) أَكَانَ عِيسَى ابْنُ مَرْيَمَ ( عليه السلام ) حِينَ تَكَلَّمَ فِي الْمَهْدِ حُجَّةً لِلَّهِ عَلَى أَهْلِ زَمَانِهِ فَقَالَ كَانَ يَوْمَئِذٍ نَبِيًّا حُجَّةً لِلَّهِ غَيْرَ مُرْسَلٍ أَمَا تَسْمَعُ لِقَوْلِهِ حِينَ قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا. وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Hisham Bin Salim, from Yazeed Al Kunasy who said,

‘I asked Abu Ja’far<sup>asws</sup>, ‘Was Isa<sup>as</sup> Ibn Maryam<sup>as</sup>, when he<sup>as</sup> spoke in the cradle, a Divine Authority of Allah<sup>azwj</sup> upon the people of his<sup>asws</sup> era?’ So he<sup>asws</sup> said: ‘He<sup>as</sup> was a Prophet<sup>as</sup> in those days, a Divine Authority of Allah<sup>azwj</sup> without being a *Mursil*. Have you not listened to his<sup>as</sup> words when he<sup>as</sup> said [19:30] **He said: I am a servant of Allah; He has Given me the Book and Made me a Prophet [19:31] And He has Made me Blessed wherever I may be, and He has Enjoined upon me with the Prayer and the Zakat for as long as I live?**’.

قُلْتُ فَكَانَ يَوْمَئِذٍ حُجَّةً لِلَّهِ عَلَى زَكَرِيَّا فِي تِلْكَ الْحَالِ وَ هُوَ فِي الْمَهْدِ فَقَالَ كَانَ عِيسَى فِي تِلْكَ الْحَالِ آيَةً لِلنَّاسِ وَ رَحْمَةً مِنَ اللَّهِ لِمَرْيَمَ حِينَ تَكَلَّمَ فَعَبَّرَ عَنْهَا وَ كَانَ نَبِيًّا حُجَّةً عَلَى مَنْ سَمِعَ كَلَامَهُ فِي تِلْكَ الْحَالِ ثُمَّ صَمَتَ فَلَمْ يَتَكَلَّمْ حَتَّى مَضَتْ لَهُ سَنَتَانِ وَ كَانَ زَكَرِيَّا الْحُجَّةَ لِلَّهِ عَزَّ وَ جَلَّ عَلَى النَّاسِ بَعْدَ صَمْتِ عِيسَى بِسِنَتَيْنِ

I said, ‘In those days he<sup>as</sup> was a Divine Authority upon Zakariyya<sup>as</sup> in that state, and he<sup>as</sup> (Isa<sup>as</sup>) was in the cradle?’ So he<sup>asws</sup> said: ‘Isa<sup>as</sup>, in that state, was a Sign for the people and a Mercy from Allah<sup>azwj</sup> to Maryam<sup>as</sup> when he<sup>as</sup> spoke, so he<sup>as</sup> expressed on her<sup>as</sup> behalf, and he<sup>as</sup> was a Prophet<sup>as</sup>, a Divine Authority upon the ones who heard his<sup>as</sup> speech in that state. Then he<sup>as</sup> was silent, so he<sup>as</sup> did not speak until two years passed by for him<sup>as</sup>, and it was so that Zakariyya<sup>as</sup> was the Divine Authority of Allah<sup>azwj</sup> Mighty and Majestic upon the people after the silence of Isa<sup>as</sup> by two years.

ثُمَّ مَاتَ زَكَرِيَّا فَوَرَّثَهُ ابْنُهُ يَحْيَى الْكِتَابَ وَ الْحِكْمَةَ وَ هُوَ صَبِيٌّ صَغِيرٌ أَمَا تَسْمَعُ لِقَوْلِهِ عَزَّ وَ جَلَّ يَا يَحْيَى خُذِ الْكِتَابَ بِقُوَّةٍ وَ آتَيْنَاهُ الْحُكْمَ صَبِيًّا

Then Zakariyya<sup>as</sup> passed away, so his<sup>as</sup> son<sup>as</sup> Yahya<sup>as</sup> inherited him<sup>as</sup>, the Book and the Wisdom, and he<sup>as</sup> was a young child. Have you not listened to the Words of the Mighty and Majestic [19:12] **O Yahya! Grab hold of the Book with strength; and We Granted him the Wisdom whilst he was a child?**

فَلَمَّا بَلَغَ عِيسَى ( عليه السلام ) سَبْعَ سِنِينَ تَكَلَّمَ بِالنُّبُوَّةِ وَ الرِّسَالَةِ حِينَ أَوْحَى اللَّهُ تَعَالَى إِلَيْهِ فَكَانَ عِيسَى الْحُجَّةَ عَلَى يَحْيَى وَ عَلَى النَّاسِ أَجْمَعِينَ وَ لَيْسَ تَبْقَى الْأَرْضُ يَا أَبَا خَالِدٍ يَوْمًا وَاحِدًا بِغَيْرِ حُجَّةٍ لِلَّهِ عَلَى النَّاسِ مِنْذُ يَوْمِ خَلَقَ اللَّهُ آدَمَ ( عليه السلام ) وَ أَسَكَّنَهُ الْأَرْضَ

So when Isa<sup>as</sup> reached the age of seven years, he<sup>as</sup> spoke with the Prophet-hood and the Messenger-ship when Allah<sup>azwj</sup> the Exalted Revealed unto him<sup>as</sup>. So Isa<sup>as</sup> was the Divine Authority upon Yahya<sup>as</sup> and upon the people altogether, and the earth doesn't remain, O Abu Khalid, even for one day without a Divine Authority of Allah<sup>azwj</sup> upon the people since the day Allah<sup>azwj</sup> Created Adam<sup>as</sup> and Settled him<sup>as</sup> in the earth’.

فَقُلْتُ جُعِلْتُ فِدَاكَ أَ كَانَ عَلِيٌّ ( عليه السلام ) حُجَّةً مِنَ اللَّهِ وَ رَسُولِهِ عَلَيَّ هَذِهِ الْأُمَّةُ فِي حَيَاةِ رَسُولِ اللَّهِ ( صلى الله عليه وآله ) فَقَالَ نَعَمْ يَوْمَ أَقَامَهُ لِلنَّاسِ وَ نَصَبَهُ عَلِمًا وَ دَعَاهُمْ إِلَى وَلايَتِهِ وَ أَمَرَهُمْ بِطَاعَتِهِ

So I said, 'May I be sacrificed for you<sup>asws</sup>! Was Ali<sup>asws</sup> a Divine Authority of Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> upon this community during the lifetime of Rasool-Allah<sup>saww</sup>?' So he<sup>asws</sup> said: 'Yes, the day he<sup>saww</sup> nominated him<sup>asws</sup> to the people and established him<sup>asws</sup> as a flag and called them to his<sup>as</sup> Wilayah and ordered them with his<sup>asws</sup> obedience'.

قُلْتُ وَ كَانَتْ طَاعَةُ عَلِيٍّ ( عليه السلام ) وَاجِبَةً عَلَى النَّاسِ فِي حَيَاةِ رَسُولِ اللَّهِ ( صلى الله عليه وآله ) وَ بَعْدَ وَفَايَتِهِ فَقَالَ نَعَمْ وَ لِكَيْتَهُ صَمَتَ فَلَمْ يَتَكَلَّمْ مَعَ رَسُولِ اللَّهِ ( صلى الله عليه وآله ) وَ كَانَتْ الطَّاعَةُ لِرَسُولِ اللَّهِ ( صلى الله عليه وآله ) عَلَى أُمَّتِهِ وَ عَلَيَّ ( عليه السلام ) فِي حَيَاةِ رَسُولِ اللَّهِ ( صلى الله عليه وآله ) وَ كَانَتْ الطَّاعَةُ مِنَ اللَّهِ وَ مِنْ رَسُولِهِ عَلَى النَّاسِ كُلِّهِمْ لِعَلِيٍّ ( عليه السلام ) بَعْدَ وَفَاةِ رَسُولِ اللَّهِ ( صلى الله عليه وآله ) وَ كَانَ عَلِيٌّ ( عليه السلام ) حَكِيمًا عَالِمًا .

I said, 'And was it so that the obedience to Ali<sup>asws</sup> was an Obligation upon the people during the lifetime of Rasool-Allah<sup>saww</sup> and after his<sup>saww</sup> passing away?' So he<sup>asws</sup> said: 'Yes, but he<sup>asws</sup> was silent, so he<sup>asws</sup> did not speak along with Rasool-Allah<sup>saww</sup>, and it was so that the obedience to Rasool-Allah<sup>saww</sup> was upon his<sup>saww</sup> community and upon Ali<sup>asws</sup> during the lifetime of Rasool-Allah<sup>saww</sup>, and it was so that the obedience for Ali<sup>asws</sup> was from Allah<sup>azwj</sup> and from His<sup>azwj</sup> Rasool<sup>saww</sup> upon the people, all of them, after the passing away of Rasool-Allah<sup>saww</sup>, and it was so that Ali<sup>asws</sup> was wise, knowledgeable'.<sup>35</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ صَفْوَانَ بْنِ يَحْيَى قَالَ قُلْتُ لِلرِّضَا ( عليه السلام ) قَدْ كُنَّا نَسْأَلُكَ قَبْلَ أَنْ يَهَبَ اللَّهُ لَكَ أَبَا جَعْفَرٍ ( عليه السلام ) فَكُنْتَ تَقُولُ يَهَبُ اللَّهُ لِي غُلَامًا فَقَدْ وَهَبَ اللَّهُ لَكَ فَقَرَّ عَيْوُنُنَا فَلَا أَرَانَا اللَّهُ يَوْمَكَ فَإِنْ كَانَ كَوْنُ قَالِي مَنْ

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

'I said to Al-Reza<sup>asws</sup>, 'We had asked you<sup>asws</sup> before Allah<sup>azwj</sup> Endowed Abu Ja'far<sup>asws</sup> (9<sup>th</sup> Imam<sup>asws</sup>) to you<sup>asws</sup>. So you<sup>asws</sup> were saying: 'Allah<sup>azwj</sup> will Endow a boy unto me<sup>asws</sup>. So Allah<sup>azwj</sup> has (now) Endowed him<sup>as</sup> to you<sup>asws</sup> and our eyes are delighted. May Allah<sup>azwj</sup> not Show us your<sup>asws</sup> day (of passing away). So if it does happen, to whom (should we look to)?'

فَأَشَارَ بِيَدِهِ إِلَى أَبِي جَعْفَرٍ ( عليه السلام ) وَ هُوَ قَائِمٌ بَيْنَ يَدَيْهِ فَقُلْتُ جُعِلْتُ فِدَاكَ هَذَا ابْنُ ثَلَاثِ سِنِينَ قَالَ وَ مَا يَضُرُّهُ مِنْ ذَلِكَ شَيْءٌ قَدْ قَامَ عَيْسَى ( عليه السلام ) بِالْحُجَّةِ وَ هُوَ ابْنُ ثَلَاثِ سِنِينَ .

So he<sup>asws</sup> gestured by his<sup>asws</sup> hand towards Abu Ja'far<sup>asws</sup>, and he<sup>asws</sup> was standing in front of him<sup>asws</sup>. So I said, 'May I be sacrificed for you<sup>asws</sup>! This is a boy of three years old?' He<sup>asws</sup> said: 'And nothing affects him<sup>asws</sup> from that. Isa<sup>as</sup> had stood with the Divine Authority and he<sup>as</sup> was a boy of three years old'.<sup>36</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَلِيٍّ بْنِ سَيْفٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي جَعْفَرِ الثَّانِي ( عليه السلام ) قَالَ قُلْتُ لَهُ إِنَّهُمْ يَقُولُونَ فِي حَدِيثِكَ سَنَلِكُ فَقَالَ إِنَّ اللَّهَ تَعَالَى أَوْحَى إِلَيَّ دَاوُدَ أَنْ يَسْتَخْلِفَ سُلَيْمَانَ وَ هُوَ صَبِيٌّ بِرِ عَى الْعَنَمَ فَانْكَرَ ذَلِكَ عَبَادُ بَنِي إِسْرَائِيلَ وَ عَلِمَاؤُهُمْ فَأَوْحَى اللَّهُ إِلَيَّ دَاوُدَ ( عليه السلام ) أَنْ حُدَّ عَصَا الْمُتَكَلِّمِينَ وَ عَصَا سُلَيْمَانَ وَ اجْعَلْهَا فِي

<sup>35</sup> Al Kafi V 1 – The Book Of Divine Authority CH 91 H 1

<sup>36</sup> Al Kafi V 1 – The Book Of Divine Authority CH 91 H 2

بَيَّتْ وَ اخْتِمَ عَلَيْهَا بِخَوَاتِيمِ الْقَوْمِ فَإِذَا كَانَ مِنَ الْعَدِّ فَمَنْ كَانَتْ عَصَاهُ قَدْ أَوْرَقَتْ وَ أَثْمَرَتْ فَهُوَ الْخَلِيفَةُ فَأَخْبَرَهُمْ دَاوُدُ فَقَالُوا قَدْ رَضِينَا وَ سَلَّمْنَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Sayf, from one of our companions,

(It has been narrated) from Abu Ja'far<sup>asws</sup> the 2<sup>nd</sup>, said, 'I said to him<sup>asws</sup>, 'They (people) are talking regarding the infancy of your<sup>asws</sup> age'. So he<sup>asws</sup> said: 'Allah<sup>azwj</sup> the Exalted Revealed unto Dawood<sup>as</sup> that he<sup>as</sup> choose Suleyman<sup>as</sup> as the Caliph, and he<sup>as</sup> was a child pasturing sheep. So the worshippers of the Children of Israel and their scholars denied that. So Allah<sup>azwj</sup> Revealed unto Dawood<sup>as</sup>: "Take the staffs of the speakers and the staff of Suleyman<sup>as</sup> and make these to be in a house, and seal upon these with the seals of the people. So when it would be the morning, the one whose staff would have sprouted leaves and fruit, so he<sup>asws</sup> would be the Caliph". So Dawood<sup>as</sup> informed them, and they said, 'We agree and submit'.<sup>37</sup>

عَلِيُّ بْنُ مُحَمَّدٍ وَ عَبْرُهُ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُصْعَبِ بْنِ مَسْعَدَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ أَبُو بَصِيرٍ نَخَلْتُ إِلَيْهِ وَ مَعِيَ غُلَامٌ يَفُودُنِي خُمَاسِي لَمْ يَبْلُغْ لِي كَيْفَ أَنْتُمْ إِذَا احْتَجَّ عَلَيْكُمْ بِمِثْلِ سِنِهِ أَوْ قَالَ سَيْلِي عَلَيْكُمْ بِمِثْلِ سِنِهِ

Ali Bin Muhammad, and someone else, from Sahl Bin Ziyad, from Yaqoub Bin Yazeed, from Mus'ab, from Mas'ada, from Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup>. Abu Baseer said, 'I went over to him<sup>asws</sup> and with me was a boy, guiding me, being of five years old, not having attained adulthood. So he<sup>asws</sup> said to me: 'How would you be (reacting) when it is argued against you with the likes of his age?' Or he<sup>asws</sup> said: 'Or a successor<sup>asws</sup> upon you with the likes of his<sup>asws</sup> age?'<sup>38</sup>

سَهْلُ بْنُ زِيَادٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ زَبِيْعٍ قَالَ سَأَلْتُهُ يَعْني أَبَا جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) عَنْ شَيْءٍ مِنْ أَمْرِ الْإِمَامِ فَقُلْتُ يَكُونُ الْإِمَامُ ابْنًا أَقَلَّ مِنْ سَبْعِ سِنِينَ فَقَالَ نَعَمْ وَ أَقَلَّ مِنْ خَمْسِ سِنِينَ

Sahl Bin Ziyad, from Ali Bin Mahziyar, from Muhammad Bin Ismail Bin Bazie who said,

'I asked him<sup>asws</sup>, meaning Abu Ja'far<sup>asws</sup> about something from the matters of the Imam<sup>asws</sup>, and I said, 'Can the Imam<sup>asws</sup> happen to be a boy of less than seven years old?' So he<sup>asws</sup> said: 'Yes, and even less than five years old'.

فَقَالَ سَهْلٌ فَحَدَّثَنِي عَلِيُّ بْنُ مَهْزِيَارٍ بِهِذَا فِي سَنَةِ إِحْدَى وَ عَشْرِينَ وَ مِائَتَيْنِ .

So Sahl said, 'Ali Bin Mahziyar narrated to me with this during the year two hundred and twenty one (A.H.)'.<sup>39</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ الْخَيْرَانِيِّ عَنْ أَبِيهِ قَالَ كُنْتُ وَاقِفًا بَيْنَ يَدَيْ أَبِي الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) بِخُرَاسَانَ فَقَالَ لَهُ قَائِلٌ يَا سَيِّدِي إِنْ كَانَ كَوْنُ قَائِلِي مِنْ قَائِلِي إِلَى أَبِي جَعْفَرِ ابْنِي فَكَأَنَّ الْقَائِلَ اسْتَصْعَرَ سِنَّ أَبِي جَعْفَرِ ( عَلَيْهِ السَّلَامُ ) فَقَالَ أَبُو الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى بَعَثَ عَيْسَى ابْنَ مَرْيَمَ ( عَلَيْهِ السَّلَامُ ) رَسُولًا نَبِيًّا صَاحِبَ شَرِيعَةٍ مُبْتَدَأَةٍ فِي أَصْغَرِ مِنَ السَّنِّ الَّذِي فِيهِ أَبُو جَعْفَرٍ .

<sup>37</sup> Al Kafi V 1 – The Book Of Divine Authority CH 91 H 3

<sup>38</sup> Al Kafi V 1 – The Book Of Divine Authority CH 91 H 4

<sup>39</sup> Al Kafi V 1 – The Book Of Divine Authority CH 91 H 5

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

'I was standing in front of Abu Al-Hassan<sup>asws</sup> (8<sup>th</sup> Imam<sup>asws</sup> at Khurasan, and a speaker said to him, 'O my Master<sup>asws</sup>! If there occurs the event (of your<sup>asws</sup> passing away), so to whom (show we look to)?' He<sup>asws</sup> said: 'To Abu Ja'far<sup>asws</sup> my<sup>asws</sup> son<sup>asws</sup>'. So it was as if the speaker was belittling the age of Abu Ja'far<sup>asws</sup>. So Abu Al-Hassan<sup>asws</sup> said: 'Allah<sup>azwj</sup> Blessed and High Sent Isa<sup>as</sup> Ibn Maryam<sup>as</sup> as a Rasool<sup>as</sup>, a Prophet<sup>as</sup>, as a owner of a Law, beginning at an age younger than that of Abu Ja'far<sup>asws</sup>'.<sup>40</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ قَالَ رَأَيْتُ أَبَا جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) وَ قَدْ خَرَجَ عَلَيَّ فَأَخَذْتُ النَّظَرَ إِلَيْهِ وَ جَعَلْتُ أَنْظُرُ إِلَى رَأْسِهِ وَ رِجْلَيْهِ لِأَصِفَ قَامَتَهُ لِأَصْحَابِنَا بِمِصْرَ قَبِينَا أَنَا كَذَلِكَ حَتَّى قَعَدَ فَقَالَ يَا عَلِيُّ إِنَّ اللَّهَ أَحْتَجُّ فِي الْإِمَامَةِ بِمِثْلِ مَا أَحْتَجُّ بِهِ فِي النَّبُوَّةِ فَقَالَ وَ آتِنَاهُ الْحُكْمَ صَبِيًّا وَ لَمَّا بَلَغَ أَشُدَّهُ وَ بَلَغَ أَرْبَعِينَ سَنَةً فَقَدْ يَجُوزُ أَنْ يُؤْتَى الْحِكْمَةَ وَ هُوَ صَبِيٌّ وَ يَجُوزُ أَنْ يُؤْتَاهَا وَ هُوَ ابْنُ أَرْبَعِينَ سَنَةً .

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Ali Bin Asbat who said,

'I saw Abu Ja'far<sup>asws</sup> and he<sup>asws</sup> had come out to me. So I took to looking at him<sup>asws</sup> and went on looking at him<sup>asws</sup> to his<sup>asws</sup> head and his<sup>asws</sup> legs in order to be able to describe him<sup>asws</sup> to our companions in Egypt. While I was during that, he<sup>asws</sup> sat down and said: 'O Ali! Allah<sup>azwj</sup> has Argued regarding the Imamate similar to what He<sup>azwj</sup> Argued with regarding the Prophet-hood, so He<sup>azwj</sup> Said **[19:12] and We Granted him the Wisdom whilst he was a child. [46:15] until when he attains his maturity and reaches forty years.** Thus, it is allowed that he<sup>as</sup> be Given the Wisdom and he<sup>as</sup> was a child, and it is allowed that He<sup>azwj</sup> be Given it and he<sup>as</sup> was a man of forty years of age'.<sup>41</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ قَالَ قَالَ عَلِيُّ بْنُ حَسَّانَ لِأَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) يَا سَيِّدِي إِنَّ النَّاسَ يُنْكِرُونَ عَلَيْكَ حَدَاثَةَ سِنِّكَ فَقَالَ وَ مَا يُنْكِرُونَ مِنْ ذَلِكَ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ لَقَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ لِنَبِيِّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) قُلْ هَذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَ مَنْ اتَّبَعَنِي قَوْلَ اللَّهِ مَا تَبِعَهُ إِلَّا عَلِيُّ ( عَلَيْهِ السَّلَامُ ) وَ لَهُ تِسْعُ سِنِينَ وَ أَنَا ابْنُ تِسْعِ سِنِينَ .

Ali Bin Ibrahim, from his father who said,

'Ali Bin Hassan said to Abu Ja'far<sup>asws</sup>, 'O my Master<sup>asws</sup>! The people are denying upon you<sup>asws</sup> because of your young age'. So he<sup>asws</sup> said: 'And what are they denying from that, the Words of Allah<sup>azwj</sup> Mighty and Majestic? Allah<sup>azwj</sup> Mighty and Majestic Said to His<sup>azwj</sup> Prophet<sup>saww</sup> **[12:108] Say: This is my way: I call to Allah, I and the one who follows me having insight.** So, by Allah<sup>azwj</sup>, none followed him<sup>saww</sup> except for Ali<sup>asws</sup>, and for him<sup>asws</sup> were nine years, and I<sup>asws</sup> am a boy of nine years old'.<sup>42</sup>

<sup>40</sup> Al Kafi V 1 – The Book Of Divine Authority CH 91 H 6

<sup>41</sup> Al Kafi V 1 – The Book Of Divine Authority CH 91 H 7

<sup>42</sup> Al Kafi V 1 – The Book Of Divine Authority CH 91 H 8



بَابُ أَنَّ الْإِمَامَ لَا يَغْسِلُهُ إِلَّا إِمَامٌ مِنَ الْأَيْمَةِ ( عَلَيْهِمُ السَّلَامُ )

## Chapter 92 – The Imam<sup>asws</sup> is such that none can wash him<sup>asws</sup> (funeral wash) except an Imam<sup>asws</sup> from the Imams<sup>asws</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَاءِ عَنْ أَحْمَدَ بْنِ عُمَرَ الْحَلَّالِ أَوْ غَيْرِهِ عَنِ الرَّضَا ( عَلَيْهِ السَّلَامُ ) قَالَ قُلْتُ لَهُ إِنَّهُمْ يُحَاجُّونَنَا يَقُولُونَ إِنَّ الْإِمَامَ لَا يَغْسِلُهُ إِلَّا الْإِمَامُ قَالَ فَقَالَ مَا يُدْرِيهِمْ مَنْ غَسَلَهُ فَمَا قُلْتُ لَهُمْ قَالَ فَقُلْتُ جُعِلْتُ فِدَاكَ قُلْتُ لَهُمْ إِنَّ قَالَ مَوْلَايَ إِنَّهُ غَسَلَهُ تَحْتَ عَرْشِ رَبِّي فَقَدْ صَدَقَ وَإِنْ قَالَ غَسَلَهُ فِي تَحْوِمِ الْأَرْضِ فَقَدْ صَدَقَ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washha, from Ahmad Bin Umar Al Hallal, or someone else,

(It has been narrated) from Al-Reza<sup>asws</sup>, said, 'I said to him<sup>asws</sup>, 'They are arguing against us saying that the Imam<sup>asws</sup> is such that none can wash him<sup>asws</sup> (for funeral) except for (another) Imam<sup>asws</sup>. What would make them know who washed him<sup>asws</sup>? So what did you say to them?' So I said, 'May I be sacrificed for you<sup>asws</sup>! I said to them, 'If my Master<sup>asws</sup> says that he<sup>asws</sup> washed him (7<sup>th</sup> Imam<sup>asws</sup>) beneath the Throne of my Lord<sup>azwj</sup>, so he<sup>asws</sup> has spoken the truth, and if he<sup>asws</sup> says that he<sup>asws</sup> washed him<sup>asws</sup> in the surrounding of the earth, so he<sup>asws</sup> has spoken the truth'.

قَالَ لَا هَكَذَا قَالَ فَقُلْتُ فَمَا أَقُولُ لَهُمْ قَالَ قُلْ لَهُمْ إِنِّي غَسَلْتُهُ فَقُلْتُ أَقُولُ لَهُمْ إِنَّكَ غَسَلْتُهُ فَقَالَ نَعَمْ .

He<sup>asws</sup> said: 'Not like this'. So I said, 'So what should I be saying to them?' He<sup>asws</sup> said: 'Say to them that I<sup>asws</sup> washed him (7<sup>th</sup> Imam<sup>asws</sup>)'. So I said, 'Shall I say to them that you<sup>asws</sup> washed him<sup>asws</sup>? So he<sup>asws</sup> said: 'Yes'. (Note – the 7<sup>th</sup> Imam<sup>asws</sup> passed away at Baghdad while 8<sup>th</sup> Imam<sup>asws</sup> was in Madina - hence the questioning).<sup>43</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ مُحَمَّدِ بْنِ جُمُهور قَالَ حَدَّثَنَا أَبُو مَعْمَرٍ قَالَ سَأَلْتُ الرَّضَا ( عَلَيْهِ السَّلَامُ ) عَنِ الْإِمَامِ يَغْسِلُهُ الْإِمَامُ قَالَ سَنَّهُ مُوسَى بْنُ عِمْرَانَ ( عَلَيْهِ السَّلَامُ ) .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Hamhour who said, 'Abu Ma'mar narrated to us saying,

'I asked Al-Reza<sup>asws</sup> about the Imam<sup>asws</sup> washing the Imam<sup>asws</sup>. He<sup>asws</sup> said: 'Sunnah of Musa<sup>as</sup> Bin Imran<sup>as</sup>,<sup>44</sup>

وَ عَنْهُ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ مُحَمَّدِ بْنِ جُمُهور عَنِ بُرَيْسَ عَنِ طَلْحَةَ قَالَ قُلْتُ لِلرَّضَا ( عَلَيْهِ السَّلَامُ ) إِنَّ الْإِمَامَ لَا يَغْسِلُهُ إِلَّا الْإِمَامُ فَقَالَ أَمَا تَدْرُونَ مَنْ حَضَرَ لِيُغْسِلَهُ قَدْ حَضَرَهُ خَيْرٌ مِمَّنْ غَابَ عَنْهُ الَّذِينَ حَضَرُوا يُوسُفَ فِي الْجُبِّ حِينَ غَابَ عَنْهُ أَبَوَاهُ وَ أَهْلُ بَيْتِهِ .

And from him, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Yunus, from Talha who said,

'I said to Al-Reza<sup>asws</sup>, 'The Imam<sup>asws</sup> is such that none can wash him<sup>asws</sup> (for funeral) except (another) Imam<sup>asws</sup>? So he<sup>asws</sup> said: 'What would make you know who was present for his<sup>asws</sup> washing? (The ones who) had attended it were better than those

<sup>43</sup> Al Kafi V 1 – The Book Of Divine Authority CH 92 H 1

<sup>44</sup> Al Kafi V 1 – The Book Of Divine Authority CH 92 H 2

who were absent from it. Those who attended Yusuf<sup>as</sup> in the well when his<sup>as</sup> parents and his<sup>as</sup> family were absent from him<sup>as</sup>.<sup>45</sup>

### باب مَوَالِيدِ الْأَنْمَةِ ( عَلَيْهِمُ السَّلَام )

## Chapter 93 – The Coming (to the World) of the Imams<sup>asws</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ إِسْحَاقَ الْعَلَوِيِّ عَنْ مُحَمَّدِ بْنِ زَيْدِ الرَّزَامِيِّ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّيْلَمِيِّ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ قَالَ حَجَجْنَا مَعَ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) فِي السَّنَةِ الَّتِي وُلِدَ فِيهَا ابْنُهُ مُوسَى ( عَلَيْهِ السَّلَام ) فَلَمَّا نَزَلْنَا الْأَبْوَاءَ وَضَعْنَا لَنَا الْعَدَاءَ وَكَانَ إِذَا وَضَعَ الطَّعَامَ لِأَصْحَابِهِ أَكْثَرَ وَ أَطَابَ

Ali Bin Muhammad, from Abdullah Bin Is'haq Al Alawy, from Muhammad Bin Zayd Al Rizamy, from Muhammad Bin Suleyman Al Dalaymi, from Ali Bin Abu Hamza, from Abu Baseer who said,

'We performed Hajj along with Abu Abdullah<sup>asws</sup> during the year in which he<sup>asws</sup> was Blessed with his<sup>asws</sup> son<sup>asws</sup> Musa<sup>asws</sup>. So when we encamped at Abwa, the lunch was placed for us, and it was so that whenever the meal was placed for his<sup>asws</sup> companions, it would be abundant and pleasant.

قَالَ فَبَيْنَمَا نَحْنُ نَأْكُلُ إِذْ أَتَاهُ رَسُولٌ حَمِيدَةٌ فَقَالَ لَهُ إِنَّ حَمِيدَةَ تَقُولُ قَدْ أَنْكَرْتُ نَفْسِي وَ قَدْ وَجَدْتُ مَا كُنْتُ أَجِدُ إِذَا حَضَرْتُ وَلَا نَتِي وَ قَدْ أَمَرْتَنِي أَنْ لَا أُسْتَبَقَكَ بِإِنِّكَ هَذَا فَقَامَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) فَأَنْطَلَقَ مَعَ الرَّسُولِ

He (the narrator) said, 'So while we were eating when a messenger of (Lady) Hameeda came over and he said to him<sup>asws</sup>, '(Lady) Hameeda is saying, 'I have denied myself and have found what I found when it presented itself, and you<sup>asws</sup> had instructed me that I should not precede you<sup>asws</sup> with this son<sup>asws</sup> of yours<sup>asws</sup>'. So Abu Abdullah<sup>asws</sup> arose and went along with the messenger.

فَلَمَّا أَنْصَرَفَ قَالَ لَهُ أَصْحَابُهُ سَرَّكَ اللَّهُ وَ جَعَلْنَا فِدَاكَ فَمَا أَنْتَ صَنَعْتَ مِنْ حَمِيدَةَ قَالَ سَلَّمَهَا اللَّهُ وَ قَدْ وَهَبَ لِي غُلَامًا وَ هُوَ خَيْرٌ مِنْ بَرٍّ أَلَّفَ اللَّهُ فِي خَلْقِهِ وَ لَقَدْ أَخْبَرْتَنِي حَمِيدَةُ عَنْهُ بِأَمْرِ ظَنَنْتُ أَنِّي لَا أَعْرِفُهُ وَ لَقَدْ كُنْتُ أَعْلَمُ بِهِ مِنْهَا

So when he<sup>asws</sup> returned, his<sup>asws</sup> companions said to him<sup>asws</sup>, 'May Allah<sup>azwj</sup> Make us to be sacrificed for you<sup>asws</sup>! So what did you<sup>asws</sup> do from (Lady) Hameeda?' He<sup>asws</sup> said: 'Allah<sup>azwj</sup> has Kept her safe and has Endowed a son unto me<sup>asws</sup>, and he<sup>asws</sup> is the best one whom Allah<sup>azwj</sup> Created among His<sup>azwj</sup> creatures, and Hameeda informed me<sup>asws</sup> about him<sup>asws</sup> with a matter, thinking that I<sup>asws</sup> do not know of it, and I<sup>asws</sup> was more knowing with it than her'.

فَقُلْتُ جُعِلْتُ فِدَاكَ وَ مَا الَّذِي أَخْبَرْتَنِي بِهِ حَمِيدَةُ عَنْهُ قَالَ ذَكَرْتُ أَنَّهُ سَقَطَ مِنْ بَطْنِهَا حِينَ سَقَطَ وَاضِعًا يَدَيْهِ عَلَى الْأَرْضِ رَافِعًا رَأْسَهُ إِلَى السَّمَاءِ فَأَخْبَرْتَهَا أَنَّ ذَلِكَ أَمَارَةٌ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) وَ أَمَارَةٌ الْوَصِيِّ مِنْ بَعْدِهِ

I said, 'May I be sacrificed for you<sup>asws</sup>! And what is that which (Lady) Hameeda informed you<sup>asws</sup> about?' He<sup>asws</sup> said: She<sup>asws</sup> informed him<sup>asws</sup> about the baby's actions as soon as his<sup>asws</sup> body touched the ground. The baby<sup>asws</sup> placed his<sup>asws</sup> hands on the ground and raised his<sup>asws</sup> head to the sky. So I<sup>asws</sup> informed her that, that was a gesture of Rasool-Allah<sup>saww</sup> and a gesture of the successor<sup>asws</sup> from after him<sup>saww</sup>.

<sup>45</sup> Al Kafi V 1 – The Book Of Divine Authority CH 92 H 3

فَقُلْتُ جُعِلْتُ فِدَاكَ وَ مَا هَذَا مِنْ أَمَارَةِ رَسُولِ اللَّهِ ( صلى الله عليه وآله ) وَ أَمَارَةِ الْوَصِيِّ مِنْ بَعْدِهِ فَقَالَ لِي إِنَّهُ لَمَّا كَانَتْ اللَّيْلَةُ الَّتِي عُلقَ فِيهَا بِجَدِّي أَتَى آتٍ جَدَّ أَبِي بَكَّاسٍ فِيهِ شَرِبَةٌ أَرَقُّ مِنَ الْمَاءِ وَ أَلْيَنُ مِنَ الرَّبْدِ وَ أَحْلَى مِنَ الشَّهْدِ وَ أَبْرَدُ مِنَ التَّلْجِ وَ أْبْيَضُ مِنَ اللَّبَنِ فَسَقَاهُ إِيَّاهُ وَ أَمَرَهُ بِالْجَمَاعِ فَقَامَ فَجَامَعَ فَعَلِقَ بِجَدِّي

So I said, 'May I be sacrificed for you<sup>asws</sup>! And what is this from a gesture of Rasool-Allah<sup>saww</sup> and a gesture of the successor<sup>asws</sup> from after him<sup>saww</sup>?' So he<sup>asws</sup> said to me: 'It is, whenever it was the night in which my<sup>asws</sup> grandfather<sup>asws</sup> was conceived, a comer came to the grandfather of my father with a cup in which was a drink finer than water, and softer than the butter, and sweeter than the honey, and colder than the ice, and whiter than the milk. So he quenched him<sup>asws</sup> with it and asked him<sup>asws</sup> to goto his<sup>asws</sup> wife. So he<sup>asws</sup> did that, and my<sup>asws</sup> grandfather<sup>asws</sup> was conceived.

وَ لَمَّا أَنْ كَانَتْ اللَّيْلَةُ الَّتِي عُلقَ فِيهَا بِأَبِي أَتَى آتٍ جَدِّي فَسَقَاهُ كَمَا سَقَى جَدَّ أَبِي وَ أَمَرَهُ بِمِثْلِ الَّذِي أَمَرَهُ فَقَامَ فَجَامَعَ فَعَلِقَ بِأَبِي

And when it was the night in which my<sup>asws</sup> father<sup>asws</sup> was conceived, a comer came to my<sup>asws</sup> grandfather and quenched him<sup>asws</sup> just as he had quenched my<sup>asws</sup> father's<sup>asws</sup> grandfather, and instructed him<sup>asws</sup> with the like of that which he had instructed him<sup>asws</sup> with. So he<sup>asws</sup> did that, and my<sup>asws</sup> father<sup>asws</sup> was conceived.

وَ لَمَّا أَنْ كَانَتْ اللَّيْلَةُ الَّتِي عُلقَ فِيهَا بِبِي أَتَى آتٍ أَبِي فَسَقَاهُ بِمَا سَقَاهُمْ وَ أَمَرَهُ بِالَّذِي أَمَرَهُمْ بِهِ فَقَامَ فَجَامَعَ فَعَلِقَ بِبِي

And when it was the night in which I<sup>asws</sup> was conceived, a comer came to my<sup>asws</sup> father<sup>asws</sup> and quenched him with what he had quenched them<sup>asws</sup>, and instructed him<sup>asws</sup> with that which he had instructed them<sup>asws</sup> with. So he<sup>asws</sup> did that and I<sup>asws</sup> was conceived.

وَ لَمَّا أَنْ كَانَتْ اللَّيْلَةُ الَّتِي عُلقَ فِيهَا بِأَبْنِي أَتَانِي آتٍ كَمَا أَتَاهُمْ فَفَعَلَ بِي كَمَا فَعَلَ بِهِمْ فَقُمْتُ بِعِلْمِ اللَّهِ وَ إِنِّي مَسْرُورٌ بِمَا يَهَبُ اللَّهُ لِي فَجَامَعْتُ فَعَلِقَ بِأَبْنِي هَذَا الْمَوْلُودَ فَنُودِكُمْ فَهُوَ وَ اللَّهُ صَاحِبُكُمْ مِنْ بَعْدِي

And when it was the night in which my<sup>asws</sup> son<sup>asws</sup> was conceived, a comer came to me<sup>asws</sup> just as he had come to them<sup>asws</sup> and did with me<sup>asws</sup> just as he had done with them<sup>asws</sup>. So I<sup>asws</sup> stood with the Knowledge of Allah<sup>azwj</sup> and I<sup>asws</sup> was joyful with what Allah<sup>azwj</sup> had Endowed to me<sup>asws</sup>. So I<sup>asws</sup> went (near my wife) and my<sup>asws</sup> son<sup>asws</sup> was conceived. This new arrival, facing you all, so he<sup>asws</sup>, by Allah<sup>azwj</sup>, is your Master<sup>asws</sup> from after me<sup>asws</sup>.

وَ إِنَّ نُطْفَةَ الْإِمَامِ مِمَّا أَحْبَبْتُمْكَ وَ إِذَا سَكَتَتِ النُّطْفَةُ فِي الرَّجْمِ أَرْبَعَةَ أَشْهُرٍ وَ أَنْشَبَتْ فِيهَا الرُّوحَ بَعَثَ اللَّهُ تَبَارَكَ وَ تَعَالَى مَلَكًا يُقَالُ لَهُ حَيَوَانٌ فَكَتَبَ عَلَى عَضِدِهِ الْأَيْمَنِ وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَ عَدْلًا لَا مُبَدَّلَ لِكَلِمَاتِهِ وَ هُوَ السَّمِيعُ الْعَلِيمُ

And the seed of the Imam<sup>asws</sup>, is from what I<sup>asws</sup> am informing you, and when the seed settles in the womb for four months and the spirit is established therein, Allah<sup>azwj</sup> Blessed and High Sends an Angel call Haywaan. So it write upon his<sup>asws</sup> right upper arm: **[6:115] And the Word of your Lord has been accomplished truly and justly; there is none who can change His Words, and He is the Hearing, the Knowing.**

وَ إِذَا وَقَعَ مِنْ بَطْنِ أُمِّهِ وَقَعَ وَاضِعًا يَدَيْهِ عَلَى الْأَرْضِ رَافِعًا رَأْسَهُ إِلَى السَّمَاءِ فَأَمَّا وَضَعُهُ يَدَيْهِ عَلَى الْأَرْضِ فَإِنَّهُ يَقْبِضُ كُلَّ عِلْمٍ اللَّهُ أَنْزَلَهُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ وَ أَمَّا رَفَعُهُ رَأْسَهُ إِلَى السَّمَاءِ فَإِنَّ مُنَادِيًا يُنَادِي بِهِ مِنْ بَطْنَانِ الْعَرْشِ مِنْ قِبَلِ رَبِّ الْعِزَّةِ مِنَ الْأَفْقِ الْأَعْلَى بِاسْمِهِ وَ اسْمِ أَبِيهِ

And as soon as he<sup>asws</sup> appears (and his<sup>asws</sup> body touched the ground) he<sup>asws</sup> places his<sup>asws</sup> hands on the floor and raises his<sup>asws</sup> head to the sky. Placing his hands on earth is an indication of his taking possession of all the knowledge of Allah<sup>azwj</sup> that is sent from the heavens to earth. So a Caller Calls him<sup>asws</sup> from the middle of the Throne, from the Lord<sup>azwj</sup> of Mighty, from the high horizons, by his<sup>asws</sup> name and the name of his<sup>asws</sup> father<sup>asws</sup>.

يَقُولُ يَا فَلَانَ بْنَ فَلَانَ اثْبُتْ تَثْبُتْ فَلِعَظِيمِ مَا خَلَقْتُكَ أَنْتَ صَفْوَتِي مِنْ خَلْقِي وَ مَوْضِعُ سِرِّي وَ عَيْبَةُ عِلْمِي وَ أَمِينِي عَلَى وَحْيِي وَ خَلِيفَتِي فِي أَرْضِي لَكَ وَ لِمَنْ تَوَلَّاهُ أُوجِبْتُ رَحْمَتِي وَ مَنَحْتُ جَنَائِي وَ أَحَلَلْتُ جَوَارِي تَمَّ وَ عِزَّتِي وَ جَلَالِي لِأَصْلِيئِ مَنْ عَادَاكَ أَشَدَّ عَذَابِي وَ إِنْ وَسَعَتْ عَلَيْهِ فِي دُنْيَايَ مِنْ سَعَةِ رِزْقِي

He (the Caller) is saying: "O so and so! Be affirmed, established, for a great matter have I<sup>azwj</sup> Created you<sup>asws</sup>! You<sup>asws</sup> are my elite from My<sup>azwj</sup> creatures, and the place of My<sup>azwj</sup> secrets, and repository of My<sup>azwj</sup> Knowledge, and My<sup>azwj</sup> Trustee upon My<sup>azwj</sup> Revelation, and My<sup>azwj</sup> Caliph in My<sup>azwj</sup> earth. For you<sup>asws</sup> and for the one who befriends you<sup>asws</sup>, I<sup>azwj</sup> Obligate My<sup>azwj</sup> Mercy, and Grant My<sup>azwj</sup> gardens, and Permit My<sup>azwj</sup> vicinity. Then, by My<sup>azwj</sup> Might and My<sup>azwj</sup> Majesty! The one who is inimical to you<sup>asws</sup>, I<sup>asws</sup> shall Inflict the most intense of My<sup>azwj</sup> Punishments, and even if I<sup>asws</sup> were to Expand upon him in My<sup>azwj</sup> world from the expansion of My<sup>azwj</sup> sustenance!"

فَإِذَا انْقَضَى الصَّوْتُ صَوْتُ الْمُنَادِي أَجَابَهُ هُوَ وَاضِعاً يَدَيْهِ رَافِعاً رَأْسَهُ إِلَى السَّمَاءِ يَقُولُ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَ الْمَلَائِكَةُ وَ أُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

So when the voice terminates, the voice of the Caller, he<sup>asws</sup> answers Him<sup>azwj</sup> placing his<sup>asws</sup> hand, raising his<sup>asws</sup> hands towards the sky, saying: '**[3:18] Allah bears witness that there is no god but He, and (so do) the Angels and those possessed of knowledge, Maintaining His creation with justice; there is no god but He, the Mighty, the Wise**'.

قَالَ فَإِذَا قَالَ ذَلِكَ أَعْطَاهُ اللَّهُ الْعِلْمَ الْأَوَّلَ وَ الْعِلْمَ الْآخِرَ وَ اسْتَحَقَّ زِيَارَةَ الرُّوحِ فِي لَيْلَةِ الْقَدْرِ

He<sup>asws</sup> said: 'So when he<sup>asws</sup> says that, Allah<sup>azwj</sup> Gives him<sup>asws</sup> the first knowledge and the last knowledge and the right of the visitation of the (Holy) Spirit during the Night of the Pre-determination (Laylat Al-Qadr)'.

قُلْتُ جُعِلْتُ فِدَاكَ الرُّوحُ لَيْسَ هُوَ جِبْرَائِيلَ قَالَ الرُّوحُ هُوَ أَعْظَمُ مِنْ جِبْرَائِيلَ إِنَّ جِبْرَائِيلَ مِنَ الْمَلَائِكَةِ وَ إِنَّ الرُّوحَ هُوَ خَلْقٌ أَعْظَمُ مِنَ الْمَلَائِكَةِ أَلَيْسَ يَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى تَنْزَلُ الْمَلَائِكَةُ وَ الرُّوحُ .

I said, 'May I be sacrificed for you<sup>asws</sup>! The Spirit, is he not Jibraeel<sup>as</sup>?' He<sup>asws</sup> said: 'The Spirit, he is greater than Jibraeel<sup>as</sup>. Jibraeel<sup>as</sup> is from the Angels, and the Spirit, he is a creature greater than the Angels. Isn't Allah<sup>azwj</sup> Blessed and High Saying **[97:4] Therein come down the angels and the Spirit?**'

مُحَمَّدُ بْنُ يَحْيَى وَ أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنِ الْمُخْتَارِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ مِثْلَهُ .

Muhammad Bin Yahya, and Ahmad Bin Muhammad, from Muhammad Bin Al Husayn, from Ahmad Bin Al Hassan, from Al Mukhtar Bin Ziyad, from Muhammad Bin Suleyman, from his father, from Abu Baseer, similar to it'.<sup>46</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنِ الْحَسَنِ بْنِ رَاشِدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى إِذَا أَحَبَّ أَنْ يَخْلُقَ الْإِمَامَ أَمَرَ مَلَكًا فَأَخَذَ شَرْبَةً مِنْ مَاءٍ تَحْتَ الْعَرْشِ فَيَسْقِيهَا أَبَاهُ فَمِنْ ذَلِكَ يَخْلُقُ الْإِمَامَ فَيَمُكْتُ أَرْبَعِينَ يَوْمًا وَ لَيْلَةً فِي بَطْنِ أُمِّهِ لَا يَسْمَعُ الصَّوْتِ ثُمَّ يَسْمَعُ بَعْدَ ذَلِكَ الْكَلَامَ فَإِذَا وُلِدَ بَعَثَ ذَلِكَ الْمَلَكُ فَيَكْتُبُ بَيْنَ عَيْنَيْهِ وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَ عَدْلًا لَا مُبَدَّلَ لِكَلِمَاتِهِ وَ هُوَ السَّمِيعُ الْعَلِيمُ

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Musa Bin Sa'dan, from Abdullah Bin Al Qasim, from Al Hassan Bin Rashid who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'Allah<sup>azwj</sup> Blessed and High, when He<sup>azwj</sup> Loves to Create the Imam<sup>asws</sup>, Commands the Angel. So he takes a drink from the water beneath the Throne and quenches him<sup>asws</sup> with it. So, from that, the Imam<sup>asws</sup> is Created, and he<sup>asws</sup> remains for forty days and nights in the belly of his<sup>asws</sup> mother, not hearing the sounds. Then he<sup>asws</sup> hears the speech after that. So when the time comes (of his<sup>asws</sup> appearance), that Angel is Sent, so he write between his<sup>asws</sup> eyes **[6:115] And the Word of your Lord has been accomplished truly and justly; there is none who can change His Words, and He is the Hearing, the Knowing.**

فَإِذَا مَضَى الْإِمَامُ الَّذِي كَانَ قَبْلَهُ رُفِعَ لِهَذَا مَنَارٌ مِنْ نُورٍ يَنْظُرُ بِهِ إِلَى أَعْمَالِ الْخَلَائِقِ فِيهِدَا يَحْتَجُّ اللَّهُ عَلَى خَلْقِهِ .

So when the Imam<sup>asws</sup> who was before him<sup>asws</sup> passes away, a beacon of light is raised for him<sup>asws</sup>. He<sup>asws</sup> can look by it to the deeds of the creatures. Thus, it is by this that Allah<sup>azwj</sup> would Argue against His<sup>azwj</sup> creatures'.<sup>47</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ يُونُسَ بْنِ ظَبْيَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ إِذَا أَرَادَ أَنْ يَخْلُقَ الْإِمَامَ مِنَ الْإِمَامِ بَعَثَ مَلَكًا فَأَخَذَ شَرْبَةً مِنْ مَاءٍ تَحْتَ الْعَرْشِ ثُمَّ أَوْقَعَهَا أَوْ دَفَعَهَا إِلَى الْإِمَامِ فَشَرِبَهَا فَيَمُكْتُ فِي الرَّجْمِ أَرْبَعِينَ يَوْمًا لَا يَسْمَعُ الْكَلَامَ ثُمَّ يَسْمَعُ الْكَلَامَ بَعْدَ ذَلِكَ فَإِذَا وَضَعَتْهُ أُمُّهُ بَعَثَ اللَّهُ إِلَيْهِ ذَلِكَ الْمَلَكُ الَّذِي أَخَذَ الشَّرْبَةَ فَكَتَبَ عَلَى عَضِدِهِ الْأَيْمَنِ وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَ عَدْلًا لَا مُبَدَّلَ لِكَلِمَاتِهِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Mansour Bin Yunus, from Yunus Bin Zabyan who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'Allah<sup>azwj</sup> Mighty and Majestic, whenever He<sup>azwj</sup> Intends to Create the Imam<sup>asws</sup> from the Imams<sup>asws</sup>, Sends an Angel. So he takes a drink from the water beneath the Throne, then casts it, or hands it over to the Imam<sup>asws</sup>. So he<sup>asws</sup> drinks it, and he<sup>asws</sup> stays in the womb for forty days, not hearing the speech. Then he<sup>asws</sup> hears the speech after that. So when his<sup>asws</sup> mother places him<sup>asws</sup>, Allah<sup>azwj</sup> Sends that Angel to him, the one who took the drink, and he writes upon his right arm: **[6:115] And the Word of your Lord has been accomplished truly and justly; there is none who can change His Words'**.

فَإِذَا قَامَ بِهِدَا الْأَمْرِ رَفَعَ اللَّهُ لَهُ فِي كُلِّ بَلَدَةٍ مَنَارًا يَنْظُرُ بِهِ إِلَى أَعْمَالِ الْعِبَادِ .

So when he<sup>asws</sup> does stand with this command, Allah<sup>azwj</sup> Raises for him<sup>asws</sup> a beacon in every city. He<sup>asws</sup> can look with this to the deeds of the servants'.<sup>48</sup>

<sup>46</sup> Al Kafi V 1 – The Book Of Divine Authority CH 93 H 1

<sup>47</sup> Al Kafi V 1 – The Book Of Divine Authority CH 93 H 2

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ الرَّبِيعِ بْنِ مُحَمَّدِ بْنِ الْمُسْلَبِيِّ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ إِنَّ الْإِمَامَ لَيَسْمَعُ فِي بَطْنِ أُمِّهِ فَإِذَا وُلِدَ خُطَّ بَيْنَ كَتِفَيْهِ وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَ عَدْلًا لَا مُبَدَّلَ لِكَلِمَاتِهِ وَ هُوَ السَّمِيعُ الْعَلِيمُ

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al Rabie Bin Muhammad Al Musly, from Muhammad Bin Marwan who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'The Imam<sup>asws</sup> hears in the belly of his<sup>asws</sup> mother. So when he<sup>asws</sup> comes (to the world), it is inscribed between his<sup>asws</sup> shoulders [6:115] **And the Word of your Lord has been accomplished truly and justly; there is none who can change His Words, and He is the Hearing, the Knowing.**

فَإِذَا صَارَ الْأَمْرُ إِلَيْهِ جَعَلَ اللَّهُ لَهُ عَمُودًا مِنْ نُورٍ يُبْصِرُ بِهِ مَا يَعْمَلُ أَهْلُ كُلِّ بَلَدَةٍ .

So when the command comes to him<sup>asws</sup>, Allah<sup>azwj</sup> Makes a pillar of light to be for him<sup>asws</sup>. He<sup>asws</sup> visualizes with it what is being done by the inhabitants of every city'.<sup>49</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنِ ابْنِ مَسْعُودٍ عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ الْجَعْفَرِيِّ قَالَ سَمِعْتُ إِسْحَاقَ بْنَ جَعْفَرٍ يَقُولُ سَمِعْتُ أَبِي يَقُولُ الْأَوْصِيَاءُ إِذَا حَمَلَتْ بِهِمْ أُمَّهَاتُهُمْ أَصَابَهَا فَنْرَةٌ شَبَهُ الْعُشْبِيَّةَ فَأَقَامَتْ فِي ذَلِكَ يَوْمَهَا ذَلِكَ إِنْ كَانَ نَهَارًا أَوْ لَيْلَتَهَا إِنْ كَانَ لَيْلًا ثُمَّ تَرَى فِي مَنَامِهَا رَجُلًا يُبَشِّرُهَا بِغُلَامٍ عَلِيمٍ فَتَفْرَحُ لِذَلِكَ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah, from Ibn Masoud, from Abdullah Bin Ibrahim Al Ja'fary who said,

'I heard Is'haq son of Ja'far<sup>asws</sup> saying: 'I<sup>asws</sup> heard my<sup>asws</sup> father<sup>asws</sup> saying: 'The successors<sup>asws</sup> are such that when their<sup>asws</sup> mothers bear them, she would be hit by a phase resembling a fainting. So she would stay in that for her day, if it was during the day, or her night if it was during the night. Then she would see a man in her dream giving her glad tidings of a boy, knowledgeable, forbearing. So she would be happy due to that.

تَنَبَّأَهُ مِنْ نَوْمِهَا فَتَسْمَعُ مِنْ جَانِبِهَا الْأَيْمَنِ فِي جَانِبِ النَّبْتِ صَوْتًا يَقُولُ حَمَلْتِ بِخَيْرٍ وَ تَصِيرِينَ إِلَى خَيْرٍ وَ جُنْتُ بِخَيْرٍ أَبْشِرِي بِغُلَامٍ حَلِيمٍ عَلِيمٍ وَ تَجِدُ خَفَةً فِي بَدَنِهَا ثُمَّ لَمْ تَجِدْ بَعْدَ ذَلِكَ امْتِنَاعًا مِنْ جَنْبِهَا وَ بَطْنِهَا فَإِذَا كَانَ لِتَسْعَ مِنْ شَهْرِهَا سَمِعَتْ فِي النَّبْتِ حِسًا شَدِيدًا فَإِذَا كَانَتِ اللَّيْلَةُ النَّبْتُ تَلِدُ فِيهَا ظَهَرَ لَهَا فِي النَّبْتِ نُورٌ تَرَاهُ لَا يَرَاهُ غَيْرُهَا إِلَّا أَبُوهُ

Then she wakes up from her sleep, and she would hear a voice from her right side in the side of the house saying: 'You bore with goodness, and you have come to be with goodness, and have come with goodness. Receive glad tidings of a boy, forbearing, knowledgeable!' And she finds lightness in her body, then she does not find any difficulty from her sides and her belly. So when she would be in her ninth month, she hears an intense hissing in the house. So when it is the night in which she would be Blessed (with a boy), a light appears to her in the house. She sees it and others do not see it except for his<sup>asws</sup> father<sup>asws</sup>.

ثُمَّ فَإِذَا وُلِدَتْهُ وَ لَدَتْهُ فَاعِدًا وَ تَفَتَّحَتْ لَهُ حَتَّى يَخْرُجَ مَتْرَبًا يَسْتَدِيرُ بَعْدَ وُقُوعِهِ إِلَى الْأَرْضِ فَلَا يُخْطِئُ الْقَبْلَةَ حَيْثُ كَانَتْ بِوَجْهِهِ ثُمَّ يَعْطَسُ ثَلَاثًا يُشِيرُ بِإِصْبَعِهِ بِالنَّحْمِيدِ وَ يَفْعُ مَسْرُورًا مَخْتُونًا وَ رَبَاعِيَتَاهُ مِنْ فَوْقِ وَ أَسْفَلِ وَ نَابَاهُ وَ ضَاحِكَاهُ وَ مِنْ بَيْنِ يَدَيْهِ مِثْلَ سَبِيكَةِ الذَّهَبِ نُورٌ وَ يُقِيمُ يَوْمَهُ وَ لَيْلَتَهُ تَسِيلُ يَدَاهُ ذَهَابًا وَ كَذَلِكَ الْأَنْبِيَاءُ إِذَا وُلِدُوا وَ إِنَّمَا الْأَوْصِيَاءُ أَغْلَاقٌ مِنَ الْأَنْبِيَاءِ .

<sup>48</sup> Al Kafi V 1 – The Book Of Divine Authority CH 93 H 3

<sup>49</sup> Al Kafi V 1 – The Book Of Divine Authority CH 93 H 4



بِسْتَرِهِ وَ ابْتِلَاجِهِ وَ إِذَا لَيْسَ دِرْعَ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) كَانَتْ عَلَيْهِ وَفَقاً وَ إِذَا لَيْسَهَا غَيْرُهُ مِنَ النَّاسِ طَوِيلِهِمْ وَ قَصِيرِهِمْ زَادَتْ عَلَيْهِ شَبْرًا وَ هُوَ مُحَدَّثٌ إِلَيَّ أَنْ تَنْقُضِي أَيَّامَهُ .

Ali Bin Muhammad, from one of our companions, from Ibn Abu Umeyr, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'For the Imam<sup>asws</sup> there are ten signs – He<sup>asws</sup> would be Blessed clean; circumcised; and when he<sup>asws</sup> falls upon the ground, would fall upon his<sup>asws</sup> palms, raising his<sup>asws</sup> voice with the two testimonies; and he<sup>asws</sup> would not be with impurity; and his<sup>asws</sup> eyes would sleep but his<sup>asws</sup> heart would not sleep; and he<sup>asws</sup> neither yawns nor stretch (his<sup>asws</sup> limbs; and he<sup>asws</sup> sees from his<sup>asws</sup> behind just as he<sup>asws</sup> sees from his<sup>asws</sup> front; and his<sup>asws</sup> secretion (sweat, etc.) is the aroma of musk and the earth has been allocated with devouring it by concealing it and swallowing it; and when he<sup>asws</sup> wears the armour of Rasool-Allah<sup>saww</sup>, it would be upon him<sup>asws</sup> harmoniously (fit exactly), and when others from the people wear it, it would be either too long with them or too short with them, increasing upon them by a palm's width; and he<sup>asws</sup> would be a *Muhaddath* (the one whom the Angels discuss with), until the expiry of his<sup>asws</sup> days'.<sup>53</sup>

**باب خَلْقِ أَبْدَانِ الْأَيْمَةِ وَ أَرْوَاحِهِمْ وَ قُلُوبِهِمْ ( عَلَيْهِمُ السَّلَام )**

## Chapter 94 – The Creation of the Imams<sup>asws</sup>, and their spirits and their<sup>asws</sup> hearts

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِنَّ اللَّهَ خَلَقَنَا مِنْ عَالِيَيْنَ وَ خَلَقَ أَرْوَاحَنَا مِنْ فَوْقِ ذَلِكَ وَ خَلَقَ أَرْوَاحَ شِيعَتِنَا مِنْ عَلِيَّيْنِ وَ خَلَقَ أَجْسَادَهُمْ مِنْ دُونِ ذَلِكَ فَمِنْ أَجْلِ ذَلِكَ الْقَرَابَةَ بَيْنَنَا وَ بَيْنَهُمْ وَ قُلُوبُهُمْ تَحُنُّ إِلَيْنَا .

A number of our companions, from Ahmad Bin Muhammad, from Abu Yahya Al Wasity, from one of our companions,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Created us from *Illiyeen* and Created our<sup>asws</sup> souls from above that, and Created the souls of our<sup>asws</sup> Shias from *Illiyeen* and Created their bodies from below that. So from the reason of that, there is a relationship between us<sup>asws</sup> and them, and their hearts incline towards us'.<sup>54</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ شُعَيْبٍ عَنْ عِمْرَانَ بْنِ إِسْحَاقَ الرَّعْفَرَانِيِّ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ سَمِعْتُهُ يَقُولُ إِنَّ اللَّهَ خَلَقَنَا مِنْ نُورٍ عَظَمْتِهِ ثُمَّ صَوَّرَ خَلْقَنَا مِنْ طِينَةٍ مَخْرُونَةٍ مَكْنُونَةٍ مِنْ تَحْتِ الْعَرْشِ فَأَسْكَنَ ذَلِكَ النُّورَ فِيهِ فَكُنَّا نَحْنُ خَلْقًا وَ بَشَرًا نُورَانِيَيْنَ لَمْ يَجْعَلْ لِأَحَدٍ فِي مِثْلِ الَّذِي خَلَقْنَا مِنْهُ نَصِيبًا

Ahmad Bin Muhammad, from Muhammad Bin Al Hassan, from Mhammad Bin Isa Bin Ubeyd, from Muhammad Bin Shuab, from Imran Bin Is'haq Al Zafrany, from Muhammad Bin Marwan,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I heard him<sup>asws</sup> saying: 'Allah<sup>azwj</sup> Created us<sup>asws</sup> from the Light of His<sup>azwj</sup> Magnificence, then Imaged our<sup>asws</sup> creation from treasured clay, hidden from beneath the Throne. So that Light dwelled in it. Thus, we<sup>asws</sup> were created as luminous human beings (بَشَرًا نُورَانِيَيْنَ). There has not

<sup>53</sup> Al Kafi V 1 – The Book Of Divine Authority CH 93 H 8

<sup>54</sup> Al Kafi V 1 – The Book Of Divine Authority CH 94 H 1



been made any share for anyone else in the likes of which we<sup>asws</sup> have been created with.

وَأَخْلَقَ أَرْوَاحَ شِبَعَتِنَا مِنْ طِينَتِنَا وَ أَيْدَانَهُمْ مِنْ طِينَةٍ مَخْزُونَةٍ مَكْنُونَةٍ أَسْفَلَ مِنْ ذَلِكَ الطِّينَةِ وَ لَمْ يَجْعَلِ اللَّهُ لِأَحَدٍ فِي مِثْلِ الَّذِي خَلَقَهُمْ مِنْهُ نَصِيبًا إِلَّا لِلْأَنْبِيَاءِ وَ لِذَلِكَ صِرْنَا نَحْنُ وَ هُمْ النَّاسُ وَ صَارَ سَائِرُ النَّاسِ هَمَّجٌ لِلنَّارِ وَ إِلَى النَّارِ.

And the souls of our<sup>asws</sup> Shias were created from our<sup>asws</sup> clay, and their bodies were created from the treasured, hidden clay, lower than that clay, and Allah<sup>azwj</sup> has not Made a share to be for anyone else in the likes of which they have been created from, except for the Prophets<sup>as</sup>, and due to that we<sup>asws</sup> and them came to be the people, and the rest of the people came to be riff raff of the Fire, and to the Fire'.<sup>55</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ عَلِيِّ بْنِ حَسَّانَ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلْمَةَ بْنِ الْخَطَّابِ وَ غَيْرِهِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَلِيِّ بْنِ عَطِيَّةَ عَنْ عَلِيِّ بْنِ رَبَائِبٍ رَفَعَهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) إِنَّ لِلَّهِ نَهْرًا دُونَ عَرْشِهِ وَ دُونَ النَّهْرِ الَّذِي دُونَ عَرْشِهِ نُورٌ نُورُهُ وَ إِنَّ فِي حَاقَتِي النَّهْرِ رُوحَيْنِ مَخْلُوقَيْنِ رُوحَ الْفُؤَادِ وَ رُوحَ مِنْ أَمْرِهِ وَ إِنَّ لِلَّهِ عَشْرَ طِينَاتٍ خَمْسَةٌ مِنَ الْجَنَّةِ وَ خَمْسَةٌ مِنَ الْأَرْضِ فَفَسَّرَ الْجَنَانَ وَ فَسَّرَ الْأَرْضَ

Ali Bin Ibrahim, from Ali Bin Hassan and Muhammad Bin Yahya, from Salma Bin Al Khattab, and someone else, from Ali Bin Hassan, from Ali Bin Atiyya, from Ali Bin Raib,

raising it to Amir Al-Momineen<sup>asws</sup>, said, 'Amir Al-Momineen<sup>asws</sup> said: 'For Allah<sup>azwj</sup> there is a river below His<sup>azwj</sup> Throne, and below the river which is below His<sup>azwj</sup> Throne is a Light of His<sup>azwj</sup> Light, and in the two banks of the river are two created spirits – the Holy Spirit and a Spirit of His<sup>azwj</sup> Command; and Allah<sup>azwj</sup> has (therein) ten clays, five from the Paradise and five from the earth'. So he<sup>asws</sup> explained the gardens and explained the earth.

ثُمَّ قَالَ مَا مِنْ نَبِيٍّ وَ لَا مَلَكٍ مِنْ بَعْدِهِ جَبَلَهُ إِلَّا نَفَخَ فِيهِ مِنْ إِحْدَى الرُّوحَيْنِ وَ جَعَلَ النَّبِيَّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مِنْ إِحْدَى الطِّينَتَيْنِ

Then he<sup>asws</sup> said: 'There is none from a Prophet<sup>as</sup> nor an Angel kneaded from after it except that in his is one of the two spirits, and Made the Prophet<sup>saww</sup> to be from one of the two clays'.

قُلْتُ لِأَبِي الْحَسَنِ الْأَوَّلِ ( عَلَيْهِ السَّلَامُ ) مَا الْجَبَلُ فَقَالَ الْخَلْقُ غَيْرَنَا أَهْلَ الْبَيْتِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَنَا مِنَ الْعَشْرِ طِينَاتٍ وَ نَفَخَ فِيْنَا مِنَ الرُّوحَيْنِ جَمِيعًا فَأَطِيبَ بِهَا طِيبًا

I said to Abu Al-Hassan<sup>asws</sup> the 1<sup>st</sup>, 'What is the kneading?' So he<sup>asws</sup> said: 'The creation of others than us<sup>asws</sup> the People<sup>asws</sup> of the Household, for Allah<sup>azwj</sup> Mighty and Majestic Created us from the ten clays and Blew the Spirit into us from both the spirits together. Thus, He<sup>azwj</sup> Aromatised the aroma with it'.

وَ رَوَى غَيْرُهُ عَنْ أَبِي الصَّامِتِ قَالَ طِينُ الْجَنَانَ جَنَّةُ عَدْنٍ وَ جَنَّةُ الْمَأْوَى وَ جَنَّةُ النَّعِيمِ وَ الْفِرْدَوْسُ وَ الْخُلْدُ وَ طِينُ الْأَرْضِ مَكَّةُ وَ الْمَدِينَةُ وَ الْكُوفَةُ وَ بَيْتُ الْمُقَدَّسِ وَ الْحَائِرُ .

And others reported from Abu Al-Samit that he<sup>asws</sup> said: 'The clay of the Gardens is the Garden of Everlasting Bliss, and the Garden of Shelter, and Al-Firdow, and Al-

<sup>55</sup> Al Kafi V 1 – The Book Of Divine Authority CH 94 H 2

Khuld, and the clay of the earth is Makkah, and Al-Medina, and Al-Kufa, and Bayt Al-Maqdis, and Al-Ha'ir' (area around the Holy grave of Imam Hussain<sup>asws</sup>).<sup>56</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِي نَهْشَلٍ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنْ أَبِي حَمْزَةَ النَّمَالِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرَ ( عَلَيْهِ السَّلَامُ ) يَقُولُ إِنَّ اللَّهَ خَلَقَنَا مِنْ أَعْلَى عَالِيَيْنَ وَ خَلَقَ قُلُوبَ شِيعَتِنَا مِمَّا خَلَقَنَا وَ خَلَقَ أَسْبَابَهُمْ مِنْ دُونِ ذَلِكَ فَقُلُوبُهُمْ تَهْوِي إِلَيْنَا لِأَنَّهَا خُلِقَتْ مِمَّا خُلِقْنَا

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Abu Nahshal who said, 'Muhammad Bin Ismail narrated to me, from Abu Hamza Al Sumaly who said,

'I heard Abu Ja'far<sup>asws</sup> saying: 'Allah<sup>azwj</sup> Created us<sup>asws</sup> from the High Illiyeel, and Created the hearts of our<sup>asws</sup> Shias from what He<sup>azwj</sup> Created us<sup>asws</sup> with, and Created their bodies from (a substance) below that. Therefore, their hearts tend to incline towards us<sup>asws</sup> because these have been created from what we<sup>asws</sup> have been created with'.

ثُمَّ تَلَا هَذِهِ الْآيَةَ كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عَالِيَيْنَ. وَ مَا أَدْرَاكَ مَا عَالِيُونَ. كِتَابٌ مَرْقُومٌ. بِشَهَادَةِ الْمُعْرَبُونَ

Then he<sup>asws</sup> recited this Verse **[83:18] Nay! Most surely the record of the righteous shall be in the Iliyeen. [83:19] And what will make you know what the highest Iliyeen is? [83:20] It is a written book, [83:21] Those of Proximity witness it.**

وَ خَلَقَ عَدُوَّنَا مِنْ سَجِّينَ وَ خَلَقَ قُلُوبَ شِيعَتِهِمْ مِمَّا خَلَقَهُمْ مِنْهُ وَ أَسْبَابَهُمْ مِنْ دُونِ ذَلِكَ فَقُلُوبُهُمْ تَهْوِي إِلَيْهِمْ لِأَنَّهَا خُلِقَتْ مِمَّا خُلِقُوا مِنْهُ ثُمَّ تَلَا هَذِهِ الْآيَةَ كَلَّا إِنَّ كِتَابَ الْفَجَّارِ لَفِي سَجِّينَ. وَ مَا أَدْرَاكَ مَا سَجِّينٌ. كِتَابٌ مَرْقُومٌ.

(He<sup>asws</sup> said): 'And He<sup>azwj</sup> Created our<sup>asws</sup> enemies from Sijjeen, and Created the hearts of their adherents from it, and their bodies from below that. Therefore, their hearts incline towards them because these have been created from what those have been Created from'. Then he<sup>asws</sup> recited this Verse **[83:7] Nay! most surely the record of the wicked is in the Sijjeen. [83:8] And what will make you know what the Sijjeen is? [83:9] It is a written book**.<sup>57</sup>

بَابُ التَّسْلِيمِ وَ فَضْلِ الْمُسْلِمِينَ

## Chapter 95 – The The submission and the merits of the submitters

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ ابْنِ سِنَانَ عَنِ ابْنِ مُسْكَانَ عَنْ سَدِيرٍ قَالَ قُلْتُ لِأَبِي جَعْفَرَ ( عَلَيْهِ السَّلَامُ ) إِنِّي تَرَكْتُ مَوَالِيكَ مُخْتَلِفِينَ بِنَبْرٍ أَوْ بَعْضُهُمْ مِنْ بَعْضٍ قَالَ وَ مَا أَنْتَ وَ ذَلِكَ إِنَّمَا كَلَّفَ النَّاسُ ثَلَاثَةَ مَعْرِفَةِ الْأَيْمَةِ وَ التَّسْلِيمِ لَهُمْ فِيمَا وَرَدَ عَلَيْهِمْ وَ الرَّدِّ إِلَيْهِمْ فِيمَا اِخْتَلَفُوا فِيهِ .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Sinan, from Ibn Muskan, from Sadeyr who said,

'I said to Abu Ja'far<sup>asws</sup>, 'I left the ones in your<sup>asws</sup> Wilayah differing, some of them disavowing from the others'. So he<sup>asws</sup> said: 'And what have you to do with that? But rather, the people have been encumbered with three (matters) – recognising the

<sup>56</sup> Al Kafi V 1 – The Book Of Divine Authority CH 94 H 3

<sup>57</sup> Al Kafi V 1 – The Book Of Divine Authority CH 94 H 4

Imams<sup>asws</sup>, and the submission to them<sup>asws</sup> with regards to whatever is referred to them, and the referring to them<sup>asws</sup> in whatever they are differing in'.<sup>58</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عَبْدِ اللَّهِ الْكَاهِلِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) لَوْ أَنَّ قَوْمًا عَبَدُوا اللَّهَ وَحَدَهُ لَا شَرِيكَ لَهُ وَأَقَامُوا الصَّلَاةَ وَآتَوْا الزَّكَاةَ وَحَجَّجُوا الْبَيْتَ وَصَامُوا شَهْرَ رَمَضَانَ ثُمَّ قَالُوا لِنَبِيِّ صَنَعَهُ اللَّهُ أَوْ صَنَعَهُ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِلَّا صَنَعَ خِلَافَ الَّذِي صَنَعَ أَوْ وَجَدُوا ذَلِكَ فِي قُلُوبِهِمْ لَكَانُوا بِذَلِكَ مُشْرِكِينَ

A number of our companions, from Ahmad Bin Muhammad Al Barqy, from Ahmad Bin Muhammad Bin Abu Nasr, from Hammad Bin Usman, from Abdullah Al Kahily who said,

'Abu Abdullah<sup>asws</sup> said: 'If a people were to worship Allah<sup>azwj</sup> as One, there being no associates for Him<sup>azwj</sup>, and establish the Salat, and give the Zakat, and perform the Hajj of the House (Kabah), and Fast the Month of Ramazan, they then say for something which Allah<sup>azwj</sup> has Done or Rasool-Allah<sup>saww</sup> has done, 'Why did they not do differently to what they did?', or find that to be in their hearts, they would happen to be Polytheists due to that'.

ثُمَّ تَلَا هَذِهِ الْآيَةَ فَلَا وَ رَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَلَيْكُمْ بِالتَّسْلِيمِ .

Then he<sup>asws</sup> recites this Verse **[4:65] But no! By your Lord! They do not believe (in reality) until they make you a judge of that which has become a matter of disagreement among them, and then do not find any straitness in their hearts as to what you have decided and submit with entire submission.** Then, Abu Abdullah<sup>asws</sup> said: 'It is upon you with the submission'.<sup>59</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ زَيْدِ الشَّحَّامِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قُلْتُ لَهُ إِنَّ عِنْدَنَا رَجُلًا يُقَالُ لَهُ كَلْبِبٌ فَلَا يَجِيءُ عَنْكُمْ شَيْءٌ إِلَّا قَالَ أَنَا أَسْلَمْتُ فَسَمَّيْنَاهُ كَلْبِبٌ تَسْلِيمًا قَالَ فَتَرَحَّمْ عَلَيْهِ ثُمَّ قَالَ أ تَدْرُونَ مَا التَّسْلِيمُ فَسَكَّنْتَنَا فَقَالَ هُوَ وَاللَّهِ الْإِخْبَاتُ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَخْبَتُوا إِلَىٰ رَبِّهِمْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Hammad Bin Isa, from Al Husayn Bin Al Mukhtar, from Zayd Al Shahham,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I said to him<sup>asws</sup>, 'Among us there is a man called Kuleyb. So there does not come anything from you<sup>asws</sup> except that he says, 'I submit'. So we named him as 'Kuleyb the submitter'. So (the Imam<sup>asws</sup>) paid tribute to him, then said: 'Do you know what the submission is?' So we were silent. So he<sup>asws</sup> said: 'It, by Allah<sup>azwj</sup>, is the humbleness in the Words of Allah<sup>azwj</sup> Mighty and Majestic **[11:23] Surely, the ones who believe and do righteous deeds and humble themselves to their Lord**'.<sup>60</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ أَبَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ مَنْ يَقْتَرِفْ حَسَنَةً نَزِدْ لَهُ فِيهَا حَسَنًا قَالَ الْإِقْتِرَافُ التَّسْلِيمُ لَنَا وَ الصَّدَقُ عَلَيْنَا وَ إِلَّا يَكْذِبَ عَلَيْنَا .

<sup>58</sup> Al Kafi V 1 – The Book Of Divine Authority CH 95 H 1

<sup>59</sup> Al Kafi V 1 – The Book Of Divine Authority CH 95 H 2

<sup>60</sup> Al Kafi V 1 – The Book Of Divine Authority CH 95 H 3

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Aban, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Blessed and High **[42:23] and whoever earns good, We Give him more of good therein.** He<sup>asws</sup> said: 'The earning, is the submission to us<sup>asws</sup>, and the truthfulness upon us<sup>asws</sup>, and that he would not be lying upon us<sup>asws</sup>'.<sup>61</sup>

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْبَرَقِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ بَشِيرِ الدَّهَّانِ عَنْ كَامِلِ التَّمَّارِ قَالَ قَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَدْ أَفْلَحَ الْمُؤْمِنُونَ أ تَدْرِي مَنْ هُمْ قُلْتَ أَنْتَ أَعْلَمُ قَالَ قَدْ أَفْلَحَ الْمُؤْمِنُونَ الْمُسْلِمُونَ إِنَّ الْمُسْلِمِينَ هُمُ النَّجَبَاءُ فَالْمُؤْمِنُ غَرِيبٌ فَطُوبَى لِلْغُرَبَاءِ .

Ali Bin Muhammad Bin Abdullah, from Ahmad Bin Muhammad Al Barqy, from his father, from Muhammad Bin Abdul Hameed, from Mansour Bin Yunus, from Bashir Al Dahhan, from Kamil Al Tammar who said,

'Abu Ja'far<sup>asws</sup> said: **[23:1] Successful indeed are the Believers.** 'Abu Ja'far<sup>asws</sup> said: **[23:1] Successful indeed are the Believers.** Do you know who they are?' I said, 'You<sup>asws</sup> are more knowing'. He<sup>asws</sup> said: 'Successful indeed are the *Momineen* - the submitters. Surely, the submitters are the excellent ones, but a *Momin* is a 'غَرِيبٌ' stranger/foreigner (wherever he lives) and foreigners are successful (in the Hereafter)'.<sup>62</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنِ الْخَشَّابِ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ رَبِيعِ الْمُسَلِّيِّ عَنْ يَحْيَى بْنِ زَكَرِيَّا الْأَنْصَارِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ سَمِعْتُهُ يَقُولُ مَنْ سَرَّهُ أَنْ يَسْتَكْمَلَ الْإِيمَانَ كُلَّهُ فَلْيَقُلِ الْقَوْلَ مِنِّي فِي جَمِيعِ الْأَشْيَاءِ قَوْلَ آلِ مُحَمَّدٍ فِيمَا أَسْرُوا وَمَا أَعْلَنُوا وَفِيمَا بَلَّغْنِي عَنْهُمْ وَفِيمَا لَمْ يَبْلُغْنِي .

Ali Bin Muhammad, from one of our companions, from Al Khashab, from Al Abbas Bin Aamir, from Rabie Al Musly, from Yahya Bin Zakariyya Al Ansary,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, (the narrator says) 'I heard him<sup>asws</sup> saying: 'The one who wants that his *Eman* to be completed, so let him say, 'The words from me in the entirety of the matters are the words of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> regarding whatever was kept secretive and whatever was announced, and regarding whatever reached me from them<sup>asws</sup> and regarding whatever did not reach me'.<sup>63</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ أَوْ بُرَيْدٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ لَقَدْ خَاطَبَ اللَّهُ أَمِيرَ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) فِي كِتَابِهِ قَالَ قُلْتُ فِي أَيِّ مَوْضِعٍ قَالَ فِي قَوْلِهِ وَ لَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاؤُكَ فَاسْتَعْفَرُوا اللَّهَ وَ اسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا. فَلَا وَ رَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ فِيمَا تَعَاقَدُوا عَلَيْهِ لَنْ أَمَاتَ اللَّهُ مُحَمَّدًا إِلَّا يَرْتُدُّوا هَذَا الْأَمْرَ فِي بَنِي هَاشِمٍ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ عَلَيْهِمْ مِنَ الْقَتْلِ أَوْ الْعَفْوِ وَ يُسَلِّمُوا تَسْلِيمًا .

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

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Allah<sup>azwj</sup> has Addressed Amir Al-Momineen<sup>asws</sup> in His<sup>azwj</sup> Book'. I said, 'In which place?' He<sup>asws</sup> said: 'In His<sup>azwj</sup> Words **[4:64] and had they, when they were unjust to themselves, come to you**

<sup>61</sup> Al Kafi V 1 – The Book Of Divine Authority CH 95 H 4

<sup>62</sup> Al Kafi V 1 – The Book Of Divine Authority CH 95 H 5

<sup>63</sup> Al Kafi V 1 – The Book Of Divine Authority CH 95 H 6

**and asked Forgiveness from Allah and the Rasool had (also) asked Forgiveness for them, they would have found Allah Oft-returning (to Mercy), Merciful. [4:65] But no! By your Lord! They do not believe (in reality) until they make you a judge of that which has become a matter of disagreement among them, and then do not find any straitness in their hearts as to what you have decided and submit with entire submission'.<sup>64</sup>**

أَحْمَدُ بْنُ مَهْرَانَ رَحِمَهُ اللَّهُ عَنْ عَبْدِ الْعَظِيمِ الْحَسَنِيِّ عَنْ عَلِيِّ بْنِ أَبِي سَبَاطٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنِ الْحَكَمِ بْنِ أَبِي يَمَانَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ إِلَى آخِرِ الْآيَةِ قَالَ هُمُ الْمُسْلِمُونَ لِأَنَّ مُحَمَّدَ بْنَ عَبْدِ اللَّهِ إِذَا سَمِعُوا الْحَدِيثَ لَمْ يَزِيدُوا فِيهِ وَ لَمْ يَنْقُصُوا مِنْهُ جَاءُوا بِهِ كَمَا سَمِعُوهُ .

Ahmad Bin Mihran, from Abdul Azeem Al Hassany, from Ali Bin Asbat, from Ali Bin Uqba, from Al Hakam Bin Ayman, from Abu Baseer whom said,

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic [39:18] **Those who listen intently to the Word, then follow the best of it** – up to the end of the Verse. He<sup>asws</sup> said: 'They are the submitters to the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, those who, when they hear the Hadeeth, they neither increase in it nor do they reduce from it. They come with it just as they had heard it'.<sup>65</sup>

**بَابُ أَنَّ الْوَاجِبَ عَلَى النَّاسِ بَعْدَ مَا يَقْضُونَ مَنَاسِكَهُمْ أَنْ يَأْتُوا الْإِمَامَ فَيَسْأَلُوهُ عَنِ مَعَالِمِ دِينِهِمْ وَ يُعْلَمُوهُمْ وَلَا يَتَّهِمُوا وَلَا يَتَّهَمُوا لَهُ**

**Chapter 96 – The Obligation upon the people, after having fulfilled their rituals (of Hajj), that they should come to the Imam<sup>asws</sup>, so they should be asking him<sup>asws</sup> about the information about their Religion, and they should be letting him<sup>asws</sup> know of their Wilayah and their cordiality for him<sup>asws</sup>**

عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُدَيْبَةَ عَنِ الْفَضِيلِ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ نَظَرَ إِلَى النَّاسِ يَطُوفُونَ حَوْلَ الْكَعْبَةِ فَقَالَ هَكَذَا كَانُوا يَطُوفُونَ فِي الْجَاهِلِيَّةِ إِنَّمَا أَمُرُوا أَنْ يَطُوفُوا بِهَا ثُمَّ يَنْوَرُوا إِلَيْنَا فَيُعْلَمُونَا وَلَا يَتَّهِمُوا وَلَا يَتَّهَمُوا وَ يَعْرِضُوا عَلَيْنَا نَصْرَتَهُمْ ثُمَّ قَرَأَ هَذِهِ الْآيَةَ فَاجْعَلْ أَفئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Al Fuzayl,

(It has been narrated) from Abu Ja'far<sup>asws</sup>, said, 'He<sup>asws</sup> looked at the people performing *Tawaaf* around the Kabah, so he<sup>asws</sup> said: 'This is how they used to circle around during the Pre-Islamic period. But rather, they have been Commanded that they should circle with it, then they should hasten towards us<sup>asws</sup> so they should let us<sup>asws</sup> know of their Wilayah and their cordiality, and they should present their help for us<sup>asws</sup>'. Then he<sup>asws</sup> recited this Verse [14:37] **therefore make the hearts of some people yearn towards them'**.<sup>66</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي سَبَاطٍ عَنْ دَاوُدَ بْنِ النُّعْمَانِ عَنْ أَبِي عُيَيْبَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) وَ رَأَى النَّاسَ بِمَكَّةَ وَ مَا يَعْمَلُونَ قَالَ فَقَالَ فَعَالٌ كَفَعَالِ الْجَاهِلِيَّةِ أَمَا وَ اللَّهُ مَا أَمُرُوا بِهِدَا وَ مَا أَمُرُوا إِلَّا أَنْ يَقْضُوا نَفْسَهُمْ وَ لِيُوفُوا نُدُورَهُمْ فَيَمُرُوا بِنَا فَيُخْبِرُونَا بِوَلَايَتِهِمْ وَ يَعْرِضُوا عَلَيْنَا نَصْرَتَهُمْ .

<sup>64</sup> Al Kafi V 1 – The Book Of Divine Authority CH 95 H 7

<sup>65</sup> Al Kafi V 1 – The Book Of Divine Authority CH 95 H 8

<sup>66</sup> Al Kafi V 1 – The Book Of Divine Authority CH 96 H 1

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ali Bin Asbat, from Dawood Bin Al Na'man, from Abu Ubeyda who said,

'I heard Abu Ja'far<sup>asws</sup>, and he<sup>asws</sup> saw the people at Makkah and what they were doing. So he<sup>asws</sup> said: 'Their deeds are like the deeds of the Pre-Islamic period. But, by Allah<sup>azwj</sup>, they have not been Commanded with this, and they have not been Commanded with except that they should complete their Hajj, and let them fulfil their vows. Then they should pass by us<sup>asws</sup> and they should inform us<sup>asws</sup> of their Wilayah and present their help to us<sup>asws</sup>'.<sup>67</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السُّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ ابْنِ فَضَّالٍ جَمِيعاً عَنْ أَبِي جَمِيلَةَ عَنْ خَالِدِ بْنِ عَمَّارٍ عَنْ سَدِيرٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) وَ هُوَ دَاخِلٌ وَ أَنَا خَارِجٌ وَ أَخَذَ بِيَدِي ثُمَّ اسْتَقْبَلَ النَّبِيَّةَ فَقَالَ يَا سَدِيرُ إِنَّمَا أَمَرَ النَّاسَ أَنْ يَأْتُوا هَذِهِ الْأَحْجَارَ فَيَطُوفُوا بِهَا ثُمَّ يَأْتُونَا فَيُعَلِّمُونَا وَلَا يَتَّهَمُونَ لَنَا وَ هُوَ قَوْلُ اللَّهِ وَ إِنِّي لَعَفَّارٌ لِمَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحاً ثُمَّ اهْتَدَى ثُمَّ أَوْمَأَ بِيَدِهِ إِلَى صَدْرِهِ إِلَيَّ وَ لَا يَتَيْنَا

Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja'far Bin Bashir and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, altogether, from Abu Jameela, from Khalid Bin Ammar, from Sadeyr who said,

'I heard Abu Ja'far<sup>asws</sup> and he<sup>asws</sup> was entering and I was exiting, and he<sup>asws</sup> grabbed me by my hand, then faced the House (Kabah), so he<sup>asws</sup> said: 'Sadeyr! But rather, the people have been Commanded that they should be coming to these rocks, so they should circle with these, then they should come to us<sup>asws</sup>, and they should let us<sup>asws</sup> know of their Wilayah for us<sup>asws</sup>, and these are the Words of Allah<sup>azwj</sup> **[20:82] And I am Forgiving to him who repents and believes and does righteous deeds, then follows the right Guidance**'. Then he<sup>asws</sup> gestured by his<sup>asws</sup> hand to his<sup>asws</sup> chest (and said): 'To our<sup>asws</sup> Wilayah'.

ثُمَّ قَالَ يَا سَدِيرُ فَأَرِيكَ الصَّادِقِينَ عَنْ دِينِ اللَّهِ ثُمَّ نَظَرَ إِلَيَّ أَبِي حَنِيفَةَ وَ سُفْيَانَ التَّوْرِيِّ فِي ذَلِكَ الزَّمَانِ وَ هُمْ حَلَقٌ فِي الْمَسْجِدِ فَقَالَ هَؤُلَاءِ الصَّادِقُونَ عَنْ دِينِ اللَّهِ بِلَا هُدًى مِنَ اللَّهِ وَ لَا كِتَابٍ مُبِينٍ إِنَّ هَؤُلَاءِ الْأَخَابِثُ لَوْ جَلَسُوا فِي بُيُوتِهِمْ فَجَالَ النَّاسُ فَلَمْ يَجِدُوا أَحَدًا يُخْبِرُهُمْ عَنِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ عَنْ رَسُولِهِ ( صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ ) حَتَّى يَأْتُونَا فَنُخْبِرَهُمْ عَنِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ عَنْ رَسُولِهِ ( صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ ) .

Then he<sup>asws</sup> said: 'O Sadeyr! Shall I<sup>asws</sup> show you the blockers from the Religion of Allah<sup>asws</sup>?'. Then he<sup>asws</sup> looked towards Abu Haneefa and Sufyan Al-Sowry at that time, and they had a circle (of people) in the Masjid, so he<sup>asws</sup> said: 'They are the blockers from the Religion of Allah<sup>azwj</sup>, without any Guidance from Allah<sup>azwj</sup> nor any evident Book. They are the malignant ones. If they were to sit in their houses, so the people would go around, and they would not find anyone who would be informing them about Allah<sup>azwj</sup> Blessed and High and about His<sup>azwj</sup> Rasool<sup>saww</sup> until they would come to us<sup>asws</sup>. So we<sup>asws</sup> would inform them about Allah<sup>azwj</sup> Blessed and High and about His<sup>azwj</sup> Rasool<sup>saww</sup>'.<sup>68</sup>

<sup>67</sup> Al Kafi V 1 – The Book Of Divine Authority CH 96 H 2

<sup>68</sup> Al Kafi V 1 – The Book Of Divine Authority CH 96 H 3

بَابُ أَنَّ الْأَيْمَةَ تَدْخُلُ الْمَلَائِكَةُ بُيُوتَهُمْ وَ تَطَأُ بُسُطَهُمْ وَ تَأْتِيهِمْ بِالْأَخْبَارِ ( عَلَيْهِمُ السَّلَامُ )

## Chapter 97 – The Imams<sup>asws</sup> are such that the Angels come over to them and tread their furnishings and come to them<sup>asws</sup> with the news

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ سِنَانَ عَنْ مِسْمَعِ بْنِ كِرْدَيْنَ الْبَصْرِيِّ قَالَ كُنْتُ لَا أَزِيدُ عَلَى أَكْلَةٍ بِاللَّيْلِ وَالنَّهَارِ فَرَبَّمَا اسْتَأْذَنْتُ عَلَى أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) وَ أَجِدُ الْمَائِدَةَ فَدَّ رَفَعْتُ لِعَلِّي لَا أَرَاهَا بَيْنَ يَدَيْهِ فَإِذَا دَخَلْتُ دَعَا بِهَا فَاصِيبٌ مَعَهُ مِنَ الطَّعَامِ وَ لَا أَتَأْدَى بِذَلِكَ وَ إِذَا عَقِبْتُ بِالطَّعَامِ عِنْدَ غَيْرِهِ لَمْ أَقْدِرْ عَلَى أَنْ أَقِرَّ وَ لَمْ أَنْمِ مِنَ النَّفْحَةِ

A number of our companions, from Ahmad Bin Muhammad, from Ibn Sinan, from Misma'a Kirdeyn Al Basry who said,

'I did not used to increase upon eating once by the night and the day. So, sometimes I would ask permission upon vising Abu Abdullah<sup>asws</sup>, and find that perhaps the meal would have been raised and I would not see it in front of him<sup>asws</sup>. So when I would enter, he<sup>asws</sup> would call for it, so I would attain with him<sup>asws</sup> from the food, and I would not be harmed by that (the food at all). However, whenever I ate the food with others (people), I was not able upon settling and could not sleep due to gasses (indigestion).

فَشَكَرْتُ ذَلِكَ إِلَيْهِ وَ أَخْبَرْتُهُ بِأَنِّي إِذَا أَكَلْتُ عِنْدَهُ لَمْ أَتَأَدَّ بِهِ فَقَالَ يَا أَبَا سَيَّارِ إِنَّكَ تَأْكُلُ طَعَامَ قَوْمِ صَالِحِينَ تُصَافِحُهُمُ الْمَلَائِكَةُ عَلَى فُرُشِهِمْ قَالَ قُلْتُ وَ يَطْهَرُونَ لَكُمْ قَالَ فَمَسَحَ يَدَهُ عَلَى بَعْضِ صِيبَانِيهِ فَقَالَ هُمْ الْأَطْفُ بِصِيبَانِنَا مِنَّا بِهِمْ .

So I complained of what to him<sup>asws</sup> and I informed him that whenever I ate with him<sup>asws</sup> I am not harmed by it. So he<sup>asws</sup> said: 'O Abu Sayyar! You are eating the food of the righteous people<sup>asws</sup>. Then Angels shake their hands upon their<sup>asws</sup> furnishings'. I said, 'And they appear to you<sup>asws</sup> all (Imams<sup>asws</sup>)?' So he<sup>asws</sup> wiped his<sup>asws</sup> hands upon one of his<sup>asws</sup> children and he<sup>asws</sup> said: 'They are kinder with our<sup>asws</sup> children than we<sup>asws</sup> are with them'.<sup>69</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ يَا حُسَيْنُ وَ ضَرَبَ بِيَدِهِ إِلَى مَسَاورٍ فِي الْبَيْتِ مَسَاورٍ طَالَ مَا اتَّكَتْ عَلَيْهَا الْمَلَائِكَةُ وَ رَبَّمَا انْتَقَطْنَا مِنْ رَعَبِهَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Muhammad Bin Al Qasim, from Al Husayn Bin Abu Al A'ala,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'O Husayn!' and he<sup>asws</sup> struck his<sup>asws</sup> hand to a cushion in the house, (then said): 'A cushion, the Angels having had leaned upon it for long and sometimes we<sup>asws</sup> tend to find their fluff (from their wings)'.<sup>70</sup>

مُحَمَّدُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ قَالَ حَدَّثَنِي مَالِكُ بْنُ عَطِيَّةَ الْأَحْمَسِيُّ عَنْ أَبِي حَمْرَةَ الثَّمَالِيِّ قَالَ دَخَلْتُ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ ( عَلَيْهِ السَّلَامُ ) فَاحْتَبَسْتُ فِي الدَّارِ سَاعَةً ثُمَّ دَخَلْتُ الْبَيْتَ وَ هُوَ يَلْتَقِطُ شَيْئاً وَ أَدْخَلَ يَدَهُ مِنْ وَرَاءِ السُّتْرِ فَنَاولَهُ مَنْ كَانَ فِي الْبَيْتِ فَقُلْتُ جُعِلْتُ فِدَاكَ هَذَا الَّذِي أَرَاكَ تَلْتَقِطُهُ أَيُّ شَيْءٍ هُوَ فَقَالَ فَضَلَّهُ مِنْ رَعَبِ الْمَلَائِكَةِ نَجْمَعُهُ إِذَا خَلَوْنَا نَجْعَلُهُ سَيْحاً لِأَوْلَادِنَا فَقُلْتُ جُعِلْتُ فِدَاكَ وَ إِنَّهُمْ لَيَأْتُونَكَمُ فَقَالَ يَا أَبَا حَمْرَةَ إِنَّهُمْ لَيُرَاحِمُونَا عَلَى نُكَاتِنَا .

<sup>69</sup> Al Kafi V 1 – The Book Of Divine Authority CH 97 H 1

<sup>70</sup> Al Kafi V 1 – The Book Of Divine Authority CH 97 H 2

Muhammad, from Ahmad Bin Muhammad, from Ali Bin Al Hakam who said, 'Malik Bin Atiyya Al Ahmasy narrated to me, from Abu Hamza Al Sumaly who said,

'I went over to Ali<sup>asws</sup> Bn Al-Husayn<sup>asws</sup>, and I was withheld in the room for a while. Then I entered the room and he<sup>asws</sup> was picking up something and he<sup>asws</sup> inserted his<sup>asws</sup> hand from behind the curtain, and the one who was in the room took it'. So I said, 'May I be sacrificed for you<sup>asws</sup>! This which I saw you<sup>asws</sup> pick up, which things was it?' So he<sup>asws</sup> said: 'Remnant from the fluff of the Angels. We<sup>asws</sup> gather it when they are around us<sup>asws</sup> to make it to amuse our<sup>asws</sup> children'. So I said, 'May I be sacrificed for you<sup>asws</sup>! And they (Angels) tend to come to you<sup>asws</sup>?' So he<sup>asws</sup> said: 'O Abu Hamza! They tend to crowd upon our<sup>asws</sup> cushions'.<sup>71</sup>

مُحَمَّدٌ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ أَسْلَمَ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي الْحَسَنِ ( عَلَيْهِ السَّلَام ) قَالَ سَمِعْتُهُ يَقُولُ مَا مِنْ مَلَكٍ يُهَيِّطُهُ اللَّهُ فِي أَمْرٍ مَا يُهَيِّطُهُ إِلَّا بَدَأَ بِالْإِمَامِ فَعَرَضَ ذَلِكَ عَلَيْهِ وَإِنْ مُخْتَلَفَ الْمَلَائِكَةِ مِنْ عِنْدِ اللَّهِ تَبَارَكَ وَتَعَالَى إِلَى صَاحِبِ هَذَا الْأَمْرِ .

Muhammad, from Muhammad Bin Al Hassan, from Muhammad Bin Aslam, from Ali Bin Abu Hamza,

from Abu Al-Hassan<sup>asws</sup>, said, 'I heard him<sup>asws</sup> saying: 'There is none from an Angel whom Allah<sup>azwj</sup> Causes to descend regarding a matter what he descends for, except that he begins with the Imam<sup>asws</sup>. So he displays that upon him<sup>asws</sup>, and the interchange of the Angels (their coming and going), is from the Presence of Allah<sup>azwj</sup> Blessed and High, to the Master<sup>asws</sup> of this Command'.<sup>72</sup>

بَابُ أَنَّ الْجِنَّ يَأْتِيهِمْ فَيَسْأَلُونَهُمْ عَنْ مَعَالِمِ دِينِهِمْ وَيَتَوَجَّهُونَ فِي أُمُورِهِمْ

## Chapter 98 – The Jinn come to them (Imams<sup>asws</sup>), so they are asking them<sup>asws</sup> about the information of their Religion, and they are betaking to their orders

بَعْضُ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ بَحْيِيِّ بْنِ مُسَاوِرٍ عَنْ سَعْدِ الْإِسْكَافِ قَالَ أَنْبَيْتُ أَبَا جَعْفَرٍ ( عَلَيْهِ السَّلَام ) فِي بَعْضِ مَا أَنْبَيْتُهُ فَجَعَلَ يَقُولُ لَا تَعْجَلْ حَتَّى حَمِيَّتِ الشَّمْسُ عَلَيَّ وَجَعَلْتُ أَنْتَبِعُ الْأَقْيَاءَ فَمَا لَبِثْتُ أَنْ خَرَجَ عَلَيَّ قَوْمٌ كَانَهُمُ الْجَرَادُ الصُّفْرُ عَلَيْهِمُ الْبُتُوتُ قَدْ أَنْتَهَكْتُهُمُ الْعِبَادَةَ قَالَ فَوَ اللَّهُ لَأَنْسَانِي مَا كُنْتُ فِيهِ مِنْ حُسْنِ هَيْئَةِ الْقَوْمِ

Some of our companions, from Muhammad Bin Ali, from Yahya Bin Musawir, from Sa'ad Al Iskaf who said,

'I went over to Abu Ja'far<sup>asws</sup> regarding some of what I used to go to him<sup>asws</sup> for, so he<sup>asws</sup> went on to say: 'Not now', until the sun was very hot upon me, and I went to follow the shades. So, it was not long before there came out to me a group, as if they were locusts, there being paleness upon them, slim, the worship having affected them. So, by Allah<sup>azwj</sup>, I had never been so awed by the beauty of the group.

فَلَمَّا دَخَلْتُ عَلَيْهِ قَالَ لِي أَرَانِي قَدْ شَقَقْتُ عَلَيْكَ قُلْتُ أَجَلٌ وَ اللَّهُ لَقَدْ أَنْسَانِي مَا كُنْتُ فِيهِ قَوْمٌ مَرُّوا بِي لَمْ أَرَ قَوْمًا أَحْسَنَ هَيْئَةً مِنْهُمْ فِي زِيٍّ رَجُلٍ وَاحِدٍ كَأَنَّ الْوَانَهُمُ الْجَرَادُ الصُّفْرُ قَدْ أَنْتَهَكْتُهُمُ الْعِبَادَةَ فَقَالَ يَا سَعْدُ رَأَيْتَهُمْ قُلْتُ نَعَمْ قَالَ أَوْلَيْكَ إِخْوَانُكَ مِنَ الْجِنَّ قَالَ فَقُلْتُ يَأْتُونَكَ قَالَ نَعَمْ يَأْتُونَنَا يَسْأَلُونَنَا عَنْ مَعَالِمِ دِينِهِمْ وَ حَرَامِهِمْ .

<sup>71</sup> Al Kafi V 1 – The Book Of Divine Authority CH 97 H 3

<sup>72</sup> Al Kafi V 1 – The Book Of Divine Authority CH 97 H 4



So when I went over to him<sup>asws</sup>, he<sup>asws</sup> said to me: 'I<sup>asws</sup> see that I<sup>asws</sup> have been difficult upon you'. I said, 'Yes, by Allah<sup>azwj</sup>! It had comforted me what I was in, by a group which passed by me. I have never seen a people more beautiful in awe than them in uniform like one man, as if their colours were like the locusts, the paleness due to the worship having had affected them'. So he<sup>asws</sup> said: 'O Sa'd! You saw them?' I said, 'Yes'. He<sup>asws</sup> said: 'They are your brethren from the Jinn'. So I said, 'They come to you<sup>asws</sup>?'. He<sup>asws</sup> said: 'They do come to us<sup>asws</sup>, asking us<sup>asws</sup> about the information of their Religion, and their Permissible and their Prohibitions'.<sup>73</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ إِبْرَاهِيمَ بْنِ إِسْمَاعِيلَ عَنْ ابْنِ جَبَلٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ كُنَّا بِبَابِهِ فَخَرَجَ عَلَيْنَا قَوْمٌ أَشْبَاهُ الزُّرِّ عَلَيْهِمْ أُرْرٌ وَ أَكْسِيَّةٌ فَسَأَلْنَا أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَنْهُمْ فَقَالَ هَؤُلَاءِ إِخْوَانُكُمْ مِنَ الْجِنِّ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ali Bn Hassan, from Ibrahim Bin Ismail, from bn Jabal,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'We were at his<sup>asws</sup> door, so a group came out to us resembling the gypsies. Upon them were loincloths and a covering. So we asked Abu Abdullah<sup>asws</sup> about them, and he<sup>asws</sup> said: 'They are your brethren from the Jinn'.<sup>74</sup>

أَحْمَدُ بْنُ إِدْرِيسَ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ ابْنِ فَضَّالٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ سَعْدِ الْإِسْكَافِ قَالَ أَنْتَبْتُ أَبَا جَعْفَرٍ ( عَلَيْهِ السَّلَام ) أُرِيدُ الْإِذْنَ عَلَيْهِ فَإِذَا رِحَالُ إِبِلٍ عَلَى الْبَابِ مَصْفُوفَةٌ وَ إِذَا الْأَصْوَاتُ قَدِ ارْتَفَعَتْ ثُمَّ خَرَجَ قَوْمٌ مُعْتَمِينَ بِالْعَمَائِمِ يُشْبِهُونَ الزُّرَّ

Ahmad Bin Idrees and Muhammad Bn Yahya, from Al Hassan Bin Ali Al Kufy, from Ibn Fazzal, from one of our comanions, from Sa'd Al Askaf who said,

'I went over to Abu Ja'far<sup>asws</sup> wanting the permission to see him<sup>asws</sup>, so there were riding camels upon the door in a row, and their voices were raised. Then there came out a group turbaned with the turbans resembling the gypsies.

قَالَ فَدَخَلْتُ عَلَى أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) فَقُلْتُ جُعِلْتُ فِدَاكَ أَنْطَأَ إِذْنُكَ عَلَيَّ الْيَوْمَ وَ رَأَيْتُ قَوْمًا خَرَجُوا عَلَيَّ مُعْتَمِينَ بِالْعَمَائِمِ فَأَنْكَرْتُهُمْ فَقَالَ أَوْ تَدْرِي مَنْ أَوْلَئِكَ يَا سَعْدُ قَالَ قُلْتُ لَا قَالَ قَوْلِكَ إِخْوَانُكُمْ مِنَ الْجِنِّ يَأْتُونَنَا فَيَسْأَلُونَا عَنْ حَلَالِهِمْ وَ حَرَامِهِمْ وَ مَعَالِمِ دِينِهِمْ .

He (the narrator) said, 'So I went over to Abu Ja'far<sup>asws</sup>, and I said, 'May I be sacrificed for you<sup>asws</sup>! Your<sup>asws</sup> permission was delayed upon me today, and I saw a group coming out to me turbaned with the turbans, but I could not recognise them'. So he<sup>asws</sup> said: 'And do you know who they are, O Sa'ad?' I said, 'No'. So he<sup>asws</sup> said: 'They are your brethren from the Jinn. They come to us<sup>asws</sup>, and they ask us about their Permissible and their Prohibitions and the information of their Religion'.<sup>75</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ عَنْ سَدِيرِ الصَّيْرَفِيِّ قَالَ أَوْصَانِي أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَام ) بِحَوَائِجِ لَهُ بِالْمَدِينَةِ فَخَرَجْتُ فَبَيَّنَّا أَنَا بَيْنَ فَجِّ الرُّوحَاءِ عَلَى رَاحِلَتِي إِذَا إِنْسَانٌ يَلْوِي تَوْبَهُ قَالَ فَمِلْتُ إِلَيْهِ وَ ظَنَنْتُ أَنَّهُ عَطْشَانٌ فَنَاقَلْتُهُ الْإِدَاوَةَ فَقَالَ لِي لَا حَاجَةَ لِي بِهَا وَ نَاوَلَنِي كِتَابًا طِينُهُ رَطْبٌ

<sup>73</sup> Al Kafi V 1 – The Book Of Divine Authority CH 98 H 1

<sup>74</sup> Al Kafi V 1 – The Book Of Divine Authority CH 98 H 2

<sup>75</sup> Al Kafi V 1 – The Book Of Divine Authority CH 98 H 3

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ibrahim Bin Abu Al Balad, from Sadeyr Al Sayrafi who said,

'Abu Ja'far<sup>asws</sup> ordered me to deal with a need of his<sup>asws</sup> at Al-Medina, so I went out. So while I was between Fajj Al-Raeha upon my ride, when a person waved his cloth at me. So I inclined towards him and thought that he is thirsty. So I gave him the drinking cup, but he said to me, 'There is no need for me with it', and he gave me a letters, the ink of which was still wet.

قَالَ فَلَمَّا نَظَرْتُ إِلَى الْخَاتَمِ إِذَا خَاتَمُ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) فَقُلْتُ مَتَى عَهْدُكَ بِصَاحِبِ الْكِتَابِ قَالَ السَّاعَةَ وَ إِذَا فِي الْكِتَابِ أَشْيَاءُ يَأْمُرُنِي بِهَا تَمَّ التَّقْتُ فَإِذَا لَيْسَ عِنْدِي أَحَدٌ قَالَ

He (the narrator) said, 'So when I looked at the seal, it was the seal of Abu Ja'far<sup>asws</sup>'. So I said, 'When did he<sup>asws</sup>, the owner of the letter pact with you?' He said, 'Just now'. And there were things in the letter instructing me with these. Then I turned around, but there was no one in my presence.

تَمَّ قَدِمَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَام ) فَلَقِينَهُ فَقُلْتُ جُعِلْتُ فِدَاكَ رَجُلٌ أَتَانِي بِكِتَابِكَ وَ طِينُهُ رَطْبٌ فَقَالَ يَا سَدِيرُ إِنَّ لَنَا خَدَمًا مِنَ الْجِنِّ فَإِذَا أَرَدْنَا السَّرْعَةَ بَعَثْنَاهُمْ .

Then I proceeded to Abu Ja'far<sup>asws</sup> and met up with him<sup>asws</sup>, and I said to him<sup>asws</sup>, 'A man came over to me with your<sup>asws</sup> letter and its ink was still wet'. So he<sup>asws</sup> said: 'O Sadeyr! For us there are servants from the Jinn. So whenever we<sup>asws</sup> intend the quickness, we<sup>asws</sup> send them'.

وَ فِي رَوَايَةٍ أُخْرَى قَالَ إِنَّ لَنَا أَتْبَاعًا مِنَ الْجِنِّ كَمَا أَنَّ لَنَا أَتْبَاعًا مِنَ الْإِنْسِ فَإِذَا أَرَدْنَا أَمْرًا بَعَثْنَاهُمْ .

And in another report, he<sup>asws</sup> said: 'For us<sup>asws</sup> there are followers from the Jinn just as there are followers from the human beings. So, whenever we<sup>asws</sup> intend a matter, we<sup>asws</sup> send them'.<sup>76</sup>

عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَمَّنْ ذَكَرَهُ عَنْ مُحَمَّدِ بْنِ جَحْرَشٍ قَالَ حَدَّثَنِي حَكِيمَةُ بِنْتُ مُوسَى قَالَتْ رَأَيْتُ الرَّضَا ( عَلَيْهِ السَّلَام ) وَاقِفًا عَلَى بَابِ بَيْتِ الْحَطْبِ وَ هُوَ يُنَاجِي وَ لَسْتُ أَرَى أَحَدًا فَقُلْتُ يَا سَيِّدِي لِمَنْ تُنَاجِي فَقَالَ هَذَا عَامِرُ الزَّهْرَائِي أَتَانِي بِسَالِنِي وَ يَشْكُو إِلَيَّ فَقُلْتُ يَا سَيِّدِي أَحِبُّ أَنْ أَسْمَعَ كَلَامَهُ فَقَالَ لِي إِنَّكَ إِن سَمِعْتَ بِهِ حِمَمَتْ سَنَةٌ فَقُلْتُ يَا سَيِّدِي أَحِبُّ أَنْ أَسْمَعَهُ فَقَالَ لِي اسْمَعِي فَاسْتَمَعْتُ فَسَمِعْتُ شِبْهَ الصَّوْفِيرِ وَ رَكِبْتَنِي الْحُمَى فَحِمَمْتُ سَنَةً .

Ali Bin Muhammad, and Muhammad Bin Al Hassan from Sahl Bin Ziyad, from the one who mentioned it, from Muhammad Bin Jahrash who said, 'Hakeema Bint Musa narrated to me saying,

'I saw Al-Reza<sup>asws</sup> pausing upon the door of Al-Hatab and he<sup>asws</sup> was whispering and I couldn't see anyone (else). So I said, 'O my Master<sup>asws</sup>! Whom are you<sup>asws</sup> whispering to?' So he<sup>asws</sup> said: 'This is Aamir Al-Zahraby (a Jinn). He has come to me<sup>asws</sup> to ask me<sup>asws</sup> and complain to me'. So I said, 'My Master<sup>asws</sup>! I would love to hear his speech'. So he<sup>asws</sup> said to me: 'You, if you were to listen to it, would have fever for a year'. So I said, 'O my Master<sup>asws</sup>! I would love to hear him'. So he<sup>asws</sup> said to me: 'Listen'. So I listened intently, and I heard (a sound) resembling the whistle, and the fever overcame me, and I was feverish for a year'.<sup>77</sup>

<sup>76</sup> Al Kafi V 1 – The Book Of Divine Authority CH 98 H 4

<sup>77</sup> Al Kafi V 1 – The Book Of Divine Authority CH 98 H 5

مُحَمَّدُ بْنُ يَحْيَى وَ أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ عَمْرٍو بْنِ عُثْمَانَ عَنْ إِبْرَاهِيمَ بْنِ أَيُّوبَ عَنْ عَمْرٍو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ بَيْنَمَا أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) عَلَى الْمِنْبَرِ إِذْ أَقْبَلَ نَعْبَانٌ مِنْ نَاحِيَةِ بَابٍ مِنْ أَبْوَابِ الْمَسْجِدِ فَهَمَّ النَّاسُ أَنْ يَقْتُلُوهُ فَأَرْسَلَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) أَنْ كَفُّوا فَكَفُّوا وَ أَقْبَلَ النَّعْبَانُ يَنْسَابُ حَتَّى انْتَهَى إِلَى الْمِنْبَرِ فَتَطَاوَلَ فَسَلَّمَ عَلَى أَمِيرِ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) فَأَشَارَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) إِلَيْهِ أَنْ يَقِفَ حَتَّى يَفْرُعَ مِنْ حُطْبَتِهِ

Muhammad Bin Yahya and Ahmad Bin Muhammad, from Muhammad Bin Al Hassan, from Ibrahim Bin Hashim, from Amro Bin Usman, from Ibrahim Bin Ayoub, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'While Amir Al-Momineen<sup>asws</sup> was upon the Pulpit, a snake came over from the direction of a door from the doors of the Masjid. So the people thought of killing it, but Amir Al-Momineen<sup>asws</sup> sent a message that they should refrain. So they refrained, and the snake glided until it ended up to the Pulpit, and stood elongated and greeted upon Amir Al-Momineen<sup>asws</sup>. But, Amir Al-Momineen<sup>asws</sup> gestured towards it that it should pause until he<sup>asws</sup> is free from his<sup>asws</sup> sermon.

وَلَمَّا فَرَعُ مِنْ حُطْبَتِهِ أَقْبَلَ عَلَيْهِ فَقَالَ مَنْ أَنْتَ فَقَالَ عَمْرٍو بْنُ عُثْمَانَ خَلِيفَتَكَ عَلَى الْجَنِّ وَ إِنَّ أَبِي مَاتَ وَ أَوْصَانِي أَنْ آتِيكَ فَاسْتَطَلَعَ رَأْيِكَ وَ قَدْ آتَيْتُكَ يَا أَمِيرَ الْمُؤْمِنِينَ فَمَا تَأْمُرُنِي بِهِ وَ مَا تَرَى

And when he<sup>asws</sup> was free from his<sup>asws</sup> sermon, he<sup>asws</sup> turned towards it and he<sup>asws</sup> said: 'Who are you?' So it said, 'Amro Bin Usman, your Caliph upon the Jinn, and that my father died and bequeathed me that I should come over to you and find out your<sup>asws</sup> view, and so I have come to you, O Amir Al-Momineen<sup>asws</sup>! So what are you<sup>asws</sup> ordering me with, and what is your<sup>asws</sup> view?'

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) أَوْصِيكَ بِتَقْوَى اللَّهِ وَ أَنْ تَنْصَرِفَ فَتَقُومَ مَقَامَ أَبِيكَ فِي الْجَنِّ فَإِنَّكَ خَلِيفَتِي عَلَيْهِمْ قَالَ فَوَدَّعَ عَمْرٍو أَمِيرَ الْمُؤْمِنِينَ وَ انْصَرَفَ فَهُوَ خَلِيفَتُهُ عَلَى الْجَنِّ

So Amir Al-Momineen<sup>asws</sup> said to it: 'I<sup>asws</sup> command you with the fear of Allah<sup>azwj</sup>, and when you leave, so you should stand in the place of your father among the Jinn, for you are (now) my<sup>asws</sup> Caliph upon them'. So Amro bade farewell to Amir Al-Momineen<sup>asws</sup> and left, and he was his<sup>asws</sup> Caliph upon the Jinn'.

فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ فَيَاتِيكَ عَمْرٍو وَ ذَلِكَ الْوَجِبُ عَلَيْهِ قَالَ نَعَمْ .

So I said to him<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>! So does Amro come to you, and is that An Obligation upon him?' He<sup>asws</sup> said: 'Yes'.<sup>78</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنْ مُحَمَّدِ بْنِ أَوْرَمَةَ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنِ النَّعْمَانَ بْنِ بَشِيرٍ قَالَ كُنْتُ مُزَامِلًا لِجَابِرِ بْنِ زَيْدٍ الْجُعْفِيِّ فَلَمَّا أَنْ كُنَّا بِالْمَدِينَةِ دَخَلَ عَلَيَّ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) فَوَدَّعَهُ وَ خَرَجَ مِنْ عِنْدِهِ وَ هُوَ مَسْرُورٌ حَتَّى وَرَدْنَا الْأَخِيرَةَ أَوْلَ مَنْزِلٍ نَعْدِلُ مِنْ فَيْدٍ إِلَى الْمَدِينَةِ يَوْمَ جُمُعَةٍ فَصَلَّيْنَا الزَّوَالَ فَلَمَّا نَهَضَ بِنَا الْبَعِيرُ إِذَا أَنَا بِرَجُلٍ طَوَالَ أَدَمٍ مَعَهُ كِتَابٌ فَنَاقَلَهُ جَابِرًا فَنَاقَلَهُ فَقَبَّلَهُ وَ وَضَعَهُ عَلَى عَيْنَيْهِ وَ إِذَا هُوَ مِنْ مُحَمَّدِ بْنِ عَلِيٍّ إِلَى جَابِرِ بْنِ زَيْدٍ وَ عَلَيْهِ طِينٌ أَسْوَدٌ رَطْبٌ

Ali Bin Muhammad, from Salih Bin Abu Hammad, from Muhammad Bin Awrama, from Ahmad Bin Al Nazar, from Al Noman Bin Bashir who said,

<sup>78</sup> Al Kafi V 1 – The Book Of Divine Authority CH 98 H 6

'I was a travel companion of Jabir Bin Yazeed Al-Ju'fy. So when we were in Al-Medina, we went over to Abu Ja'far<sup>asws</sup>. Then we bade him<sup>asws</sup> farewell and went out from him<sup>asws</sup>, and he was cheerful until we came to Al-Akhirjat, it being the first stop we encamped at, from Fayd to Al-Medina, on the day of Friday. So we prayed the midday Salat. So when the camel rose with us, I found that I was with a tall brown man, with him was a letter. So, he gave it to Jabir and Jabir took it, and kissed it and place it upon his eyes, and it was from Muhammad Bin Ali<sup>asws</sup> to Jabir Bin Yazeed, and its black ink was still wet.

فَقَالَ لَهُ مَتَى عَهْدُكَ بِسَيِّدِي فَقَالَ السَّاعَةَ فَقَالَ لَهُ قَبْلَ الصَّلَاةِ أَوْ بَعْدَ الصَّلَاةِ فَقَالَ بَعْدَ الصَّلَاةِ فَقَالَ الْخَاتَمَ وَ أَقْبَلَ يَفْرُوهُ وَ يَقْبِضُ وَجْهَهُ حَتَّى أَتَى عَلَى آخِرِهِ ثُمَّ أَمْسَكَ الْكِتَابَ فَمَا رَأَيْتُهُ ضَاحِكاً وَ لَا مَسْرُوراً حَتَّى وَافَى الْكُوفَةَ فَلَمَّا وَافَيْنَا الْكُوفَةَ لَيْلًا بَنَتْ لَيْلَتِي فَلَمَّا أَصْبَحْتُ أَتَيْتُهُ إِعْظَاماً لَهُ فَوَجَدْتُهُ قَدْ حَرَجَ عَلَيَّ وَ فِي عُنُقِهِ كِعَابٌ قَدْ عَلَقَهَا وَ قَدْ رَكِبَ قَصَبَةً وَ هُوَ يَقُولُ أَجْدُ مَنْصُورَ بْنِ جَمْهُورٍ أَمِيراً غَيْرَ مَأْمُورٍ وَ أَنِيَاتاً مِنْ نَحْوِ هَذَا

So he said to him, 'When did my Master<sup>asws</sup> pact with you?' So he said, 'Just now'. So he said to him, 'Before the Salat or after the Salat?' So he said, 'After the Salat'. So he broke the seal and started reading it and his face strained until he came to the end of it. Then he withheld the letter, and I did not see him laugh nor cheerful until we came to Al-Kufa. So when we arrived at Al-Kufa, it was night. So I slept my night, and when it was the morning I went over to him, determined for it, but I found him to have come out to me, and in his neck were ankle bones handing upon it, and he was riding upon reeds and he was saying, 'I find Mansour Bin Jamhour as an Emir without followers', and couplets approximate to these.

فَنَظَرَ فِي وَجْهِي وَ نَظَرْتُ فِي وَجْهِهِ فَلَمْ يَقُلْ لِي شَيْئاً وَ لَمْ أَقُلْ لَهُ وَ أَقْبَلْتُ أَنْبِي لِمَا رَأَيْتُهُ وَ اجْتَمَعَ عَلَيَّ وَ عَلَيْهِ الصَّبِيَّانُ وَ النَّاسُ وَ جَاءَ حَتَّى دَخَلَ الرَّحْبَةَ وَ أَقْبَلَ يَدُورُ مَعَ الصَّبِيَّانِ وَ النَّاسُ يَقُولُونَ جُنَّ جَابِرُ بْنُ يَزِيدَ جُنَّ

So I looked at his face and kept on looking at his face, but he did not say anything to me, and I did not speak to him, and I turned around crying due to what I saw him in, and the children and people gathered around me and around him. And he went until he entered Al-Rahba, and he went on in circles along with the children, and the people were saying, 'Jabir Bin Yazeed has gone mad'.

فَوَ اللَّهُ مَا مَضَتْ الْأَيَّامُ حَتَّى وَرَدَ كِتَابُ هِشَامِ بْنِ عَبْدِ الْمَلِكِ إِلَيَّ وَالِيهِ أَنْ أَنْظُرَ رَجُلًا يُقَالُ لَهُ جَابِرُ بْنُ يَزِيدَ الْجُعْفِيُّ فَاضْرِبْ عُنُقَهُ وَ ابْعَثْ إِلَيَّ بِرَأْسِهِ فَالْتَفَتَ إِلَيَّ جُلَسَائِهِ فَقَالَ لَهُمْ مَنْ جَابِرُ بْنُ يَزِيدَ الْجُعْفِيُّ قَالُوا أَصْلَحَكَ اللَّهُ كَانَ رَجُلًا لَهُ عِلْمٌ وَ فَضْلٌ وَ حَدِيثٌ وَ حَجٌّ فَجُنَّ وَ هُوَ ذَا فِي الرَّحْبَةِ مَعَ الصَّبِيَّانِ عَلَى الْقَصَبِ يَلْعَبُ مَعَهُمْ

So, by Allah<sup>azwj</sup>, not many days had passed by until there came a letter of Hisham Bin Abdul Malik (the Caliph) to his governor, 'Look for a man call Jabir Bin Yazeed Al-Ju'fy, and strike off his neck, and send his neck to me'. So he (the governor) turned around to his gatherers and said to them, 'Who is Jabir Bin Yazeed Al-Ju'fy?' They said, 'May Allah<sup>azwj</sup> Keep you well! He used to be a man who had knowledge for him and merits, and Ahadeeth, and (performance of) Hajj. But he went mad, and he is that one in Al-Rahba along with the children, upon the reeds, playing with them'.

قَالَ فَأَشْرَفَ عَلَيْهِ فَإِذَا هُوَ مَعَ الصَّبِيَّانِ يَلْعَبُ عَلَى الْقَصَبِ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِنْ قَتْلِهِ

He (the narrator) said, 'So he (the governor) looked at him, and there he was, playing along with the children upon the reeds. So he said, 'The Praise is for Allah<sup>azwj</sup> Who Excused me from killing him'.

قَالَ وَ لَمْ تَمُضِ الْأَيَّامُ حَتَّى دَخَلَ مَنْصُورٌ بِنُ جُمُهورِ الْكُوفَةِ وَ صَنَعَ مَا كَانَ يَقُولُ جَابِرٌ .

He (the narrator) said, 'And not many days had passed by until Mansour Bin Jamhour (the governor) entered Al-Kufa and did what Jabir was saying'.<sup>79</sup>

باب فِي الْأَنْبِيَاءِ ( عَلَيْهِمُ السَّلَام ) أَنَّهُمْ إِذَا ظَهَرَ أَمْرُهُمْ حَكَمُوا بِحُكْمِ دَاوُدَ وَ آلِ دَاوُدَ وَ لَا يَسْأَلُونَ النَّبِيَّةَ عَلَيْهِمُ السَّلَامُ وَ الرَّحْمَةَ وَ الرَّضْوَانَ

**Chapter 99 – Regarding the Imams<sup>asws</sup> that they<sup>asws</sup>, when their<sup>asws</sup> command appears, they<sup>asws</sup> would be judging by the judgment of Dawood<sup>as</sup> and the Progeny of Dawood<sup>as</sup>, and they<sup>asws</sup> would not be asking for the proof, upon them<sup>asws</sup> be the greetings, and the Mercy, and the (Divine) Pleasure.**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورٍ عَنِ فَضْلِ الْأَعْوَرِ عَنْ أَبِي عُبَيْدَةَ الْحَذَاءِ قَالَ كُنَّا زَمَانَ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) حِينَ قُبِضَ نَتَرَدُّدُ كَالْغَنَمِ لَا رَاعِيَ لَهَا فَاقْبَيْنَا سَالِمَ بْنَ أَبِي حَفْصَةَ فَقَالَ لِي يَا أَبَا عُبَيْدَةَ مَنْ إِمَامُكَ فَقُلْتُ أَنِّي أَلْ مُحَمَّدٌ فَقَالَ هَلَكْتَ وَ أَهْلُكَتْ أَمَا سَمِعْتَ أَنَا وَ أَنْتَ أَبَا جَعْفَرٍ ( عَلَيْهِ السَّلَام ) يَقُولُ مَنْ مَاتَ وَ لَيْسَ عَلَيْهِ إِمَامٌ مَاتَ مِيتَةَ جَاهِلِيَّةٍ فَقُلْتُ بَلَى لِعَمْرِي

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Mansour, from Fazl Al Awry, from Abu Ubeyda Al Haza'a who said,

'We were in the time period when Abu Ja'far<sup>asws</sup> passed away. We were wavering like the sheep with no shepherd for them. So we met Salim Bin Abu Hafsa, and he said to me, 'O Abu Ubeyda! Who is your Imam<sup>asws</sup>?' So I said, 'My Imams<sup>asws</sup> are the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>'. So he said, 'You are destroyed and will cause others to be destroyed. Did I and you not hear Abu Ja'far<sup>asws</sup> saying: 'The one who dies and there isn't an Imam<sup>asws</sup> over him, died the death of the Pre-Islamic period?' So I said, 'Yes, by my life'.

وَ لَقَدْ كَانَ قَبْلَ ذَلِكَ بِنَاتٍ أَوْ نَحْوَهَا دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) فَرَزَقَ اللَّهُ الْمَعْرِفَةَ فَقُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) إِنَّ سَالِمًا قَالَ لِي كَذَا وَ كَذَا قَالَ فَقَالَ يَا أَبَا عُبَيْدَةَ إِنَّهُ لَا يَمُوتُ مِنَّا مِيتَةً حَتَّى يُخْلَفَ مِنْ بَعْدِهِ مَنْ يَعْمَلُ بِمِثْلِ عَمَلِهِ وَ يَسِيرُ بِسِيرَتِهِ وَ يَدْعُو إِلَى مَا دَعَا إِلَيْهِ

And that had been three days before I went over to Abu Abdullah<sup>asws</sup>, and Allah<sup>azwj</sup> Graced me with the recognition. So I said to Abu Abdullah<sup>asws</sup>, 'Salim said to me, such and such'. So he<sup>asws</sup> said: 'O Abu Ubeyda! It is such that he<sup>asws</sup> does not die from us<sup>asws</sup>, and dying one, until there replaces him<sup>asws</sup> from after him<sup>asws</sup>, the one<sup>asws</sup> who does similar to his<sup>asws</sup> deeds, and by a way of his<sup>asws</sup> ways, and calls to what he<sup>asws</sup> used to call to.

يَا أَبَا عُبَيْدَةَ إِنَّهُ لَمْ يُمْنَعْ مَا أُعْطِيَ دَاوُدَ أَنْ أُعْطِيَ سُلَيْمَانَ ثُمَّ قَالَ يَا أَبَا عُبَيْدَةَ إِذَا قَامَ قَائِمُ آلِ مُحَمَّدٍ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) حَكَمَ بِحُكْمِ دَاوُدَ وَ سُلَيْمَانَ لَا يَسْأَلُ بَيْنَتَهُ .

<sup>79</sup> Al Kafi V 1 – The Book Of Divine Authority CH 98 H 7

O Abu Ubeyda! It was not prevented, what was Given to Dawood<sup>as</sup> that it be Given to Suleyman<sup>as</sup>. Then he<sup>asws</sup> said: 'When the Qaim<sup>asws</sup> of the Progeny<sup>asws</sup> Muhammad<sup>saww</sup> rises, he<sup>asws</sup> would judge by the judgment of Dawood<sup>as</sup> and Suleyman<sup>asws</sup>, not asking for proof'.<sup>80</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ أَبَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ لَا تَذْهَبُ الدُّنْيَا حَتَّى يَخْرُجَ رَجُلٌ مِنِّي يَحْكُمُ بِحُكْمِ آلِ دَاوُدَ وَ لَا يَسْأَلُ بَيِّنَةً يُعْطِي كُلَّ نَفْسٍ حَقَّهَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Aban who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'The world will not go away until there comes out a man from me<sup>asws</sup>, judging by the judgment of the Progeny of Dawood<sup>as</sup>, and not asking for proof, giving every soul its right'.<sup>81</sup>

مُحَمَّدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ عَمَّارِ السَّابَّاطِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) بِمَا تَحْكُمُونَ إِذَا حَكَمْتُمْ قَالَ بِحُكْمِ اللَّهِ وَ حُكْمِ دَاوُدَ فَإِذَا وَرَدَ عَلَيْنَا الشَّيْءُ الَّذِي لَيْسَ عِنْدَنَا تَلَقَّانَا بِهِ رُوحُ الْقُدُسِ .

Muhammad, from Ahmad Bin Muhammad, from Ibn Mahboub, from Hisham Bin Salim, from Ammar Al Sabbaty who said,

'I said to Abu Abdullah<sup>asws</sup>, 'With what are you<sup>asws</sup> judging with when you<sup>asws</sup> are judging?' He<sup>asws</sup> said: 'By the Judgment of Dawood<sup>as</sup>. So when the thing is referred to us<sup>asws</sup> which isn't with us<sup>asws</sup>, we<sup>asws</sup> receive it by the Holy Spirit'.<sup>82</sup>

مُحَمَّدُ بْنُ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ يَحْيَى الْحَلَبِيِّ عَنْ عَمْرَانَ بْنِ أَعْيَنَ عَنْ جَعِيدِ الْهَمْدَانِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ( عَلَيْهِ السَّلَام ) قَالَ سَأَلْتُهُ بِأَيِّ حُكْمٍ تَحْكُمُونَ قَالَ حُكْمِ آلِ دَاوُدَ فَإِنْ أَعْيَانَا شَيْءٌ تَلَقَّانَا بِهِ رُوحُ الْقُدُسِ .

Muhammad Bin Ahmad, from Muhammad Bin Khalid, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Imran Bin Ayn, from Jueyd Al Hamdany,

(It has been narrated) from Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, said, 'I asked him<sup>asws</sup>, 'With which Judgment are you<sup>asws</sup> judging?' He<sup>asws</sup> said: 'Judgment of the Progeny of Dawood<sup>as</sup>. So if something isn't with us<sup>asws</sup>, we<sup>asws</sup> receive it by the Holy Spirit'.<sup>83</sup>

أَحْمَدُ بْنُ مِهْرَانَ رَحِمَهُ اللَّهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ عَمَّارِ السَّابَّاطِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) مَا مَنَزَلُهُ الْأَيْمَّةَ قَالَ كَمَنْزِلَةِ ذِي الْقُرْنَيْنِ وَ كَمَنْزِلَةِ يُوشَعَ وَ كَمَنْزِلَةِ أَصْفَ صَاحِبِ سُلَيْمَانَ

Ahmad Bin Mihran, from Muhammad Bin Ali, from Ibn Mahboub, from Hisham Bin Salim, from Ammar Al Sabaty who said,

'I said to Abu Abdullah<sup>asws</sup>, 'What is the status of the Imams<sup>asws</sup>? He<sup>asws</sup> said: 'Like the status of Zulqarnayn<sup>as</sup>, and like the status of Yoshua<sup>as</sup>, and like the status of Asif<sup>as</sup>, companion of Suleymen<sup>as</sup>'.

قَالَ فِيمَا تَحْكُمُونَ قَالَ بِحُكْمِ اللَّهِ وَ حُكْمِ آلِ دَاوُدَ وَ حُكْمِ مُحَمَّدٍ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) وَ يَتَلَقَّانَا بِهِ رُوحُ الْقُدُسِ .

<sup>80</sup> Al Kafi V 1 – The Book Of Divine Authority CH 99 H 1

<sup>81</sup> Al Kafi V 1 – The Book Of Divine Authority CH 99 H 2

<sup>82</sup> Al Kafi V 1 – The Book Of Divine Authority CH 99 H 3

<sup>83</sup> Al Kafi V 1 – The Book Of Divine Authority CH 99 H 4

He (the narrator) said, 'So with what are you<sup>asws</sup> all (Imams<sup>asws</sup>) judging?' He<sup>asws</sup> said: 'By the Judgment of Allah<sup>azwj</sup>, and judgment of the Progeny of Dawood<sup>as</sup>, and judgment of Muhammad<sup>saww</sup>, and we<sup>asws</sup> receive it by the Holy Spirit'.<sup>84</sup>

**بَابُ أَنَّ مُسْتَقَى الْعِلْمِ مِنْ بَيْتِ آلِ مُحَمَّدٍ ( عَلَيْهِمُ السَّلَام )**

## Chapter 100 – The Knowledge is derived from the Household of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ قَالَ حَدَّثَنَا يَحْيَى بْنُ عَبْدِ اللَّهِ أَبِي الْحَسَنِ صَاحِبُ الدِّيْمِ قَالَ سَمِعْتُ جَعْفَرَ بْنَ مُحَمَّدٍ ( عَلَيْهِ السَّلَام ) يَقُولُ وَ عِنْدَهُ أَنَسٌ مِنْ أَهْلِ الْكُوفَةِ عَجَبًا لِلنَّاسِ أَنَّهُمْ أَخَذُوا عِلْمَهُمْ كُلَّهُ عَنْ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَعَمِلُوا بِهِ وَ اهْتَدَوْا وَ يَرَوْنَ أَنَّ أَهْلَ بَيْتِهِ لَمْ يَأْخُذُوا عِلْمَهُ وَ نَحْنُ أَهْلُ بَيْتِهِ وَ ذُرِّيَّتُهُ فِي مَنَازِلِنَا نَزَلَ الْوَحْيُ وَ مِنْ عِنْدِنَا خَرَجَ الْعِلْمُ إِلَيْهِمْ أَفَيَرَوْنَ أَنَّهُمْ عَمِلُوا وَ اهْتَدَوْا وَ جَهِلْنَا نَحْنُ وَ ضَلَلْنَا إِنَّ هَذَا لِمَحَالٌ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub who said, 'Yahya Bin Abdullah Abu Al Hassan Sahib Al Daylam said,

'I heard Ja'far Bin Muhammad<sup>asws</sup> saying, and in his<sup>asws</sup> presence were people from the inhabitants of Al-Kufa: 'I<sup>asws</sup> am astounded at the people. They are taking their knowledge, all of it as being from Rasool-Allah<sup>saww</sup>, and they are acting by it, and are guiding, and they are reporting that the People<sup>asws</sup> of his<sup>saww</sup> Household are not taking his<sup>saww</sup> knowledge, and we<sup>asws</sup> are the People<sup>asws</sup> of his<sup>saww</sup> Household, and his<sup>saww</sup> offspring. In our<sup>asws</sup> Household did the Revelation descend, and from us<sup>asws</sup> did the knowledge come out to them. Are they reporting that they are knowing and are being guided, and we<sup>asws</sup> are ignorant and straying? This is impossible!<sup>85</sup>

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْأَحْمَرِ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ صَبَّاحِ الْمُرَزِيِّ عَنِ الْحَارِثِ بْنِ حَصْبِرَةَ عَنِ الْحَكَمِ بْنِ عَتَّيْبَةَ قَالَ لَقِيَ رَجُلًا الْحُسَيْنِ بْنِ عَلِيٍّ ( عَلَيْهِ السَّلَام ) بِالنَّعْلَبِيَّةِ وَ هُوَ يُرِيدُ كَرْبَلَاءَ فَدَخَلَ عَلَيْهِ فَسَلَّمَ عَلَيْهِ فَقَالَ لَهُ الْحُسَيْنُ ( عَلَيْهِ السَّلَام ) مِنْ أَيِّ الْبِلَادِ أَنْتَ قَالَ مِنْ أَهْلِ الْكُوفَةِ قَالَ أَمَا وَ اللَّهُ يَا أَخَا أَهْلِ الْكُوفَةِ لَوْ لَقِيتُكَ بِالْمَدِينَةِ لَأَرَيْتُكَ أَثَرَ جِبْرَائِيلَ ( عَلَيْهِ السَّلَام ) مِنْ دَارِنَا وَ نَزُولِهِ بِالْوَحْيِ عَلَى جَدِّي يَا أَخَا أَهْلِ الْكُوفَةِ أَفَمُسْتَقَى النَّاسِ الْعِلْمَ مِنْ عِنْدِنَا فَعَمِلُوا وَ جَهِلْنَا هَذَا مَا لَا يَكُونُ .

Ali Bin Muhammad Bin Abdullah, from Ibrahim Bin Is'haq Al Ahmar, from Abdullah Bin Hammad, from Sabbah Al Muzany, from Al Hari Bin Haseyra, from Al Hakam Bin Uteyba who said,

'A man met up with Al-Husayn Bin Ali<sup>asws</sup> at Salbiyya and he<sup>asws</sup> was intending Karbala. So he went over to him<sup>asws</sup>, and greeted upon him<sup>asws</sup>. So Al-Husayn<sup>asws</sup> said to him: 'Which city are you from?' He said, 'From the people of Al-Kufa'. He<sup>asws</sup> said: 'But, by Allah<sup>azwj</sup>, O brother of the people of Al-Kufa! Had I<sup>asws</sup> met you in Al-Medina, I<sup>asws</sup> would have shown you the effects of Jibraeel<sup>as</sup> from our<sup>asws</sup> house, and he<sup>as</sup> descended with the Revelation upon my<sup>asws</sup> grandfather<sup>saww</sup>. O brother of the people of Al-Kufa! So the people quenched the knowledge from us<sup>asws</sup>, and is it so that they are knowledgeable and we<sup>asws</sup> are ignorant? This cannot happen to be!<sup>86</sup>

<sup>84</sup> Al Kafi V 1 – The Book Of Divine Authority CH 99 H 5

<sup>85</sup> Al Kafi V 1 – The Book Of Divine Authority CH 100 H 1

<sup>86</sup> Al Kafi V 1 – The Book Of Divine Authority CH 100 H 2

**بَابُ أَنَّهُ لَيْسَ شَيْءٌ مِنَ الْحَقِّ فِي يَدِ النَّاسِ إِلَّا مَا خَرَجَ مِنْ عِنْدِ الْأَئِمَّةِ ( عَلَيْهِمُ السَّلَامُ ) وَ أَنَّ كُلَّ شَيْءٍ لَمْ يَخْرُجْ مِنْ عِنْدِهِمْ فَهُوَ بَاطِلٌ**

**Chapter 101 – There is nothing in the hands of the people from the truth except what came out from the presence of the Imams<sup>asws</sup>, and that every thing which did not come out from them<sup>asws</sup>, so it is false**

عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ ابْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرَ ( عَلَيْهِ السَّلَامُ ) يَقُولُ لَيْسَ عِنْدَ أَحَدٍ مِنَ النَّاسِ حَقٌّ وَ لَا صَوَابٌ وَ لَا أَحَدٌ مِنَ النَّاسِ يَقْضِي بِقَضَاءِ حَقٍّ إِلَّا مَا خَرَجَ مِنَّا أَهْلَ الْبَيْتِ وَ إِذَا تَشَعَّبَتْ بِهِمُ الْأُمُورُ كَانَ الْخَطَأُ مِنْهُمْ وَ الصَّوَابُ مِنْ عَلِيٍّ ( عَلَيْهِ السَّلَامُ ) .

Ali Bin Ibrahim Bin Hashim, from Muhammad Bin Isa, from Yunus, from Ibn Muskan, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far<sup>asws</sup> saying: 'There isn't any truth with anyone from the people, nor any correctness, nor is any one from the people judging with a rightful judgment except what came out from us<sup>asws</sup> the People<sup>asws</sup> of the Household, and when the matters branched out with them, the errors were from them and the correctness was from Ali<sup>asws</sup>, 87

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ أَبِي نَصْرٍ عَنْ مُتَنَّى عَنْ زُرَّارَةَ قَالَ كُنْتُ عِنْدَ أَبِي جَعْفَرَ ( عَلَيْهِ السَّلَامُ ) فَقَالَ لَهُ رَجُلٌ مِنْ أَهْلِ الْكُوفَةِ يَسْأَلُهُ عَنْ قَوْلِ أَمِيرِ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) سَلُونِي عَمَّا شِئْتُمْ فَلَا تَسْأَلُونِي عَنْ شَيْءٍ إِلَّا أَنْبَأْتُكُمْ بِهِ

A number of our companions, from Ahmad Bin Muhammad, from Ibn Abu Nasr, from Musna, from Zurara who said,

'I was in the presence of Abu Ja'far<sup>asws</sup>, and a man from the people of Al-Kufa said to him<sup>asws</sup>, asking him<sup>asws</sup> about the words of Amir Al Momineen<sup>asws</sup>: 'Ask me<sup>asws</sup> about whatever you so desire to, so you will not be asking me<sup>asws</sup> about anything except I<sup>asws</sup> shall be informing you with it'.

قَالَ إِنَّهُ لَيْسَ أَحَدٌ عِنْدَهُ عِلْمٌ شَيْءٍ إِلَّا خَرَجَ مِنْ عِنْدِ أَمِيرِ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) فَلْيُذْهِبِ النَّاسُ حَيْثُ شَاءُوا فَوَ اللَّهُ لَيْسَ الْأَمْرُ إِلَّا مِنْ هَاهُنَا وَ أَشَارَ بِيَدِهِ إِلَى بَيْتِهِ .

He<sup>asws</sup> said: 'There isn't anyone with whom there is any knowledge except it came out from the presence of Amir Al-Momineen<sup>asws</sup>. So, let the people go wherever they so desire to, for, by Allah<sup>azwj</sup>, the matter isn't except from over here', and he<sup>asws</sup> indicated by his<sup>asws</sup> hand towards his<sup>asws</sup> own house', 88

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ تَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ أَبِي مَرْيَمَ قَالَ قَالَ أَبُو جَعْفَرَ ( عَلَيْهِ السَّلَامُ ) لِسَلْمَةَ بْنِ كَهَيْلٍ وَ الْحَكَمِ بْنِ عُذَيْبَةَ شَرَفًا وَ غَرَبًا فَلَا تَجِدَانِ عِلْمًا صَحِيحًا إِلَّا شَيْئًا خَرَجَ مِنْ عِنْدِنَا أَهْلَ الْبَيْتِ .

A number of our companions, from Ahmad Bin Muhammad, from Al Washha, from Sa'alba Bin Maymoun, from Abu Maryam who said,

<sup>87</sup> Al Kafi V 1 – The Book Of Divine Authority CH 101 H 1

<sup>88</sup> Al Kafi V 1 – The Book Of Divine Authority CH 101 H 2



'Abu Ja'far<sup>asws</sup> said to Salmat Bin Kuheyl and Al-Hakam Bin Oteyba: '(Even if you were to go) east and west, so you two will not find correct knowledge except something which came out from us<sup>asws</sup>, the People<sup>asws</sup> of the Household'.<sup>89</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلْبِيِّ عَنْ مُعَلَّى بْنِ عُثْمَانَ عَنْ أَبِي بصير قَالَ قَالَ لِي إِنَّ الْحَكَمَ بْنَ عَتِيْبَةَ مِمَّنْ قَالَ اللَّهُ وَ مِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَ بِالْيَوْمِ الْآخِرِ وَ مَا هُمْ بِمُؤْمِنِينَ فَلْيَسْرِقِ الْحَكَمُ وَ لْيُعْرَبْ أَمَا وَ اللَّهُ لَا يُصِيبُ الْعِلْمَ إِلَّا مِنْ أَهْلِ بَيْتِ نَزَلَ عَلَيْهِمْ جِبْرَائِيلُ .

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Moalla Bin Usman,

(It has been narrated) from Abu Baseer who said, 'He<sup>asws</sup> said to me: 'Al-Hakam Bin Oteyba is from the ones for whom Allah<sup>azwj</sup> Said **[2:8] And from the people there are ones who are saying: We believe in Allah and the Last Day; and they are not at all Believers.** So let Al-Hakam go east and let him go west. But, by Allah<sup>azwj</sup>, he will not attain the knowledge except from the People<sup>asws</sup> of the Household. Jibraeel<sup>as</sup> descends unto them<sup>asws</sup>.<sup>90</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السُّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ أَبِي بصير قَالَ سَأَلْتُ أَبَا جَعْفَرٍ ( عليه السلام ) عَنْ شَهَادَةِ وَلَدِ الزَّانَا تَجُوزُ فَقَالَ لَا فَقُلْتُ إِنَّ الْحَكَمَ بْنَ عَتِيْبَةَ يَزْعُمُ أَنَّهَا تَجُوزُ فَقَالَ اللَّهُمَّ لَا تَغْفِرْ ذَنْبَهُ مَا قَالَ اللَّهُ لِلْحَكَمِ إِنَّهُ لَذَكَرَ لَكَ وَ لِقَوْمِكَ فَلْيَذْهَبِ الْحَكَمُ يَمِينًا وَ شِمَالًا فَوَ اللَّهُ لَا يُؤْخَذُ الْعِلْمُ إِلَّا مِنْ أَهْلِ بَيْتِ نَزَلَ عَلَيْهِمْ جِبْرَائِيلُ ( عليه السلام ) .

Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja'far Bin Bashir, from Aban Bin usman, from Abu Baseer who said,

'I asked Abu Ja'far<sup>asws</sup> about the testimony of a son of adultery (bastard), 'Is it allowed?' So he<sup>asws</sup> said: 'No'. So I said, 'Al-Hakam Bin Oteyba is alleging that it is allowed?' So he<sup>asws</sup> said: 'O Allah<sup>azwj</sup>! Do not Forgive his sins. Allah<sup>azwj</sup> did not Say to Al Hakam **[43:44] And it is a Reminder for you and your people.** So let Al-Hakam go right and left, for, by Allah<sup>azwj</sup>, he will not find the knowledge except from the People<sup>asws</sup> of the Household. Jibraeel<sup>as</sup> descends unto them<sup>asws</sup>.<sup>91</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ الْحُسَيْنِ بْنِ الْحَسَنِ بْنِ يَزِيدَ عَنْ بَدْرِ عَنْ أَبِيهِ قَالَ حَدَّثَنِي سَلَامٌ أَبُو عَلِيٍّ الْخُرَاسَانِيُّ عَنْ سَلَامِ بْنِ سَعِيدٍ الْمَخْزُومِيِّ قَالَ بَيْنَا أَنَا جَالِسٌ عِنْدَ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) إِذْ دَخَلَ عَلَيْهِ عَبَادُ بْنُ كَثِيرٍ عَابِدُ أَهْلِ الْبَصْرَةِ وَ ابْنُ شَرِيْحٍ فَيَقِيهِ أَهْلُ مَكَّةَ وَ عِنْدَ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) مَيْمُونُ الْقَدَّاحُ مَوْلَى أَبِي جَعْفَرٍ ( عليه السلام )

A number of our companions, from Al Husayn Bin Al Hassan Bin Yazeed, from Badr, from his father who said, 'Sallam Abu Ali Al Khurasany narrated to me, from Sallam Bin Saeed Al Makhzoumy who said,

'While we were seated in the presence of Abu Abdullah<sup>asws</sup>, there came over to him<sup>asws</sup>, Abbad Bin Kaseer of the people of Al-Basra, and Ibn Shurayh, a jurist of the people of Makkah, and in the presence of Abu Abdullah<sup>asws</sup> was Maymoun Al-Qaddah, a slave of Abu Ja'far<sup>asws</sup>.

<sup>89</sup> Al Kafi V 1 – The Book Of Divine Authority CH 101 H 3

<sup>90</sup> Al Kafi V 1 – The Book Of Divine Authority CH 101 H 4

<sup>91</sup> Al Kafi V 1 – The Book Of Divine Authority CH 101 H 5

فَسَأَلَهُ عَبَادُ بْنُ كَثِيرٍ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ فِي كَمْ ثَوْبٍ كُفِّنَ رَسُولُ اللَّهِ (صلى الله عليه وآله) قَالَ فِي ثَلَاثَةِ أَثْوَابٍ ثَوْبَيْنِ صُحَارِيِّينَ وَ ثَوْبِ حَبْرَةٍ وَ كَانَ فِي الْبُرْدِ قَلَّةٌ فَكَانَمَا ارْزُورَ عَبَادُ بْنُ كَثِيرٍ مِنْ ذَلِكَ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّ نَخْلَةَ مَرْيَمَ (عليها السلام) إِنَّمَا كَانَتْ عَجْوَةً وَ نَزَلَتْ مِنَ السَّمَاءِ فَمَا نَبَتَ مِنْ أَصْلِهَا كَانَ عَجْوَةً وَ مَا كَانَ مِنْ لِقَاطٍ فَهُوَ لَوْ نُ

So Abbad Bin Kaseer asked him<sup>asws</sup> saying, 'O Abu Abdullah<sup>asws</sup>! In how many clothes was Rasool-Allah<sup>azwj</sup> enshrouded?' He<sup>asws</sup> said: 'In three clothes – two clothes of *Suhary* and a cloth of *Hibra*, and there was scarcity regarding *Al-Burd*'. So it was as if Abbad Bin Kaseer frowned due to that. So Abu Abdullah<sup>asws</sup> said: 'The palm tree of Maryam<sup>as</sup>, rather was of *Ajwa* (dates), and it descended from the sky. So whatever was from its origin, was *Ajwa*, and whatever was from its seeding, so it is scrap'.

فَلَمَّا خَرَجُوا مِنْ عِنْدِهِ قَالَ عَبَادُ بْنُ كَثِيرٍ لِابْنِ شُرَيْحٍ وَ اللَّهُ مَا أَدْرِي مَا هَذَا الْمَثَلُ الَّذِي ضَرَبَهُ لِي أَبُو عَبْدِ اللَّهِ فَقَالَ ابْنُ شُرَيْحٍ هَذَا الْغُلَامُ يُخْبِرُكَ فَإِنَّهُ مِنْهُمْ بَعْضِي مَيْمُونٌ فَسَأَلَهُ فَقَالَ مَيْمُونٌ أَمَا تَعْلَمُ مَا قَالَ لَكَ قَالَ لَا وَ اللَّهُ قَالَ إِنَّهُ ضَرَبَ لَكَ مَثَلٌ نَفْسِهِ فَأَخْبَرَكَ أَنَّهُ وَلَدٌ مِنْ وَلَدِ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ عِلْمُ رَسُولِ اللَّهِ عِنْدَهُمْ فَمَا جَاءَ مِنْ عِنْدِهِمْ فَهُوَ صَوَابٌ وَ مَا جَاءَ مِنْ عِنْدِ غَيْرِهِمْ فَهُوَ لِقَاطٌ .

So when they exited from his<sup>asws</sup> presence, Abbad Bin Kaseer said to Ibn Shureyh, 'By Allah<sup>azwj</sup>! I don't know what this example was which Abu Abdullah<sup>asws</sup> struck for me'. So Ibn Shurayh said, 'This boy will inform you, for he is from them<sup>asws</sup>', meaning Maymoun. So he asked him, and Maymoun said, 'Do you not know what he<sup>asws</sup> said to you?' He said, 'By Allah<sup>azwj</sup>! No'. He said, 'He<sup>asws</sup> struck an example of himself<sup>asws</sup> for you, so he<sup>asws</sup> informed you that he<sup>asws</sup> is from the children of Rasool-Allah<sup>saww</sup>, and the knowledge of Rasool-Allah<sup>saww</sup> is with them<sup>asws</sup>. So whatever comes from them<sup>asws</sup>, so it is correct, and whatever comes from the presence of others, so it is scrap'.<sup>92</sup>

### بَابُ فِيمَا جَاءَ أَنَّ حَدِيثَهُمْ صَعِبٌ مُسْتَصْعَبٌ

## Chapter 102 – Regarding what has come that their Ahadeeth are difficult, becoming more difficult

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ جَابِرِ قَالَ قَالَ أَبُو جَعْفَرٍ (عليه السلام) قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِنَّ حَدِيثَ آلِ مُحَمَّدٍ صَعِبٌ مُسْتَصْعَبٌ لَا يُؤْمِنُ بِهِ إِلَّا مَلَكٌ مُقَرَّبٌ أَوْ نَبِيٌّ مُرْسَلٌ أَوْ عَبْدٌ امْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Jabir who said,

'Abu Ja'far<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> said: 'The Ahadeeth of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> are difficult, becoming more difficult. None will believe in it except for an Angel of Proximity, or a *Mursil* Prophet<sup>saww</sup>, or a servant whose heart Allah<sup>azwj</sup> has Tested for the *Eman*.

فَمَا وَرَدَ عَلَيْكُمْ مِنْ حَدِيثِ آلِ مُحَمَّدٍ (صلى الله عليه وآله) فَلَا تَنْتَ لَهُ قُلُوبُكُمْ وَ عَرَفْتُمُوهُ فَأَقْبَلُوهُ وَ مَا اسْمَأَزَّتْ مِنْهُ قُلُوبُكُمْ وَ أَنْكَرْتُمُوهُ فَرُدُّوهُ إِلَى اللَّهِ وَ إِلَى الرَّسُولِ وَ إِلَى الْعَالِمِ مِنْ آلِ مُحَمَّدٍ وَ إِنَّمَا الْهَالِكُ أَنْ يُحَدِّثَ أَحَدَكُمْ بِشَيْءٍ مِنْهُ لَا يَحْتَمِلُهُ فَيَقُولُ وَ اللَّهُ مَا كَانَ هَذَا وَ اللَّهُ مَا كَانَ هَذَا وَ الْإِنْكَارُ هُوَ الْكُفْرُ .

<sup>92</sup> Al Kafi V 1 – The Book Of Divine Authority CH 101 H 6

Thus, whatever is referred upon you all from a Hadeeth of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, and your hearts incline towards it, and you recognise it, so accept it, and whatever your hearts get constricted from and you cannot recognize it, so refer it back to Allah<sup>azwj</sup> and to the Rasool<sup>saww</sup>, and to the knowledgeable one<sup>asws</sup> from the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>; and rather, the destroyed is when one of you is narrated to with something from it, and he cannot bear it, so he is saying, 'By Allah<sup>azwj</sup>! This was not so. By Allah<sup>azwj</sup>! This was not so'. And the denial, it is the disbelief'.<sup>93</sup>

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ عَمْرَانَ بْنِ مُوسَى عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ ذُكِرَتْ النَّقِيَّةُ يَوْمًا عِنْدَ عَلِيِّ بْنِ الْحُسَيْنِ ( عَلَيْهِ السَّلَام ) فَقَالَ وَ اللَّهُ لَوْ عَلِمَ أَبُو ذَرٍّ مَا فِي قَلْبِ سَلْمَانَ لَقَتَلَهُ وَ لَقَدْ آخَى رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) بَيْنَهُمَا

Ahmad Bin Idrees, from Imran Bin Musa, from Haroun Bin Muslim, from Mas'ada Bin Sadqa,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'One day the dissimulation was mentioned in the presence of Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, so he<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! If Abu Zarr<sup>as</sup> knew what was in the heart of Salman<sup>as</sup>, he<sup>as</sup> would have killed him<sup>as</sup>; and Rasool-Allah<sup>saww</sup> had established brotherhood between the two of them<sup>as</sup>.

فَمَا ظَنُّكُمْ بِسَائِرِ الْخَلْقِ إِنَّ عِلْمَ الْعُلَمَاءِ صَعْبٌ مُسْتَصْعَبٌ لَا يَحْتَمِلُهُ إِلَّا نَبِيٌّ مُرْسَلٌ أَوْ مَلَكٌ مُقَرَّبٌ أَوْ عَبْدٌ مُؤْمِنٌ امْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ

So what are your thoughts with the rest of the people? The knowledge of the knowledgeable ones<sup>asws</sup> is difficult, becoming more difficult. None can bear it except for a *Mursil* Prophet<sup>saww</sup>, or an Angel of Proximity, or a *Momin* servant whose heart Allah<sup>azwj</sup> has Tested for the *Eman*'.

فَقَالَ وَ إِنَّمَا صَارَ سَلْمَانُ مِنَ الْعُلَمَاءِ لِأَنَّهُ امْرُؤٌ مِّنَّا أَهْلَ النَّبِيِّ فَلَذَلِكَ نَسَبْنَاهُ إِلَى الْعُلَمَاءِ .

So he (Abu Abdullah<sup>asws</sup>) said: 'And rather, Salman<sup>as</sup> came to be of the knowledgeable ones because he<sup>as</sup> is a man from us<sup>asws</sup>, the People<sup>asws</sup> of the Household, therefore due to that I<sup>asws</sup> am attributing him<sup>as</sup> to the knowledgeable ones<sup>asws</sup>.<sup>94</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْبَرْقِيِّ عَنِ ابْنِ سِنَانَ أَوْ غَيْرِهِ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِنَّ حَدِيثَنَا صَعْبٌ مُسْتَصْعَبٌ لَا يَحْتَمِلُهُ إِلَّا صُدُورٌ مُبِيرَةٌ أَوْ قُلُوبٌ سَلِيمَةٌ أَوْ أَخْلَاقٌ حَسَنَةٌ إِنَّ اللَّهَ أَخَذَ مِنَّا شَيْعَتَنَا الْمِيثَاقَ كَمَا أَخَذَ عَلِيُّ بْنُ أَبِي آدَمَ أَلَسْتُ بِرَبِّكُمْ فَمَنْ وَفَى لَنَا وَفَى اللَّهُ لَهُ بِالْجَنَّةِ وَ مَنْ أَبْغَضَنَا وَ لَمْ يُؤَدِّ إِلَيْنَا حَقَّنَا فِي النَّارِ خَالِدًا مُخَلَّدًا .

Ali Bin Ibrahim, from his father, from Al Barqy, from Ibn Sinan, or someone else,

(It has been narrated) raising it to Abu Abdullah<sup>asws</sup> having said: 'Our<sup>asws</sup> Ahadeeth are difficult, becoming more difficult. None can bear it except for an enlightened chest, or a tranquil heart, or excellent morals. Allah<sup>azwj</sup> Took the Covenant from our<sup>asws</sup> Shias just as He<sup>azwj</sup> Took upon the Children of Adam<sup>as</sup> [7:172] **Am I not your Lord?** So the one who was loyal to us<sup>asws</sup>, Allah<sup>azwj</sup> would be Loyal to him with the

<sup>93</sup> Al Kafi V 1 – The Book Of Divine Authority CH 102 H 1

<sup>94</sup> Al Kafi V 1 – The Book Of Divine Authority CH 102 H 2

Paradise, and the one who hates us<sup>asws</sup> and does not fulfill our<sup>asws</sup> rights to us<sup>asws</sup>, so in the Fire he will abide eternally'.<sup>95</sup>

مُحَمَّدُ بْنُ يَحْيَى وَغَيْرُهُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ بَعْضِ أَصْحَابِنَا قَالَ كَتَبْتُ إِلَى أَبِي الْحَسَنِ صَاحِبِ الْعَسْكَرِ ( عَلَيْهِ السَّلَامُ ) جُعِلَتْ فِدَاكَ مَا مَعْنَى قَوْلِ الصَّادِقِ ( عَلَيْهِ السَّلَامُ ) حَدِيثِنَا لَا يَحْتَمِلُهُ مَلَكٌ مُقَرَّبٌ وَ لَا نَبِيٌّ مُرْسَلٌ وَ لَا مُؤْمِنٌ امْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ

Muhammad Bin Yahya and others, from Muhammad Bin Ahmad, from one of our companions who said,

'I wrote to Abu Al-Hassan Sahib Al-Askar<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>! What is the meaning of the words of Al-Sadiq<sup>asws</sup>: 'Our<sup>asws</sup> Ahadeeth, none can bear it except for an Angel of Proximity, nor a *Mursil* Prophet<sup>as</sup>, nor a *Momin* whose heart Allah<sup>azwj</sup> has Tested for the *Eman*'?'

فَجَاءَ الْجَوَابُ إِنَّمَا مَعْنَى قَوْلِ الصَّادِقِ ( عَلَيْهِ السَّلَامُ ) أَي لَا يَحْتَمِلُهُ مَلَكٌ وَ لَا نَبِيٌّ وَ لَا مُؤْمِنٌ إِنَّ الْمَلَكَ لَا يَحْتَمِلُهُ حَتَّى يُخْرِجَهُ إِلَى مَلَكٍ غَيْرِهِ وَ النَّبِيَّ لَا يَحْتَمِلُهُ حَتَّى يُخْرِجَهُ إِلَى نَبِيٍّ غَيْرِهِ وَ الْمُؤْمِنَ لَا يَحْتَمِلُهُ حَتَّى يُخْرِجَهُ إِلَى مُؤْمِنٍ غَيْرِهِ فَهَذَا مَعْنَى قَوْلِ جَدِّي ( عَلَيْهِ السَّلَامُ ) .

So the answer came: 'But rather, the meaning of the words of Al-Sadiq<sup>asws</sup>, i.e., neither can an Angel bear it, nor a Prophet<sup>as</sup>, nor a *Momin*, is that the Angel cannot bear it until he brings it out (narrates) to another Angel, and the Prophet<sup>as</sup> cannot bear it until he<sup>as</sup> brings it out to another Prophet<sup>as</sup>, and the *Momin* cannot bear it until he brings it out to another *Momin*. So this is the meaning of the words of my<sup>asws</sup> grandfather<sup>asws</sup>,<sup>96</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْخَالِقِ وَ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَا أَبَا مُحَمَّدٍ إِنَّ عِنْدَنَا وَ اللَّهُ سِرًّا مِنْ سِرِّ اللَّهِ وَ عِلْمًا مِنْ عِلْمِ اللَّهِ وَ اللَّهُ مَا يَحْتَمِلُهُ مَلَكٌ مُقَرَّبٌ وَ لَا نَبِيٌّ مُرْسَلٌ وَ لَا مُؤْمِنٌ امْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ وَ اللَّهُ مَا كَلَّفَ اللَّهُ ذَلِكَ أَحَدًا غَيْرَنَا وَ لَا اسْتَعْبَدَ بِذَلِكَ أَحَدًا غَيْرَنَا

Ahmad Bin Muhammad, from Muhammad Bin Al Husayn, from Mansour Bin Al Abbas, from Safwan Bin Yahya, from Abdullah Bin Muskan, from Muhammad Bin Abdul Khaliq and Abu Baseer who said,

'Abu Abdullah<sup>asws</sup> said: 'O Abu Muhammad! With us<sup>asws</sup> are secrets from the Secrets of Allah<sup>azwj</sup>, and knowledge from Knowledge of Allah<sup>azwj</sup>. By Allah<sup>azwj</sup>! Neither can an Angel of Proximity bear it, nor a *Mursil* Prophet<sup>as</sup>, nor a *Momin* whose heart Allah<sup>azwj</sup> has Tested for the *Eman*. By Allah<sup>azwj</sup>! Allah<sup>azwj</sup> has not Encumbered anyone with that apart from us<sup>asws</sup> nor is He<sup>azwj</sup> worshipped by anyone with that apart from us<sup>asws</sup>.

إِنَّ عِنْدَنَا سِرًّا مِنْ سِرِّ اللَّهِ وَ عِلْمًا مِنْ عِلْمِ اللَّهِ أَمْرًا اللَّهُ يَنْبَلِغُهُ فَبَلَّغْنَا عَنْ اللَّهِ عَزَّ وَ جَلَّ مَا أَمَرْنَا بِتَبْلِيغِهِ فَلَمْ نَجِدْ لَهُ مَوْضِعًا وَ لَا أَهْلًا وَ لَا حَمَالَةً يَحْتَمِلُونَهُ حَتَّى خَلَقَ اللَّهُ لَذَلِكَ أَقْوَامًا خُلِقُوا مِنْ طِينَةٍ خُلِقَ مِنْهَا مُحَمَّدٌ وَ آلُهُ وَ ذُرِّيَّتُهُ ( عَلَيْهِمُ السَّلَامُ ) وَ مِنْ نُورٍ خَلَقَ اللَّهُ مِنْهُ مُحَمَّدًا وَ ذُرِّيَّتَهُ وَ صَنَعَهُمْ بِفَضْلِ رَحْمَتِهِ الَّتِي صَنَعَ مِنْهَا مُحَمَّدًا وَ ذُرِّيَّتَهُ

And with us<sup>asws</sup> there are secrets from the Secrets of Allah<sup>azwj</sup> and knowledge from the Knowledge of Allah<sup>azwj</sup>. Allah<sup>azwj</sup> Commanded us<sup>asws</sup> with it's delivery, so we<sup>asws</sup> delivered it on behalf of Allah<sup>azwj</sup> Mighty and Majestic what He<sup>azwj</sup> had commanded us<sup>asws</sup> with it's delivery. But, we<sup>asws</sup> did not find a place for it nor a deserving one nor

<sup>95</sup> Al Kafi V 1 – The Book Of Divine Authority CH 102 H 3

<sup>96</sup> Al Kafi V 1 – The Book Of Divine Authority CH 102 H 4

any bearers who could be bearing it until Allah<sup>azwj</sup> Created a people for that. They were Created from the clay from which Muhammad<sup>saww</sup> and the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> and his<sup>saww</sup> offspring were Created from, and from a Light from which Allah<sup>azwj</sup> had Created Muhammad<sup>saww</sup> and his<sup>saww</sup> offspring, and Made them with the Grace of His<sup>azwj</sup> Mercy from which Muhammad<sup>saww</sup> and his<sup>asws</sup> offspring had been Made.

وَقَبَّلْنَا عَنْ اللَّهِ مَا أَمَرْنَا بِتَبْلِيغِهِ فَقَبِلُوهُ وَاحْتَمَلُوا ذَلِكَ فَبَلَّغَهُمْ ذَلِكَ عَنَّا فَقَبِلُوهُ وَاحْتَمَلُوهُ وَبَلَّغَهُمْ ذِكْرَنَا فَمَالَتْ قُلُوبُهُمْ إِلَى مَعْرِفَتِنَا وَحَدِيثِنَا فَلَوْ لَا أَنَّهُمْ خَلِفُوا مِنْ هَذَا لَمَا كَانُوا كَذَلِكَ لَا وَاللَّهِ مَا احْتَمَلُوهُ

Thus, we delivered on behalf of Allah<sup>azwj</sup> what He<sup>azwj</sup> had Commanded with it's delivery, and they accepted it and are bearing that. So we delivered that to them from us and they accepted it and are bearing it, and we<sup>asws</sup> delivered our<sup>asws</sup> mention (Zikr). So their hearts inclined towards our<sup>asws</sup> recognition and our<sup>asws</sup> Ahadeeth. So, had they not been created from this, they would not have been like that. No, by Allah<sup>azwj</sup>, they would not have been bearing it'.

ثُمَّ قَالَ إِنَّ اللَّهَ خَلَقَ أَقْوَاماً لَجَهَنَّمَ وَالنَّارِ فَأَمَرْنَا أَنْ نُبَلِّغَهُمْ كَمَا بَلَّغْنَاهُمْ وَاسْمَأُرُوا مِنْ ذَلِكَ وَتَفَرَّتْ قُلُوبُهُمْ وَرَدُّهُ عَلَيْنَا وَنَمْ يَحْتَمِلُوهُ وَكَذَّبُوا بِهِ وَقَالُوا سَاحِرٌ كَذَّابٌ فَطَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَأَنَسَاهُمْ ذَلِكَ ثُمَّ أَطْلَقَ اللَّهُ لِسَانَهُمْ بِبَعْضِ الْحَقِّ فَهُمْ يَنْطَفُونَ بِهِ وَ قُلُوبُهُمْ مُنْكَرَةٌ لِيَكُونَ ذَلِكَ دَفْعاً عَنْ أَوْلِيَائِهِ وَ أَهْلِ طَاعَتِهِ

Then he<sup>asws</sup> said: 'Allah<sup>azwj</sup> Created a people for Hell and the Fire. So He<sup>azwj</sup> Commanded us<sup>asws</sup> that we<sup>asws</sup> deliver to them just as we<sup>asws</sup> had delivered to those (Shias), and they were constricted from that, and their hearts were alienated and they rejected it upon us<sup>asws</sup> and they did not bear it, and they belied with it and they said, 'A lying magician'. Therefore, Allah<sup>azwj</sup> Sealed upon their hearts and they forgot that. Then Allah<sup>azwj</sup> Release their tongues with some of the truth, so they are speaking with it, and they hearts are in denial, it order for that to become a defence from His<sup>azwj</sup> Guardians<sup>asws</sup> and the people of His<sup>azwj</sup> obedience.

وَ لَوْ لَا ذَلِكَ مَا عُبِدَ اللَّهُ فِي أَرْضِهِ فَأَمَرْنَا بِالْكَفِّ عَنْهُمْ وَالسُّتْرِ وَالْكَتْمَانِ فَانْكُمُوا عَمَّنْ أَمَرَ اللَّهُ بِالْكَفِّ عَنْهُ وَ اسْتُرُوا عَمَّنْ أَمَرَ اللَّهُ بِالسُّتْرِ وَالْكَتْمَانِ عَنْهُ

And had it not been for that, Allah<sup>azwj</sup> would not have been worshipped in His<sup>azwj</sup> earth. Thus, we<sup>asws</sup> ordered with the refraining from them, and the veiling, and the concealment. So they (Shias) concealed it from the ones whom Allah<sup>azwj</sup> Commanded from the rerefrainment from, and they veiled it from the ones whom Allah<sup>azwj</sup> Commanded with the veiling and the concealment from'.

قَالَ ثُمَّ رَفَعَ يَدَهُ وَبَكَى وَقَالَ اللَّهُمَّ إِنَّ هَؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ فَاجْعَلْ مَحْيَانًا مَحْيَاهُمْ وَ مَمَاتِنًا مَمَاتَهُمْ وَ لَا تُسَلِّطْ عَلَيْهِمْ عُدُوًّا لَكَ فَتَفْجِعَنَا بِهِمْ فَإِنَّكَ إِنْ أَفْجَعْتَنَا بِهِمْ لَمْ تُعْبِدْ أَبَدًا فِي أَرْضِكَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ وَ سَلَّمَ تَسْلِيمًا .

He (the narrator) said, 'Then he<sup>asws</sup> raised his<sup>asws</sup> hands and wept, and said: 'O Allah<sup>azwj</sup>! They are a fragmented few (a very small group), therefore Make our<sup>asws</sup> way of living their way of living, and our<sup>asws</sup> manner of death their manner of death, and do not Let Your<sup>azwj</sup> enemies to overcome upon them so they would be grieved by them, for, if You<sup>azwj</sup> let them to be grieved by them, You<sup>azwj</sup> would not be

worshipped in Your<sup>azwj</sup> earth, ever! And Send *Salawat* upon Muhammad<sup>saww</sup> and his<sup>saww</sup> Pogeny<sup>asws</sup>, and Greetings of abundant greetings'.<sup>97</sup>

**باب مَا أَمَرَ النَّبِيُّ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) بِالنَّصِيحَةِ لِأَيِّمَةِ الْمُسْلِمِينَ وَاللُّزُومِ لَجَمَاعَتِهِمْ وَمَنْ هُمْ**

## Chapter 103 – What the Prophet<sup>saww</sup> ordered with the advice of the Imams<sup>asws</sup> of the Muslims and the necessitation to their<sup>asws</sup> gatherings, and who they<sup>asws</sup> are

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ أَبِيَانَ بْنِ عُمَانَ عَنْ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّ رَسُولَ اللَّهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) خَطَبَ النَّاسَ فِي مَسْجِدِ الْخَيْفِ فَقَالَ تَضَرَّ اللَّهُ عَبْدًا سَمِعَ مَقَالَتِي فَوَعَاها وَحَفِظَهَا وَبَلَّغَهَا مَنْ لَمْ يَسْمَعْهَا فَرُبَّ حَامِلٍ فِيهِ غَيْرُ فِقْهِهِ وَرُبَّ حَامِلٍ فِيهِ مَنْ هُوَ أَفْقَهُ مِنْهُ ثَلَاثٌ لَا يُعْلَمُ عَلَيْهِنَّ قَلْبُ امْرِئٍ مُسْلِمٍ إِخْلَاصُ الْعَمَلِ لِلَّهِ وَالنَّصِيحَةُ لِأَيِّمَةِ الْمُسْلِمِينَ وَاللُّزُومُ لَجَمَاعَتِهِمْ فَإِنَّ دَعْوَتَهُمْ مُحِيطَةٌ مِنْ وَرَائِهِمُ الْمُسْلِمُونَ إِخْوَةٌ تَتَكَافَأُ دِمَاؤُهُمْ وَيَسْعَى بِدِمَتِهِمْ أَدْنَاهُمْ .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Aban Bin Usman, from Ibn Abu Yafour,

(It has been narrated) from Abu Abdullah<sup>asws</sup> that: ‘Rasool-Allah<sup>azwj</sup> addressed the people in Masjid Al-Kheif, so he<sup>saww</sup> said: ‘May Allah<sup>azwj</sup> Flourish (Grant Joy and Happiness) the servant who hears my<sup>asws</sup> speech, so he retains it and preserves it and delivers it to the one who did not hear it. Sometimes a bearer’s understanding is other than his (the transmitter’s) understanding, and sometimes a bearer would be of more understanding than him (the transmitter). There are three upon which a Muslim’s heart of a Muslim does not feel greed/envy – Sincerity of the deed for Allah<sup>azwj</sup>, and the advice of the Imams<sup>asws</sup> of the Muslims, and the necessitation to their<sup>asws</sup> gatherings, for their<sup>asws</sup> invitation encompasses from behind them. The Muslims are brothers, their bloods are a match for each other, and their lowest one strives for their responsibilities’.

وَ رَوَاهُ أَيْضاً عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ أَبِيَانَ بْنِ عَمْرِو بْنِ أَبِي يَعْفُورٍ مِثْلَهُ وَ زَادَ فِيهِ وَ هُمْ يَدُّ عَلَى مَنْ سِوَاهُمْ وَ ذَكَرَ فِي حَدِيثِهِ أَنَّهُ خَطَبَ فِي حَجَّةِ الْوَدَاعِ بِمِنَى فِي مَسْجِدِ الْخَيْفِ .

And it is reported as well, from Hammad Bin Usman, from Aban, from Ibn Abu Yafour, similar to it, and there is an increase in it, (He<sup>saww</sup> said): ‘And they are one hand to face their enemies’, and he mentioned in his Hadeeth that he<sup>saww</sup> addressed during the farewell Hajj at Mina in Masjid Al-Kheif.<sup>98</sup>

مُحَمَّدُ بْنُ الْحَسَنِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحَكَمِ بْنِ مِسْكِينٍ عَنْ رَجُلٍ مِنْ قُرَيْشٍ مِنْ أَهْلِ مَكَّةَ قَالَ قَالَ سُفْيَانُ الثَّوْرِيُّ إِذْ هَبَّ بِنَا إِلَى جَعْفَرِ بْنِ مُحَمَّدٍ قَالَ فَذَهَبْتُ مَعَهُ إِلَيْهِ فَوَجَدْنَاهُ قَدْ رَكِبَ دَابَّتَهُ فَقَالَ لَهُ سُفْيَانُ يَا أَبَا عَبْدِ اللَّهِ حَدَّثْنَا بِحَدِيثِ خُطْبَةِ رَسُولِ اللَّهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) فِي مَسْجِدِ الْخَيْفِ قَالَ دَعَنِي حَتَّى أَذْهَبَ فِي حَاجَتِي فَإِنِّي قَدْ رَكِبْتُ فَإِذَا جِئْتُ حَدَّثْتُكَ

Muhammad Bin Al Hassan, from some of our companions, from Ali Bin Al Hakam, from Al Hakam Bin Miskeen, from a man of Qureysh from the people of Makkah who said,

<sup>97</sup> Al Kafi V 1 – The Book Of Divine Authority CH 102 H 5

<sup>98</sup> Al Kafi V 1 – The Book Of Divine Authority CH 103 H 1

'Sufyan Al-Sowry said, 'Come with us to Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>'. So I went with him to him<sup>asws</sup>, and we found him<sup>asws</sup> to have ridden his<sup>asws</sup> animal. So Sufyan said to him<sup>asws</sup>: 'O Abu Abdullah<sup>asws</sup>! Narrate to us with the Hadeeth of the address of Rasool-Allah<sup>saww</sup> in Masjid Al-Kheif'. He<sup>asws</sup> said: 'Leave me<sup>asws</sup> until I<sup>asws</sup> go regarding my<sup>asws</sup> need, for I<sup>asws</sup> have already mounted. So when I<sup>asws</sup> come back, I<sup>asws</sup> shall narrate to you'.

فَقَالَ أَسْأَلُكَ بِقَرَابَتِكَ مِنْ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) لِمَا حَدَّثْتَنِي قَالَ فَنَزَلَ فَقَالَ لَهُ سُفْيَانُ مَرُّ لِي بِدَوَاةٍ وَ قَرَطَاسٍ حَتَّى أَتَيْتَهُ فَدَعَا بِهِ ثُمَّ قَالَ أَكْتُبْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ خُطْبَةَ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فِي مَسْجِدِ الْخَيْفِ نَضَّرَ اللَّهُ عَبْدًا سَمِعَ مَقَالَتِي فَوَعَاهَا وَ بَلَّغَهَا مَنْ لَمْ تَبْلُغْهُ

So he said: 'I ask you<sup>asws</sup> by your<sup>asws</sup> relationship from Rasool-Allah<sup>saww</sup> why not narrate to me?' So he<sup>asws</sup> descended, and Sufyan said to him<sup>asws</sup>, 'Order with the ink and the paper until I affirm it'. So he<sup>asws</sup> called for it, then said: 'Write! In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful. Rasool-Allah<sup>saww</sup> addressed the people in Masjid Al-Kheif: 'May Allah<sup>azwj</sup> Flourish a servant who hears my<sup>saww</sup> speech, so he retains it and delivers it to the one whom it has not reached.

يَا أَيُّهَا النَّاسُ لِيُبَلِّغَ الشَّاهِدُ الْعَائِبَ فَرُبَّ حَامِلٍ فِيهِ لَيْسَ بِفَقِيهِ وَ رُبَّ حَامِلٍ فِيهِ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ ثَلَاثٌ لَا يُعْلَمُ عَلَيْهِنَّ قَلْبُ أَمْرِي مُسْلِمٍ إِخْلَاصُ الْعَمَلِ لِلَّهِ وَ النَّصِيحَةُ لِأَيِّمَةِ الْمُسْلِمِينَ وَ اللَّزُومُ لِحِمَاةِهِمْ فَإِنْ دَعَوْتَهُمْ مُحِيطَةٌ مِنْ وَرَائِهِمُ الْمُؤْمِنُونَ إِخْوَةٌ تَتَكَافَأُ دِمَاؤُهُمْ وَ هُمْ يَدُّ عَلَى مَنْ سِوَاهُمْ يَسْعَى بِدِمَتِهِمْ أَدْنَاهُمْ

O you people! Let the ones present deliver it to the absent ones, so sometimes the bearer isn't with his understanding, and sometimes the bearer delivers it to the one who is more understanding than him. Three would not be begrudged upon by a heart of a Muslim person – Sincerity of the deed for Allah<sup>azwj</sup>, and the advice of the Imams<sup>asws</sup> of the Muslims, and the necessity to their<sup>asws</sup> gatherings, for their<sup>asws</sup> invitation would be encompassing from their backs. The *Momineen* are brethren, their bloods are a match for each other and they are one hand against the ones besides them, their lowest one striving for their responsibilities”.

فَكَتَبَهُ سُفْيَانُ ثُمَّ عَرَضَهُ عَلَيْهِ وَ رَكِبَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) وَ جِئْتُ أَنَا وَ سُفْيَانُ فَلَمَّا كُنَّا فِي بَعْضِ الطَّرِيقِ قَالَ لِي كَمَا أَنْتَ حَتَّى أَنْظُرَ فِي هَذَا الْحَدِيثِ فَقُلْتُ لَهُ قَدْ وَ اللَّهُ أَلَزَمَ أَبُو عَبْدِ اللَّهِ رَقَبَتَكَ شَيْئًا لَا يَذْهَبُ مِنْ رَقَبَتِكَ أَبَدًا فَقَالَ وَ أَيُّ شَيْءٍ ذَلِكَ

So Sufyan wrote it, then displayed it to him<sup>asws</sup>, and Abu Abdullah<sup>asws</sup> mounted, and I and Sufyan came back. So when we were in one of the roads, he said to me, 'Stay as you are until I look into this Hadeeth'. So I said to him, 'But, by Allah<sup>azwj</sup>, Abu Abdullah<sup>asws</sup> has necessitated something on your neck which will never go away from your neck, ever!' So he said, 'And which thing is that?'

فَقُلْتُ لَهُ ثَلَاثٌ لَا يُعْلَمُ عَلَيْهِنَّ قَلْبُ أَمْرِي مُسْلِمٍ إِخْلَاصُ الْعَمَلِ لِلَّهِ قَدْ عَرَفْنَاهُ وَ النَّصِيحَةُ لِأَيِّمَةِ الْمُسْلِمِينَ مَنْ هُوَ لِأَيِّمَةِ الَّذِينَ يَجِبُ عَلَيْنَا نَصِيحَتُهُمْ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ وَ يَزِيدُ بْنُ مُعَاوِيَةَ وَ مَرْوَانَ بْنِ الْحَكَمِ وَ كُلُّ مَنْ لَا تَجُوزُ شَهَادَتُهُ عِنْدَنَا وَ لَا تَجُوزُ الصَّلَاةُ خَلْفَهُمْ

So I said to him, 'Three would not be begrudged upon by a heart of a Muslim person – Sincerity of the deed for Allah<sup>azwj</sup>. We have recognised it. And the advice of the Imams<sup>asws</sup> of the Muslim. Who are these Imams<sup>asws</sup> whose advice is obligated upon us? Muawiya Bin Abu Sufyan, and Yazeed Bin Muawiya, and Marwan Bin Al Hakam,

and every one who testimony is not allowed with us, and praying *Salat* behind them is not allowed?

وَقَوْلُهُ وَاللُّزُومُ لِحِمَاةِهِمْ فَأَيُّ الْجَمَاعَةِ مُرَجَّئٌ يَقُولُ مَنْ لَمْ يُصَلِّ وَ لَمْ يَصُمْ وَ لَمْ يَغْتَسِلْ مِنْ جَنَابَةِ وَ هَدَمَ الْكَعْبَةَ وَ نَكَحَ أُمَّهُ فَهُوَ عَلَى إِيْمَانِ جَبْرِيْلَ وَ مِيكَائِيْلَ أَوْ قَدْرِيٍّ يَقُولُ لَا يَكُونُ مَا شَاءَ اللهُ عَزَّ وَ جَلَّ وَ يَكُونُ مَا شَاءَ إِبْلِيسَ أَوْ حَرُورِيٍّ يَنْبَرَأُ مِنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ وَ شَهِدَ عَلَيْهِ بِالْكَفْرِ أَوْ جَهْمِيٍّ يَقُولُ إِنَّمَا هِيَ مَعْرِفَةُ اللهِ وَ حُدَّةُ لَيْسَ الْإِيْمَانُ شَيْءٌ غَيْرُهَا

And his<sup>saww</sup> words: ‘and the necessity to their<sup>asws</sup> gatherings’. So which gathering? The Murjiites are saying, ‘The one who does not pray *Salat*, and does not Fast, and does not wash from sexual impurities, and demolishes the Kabah, and marries his own mother, so he is upon the faith of Jibraeel<sup>as</sup> and Mikaeel<sup>as</sup>? Of the Qadiriites who are saying, ‘What Allah<sup>azwj</sup> Mighty and Majestic Desires may not happen and what Iblees<sup>la</sup> so desires may happen?’ Or the Harouriyya who are disavowing from Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and are testifying upon him<sup>asws</sup> with the disbelief? Or the Jahmiys who are saying, ‘But rather it is the recognition that Allah<sup>azwj</sup> is One, there isn’t the *Eman* anything other than it?’

قَالَ وَبِحَاكٍ وَ أَيَّ شَيْءٍ يَقُولُونَ فَقُلْتُ يَقُولُونَ إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ ( عَلَيْهِ السَّلَام ) وَ اللهُ الْإِمَامُ الَّذِي يَجِبُ عَلَيْنَا نَصِيحَتُهُ وَ لَزُومُ جَمَاعَتِهِمْ أَهْلُ بَيْتِهِ قَالَ فَأَخَذَ الْكِتَابَ فَخَرَقَهُ ثُمَّ قَالَ لَا تُخْبِرُ بِهَا أَحَدًا.

He said, ‘Woe be unto you! And which thing was he<sup>asws</sup> saying: ‘So I said, ‘He<sup>asws</sup> is saying that Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, by Allah<sup>azwj</sup>, is the Imam<sup>asws</sup> whose advice is Obligated upon us, and the necessitation of their<sup>asws</sup> gatherings, the People<sup>asws</sup> of his<sup>saww</sup> Household’. So he brought out the letter and burnt it, then said, ‘Do not inform anyone with it’.<sup>99</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيْزٍ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللهِ ( صَلَّى اللهُ عَلَيْهِ وَآلِهِ ) مَا نَظَرَ اللهُ عَزَّ وَ جَلَّ إِلَى وَلِيٍّ لَهُ يُجَاهِدُ نَفْسَهُ بِالطَّاعَةِ لِإِمَامِهِ وَ النَّصِيحَةِ إِلَّا كَانَ مَعَنَا فِي الرَّفِيقِ الْأَعْلَى .

Ali Bin Ibrahim, from his father and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Hammad Bin Isa, from Hareyz, from Bureyd Bin Muawiya,

(It has been narrated) from Abu Ja’far<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘Allah<sup>azwj</sup> Mighty and Majestic continues Looking to a friend of His<sup>azwj</sup>, who strived himself with obedience to his Imam<sup>asws</sup> and the advice until he will find himself with us<sup>asws</sup> among the lofty friends’.<sup>100</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَالٍ عَنْ أَبِي جَمِيْلَةَ عَنْ مُحَمَّدِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللهِ ( عَلَيْهِ السَّلَام ) قَالَ مَنْ فَارَقَ جَمَاعَةَ الْمُسْلِمِينَ قَيْدَ شَيْبٍ فَقَدْ خَلَعَ رِبْقَةَ الْإِسْلَامِ مِنْ عُنُقِهِ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Abu Jameela, from Muhammad Al Halby,

<sup>99</sup> Al Kafi V 1 – The Book Of Divine Authority CH 103 H 2

<sup>100</sup> Al Kafi V 1 – The Book Of Divine Authority CH 103 H 3



(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The one who separates from a group of Muslims by a limit of a palms width, so he has removed the bond of allegiance with Al-Islam from his neck'.<sup>101</sup>

وَبِهَذَا الْإِسْنَادِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ مَنْ فَارَقَ جَمَاعَةَ الْمُسْلِمِينَ وَنَكَثَ صَفْقَةَ الْإِمَامِ جَاءَ إِلَى اللَّهِ عَزَّ وَجَلَّ  
أَجْدَمًا .

And by this chain,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The one who separates from a group of the Muslims and disregards the allegiance of the Imam<sup>asws</sup> would come to Allah<sup>azwj</sup> Mighty and Majestic mutilated'.<sup>102</sup>

<sup>101</sup> Al Kafi V 1 – The Book Of Divine Authority CH 103 H 4

<sup>102</sup> Al Kafi V 1 – The Book Of Divine Authority CH 103 H 5