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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 (9)

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

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

بَاب مَا يَجِبُ مِنْ حَقِّ الْإِمَامِ عَلَى الرَّعِيَّةِ وَحَقِّ الرَّعِيَّةِ عَلَى الْإِمَامِ

Chapter 104 – What is Obligated from the rights of the Imam^{asws} upon the citizen and the rights of the citizen upon the Imam^{asws}

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمُهورٍ عَنْ حَمَادِ بْنِ عُمَانَ عَنْ أَبِي حَمْرَةَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) مَا حَقُّ الْإِمَامِ عَلَى النَّاسِ قَالَ حَقُّهُ عَلَيْهِمْ أَنْ يَسْمَعُوا لَهُ وَيَطِيعُوا فَلْتُمْ فَمَا حَقُّهُمْ عَلَيْهِمْ قَالَ يَفْسِمُ بَيْنَهُمْ بِالسُّوِيَّةِ وَيَعْدِلُ فِي الرَّعِيَّةِ فَإِذَا كَانَ ذَلِكَ فِي النَّاسِ فَلَا يُبَالِي مَنْ أَخَذَ هَاهُنَا وَ هَاهُنَا .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Hammad Bin Usman, from Abu Hamza who said,

'I asked Abu Ja'far^{asws}, 'What is the right of the Imam^{asws} upon the people?' He^{asws} said: 'His^{asws} right upon them is that they should listen to him^{asws} and obey him^{asws}'. I said, 'So what is their right?' He^{asws} said: 'He^{asws} should distribute between them with the equality and do justice among the citizens. So when it was that among the people, so no one will fear who has taken this or that'.¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيْعٍ عَنْ مَنْصُورِ بْنِ يُوسُفَ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) مِثْلَهُ إِلَّا أَنَّهُ قَالَ هَكَذَا وَ هَكَذَا وَ هَكَذَا يَعْنِي مِنْ بَيْنِ يَدَيْهِ وَ خَلْفِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail Bin Bazie, from Mansour Bin Yunus, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} similar to it, except that he^{asws} said: 'Like this, and like this, and the like this and like this', meaning from in front of him, and behind him, and from his right and from his left'.²

مُحَمَّدُ بْنُ يَحْيَى الْعَطَّارُ عَنْ بَعْضِ أَصْحَابِنَا عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) لَا تَخْتَانُوا وَلَا تَكْتُمُوا وَلَا تَعْتَسُوا هُدَايَكُمْ وَلَا تَجْهَلُوا أَمْرَكُمْ وَلَا تَصَدَّعُوا عَنْ حَبْلِكُمْ فَتَفْشَلُوا وَ تَذْهَبَ رِيحُكُمْ وَ عَلَى هَذَا فَلْيَكُنْ تَأْسِيسُ أُمُورِكُمْ وَ الزَّمُوا هَذِهِ الطَّرِيقَةَ فَإِنَّكُمْ لَوْ عَابَيْتُمْ مَا عَابَى مَنْ قَدْ مَاتَ مِنْكُمْ مِمَّنْ خَالَفَ مَا قَدْ نُدَّعُونَ إِلَيْهِ لَبَدْرْتُمْ وَ خَرَجْتُمْ وَ أَسْمِعْتُمْ وَ لَكِنْ مَحْجُوبٌ عَنْكُمْ مَا قَدْ عَابَيْنَا وَ قَرِيبًا مَا يَطْرُخُ الْحِجَابُ .

Muhammad Bin Yahya Al Attar, from some of our companions, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'Neither betray your leaders, nor deceive your guides, nor be ignorant of your Imams^{asws}, nor crack your unity for you will fail and your power will depart, and let the foundation of your affairs be upon this, and necessitate this way. If you all were to see what your dead ones can see, from the ones who opposed what you have been

¹ Al Kafi V 1 – The Book Of Divine Authority CH 104 H 1

² Al Kafi V 1 – The Book Of Divine Authority CH 104 H 2

called to, you would be convinced, and would come out and listen. But, it is veiled from you what they are seeing, and very soon the veil would be raised'.³

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ وَغَيْرِهِ عَنْ حَنَّانِ بْنِ سَدِيرٍ الصَّنِيرِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ نُعِيَتْ إِلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) نَفْسُهُ وَهُوَ صَحِيحٌ لَيْسَ بِهِ وَجَعٌ قَالَ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ قَالَ فَنَادَى (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الصَّلَاةَ جَامِعَةً وَآمَرَ الْمُهَاجِرِينَ وَالْأَنْصَارَ بِالسَّلَاحِ وَاجْتَمَعَ النَّاسُ

A number of our companions, from Ahmad Bin Muhammad, from Abdul Rahman Bin Hammad, and someone else, from Hannan Bin Sadeyr Al Sayrafi who said,

'I heard Abu Abdullah^{asws} saying: 'The news of death was given to the Prophet^{saww} himself^{saww} and he^{saww} was healthy, there wasn't any pain with him^{saww}. The Trustworthy *Ruh* descended with it. So he^{saww} called for the congregational *Salat* and ordered the Emigrants and the Helpers with the weapons (to be ready). And the people gathered.

فَصَعَدَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الْمُنْبَرَ فَنَعَى إِلَيْهِمْ نَفْسَهُ ثُمَّ قَالَ أَذْكَرُ اللَّهُ الْوَالِيَّ مِنْ بَعْدِي عَلَى أُمَّتِي أَلَا يَرْحَمَ عَلَيَّ جَمَاعَةَ الْمُسْلِمِينَ فَأَجَلٌ كَبِيرٌ لَهُمْ وَرَحِمَ ضَعِيفَهُمْ وَوَقَرَ عَالِمَهُمْ وَ لَمْ يُصِرَّ بِهِمْ فَيَذِلَّهُمْ وَ لَمْ يُفْرِهُمْ فَيُكْفِرْهُمْ وَ لَمْ يُعْلِقْ بِآبِهِ دُونَهُمْ فَيَأْكُلَ قَوِيَّهُمْ ضَعِيفَهُمْ وَ لَمْ يَخْبِرْهُمْ فِي بُعُوثِهِمْ فَيَقْطَعَ نَسْلَ أُمَّتِي

So the Prophet^{saww} ascended the Pulpit, and gave the news of death to them himself^{saww}, then said: 'I^{saww} remind and caution of Allah^{azwj} the ruler from after me^{saww} upon my^{saww} community, that he should be merciful upon the group of Muslims, honour their elders and be merciful to their young ones, and dignify their scholars, and do not harm them so he would humiliate them, and not to impoverish them so they would disbelieve, and not close his door from them so their strong ones would devour their weak ones, and not pain them in their campaigns, so the lineages of my^{saww} community would be cut off'.

ثُمَّ قَالَ قَدْ بَلَغْتُ وَ نَصَحْتُ فَاسْتَهْدُوا وَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) هَذَا آخِرُ كَلَامٍ تَكَلَّمُ بِهِ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَلَى مِنْبَرِهِ .

Then he^{saww} said: 'I^{saww} have delivered and advised, therefore, bear witness!' And Abu Abdullah^{asws} said: 'This is the last speech Rasool-Allah^{saww} spoke with upon his^{saww} Pulpit'.⁴

مُحَمَّدُ بْنُ عَلِيٍّ وَ غَيْرُهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ رَجُلٍ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ قَالَ جَاءَ إِلَى أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) عَسَلٌ وَ تِينٌ مِنْ هَمْدَانَ وَ خُلُوانَ فَأَمَرَ الْعُرَفَاءَ أَنْ يَأْتُوا بِالنِّتَامِي فَأَمَكَنَهُمْ مِنْ رُءُوسِ الْأَرْفَاقِ يَلْعَقُونَهَا وَ هُوَ يَقْسِمُهَا لِلنَّاسِ فَدَحَاً فَدَحَاً فَقِيلَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ مَا لَهُمْ يَلْعَقُونَهَا فَقَالَ إِنَّ الْإِمَامَ أَبُو النِّتَامِي وَ إِنَّمَا أَلْعَقْتُهُمْ هَذَا بِرِعَايَةِ الْأَبَاءِ .

Muhammad Bin Ali, and someone else, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from A man, from Habeeb Bin Abu Sabit who said,

'There came to Amir Al-Momineen^{asws}, honey and figs from Hamdan, and gifts. So he^{asws} ordered the officers that they should bring the orphans. So he^{asws} enabled them from top for the tasting. They were licking it and he^{asws} was distribution to the people, cup by cup. So it was said to him^{asws}, 'O Amir Al-Momineen^{asws}! What is for

³ Al Kafi V 1 – The Book Of Divine Authority CH 104 H 3

⁴ Al Kafi V 1 – The Book Of Divine Authority CH 104 H 4

them that they should be licking it?’ So he^{asws} said: ‘The Imam^{asws} is a father of the orphans, and rather this treat of theirs is due to the care of the father’.⁵

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ وَ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الْأَصْبَهَانِيِّ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمَنْقَرِيِّ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ أَنَا أَوْلَى بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ وَ عَلِيٌّ أَوْلَى بِهِ مِنْ بَعْدِي فُقِيلَ لَهُ مَا مَعْنَى ذَلِكَ فَقَالَ قَوْلُ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ تَرَكَ دِينًا أَوْ ضَيَاعًا فَعَلَى وَ مَنْ تَرَكَ مَالًا فَلِوَرَثَتِهِ

A number of our companions, from Ahmad Bin Muhammad Al Barqy, and Ali Bin Ibrahim, from his father, altogether from Al Qasim Bin Muhammad Al Asbahany, from Suleyman Bin Dawood Al Minqary, from Sufyan Bin Uyayna,

(It has been narrated) from Abu Abdullah^{asws} that the Prophet^{saww} said: ‘I^{asws} am closer with every *Momin* than his own self, and Ali^{asws} is the closest with it from after me^{saww}. So it was said to him^{asws}, ‘What is the meaning of that?’ So he^{asws} said: ‘The words of the Prophet^{saww}: ‘The one who leaves debts or losses, so it is upon me^{saww}, and the one who leaves wealth, so is it for his inheritors’.

فَالرَّجُلُ لَيْسَتْ لَهُ عَلَى نَفْسِهِ وَلَايَةٌ إِذَا لَمْ يَكُنْ لَهُ مَالٌ وَ لَيْسَ لَهُ عَلَى عِيَالِهِ أَمْرٌ وَ لَا نَهْيٌ إِذَا لَمْ يُجْرَ عَلَيْهِمُ النَّفَقَةَ وَ النَّبِيُّ وَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) وَ مَنْ بَعْدَهُمَا أَلْزَمَهُمْ هَذَا فَمَنْ هُنَاكَ صَارُوا أَوْلَى بِهِمْ مِنْ أَنْفُسِهِمْ وَ مَا كَانَ سَبَبَ إِسْلَامِ عَامَّةِ الْيَهُودِ إِلَّا مِنْ بَعْدِ هَذَا الْقَوْلِ مِنْ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ إِنَّهُمْ آمَنُوا عَلَى أَنْفُسِهِمْ وَ عَلَى عِيَالِهِمْ .

Thus, the man is such that there isn’t an authority upon himself when there does not happen to be any wealth for him, and there isn’t any authority for him upon his dependants nor any forbidding when he does not cause the expenses to flow upon them. And the Prophet^{saww} and Amir Al-Momineen^{asws}, and their^{asws} successors^{asws} have made it (providing maintenance) a binding upon themselves. For this reason they have a greater authority over them than their own selves. The general masses of the Jews accepted Islam only after these words of Rasool Allah^{saww}. They found peace for themselves and for their dependents.⁶

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيٍّ بْنِ الْحَكَمِ عَنْ أَبِيَانَ بْنِ عُمَانَ عَنْ صَبَّاحِ بْنِ سَبَّابَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَيُّمَا مُؤْمِنٍ أَوْ مُسْلِمٍ مَاتَ وَ تَرَكَ دِينًا لَمْ يَكُنْ فِي فُسَادٍ وَ لَا إِسْرَافٍ فَعَلَى الْإِمَامِ أَنْ يَقْضِيَهُ فَإِنْ لَمْ يَقْضِهِ فَعَلَيْهِ ثُمَّ ذَلِكَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَ الْمَسْكِينِ الْأَيَّةَ فَهُوَ مِنَ الْعَارِمِينَ وَ لَهُ سَهْمٌ عِنْدَ الْإِمَامِ فَإِنْ حَبَسَهُ فَأَثَمَهُ عَلَيْهِ .

A number of our companions, from Ahmad Bin Muhammad, fom Ali Bin Al Hakam, fom Aban Bin Usman, from Sabbah Bin Sayaba,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Whichever *Momin* or Muslim dies and leaves debts which do not happen to be regarding corruption or extravagance, so it is upon the Imam^{asws} that he^{asws} fulfils it. Therefore, if he^{asws} does not fulfil it, the sin of that would be upon him^{asws}. Allah^{azwj} Blessed and High is Saying [9:60] **But rather, the charities are only for the poor and the needy** – the Verse. So he is from the debtors, and for him would be a share with the Imam^{asws}, and if he^{asws} were to withhold it, so its sin would be upon him^{asws}.⁷

⁵ Al Kafi V 1 – The Book Of Divine Authority CH 104 H 5

⁶ Al Kafi V 1 – The Book Of Divine Authority CH 104 H 6

⁷ Al Kafi V 1 – The Book Of Divine Authority CH 104 H 7

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السَّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ حَنَّانٍ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَا تَصْلُحُ الْإِمَامَةُ إِلَّا لِرَجُلٍ فِيهِ ثَلَاثُ خِصَالٍ وَرَعٌ يَحْجُزُهُ عَنْ مَعَاصِي اللَّهِ وَحِلْمٌ يَمْلِكُ بِهِ غَضَبَهُ وَحُسْنُ الْوَلَايَةِ عَلَى مَنْ يَلِي حَتَّى يَكُونَ لَهُمْ كَالْوَالِدِ الرَّحِيمِ .

Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja'far Bin Bashir, from Hannan, from his father,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'The Imamate is not correct except for a man in whom there are three characteristics – piety detaining him^{asws} from disobeying Allah^{azwj}, and forbearance he^{asws} can control his^{asws} anger with, and good guardianship upon the ones he^{asws} rules over until he^{asws} happens to be like the merciful father to them'.

وَ فِي رَوَايَةٍ أُخْرَى حَتَّى يَكُونَ لِلرَّعِيَّةِ كَالْأَبِ الرَّحِيمِ .

And in another report: 'Until he^{asws} happens to be to the citizens like the merciful father'.⁸

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ عَنْ مُحَمَّدِ بْنِ أَسْلَمَ عَنْ رَجُلٍ مِنْ طَبْرَسْتَانَ يُقَالُ لَهُ مُحَمَّدٌ قَالَ قَالَ مُعَاوِيَةُ وَ لَقِيتُ الطَّبْرِيَّ مُحَمَّدًا بَعْدَ ذَلِكَ فَأَخْبَرَنِي قَالَ سَمِعْتُ عَلِيَّ بْنَ مُوسَى (عَلَيْهِ السَّلَامُ) يَقُولُ الْمُعْرَمُ إِذَا تَدَيَّنَ أَوْ اسْتَدَانَ فِي حَقِّ الْوَهْمِ مِنْ مُعَاوِيَةَ أَجَلَ سَنَةٍ فَإِنْ اتَّسَعَ وَ إِلَّا قَضَى عَنْهُ الْإِمَامُ مِنْ بَيْتِ الْمَالِ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muawiya Bin Hukeym, from Muhammad Bin Aslam, from a man from Tabaristan called Muhammad, said, 'Muawiya said, 'And I met the Al Tabary, Muhammad, after that, so he informed me saying,

'I heard Ali^{asws} Bin Musa^{asws} saying: 'The debtor, when he lends a loan', or 'borrows regarding a right' - the uncertainty O Muawiya (the narrator), he will be given one year's time to pay. If he still cannot pay the Imam^{asws} would fulfil it on his behalf from the Public Treasury'.⁹

بَابُ أَنَّ الْأَرْضَ كُلَّهَا لِلْإِمَامِ (عَلَيْهِ السَّلَامُ)

Chapter 105 – The earth, all of it, is for the Imam^{asws}

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي خَالِدِ الْكَاذِبِيِّ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ وَجَدْنَا فِي كِتَابِ عَلِيٍّ (عَلَيْهِ السَّلَامُ) أَنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَ الْعَاقِبَةُ لِلْمُتَّقِينَ أَنَا وَ أَهْلُ بَيْتِي الَّذِينَ أَوْرَثَنَا اللَّهُ الْأَرْضَ وَ نَحْنُ الْمُتَّقُونَ وَ الْأَرْضُ كُلُّهَا لَنَا

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Hisham Bin Salim, from Abu Khalid Al Kabuly,

(It has been narrated) from Abu Ja'far^{asws} having said: 'We^{asws} found in the Book of Ali^{asws} that **[7:128] surely the earth is Allah's; He Causes such of His servants to inherit it as He so Desires, and the end is for those who are pious.** I^{asws} and the People^{asws} of my^{asws} Household are those whom Allah^{azwj} Caused to inherit the earth, and we^{asws} are the pious, and the earth, all of it is for us^{asws}.

⁸ Al Kafi V 1 – The Book Of Divine Authority CH 104 H 8

⁹ Al Kafi V 1 – The Book Of Divine Authority CH 104 H 9

فَمَنْ أَحْبَبَ أَرْضاً مِنَ الْمُسْلِمِينَ فَلْيَعْمُرْهَا وَ لِيُؤَدِّ خَرَجَهَا إِلَى الْإِمَامِ مِنْ أَهْلِ بَيْتِي وَ لَهُ مَا أَكَلَ مِنْهَا فَإِنْ تَرَكَهَا أَوْ أَخْرَبَهَا وَ أَخَذَهَا رَجُلٌ مِنَ الْمُسْلِمِينَ مِنْ بَعْدِهِ فَعَمَرَهَا وَ أَحْيَاهَا فَهُوَ أَحَقُّ بِهَا مِنَ الَّذِي تَرَكَهَا يُؤَدِّي خَرَجَهَا إِلَى الْإِمَامِ مِنْ أَهْلِ بَيْتِي وَ لَهُ مَا أَكَلَ مِنْهَا حَتَّى يَظْهَرَ الْقَائِمُ مِنْ أَهْلِ بَيْتِي بِالسَّيْفِ

So the one from the Muslims who revives it, so let him build it and let him pay its tax to the Imam^{asws} from the People^{asws} of my^{asws} Household, and for him would be what he consumes from it. So if he were to neglect it or ruin it, and (another) man from the Muslims was to take it from after him, and he builds it, so he would be more rightful with it than the one who neglected it. He should pay its tax to the Imam^{asws} from the People^{asws} of my^{asws} Household, and for him would be whatever he consumes from it, until there appears Al-Qaim^{asws} from the People^{asws} of my^{asws} Household with the sword.

فَبِحُوبِهَا وَ بِمَنْعِهَا وَ يُخْرِجُهُمْ مِنْهَا كَمَا حَوَّاهَا رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ مَنْعَهَا إِلَّا مَا كَانَ فِي أَيْدِي شِبَعَيْنَا فَإِنَّهُ يُقَاتِعُهُمْ عَلَى مَا فِي أَيْدِيهِمْ وَ يَتْرُكُ الْأَرْضَ فِي أَيْدِيهِمْ .

So he^{asws} would contain it and prevent it and throw them out from it just as Rasool-Allah^{saww} had contained it and prevented it, except what was in the hands of our^{asws} Shias, so it would be their piece upon what is in their hands, and he^{asws} would leave the land to be in their hands'.¹⁰

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ قَالَ أَخْبَرَنِي أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَمَّنْ رَوَاهُ قَالَ الدُّنْيَا وَ مَا فِيهَا لِلَّهِ تَبَارَكَ وَ تَعَالَى وَ لِرَسُولِهِ وَ لَنَا فَمَنْ غَلَبَ عَلَى شَيْءٍ مِنْهَا فَلْيَتَّقِ اللَّهَ وَ لِيُؤَدِّ حَقَّ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ لِيُبَيِّرَ إِخْوَانَهُ فَإِنْ لَمْ يَفْعَلْ ذَلِكَ فَاللَّهُ وَ رَسُولُهُ وَ نَحْنُ بَرَاءٌ مِنْهُ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad who said, 'Ahmad Bin Muhammad Bin Abdullah informed be, from the one who reported it saying,

'The world and whatever is in it is for Allah^{azwj} Blessed and High, and for His^{azwj} Rasool^{saww} and for us^{asws}. So the one who overcomes upon anything from it, so let him fear Allah^{azwj}, and let him pay the Right of Allah^{azwj} Blessed and High, and let him be righteous with his brethren. So if he does not do that, then Allah^{azwj} and His^{azwj} Rasool^{saww} and we^{asws} are disavowed from him'.¹¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ رَأَيْتُ مَسْمَعاً بِالْمَدِينَةِ وَ قَدْ كَانَ حَمَلَ إِلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) تِلْكَ السَّنَةَ مَالاً فَرَدَّهُ أَبُو عَبْدِ اللَّهِ (عليه السلام) فَقُلْتُ لَهُ لِمَ رَدَّ عَلَيْكَ أَبُو عَبْدِ اللَّهِ الْمَالَ الَّذِي حَمَلْتَهُ إِلَيْهِ قَالَ لِي إِنِّي قُلْتُ لَهُ حِينَ حَمَلْتُ إِلَيْهِ الْمَالَ إِنِّي كُنْتُ وَلِيَّتُ الْبَحْرَيْنِ الْعَوْصِ فَأَصَبْتُ أَرْبَعِمِائَةَ أَلْفِ دِرْهَمٍ وَ قَدْ جُنْتُكَ بِخُمْسِهَا بِثَمَانِينَ أَلْفِ دِرْهَمٍ وَ كَرِهْتُ أَنْ أَحْبِسَهَا عَنْكَ وَ أَنْ أَعْرِضَ لَهَا وَ هِيَ حَقُّكَ الَّذِي جَعَلَهُ اللَّهُ تَبَارَكَ وَ تَعَالَى فِي أُمُورِنَا

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Umar Bin Yazeed who said,

'I saw Misma'a at Al-Medina and he had carried some wealth to Abu Abdullah^{asws} at that time, but Abu Abdullah^{asws} returned it. So I said to him, 'Abu Abdullah^{asws} returned the wealth upon you which you had carried it to him^{asws}'. So he said to me, 'I said to him^{asws} when I carried the wealth over to him^{asws}, 'I was in charge of the pearls of Bahrain and I attained a profit of four hundred thousand Dirhams, and I

¹⁰ Al Kafi V 1 – The Book Of Divine Authority CH 105 H 1

¹¹ Al Kafi V 1 – The Book Of Divine Authority CH 105 H 2

have come to you^{asws} with its fifth (*Khums*), with eighty thousand Dirhams, and I disliked it that I should withhold it and turn away with It, and it is your^{asws} right which Allah^{azwj} Blessed and High Made it to be in our wealth’.

فَقَالَ أَوْ مَا لَنَا مِنَ الْأَرْضِ وَمَا أَخْرَجَ اللَّهُ مِنْهَا إِلَّا الْخُمْسُ يَا أَبَا سَيَّارٍ إِنَّ الْأَرْضَ كُلَّهَا لَنَا فَمَا أَخْرَجَ اللَّهُ مِنْهَا مِنْ شَيْءٍ فَهُوَ لَنَا فَقُلْتُ لَهُ وَ أَنَا أَحْمِلُ إِلَيْكَ الْمَالَ كُلَّهُ فَقَالَ يَا أَبَا سَيَّارٍ قَدْ طَيَّبْنَاكَ لَكَ وَأَخْلَلْنَاكَ مِنْهُ فَضَمَّ إِلَيْكَ مَالَكَ وَ كُلُّ مَا فِي أَيْدِي شِيعَتِنَا مِنَ الْأَرْضِ فَهُمْ فِيهِ مُحَلَّلُونَ حَتَّى يَقُومَ قَائِمُنَا

So he^{asws} said: ‘Or what is for us^{asws} from the earth and what Allah^{azwj} Brings out from it except the Khums, O Abu Sayyar? Surely the earth, all of it, is for us^{asws}. So whatever Allah^{azwj} Brings forth from it, from anything, so it is for us^{asws}. So I said to him, ‘And I shall carry all of the wealth to you^{asws}’. So he^{asws} said: ‘O Abu Sayyar! We^{asws} have cleaned it for you and permitted you from it. So keep your wealth with you and everything what is in the hands of our^{asws} Shias from the earth, so they are in permissibility with regards to it until our^{asws} Qaim^{asws} rises.

فَيَجْبِبُهُمْ طَسَقَ مَا كَانَ فِي أَيْدِيهِمْ وَ يَتْرُكُ الْأَرْضَ فِي أَيْدِيهِمْ وَ أَمَّا مَا كَانَ فِي أَيْدِي غَيْرِهِمْ فَإِنَّ كَسْبَهُمْ مِنَ الْأَرْضِ حَرَامٌ عَلَيْهِمْ حَتَّى يَقُومَ قَائِمُنَا فَيَأْخُذَ الْأَرْضَ مِنْ أَيْدِيهِمْ وَ يُخْرِجَهُمْ صَعْرَةً

So he^{asws} would collect their levy on whatever would be in their hands and he^{asws} would leave the land to be in their hands. And as for whatever would be in the hands of others (non-Shias), so their earning from the land is Prohibited upon them until our^{asws} Qaim^{asws} rises. So he^{asws} would seize the land from their hands and throw them out belittled’.

قَالَ عُمَرُ بْنُ يَزِيدَ فَقَالَ لِي أَبُو سَيَّارٍ مَا أَرَى أَحَدًا مِنْ أَصْحَابِ الضِّيَاعِ وَ لَا مِمَّنْ يَلِي الْأَعْمَالَ يَأْكُلُ حَلَالًا غَيْرِي إِلَّا مَنْ طَيَّبُوا لَهُ ذَلِكَ .

Umar Bin Yazeed said, ‘So Abu Sayyar said to him, I do not find anyone doing business or people as in charge persons of certain tasks, who earn their living lawfully except myself and those for whom they^{asws} (‘A’immah) have made it lawful.¹²

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَبِي عَبْدِ اللَّهِ الرَّازِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَهُ أَمَا عَلَى الْإِمَامِ زَكَاةٌ فَقَالَ أَحَلَّتْ يَا أَبَا مُحَمَّدٍ أَمَا عَلِمْتَ أَنَّ الدُّنْيَا وَ الْآخِرَةَ لِلْإِمَامِ يَضَعُهَا حَيْثُ يَشَاءُ وَ يَدْفَعُهَا إِلَى مَنْ يَشَاءُ جَائِزٌ لَهُ ذَلِكَ مِنَ اللَّهِ إِنَّ الْإِمَامَ يَا أَبَا مُحَمَّدٍ لَا يَبِيتُ لَيْلَةً أَبَدًا وَ اللَّهُ فِي عُنُقِهِ حَقٌّ يَسْأَلُهُ عَنْهُ .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Abu Abdullah Al Razy, from Al Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws}, said, ‘I said to him^{asws}, ‘Is there any *Zakāt* upon the Imam^{asws}?’ So he^{asws} said: ‘You have spoken an impossibility, O Abu Muhammad! Do you not know that the world and the Hereafter is for the Imam^{asws}? He^{asws} can place it wherever he^{asws} so desires to and hands it over to whoever he^{asws} so desires to. That is allowed for him^{asws} from Allah^{azwj}. The Imam^{asws}, O Abu Muhammad, does not sleep at night, ever, and in his^{asws} neck is a Right of Allah^{azwj}, Asking him^{asws} about it’.¹³

¹² Al Kafi V 1 – The Book Of Divine Authority CH 105 H 3

¹³ Al Kafi V 1 – The Book Of Divine Authority CH 105 H 4

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ أَحْمَدَ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ صَالِحِ بْنِ حُمْزَةَ عَنْ أَبَانَ بْنِ مِصْعَبٍ عَنْ يُونُسَ بْنِ زَيْنَانَ أَوْ الْمُعَلَّى بْنِ خُنَيْسٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَا لَكُمْ مِنْ هَذِهِ الْأَرْضِ فَقَبَسَمَ ثُمَّ قَالَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى بَعَثَ جِبْرَائِيلَ (عَلَيْهِ السَّلَامُ) وَ أَمَرَهُ أَنْ يَخْرِقَ بِإِبْهَامِهِ ثَمَانِيَةَ أَنْهَارٍ فِي الْأَرْضِ مِنْهَا سَيحَانٌ وَ جِيحَانٌ وَ هُوَ نَهْرٌ بَلْخٌ وَ الْخُشُوعُ وَ هُوَ نَهْرُ الشَّاسِ وَ مَهْرَانٌ وَ هُوَ نَهْرُ الْهِنْدِ وَ نَيْلٌ مِصْرَ وَ دِجْلَةٌ وَ الْفُرَاتُ

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhammad Bin Abdullah Bin Ahmad, from Ali Bin Al Numan, from Salih Bin Hamza, from Aban Bin Mus'ab, from Yunus Bin Zabyan, or al Moalla Bin Khunays who said,

'I said to Abu Abdullah^{asws}, 'What have you all (Imams^{asws}) to do from the earth?' So he^{asws} smiled, then said: 'Allah^{azwj} Blessed and High Sent Jibraeel^{as} and Commanded him^{as} that he^{as} furrows eight rivers by his^{as} big toe in the earth – from these is Sayhan, and Jayhan, and it is the river Balkh, and Al-Khashou, and it is River Shash, and Mihran, and it is a river of India, and Nile of Egypt, and Dajla, and Euphrates.

فَمَا سَقَتْ أَوْ اسْتَقَّتْ فَهُوَ لَنَا وَ مَا كَانَ لَنَا فَهُوَ لِشِيعَتِنَا وَ لَيْسَ لِعَدُوِّنَا مِنْهُ شَيْءٌ إِلَّا مَا غَصَبَ عَلَيْهِ وَ إِنَّ وَلِيَّنَا لَفِي أَوْسَعٍ فِيمَا بَيْنَ ذِهِ إِلَى ذِهِ يُعْنِي بَيْنَ السَّمَاءِ وَ الْأَرْضِ

So whatever is watered from or drawn, so it is for us^{asws}, and whatever was for us^{asws} so it is for our^{asws} Shias, and there isn't anything from it for our^{asws} enemies except what they have usurped upon, and that our^{asws} friends would be in (a place) more capacious in what is between this to this, meaning between the sky and the earth'.

ثُمَّ تَلَا هَذِهِ الْآيَةَ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا الْمَغْضُوبِينَ عَلَيْهَا خَالِصَةً لَهُمْ يَوْمَ الْقِيَامَةِ بِمَا غَصَبُوا .

Then he^{asws} recited this Verse [7:32] **Say: These are for the Believers in the life of this world** the ones usurped upon **especially on the Day of Judgement** without being usurped'.¹⁴

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ مُحَمَّدِ بْنِ الرَّيَّانِ قَالَ كَتَبْتُ إِلَى الْعَسْكَرِيِّ (عَلَيْهِ السَّلَامُ) جُعِلَتْ فِدَاكَ رُؤْيِي لَنَا أَنْ لَيْسَ لِرَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مِنَ الدُّنْيَا إِلَّا الْخُمْسُ فَجَاءَ الْجَوَابُ إِنَّ الدُّنْيَا وَ مَا عَلَيْهَا لِرَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Isa, from Muhammad Bin Al Rayyan who said,

'I wrote to Al-Askary^{asws}, 'May I be sacrificed for you^{asws}! It is reported to us that there isn't anything for Rasool-Allah^{azwj} from the world except for the fifth (Khums)'. So the answer came: 'The world and whatever is upon it is for Rasool-Allah^{saww}'.¹⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ رَفَعَهُ عَنْ عَمْرٍو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) خَلَقَ اللَّهُ آدَمَ وَ أَفْطَعَهُ الدُّنْيَا قَطِيعَةً فَمَا كَانَ لِأَدَمَ (عَلَيْهِ السَّلَامُ) فَلِرَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ مَا كَانَ لِرَسُولِ اللَّهِ فَهُوَ لِلْأَيْمَةِ مِنْ آلِ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, raising it, from Amro Bin Shimr, from Jabir,

¹⁴ Al Kafi V 1 – The Book Of Divine Authority CH 105 H 5

¹⁵ Al Kafi V 1 – The Book Of Divine Authority CH 105 H 6

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} Created Adam^{as} and cut the world for him^{as} as his^{as} piece. Thus, whatever was for Adam^{as}, so it is for Rasool-Allah^{saww}, and whatever was for Rasool-Allah^{saww}, so it is for the Imams^{asws} from the Progeny^{asws} of Muhammad^{saww}.¹⁶

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبُخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ جَبْرَائِيلَ (عَلَيْهِ السَّلَامُ) كَرَى بِرِجْلِهِ خَمْسَةَ أَنْهَارٍ وَ لِسَانُ الْمَاءِ يَتَّبِعُهُ الْفِرَاتُ وَ دِجْلَةُ وَ نَيْلَ مِصْرَ وَ مَهْرَانَ وَ نَهْرَ بَلْخَ فَمَا سَقَتْ أَوْ سَقِيَ مِنْهَا فَلِلْإِمَامِ وَ الْبَحْرِ الْمُطِيفِ بِالدُّنْيَا لِلْإِمَامِ

Muhammad Bin Ismail, from Al Fazl Bin Shazan and Ali Bin Ibrahim, from his father, altogether from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Jibraeel^{as} dug five rivers by his^{as} leg and the strip of the water followed it – The Euphrates, and Dajla, and Nile of Egypt, and Mihran, and river Balkh. So whatever is watered or drawn from these, so it is for the Imam^{asws}, and the oceans circling the earth are for the Imam^{asws}.¹⁷

بَابُ سِيْرَةِ الْإِمَامِ فِي نَفْسِهِ وَ فِي الْمَطْعَمِ وَ الْمَلْبَسِ إِذَا وَلِيَ الْأَمْرَ

Chapter 106 – The ways of the Imam^{asws} regarding himself^{asws} and regarding the meals and the clothing when he^{asws} is the Master^{asws} of the Command

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ ابْنِ مَحْبُوبٍ عَنْ حَمَادٍ عَنْ حُمَيْدٍ وَ جَابِرِ الْعَدْبِيِّ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) إِنَّ اللَّهَ جَعَلَنِي إِمَامًا لِحَلْقِهِ فَرَضَ عَلَيَّ التَّقْدِيرَ فِي نَفْسِي وَ مَطْعَمِي وَ مَشْرَبِي وَ مَلْبَسِي كَضَعْفَاءِ النَّاسِ كَيْ يَفْتَدِيَ الْفَقِيرُ بِفَقْرِي وَ لَا يُطْعِي الْعَنِي عِنَاهُ .

Muhammad In Yahya, from Ahmad bin Muhammad Bin Isa, from Ibn Mahboub, from Hammad, from Humeyd and Jabir Al Baghdady who said,

'Amir Al-Momineen^{asws} said: 'Allah^{azwj} Made me^{asws} as an Imam^{asws} for His^{azwj} creatures, so He^{azwj} Necessitated the management upon me^{asws} with regards to myself^{asws} and my^{asws} meals, and my^{asws} drinks, and my^{asws} clothing (to be) like the weak people so that the poor one can follow the example of my^{asws} poverty and the rich one does not transgress by his riches'.¹⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادِ بْنِ عَثْمَانَ عَنِ الْمُعَلَّى بْنِ خُنَيْسٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَوْمًا جَعَلْتُ فِدَاكَ ذَكَرْتُ أَلْ فَلَانَ وَ مَا هُمْ فِيهِ مِنَ النِّعَمِ فَقُلْتُ لَوْ كَانَ هَذَا إِلَيْكُمْ لَعَشْنَا مَعَكُمْ فَقَالَ هِيَآتِ يَا مُعَلَّى أَمَا وَ اللَّهُ أَنْ لَوْ كَانَ ذَلِكَ مَا كَانَ إِلَّا سِيَّاسَةَ اللَّيْلِ وَ سِيَاحَةَ النَّهَارِ وَ لُبْسَ الْخَشِينِ وَ أَكْلَ الْجَشِيبِ فَرُؤِي ذَلِكَ عَنَّا فَهَلْ رَأَيْتَ ظَلَامَةً قَطُّ صَيَّرَهَا اللَّهُ تَعَالَى نِعْمَةً إِلَّا هَذِهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad Bin Usman, from Al Moalla Bin Khunays who said,

'I said to Abu Abdullah^{asws} one day, 'May I be sacrificed to you^{asws}! I remembered the family of so and so and what they are in from the Bounties, so I said, 'If only that was

¹⁶ Al Kafi V 1 – The Book Of Divine Authority CH 105 H 7

¹⁷ Al Kafi V 1 – The Book Of Divine Authority CH 105 H 8

¹⁸ Al Kafi V 1 – The Book Of Divine Authority CH 106 H 1

for you^{asws}, we would have lived with you^{asws} (prosperously)'. So he^{asws} said: 'Far be it, O Moalla! But, by Allah^{azwj}, had it been that, it would not have been except for hard labour (of protection) at night and strenuous work by the day, and wearing the coarse, and eating the tasteless. So that was Impeded from us^{asws}. Have you ever seen a looted property Allah, the Most High, has turned into a blessing except this one (easy life for you while unjust Abbassids are in rule)?'¹⁹

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَادٍ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ غَيْرُهُمَا بِأَسَانِيدٍ مُخْتَلِفَةٍ فِي احْتِجَاجِ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) عَلِيٍّ عَاصِمِ بْنِ زِيَادٍ جِئِينَ لَيْسَ الْعَبَاءَ وَ تَرَكَ الْمُلَاءَ وَ شَكَاهُ أَخُوهُ الرَّبِيعُ بْنُ زِيَادٍ إِلَى أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) أَنَّهُ قَدْ غَمَّ أَهْلَهُ وَ أَحْزَنَ وُلْدَهُ بِذَلِكَ

Ali Bin Muhammad, from Salih Bin Abu Hammad and a number of our companions, from Ahmad Bin Muhammad and some others, by their different chains,

'Regarding the argumentation of Amir Al-Momineen^{asws} upon Asim Bin Ziyad when he wore the cloak and neglected the appropriate (easy of life), and his brother Al-Rabie Bin Ziyad complained to Amir Al-Momineen^{asws} that he (his brother by adapting strict life) had saddened his wife and grieved his children with that.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) عَلِيُّ بْنُ زِيَادٍ فَجِئَ بِهِ فَلَمَّا رَأَاهُ عَبَسَ فِي وَجْهِهِ فَقَالَ لَهُ أَمَا اسْتَحْيَيْتَ مِنْ أَهْلِكَ أَمَا رَحِمْتَ وَ لَدَكَ اللَّهُ أَحَلَّ لَكَ الطَّيِّبَاتِ وَ هُوَ يَكْرَهُ أَخْذَكَ مِنْهَا أَنْتَ أَهْوَنُ عَلَى اللَّهِ مِنْ ذَلِكَ أَوْ لَيْسَ اللَّهُ يَقُولُ وَ الْأَرْضُ وَضَعَهَا لِلْأَنَامِ. فِيهَا فَاكِهَةٌ وَ النَّخْلُ ذَاتُ الْأَكْمَامِ

So Amir Al-Momineen^{asws} said: '(bring) Asim Bin Ziyad to me^{asws}!' So they came with him. So when he^{asws} saw him, he^{asws} frowned his face and he^{asws} said to him: 'Are you not ashamed from your wife? Are you not being merciful to your children? Do you view that Allah^{azwj} Permitted the good things for you and He^{azwj} would Abhor it if you were to take from these? You are lesser upon Allah^{azwj} than that. Or, isn't Allah^{azwj} Saying [55:10] *And the earth, He has set it for the living creatures* [55:11] *Therein is fruit and palms having sheathed clusters?*

أَوْ لَيْسَ اللَّهُ يَقُولُ مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ. بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ إِلَى قَوْلِهِ يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَ الْمَرْجَانُ فَبِاللَّهِ لَا بُدَّ أَلَّا يَعْمَ اللَّهُ بِالْفَعَالِ أَحَبُّ إِلَيْهِ مِنَ ابْتِدَالِهَا بِالْمَقَالِ وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ أَمَا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

Or isn't Allah^{azwj} Saying [55:19] *He United the two seas so they meet* [55:20] *Between them is a barrier which they do not violate* – up to His^{azwj} Words [55:22] *There come forth from them pearls and rubies?* So, by Allah^{azwj}, utilisation of the Bounties of Allah^{azwj} by the deeds is more Beloved to Him^{azwj} than utilising them by the words, and Allah^{azwj} Mighty and Majestic has Said [93:11] *And as for the Favour of your Lord, do announce (it)*.

فَقَالَ عَاصِمُ يَا أَمِيرَ الْمُؤْمِنِينَ فَعَلَى مَا اقْتَصَرْتَ فِي مَطْعَمِكَ عَلَى الْجُسُوبَةِ وَ فِي مَلْبَسِكَ عَلَى الْخُسُوفَةِ فَقَالَ وَيْحَكَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَرَضَ عَلَى أَيْمَةِ الْعَدْلِ أَنْ يُفَدِّرُوا أَنْفُسَهُمْ بِضَعْفَةِ النَّاسِ كَيْلًا يَتَّبِعَ بِالْفَقِيرِ قَفْرَهُ فَأَلْفَى عَاصِمُ بْنُ زِيَادٍ الْعَبَاءَ وَ لَيْسَ الْمُلَاءَ .

Asim said, 'O Amir Al-Momineen^{asws}! So upon what do you^{asws} confine (yourself) regarding your^{asws} food upon the tastelessness, and regarding your^{asws} clothing upon the coarseness?' So he^{asws} said: 'Woe be unto you! Allah^{azwj} Mighty and Majestic

¹⁹ Al Kafi V 1 – The Book Of Divine Authority CH 106 H 2

Necessitated upon the Imams^{asws} of justice that they should manage themselves with the weak ones of the people, perhaps the poor might despair due to his poverty'. So Asim Bin Ziyad threw off the cloak and wore the appropriate'.²⁰

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْخَزَّازِ عَنْ حَمَّادِ بْنِ عُمَانَ قَالَ حَضَرْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) وَ قَالَ لَهُ رَجُلٌ أَصْلَحَكَ اللَّهُ ذَكَرْتَ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ (عَلَيْهِ السَّلَام) كَانَ يَلْبَسُ الْخَشِينَ يَلْبَسُ الْقَمِيصَ بِأَرْبَعَةِ دَرَاهِمٍ وَ مَا أَشْبَهَ ذَلِكَ وَ نَرَى عَلَيْكَ اللَّبَاسَ الْجَدِيدَ

A number of our companions, from Ahmad Bin Muhammad Al Barqy, from his father, from Muhammad Bin Yahya Al Khazzaz, from Hammad Bin Usman who said,

'I was present with Abu Abdullah^{asws} and a man said to him^{asws}, 'May Allah^{azwj} Keep you^{asws} well! I remember that Ali^{asws} Bin Abu Talib^{asws} used to wear the coarse (clothing). He^{asws} was wearing the shirt of four Dirhams and what resembled that, and we see upon you^{asws} the new clothing'.

فَقَالَ لَهُ إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ (عَلَيْهِ السَّلَام) كَانَ يَلْبَسُ ذَلِكَ فِي زَمَانٍ لَا يُنْكَرُ عَلَيْهِ وَ لَوْ لَيْسَ مِثْلَ ذَلِكَ الْيَوْمَ شُهِرَ بِهِ فَخَيْرُ لِبَاسٍ كُلِّ زَمَانٍ لِبَاسُ أَهْلِهِ غَيْرَ أَنْ قَائِمَنَا أَهْلَ الْبَيْتِ (عَلَيْهِ السَّلَام) إِذَا قَامَ لَيْسَ تِيَابَ عَلِيٍّ (عَلَيْهِ السَّلَام) وَ سَارَ بِسِيرَةِ عَلِيٍّ (عَلَيْهِ السَّلَام) .

So he^{asws} said to him: 'Ali^{asws} Bin Abu Talib^{asws} was wearing that during the time period that it would not be denied upon him^{asws}, and if he^{asws} were to wear the likes of that today, he^{asws} would be defamed by it. So the best clothing of every time period is the clothing worn by people (during that time), apart from that, our^{asws} Qaim^{asws} of the People^{asws} of the Household, when he^{asws} rises, would wear the clothing of Ali^{asws}, and he^{asws} would live by the way of Ali^{asws},²¹

باب نَادِرٌ

Chapter 107 - Miscellaneous

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ أَيُّوبَ بْنِ نُوحٍ قَالَ قَالَ عَطَسَ يَوْمًا وَ أَنَا عِنْدَهُ فَقُلْتُ جُعِلَتْ فِدَاكَ مَا يُقَالُ لِلْإِمَامِ إِذَا عَطَسَ قَالَ يُقُولُونَ صَلَّى اللَّهُ عَلَيْكَ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdulla, from Ayoub Bin Nuh who said,

'He^{asws} sneezed one day while I was in his^{asws} presence, so I said, 'May I be sacrificed for you^{asws}! What does one say to the Imam^{asws} when he^{asws} sneezes?' He^{asws} said: 'They should be saying, 'May Allah^{azwj} Send *Salawat* upon you^{asws}!',²²

مُحَمَّدُ بْنُ يَحْيَى عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ قَالَ حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ الدِّينَوْرِيُّ عَنْ عُمَرَ بْنِ زَاهِرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلَهُ رَجُلٌ عَنِ الْقَائِمِ يُسَلَّمُ عَلَيْهِ بِأَمْرَةِ الْمُؤْمِنِينَ قَالَ لَا ذَلِكَ اسْمُ سَمَى اللَّهُ بِهِ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) لَمْ يُسَمَّ بِهِ أَحَدٌ قَبْلَهُ وَ لَا يَتَسَمَّى بِهِ بَعْدَهُ إِلَّا كَافِرٌ قُلْتُ جُعِلَتْ فِدَاكَ كَيْفَ يُسَلَّمُ عَلَيْهِ قَالَ يُقُولُونَ السَّلَامُ عَلَيْكَ يَا بَقِيَّةَ اللَّهِ ثُمَّ قَرَأَ بَقِيَّةَ اللَّهِ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ .

²⁰ Al Kafi V 1 – The Book Of Divine Authority CH 106 H 3

²¹ Al Kafi V 1 – The Book Of Divine Authority CH 106 H 4

²² Al Kafi V 1 – The Book Of Divine Authority CH 107 H 1

Muhammad Bin Yahya, from Ja'far Bin Muhammad who said, 'Is'haq Bin Ibrahim Al Deynouwary narrated to me, from Umar Bin Azhir,

(It has been narrated) from Abu Abdullah^{asws}, said, 'A man asked him^{asws} about Al-Qaim^{asws}, 'Can one greet upon him^{asws} as 'Amir Al-Momineen'?' He^{asws} said: 'No, that is a name which Allah^{azwj} Named Amir Al-Momineen^{asws} with. No one has been named with it before him^{asws}, nor would anyone be named with it after him^{asws} except for 'كَافِرٌ' an Infidel'. I said, 'May I be sacrificed for you^{asws}! How should one greet upon him^{asws}?' He^{asws} said: 'They should be saying, 'The greetings be upon you^{asws}, O Remaining one of Allah^{azwj}! (يَا بَقِيَّةَ اللَّهِ)'. Then he^{asws} recited **[11:86] The Remaining one of Allah is better for you if you are Believers**'.²³

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْمُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ أَحْمَدَ بْنِ عُمَرَ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَام) لِمَ سُمِّيَ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) قَالَ لِأَنَّهُ يَمِيرُهُمُ الْعِلْمَ أَمَا سَمِعْتَ فِي كِتَابِ اللَّهِ وَ تَمِيرُ أَهْلَنَا .

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

'I asked Abu Al-Hassan^{asws}, 'Why was Amir Al-Momineen^{asws} named as such?' He^{asws} said: 'Because he^{asws} brings them (يَمِيرُهُمُ) the knowledge. Have you nor heard in the Book of Allah^{azwj} **[12:65] and we will bring (نَمِيرُ) grain for our family**.'

وَ فِي رَوَايَةٍ أُخْرَى قَالَ لِأَنَّ مِيرَةَ الْمُؤْمِنِينَ مِنْ عِنْدِهِ يَمِيرُهُمُ الْعِلْمَ .

And in another report, he^{asws} said: 'Because he^{asws} nourished the Momineen from his^{asws} own presence, feeding them the knowledge'.²⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي الرَّبِيعِ الْقَزَّازِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قُلْتُ لَهُ لِمَ سُمِّيَ أَمِيرَ الْمُؤْمِنِينَ قَالَ اللَّهُ سَمَّاهُ وَ هَكَذَا أَنْزَلَ فِي كِتَابِهِ وَ إِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَ أَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ وَ أَنْ مُحَمَّدًا رَسُولِي وَ أَنْ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ .

Ali Bin Ibrahim, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Abu Al Raie Al Qazzaz, from Jabir,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I said to him^{asws}, 'Why is Amir Al-Momineen^{asws} named as such?' He^{asws} said: 'Allah^{azwj} Named him^{asws} and like this it is Revealed in His^{azwj} Book **[7:172] And when your Lord brought forth from the Children of Adam, from their backs, their descendants, and made them testify against their own souls: Am I not your Lord, and Muhammad^{saww} is My Rasool and Ali^{asws} is Amir Al-Momineen?**'.²⁵

²³ Al Kafi V 1 – The Book Of Divine Authority CH 107 H 2

²⁴ Al Kafi V 1 – The Book Of Divine Authority CH 107 H 3

²⁵ Al Kafi V 1 – The Book Of Divine Authority CH 107 H 4

باب فِيهِ نَكَتٌ وَ نَتْفٌ مِنَ التَّنْزِيلِ فِي الْوَلَايَةِ

Chapter 108 – Points and pickings from the Revelation regarding the Wilayah

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ حَنَانَ بْنِ سَدِيرٍ عَنْ سَالِمِ الْحَنَاطِ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى نَزَلَ بِهِ الرُّوحُ الْأَمِينُ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ قَالَ هِيَ الْوَلَايَةُ لِأَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from some of our companions, from Hanan Bin Sadeyr, from Salim Al Hannat who said,

'I said to Abu Ja'far^{asws}, 'Inform me about the Words of Allah^{azwj} Blessed and High **[26:193] The Trustworthy Spirit has descended with it [26:194] Upon your heart that you may become from the warners [26:195] In clear Arabic language.** He^{asws} said: 'It is the Wilayah of Amir Al-Momineen^{asws},²⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْحَكَمِ بْنِ مِسْكِينٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَ الْأَرْضِ وَ الْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَ أَسْفَقْنَ مِنْهَا وَ حَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا قَالَ هِيَ وَ لَايَةُ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Al Hakam Bin Miskeen, from Is'haq Bin Ammar, from a man,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[33:72] Surely We Presented the Trust to the skies, and the earth, and the mountains, but they refused to bear it and feared from it, and the human being bore it; he was unjust, ignorant.** He^{asws} said: 'It is the Wilayah of Amir Al-Momineen^{asws},²⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ أَبِي زَاهِرٍ عَنِ الْحَسَنِ بْنِ مُوسَى الْخَشَّابِ عَنِ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ الَّذِينَ آمَنُوا وَ لَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ قَالَ بِمَا جَاءَ بِهِ مُحَمَّدٌ (صَلَّى اللَّهُ عَلَيْهِ وَ آله) مِنَ الْوَلَايَةِ وَ لَمْ يَخْلُطُوهَا بِوَلَايَةِ فُلَانٍ وَ فُلَانٍ فَهُوَ الْمَلْبَسُ بِالظُّلْمِ .

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

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[6:82] Those who believe and do not mix up their faith with injustice.** He^{asws} said: 'With whatever Muhammad^{saww} came with from the Wilayah, and they are not mixing it with the Wilayah of so and so, and so and so, and so and so, so it is 'mixing up 'بِالظُّلْمِ' with the injustice'.²⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنِ الْحُسَيْنِ بْنِ نُعَيْمٍ الصَّخَّافِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَمِنْكُمْ كَافِرٌ وَ مِنْكُمْ مُؤْمِنٌ فَقَالَ عَرَفَ اللَّهُ إِيمَانَهُمْ بِوَلَايَتِنَا وَ كُفْرَهُمْ بِهَا يَوْمَ أَخَذَ عَلَيْهِمُ الْمِيثَاقَ فِي صُلْبِ آدَمَ (عَلَيْهِ السَّلَامُ) وَ هُمْ ذُرٌّ .

²⁶ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 1

²⁷ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 2

²⁸ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 3

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

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[64:2] He it is Who Created you, so among you is an unbeliever and among you is a Believer.** So he^{asws} said: 'Allah^{azwj} Recognised their *Eman* by our^{asws} Wilayah and their disbelief in it on the day He^{azwj} Took the Covenant upon them in 'صُلْبِ' the forehead of Adam^{as}, and they were particles'.²⁹

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ ابْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامِ) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ يُوفُونَ بِالْوَعْدِ الَّذِي أَخَذَ عَلَيْهِمْ مِنْ وِلَايَتِنَا .

Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Yaqoub Bin Yazeed, from Ibn Mahboub, from Muhammad Bin Al Fuzayl,

(It has been narrated) from Abu Al-Hassan^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[76:7] They fulfill vows** which were Taken upon them of our^{asws} Wilayah'.³⁰

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ رَبِيعِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامِ) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ لَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَ الْإِنْجِيلَ وَ مَا أَنْزَلْنَا إِلَيْهِمْ مِنْ رَبِّهِمْ قَالَ الْوَلَايَةَ .

Muhammad Bin Ismail, from Al Fazl Bin Shazan, from Hammad Bin Isa, from Rabie Bin Abdullah,

(It has been narrated) from Abu Ja'far^{asws} regarding Words of Allah^{azwj} Mighty and Majestic **[5:66] And if they had observed the Torah and the Evangel and that which was Revealed to them from their Lord.** He^{asws} said: 'Al-Wilayah'.³¹

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ مُنْتَهَى عَنْ زُرَّارَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَجَلَانَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامِ) فِي قَوْلِهِ تَعَالَى قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى قَالَ هُمْ الْأَيْمَةُ (عَلَيْهِمُ السَّلَامِ) .

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Al Washha, from Musna, from Zurara, from Abdullah Bin Ajlan,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the Exalted **[42:23] Say: I do not ask of you any Recompense for it except for the cordiality for my near relatives.** He^{asws} said: 'They^{asws} are the Imams^{asws}'.³²

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي سَابِطٍ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامِ) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ مَنْ يُطِعِ اللَّهَ وَ رَسُولَهُ فِي وَلايَةِ عَلِيٍّ وَ وَلايَةِ الْأَيْمَةِ مِنْ بَعْدِهِ فَقَدْ فَازَ فَوزًا عَظِيمًا هَكَذَا نَزَلَتْ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ali Bin Asbat, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[33:71] and whoever obeys Allah and His Rasool, regarding the**

²⁹ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 4

³⁰ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 5

³¹ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 6

³² Al Kafi V 1 – The Book Of Divine Authority CH 108 H 7

Wilayah of Ali^{asws} and Wilayah of the Imams^{asws} from after him, so he indeed achieves a mighty success – this is how it was Revealed’.³³

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ رَفَعَهُ إِلَيْهِمْ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ مَا كَانَ لَكُمْ أَنْ تُؤَدُّوا رَسُولَ اللَّهِ فِي عَلِيٍّ وَالْأَيْمَةَ كَالَّذِينَ آذَوْا مُوسَى فَبَرَأَهُ اللَّهُ مِمَّا قَالُوا .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Al Nazar, from Muhammad Bin Marwan,

(It has been narrated) raising it to them^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[33:53] and it does not behove you that you should hurt Rasool Allah** regarding Ali^{asws} and the Imams^{asws} just like those who had hurt Musa^{as}. So Allah^{azwj} Disavowed from what they were saying’.³⁴

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ السَّيَّارِيِّ عَنِ عَلِيِّ بْنِ عَبْدِ اللَّهِ قَالَ سَأَلَهُ رَجُلٌ عَنْ قَوْلِهِ تَعَالَى فَمَنْ أَتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى قَالَ مَنْ قَالَ بِالْأَيْمَةِ وَ أَتَّبَعَ أَمْرَهُمْ وَ لَمْ يَجْزِ طَاعَتَهُمْ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Sayyari, from Ali Bin Abdullah who said,

‘A man asked about the Words of the Exalted **[20:123] then whoever follows My Guidance, he shall not go astray nor be distressed.** He^{asws} said: ‘The one who acknowledges the Imams^{asws} and follows their^{asws} orders and do not exceed their^{asws} obedience’.³⁵

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ رَفَعَهُ فِي قَوْلِهِ تَعَالَى لَا أَقْسِمُ بِهَذَا الْبَلَدِ . وَ أَنْتَ حِلٌّ بِهَذَا الْبَلَدِ . وَ الْوَالِدِ وَ مَا وَلَدَ قَالَ أَمِيرُ الْمُؤْمِنِينَ وَ مَا وَلَدَ مِنَ الْأَيْمَةِ (عَلَيْهِمُ السَّلَامُ) .

Al Husayn Bin Muhammad, from Ali Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah,

(It has been narrated) raising it regarding the Words of the Exalted **[90:1] Indeed! I swear by this city [90:2] And you are a dweller of this city [90:3] And a father and what he begot.** He^{asws} said: ‘Amir Al-Momineen^{asws} and what he^{asws} begot from the Imams^{asws}’.³⁶

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ أَوْرَمَةَ وَ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ تَعَالَى وَ اعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ قَالَ لِلَّهِ خُمُسُهُ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبَى قَالَ أَمِيرُ الْمُؤْمِنِينَ وَ الْأَيْمَةَ (عَلَيْهِمُ السَّلَامُ) .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Awrama and Muhammad Bin Abdullah, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} the Exalted **[8:41] And know that whatever war booty you gain, a fifth of it is for**

³³ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 8

³⁴ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 9

³⁵ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 10

³⁶ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 11

Allah and for the Rasool and for the near of kin. He^{asws} said: 'Amir Al-Momineen^{asws} and the Imams^{asws},³⁷

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنِ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ مِمَّنْ خَلَقْنَا أُمَّةً يَهْدُونَ بِالْحَقِّ وَ بِهِ يَعْدِلُونَ قَالَ هُمْ الْأَئِمَّةُ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Abdullah Bin Sinan who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic [7:181] **And of those whom We have Created are a people who are Guiding with the Truth and thereby they are doing justice.** He^{asws} said: 'They^{asws} are the Imams^{asws},³⁸

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ أَوْرَمَةَ عَنِ عَلِيِّ بْنِ حَسَّانَ عَنِ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي قَوْلِهِ تَعَالَى هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) وَ الْأَئِمَّةُ وَ آخَرُ مُتَشَابِهَاتٍ قَالَ فَلَانٌ وَ فَلَانٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ أَصْحَابُهُمْ وَ أَهْلُ وَ لَايَتِهِمْ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَ ابْتِغَاءَ تَأْوِيلِهِ وَ مَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاسِخُونَ فِي الْعِلْمِ أُمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) وَ الْأَئِمَّةُ (عَلَيْهِمُ السَّلَام).

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Awrama, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of the Exalted [3:7] **He is the One Who has Revealed the Book to you; some of its Verses are Decisive, they are the Mother of the Book.** He^{asws} said: 'Amir Al-Momineen^{asws} and the Imams^{asws} **and others are Allegorical.** He^{asws} said: 'So and so and so and so. **then as for those in whose hearts there is perversity** - their companions and the people of their wilayah **they follow the part of it which is allegorical seeking to mislead and seeking to give it (their own) interpretation; but none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge** - Amir Al-Momineen^{asws} and the Imams^{asws},³⁹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنِ مُنْتَبَى عَنِ عَبْدِ اللَّهِ بْنِ عَجَلَانَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) فِي قَوْلِهِ تَعَالَى أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَ لَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَ لَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَ لَا رَسُولِهِ وَ لَا الْمُؤْمِنِينَ وَ لِيَجْزِيَ يَعْنِي بِالْمُؤْمِنِينَ الْأَئِمَّةَ (عَلَيْهِمُ السَّلَام) لَمْ يَتَّخِذُوا الْوَلَايَةَ مِنْ دُونِهِمْ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Musna, from Abdullah Bin Ajan,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the Exalted [9:16] **Are you reckoning that you would be left alone while Allah has not yet Known those of you who have struggled hard and do not take to any one besides Allah and His Rasool and the Believers**— Meaning by 'the Believers' as the Imams^{asws}, not taking **as a confidant** the ones besides them^{asws},⁴⁰

³⁷ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 12

³⁸ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 13

³⁹ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 14

⁴⁰ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 15

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمُهورٍ عَنْ صَفْوَانَ عَنِ ابْنِ مُسْكَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِهِ تَعَالَى وَ إِنْ جَنَحُوا لِلسَّلْمِ فَاجْتَنِحْ لَهَا قَالَ قُلْتُ مَا السَّلْمُ قَالَ الدُّخُولُ فِي أَمْرِنَا .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Safwan, from Ibn Muskan, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of the Exalted **[8:61] And if they incline towards peace, then incline to it.** He^{asws} said: 'The entry into our^{asws} matter (Al-Wilayah)'.⁴¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِهِ تَعَالَى لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ قَالَ يَا زُرَّارَةُ أَوْ لَمْ تَرْكَبْ هَذِهِ الْأُمَّةُ بَعْدَ نَبِيِّهَا طَبَقًا عَنْ طَبَقٍ فِي أَمْرِ فُلَانٍ وَ فُلَانٍ .

Muhamman Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Jameel Bin Salih, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the Exalted **[84:19] That you shall most certainly enter one state after another.** He^{asws} said: 'And didn't this community, after its Prophet^{saww}, enter one state after another with regards to the matter of so and so, and so and so, and so and so, and so and so?'⁴²

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمُهورٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ عَبْدِ اللَّهِ بْنِ جُنْدَبٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ قَالَ إِمَامٌ إِلَى إِمَامٍ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Hammad Bin Isa, from Abdullah Bin Jundab who said,

'I asked Abu Al-Hassan^{asws} about the Words of Allah^{asws} Mighty and Majestic **28:51] And We have Made the Word to reach them so that they may be mindful.** He^{asws} said: 'Imam^{asws} to an Imam^{asws}'.⁴³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ النُّعْمَانَ عَنْ سَلَامٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِهِ تَعَالَى قُولُوا آمَنَّا بِاللَّهِ وَ مَا أَنْزَلَ إِلَيْنَا قَالَ إِنَّمَا عَنَى بِذَلِكَ عَلِيًّا (عليه السلام) وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ وَ جَرَتْ بَعْدَهُمْ فِي الْأَيْمَةِ (عليهم السلام) ثُمَّ يَرْجِعُ الْقَوْلَ مِنَ اللَّهِ فِي النَّاسِ فَقَالَ فَإِنْ آمَنُوا بِعَنِي النَّاسَ بِمَثَلِ مَا آمَنْتُمْ بِهِ يَعْنِي عَلِيًّا وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ وَ الْأَيْمَةَ (عليهم السلام) فَقَدْ اهْتَدَوْا وَ إِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Muhammad Bin Al Numan, from Sallam,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the Exalted **[2:136] Say: We believe in Allah and (in) that which had been Revealed unto us.** He^{asws} said: 'But rather it Means by that, Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and it flows after them^{asws} regarding the Imams^{asws}. Then the Words returned from Allah^{azwj} regarding the people, so He^{azwj} Said **[2:137] So if they – Meaning the people - were to believe as you believe in Him – Meaning Ali^{asws}, and (Syeda) Fatima^{asws} and Al-Hassan^{asws} and Al-Husayn^{asws} and the Imams^{asws} -**

⁴¹ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 16

⁴² Al Kafi V 1 – The Book Of Divine Authority CH 108 H 17

⁴³ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 18

they would have been Guided on the right course, and if they were to turn back, then they are only in strife'.⁴⁴

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ مُنْتَبَى عَنْ عَبْدِ اللَّهِ بْنِ عَجَلَانَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) فِي قَوْلِهِ تَعَالَى إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لِلَّذِينَ اتَّبَعُوهُ وَ هَذَا النَّبِيُّ وَ الَّذِينَ آمَنُوا قَالَ هُمْ الْأَيْمَةُ (عَلَيْهِمُ السَّلَام) وَ مَنْ اتَّبَعَهُمْ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Musna, from Abdullah Bin Ajan,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the Exalted **[3:68] Most, surely the nearest of people to Ibrahim are those who followed him and this Prophet and those who believe.** He^{asws} said: 'They^{asws} are the Imams^{asws} and the ones who follow them^{asws}'.⁴⁵

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ أَحْمَدَ بْنِ عَائِدٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ مَالِكِ الْجُهَنِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَوْلُهُ عَزَّ وَ جَلَّ وَ أَوْحَى إِلَيَّ هَذَا الْقُرْآنُ لِأَنْذِرْكُمْ بِهِ وَ مَنْ بَلَغَ قَالَ مَنْ بَلَغَ أَنْ يَكُونَ إِمَامًا مِنْ آلِ مُحَمَّدٍ فَهُوَ يُنذِرُ بِالْقُرْآنِ كَمَا أَنْذَرَ بِهِ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Ahmad Bin Aiz, from Ibn Azina, from malik Al Juhnny who said,

'I said to Abu Abdullah^{asws}, '(What about) the Words of the Mighty and Majestic **[6:19] and this Quran has been Revealed to me that with it I may warn you, and whomsoever it reaches?**' He^{asws} said: 'The one whom it reaches that he would become an Imam^{asws} from the Progeny^{asws} of Muhammad^{saww}, so he^{asws} would warn by the Quran just as Rasool-Allah^{saww} warned by it'.⁴⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُفَضَّلِ بْنِ صَالِحٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَقَدْ عَاهَدْنَا إِلَى آدَمَ مِنْ قَبْلِ فَنَسِيَ وَ لَمْ نَجِدْ لَهُ عَزْمًا قَالَ عَاهَدْنَا إِلَيْهِ فِي مُحَمَّدٍ وَ الْأَيْمَةِ مِنْ بَعْدِهِ فَتَرَكَ وَ لَمْ يَكُنْ لَهُ عَزْمٌ أَنَّهُمْ هَكَذَا وَ إِنَّمَا سُمِّيَ أَوْلُو الْعَزْمِ أَوْلَى الْعَزْمِ لِأَنَّهُ عَاهَدَ إِلَيْهِمْ فِي مُحَمَّدٍ وَ الْأَوْصِيَاءِ مِنْ بَعْدِهِ وَ الْمُهَدِيِّ وَ سِيرَتِهِ وَ أَجْمَعَ عَزْمُهُمْ عَلَى أَنَّ ذَلِكَ كَذَلِكَ وَ الْإِفْرَارُ بِهِ .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Mufazzal Bin Salih, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[20:115] And We had Given a Covenant to Adam before, but he forgot; and We did not find determination in him.** He^{asws} said: '**And We had Given a Covenant to Adam** regarding Muhammad^{saww} and the Imams^{asws} from after him^{asws} **but he neglected and We did not find determination in him.** It was like this. And rather the determined ones (UI Al-Azm) have been named as the determined ones because it was covenanted to them^{as} regarding Muhammad^{saww} and the successors^{as} from after him^{saww}, and Al-Mahdi^{as} and his^{as} way, and gathered their^{as} determination upon that, that was like that, and the acknowledgment with it'.⁴⁷

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى الْقُمِيِّ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي قَوْلِهِ وَ لَقَدْ عَاهَدْنَا إِلَى آدَمَ مِنْ قَبْلِ كَلِمَاتٍ فِي مُحَمَّدٍ وَ عَلِيِّ وَ

⁴⁴ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 19

⁴⁵ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 20

⁴⁶ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 21

⁴⁷ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 22

فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ وَ الْأَيْمَةَ (عليهم السلام) مِنْ ذُرِّيَّتِهِمْ فَنَسِي هَكَذَا وَ اللَّهُ نَزَلَتْ عَلَى مُحَمَّدٍ (صلى الله عليه وآله) . (

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ja'far Bin Muhammad Bin Ubeydullah, from Muhammad Bin Isa, Al Qummy, from Muhammad Bin Suleyman, from Abdullah Bin Sinan,

(It has been narrated) from Abu Adullah^{asws} regarding His^{azwj} Words **[20:115] And We had Given a Covenant to Adam before words regarding Muhammad^{saww}, and Ali^{asws}, and Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and the Imams^{asws} from their^{as} offspring** – like this, by Allah^{azwj}, it was Revealed unto Muhammad^{saww},⁴⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ النَّضْرِ بْنِ شُعَيْبٍ عَنْ خَالِدِ بْنِ مَادٍّ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ عَنِ الثَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ أَوْحَى اللَّهُ إِلَيَّ نَبِيَّهُ (صلى الله عليه وآله) فَاسْتَمْسِكْ بِالَّذِي أُوْحِيَ إِلَيْكَ إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ قَالَ إِنَّكَ عَلَى وَلايَةِ عَلِيٍّ وَ عَلِيٌّ هُوَ الصِّرَاطُ الْمُسْتَقِيمُ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Al Nazar Bin Shuayb, from Khalid Bin Madd, from Muhammad Bin Al Fazal, from Al Sumaly,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Allah^{azwj} Revealed unto His^{azwj} Prophet^{saww} **[43:43] Therefore attach yourselves to that which has been Revealed to you; surely you are on the Straight Path.** He^{asws}: 'You^{saww} upon the Wilayah of Ali^{asws}, he^{asws} is the Straight Path'.⁴⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ مُنْخَلٍ عَنْ جَابِرِ بْنِ أَبِي جَعْفَرٍ (عليه السلام) قَالَ نَزَلَ جِبْرَائِيلُ (عليه السلام) بِهَذِهِ الْآيَةِ عَلَى مُحَمَّدٍ (صلى الله عليه وآله) هَكَذَا بِتُسْمَاءٍ اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ فِي عَلِيٍّ بَغِيًّا .

Ali Bin Ibrahim, from Ahmad Bin Muhammad Al Barqy, from his father, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Munakhhal, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Jibrael^{as} descended with this Verse like this [2:90] Evil is that for which they have sold their souls - that they should deny what Allah has Revealed regarding Ali^{asws}, in rebellion'.⁵⁰

وَ بِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ مُنْخَلٍ عَنْ جَابِرِ بْنِ أَبِي جَعْفَرٍ (عليه السلام) بِهَذِهِ الْآيَةِ عَلَى مُحَمَّدٍ هَكَذَا وَ إِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَى عَبْدِنَا فِي عَلِيٍّ فَأْتُوا بِسُورَةٍ مِنْ مِثْلِهِ .

And by this chain, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Munakhhal, from Jabir,

'He^{asws} said: 'Jibrael^{as} descended with this Verse upon Muhammad^{saww} like this [2:23] And if you are in doubt as to that which We have Revealed to Our servant regarding Ali^{asws} then bring a Chapter like it'.⁵¹

وَ بِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ مُنْخَلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ نَزَلَ جِبْرَائِيلُ (عليه السلام) عَلَى مُحَمَّدٍ (صلى الله عليه وآله) بِهَذِهِ الْآيَةِ هَكَذَا يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ آمَنُوا بِمَا نَزَّلْنَا فِي عَلِيٍّ نُورًا مُبِينًا .

⁴⁸ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 23

⁴⁹ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 24

⁵⁰ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 25

⁵¹ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 26

And by this chain, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Munakhhal,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Jibraeel^{as} descended unto Muhammad^{saww} with this Verse like this [4:47] O you who have been Given the Book! Believe that which We have Revealed regarding Ali^{asws} as a clear Light.⁵²

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ أَبِي طَالِبٍ عَنْ يُونُسَ بْنِ بَكَّارٍ عَنْ أَبِيهِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) وَ لَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ فِي عَلِيٍّ لَكَانَ خَيْرًا لَهُمْ .

Ali Bin Muhammad, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abu Talib, from Yunus Bin Bakr, from his father, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} [4:66] and if they had done what they were Advised, it would have certainly been better for them'.⁵³

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ مُتَنَّى الْحَنَاطِ عَنْ عَبْدِ اللَّهِ بْنِ عَجَلَانَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السَّلَامِ كَافَّةً وَ لَا تَتَّبِعُوا خُطَوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ قَالَ فِي وَ لَاتَيْنَا .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washha, from Musna Al Hannat, from Abdullah Bin Ajlan,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [2:208] O you who believe! Enter into the submission one and all and do not follow the footsteps of the Satan; he is your open enemy. He^{asws} said: 'Regarding our^{asws} Wilayah'.⁵⁴

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) قَوْلُهُ جَلَّ وَ عَزَّ بَلْ تُؤْتِرُونَ الْحَيَاةَ الدُّنْيَا قَالَ وَ لَاتَيْنَهُمْ وَ الْأَجْرَةُ خَيْرٌ وَ أَبَى قَالَ وَ لَآئِيَةُ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى. صُحُفِ إِبْرَاهِيمَ وَ مُوسَى .

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

'I said to Abu Abdullah^{asws}. (What about) the Words of the Majestic and Mighty [87:16] Nay! you are preferring the life of the world. He^{asws} said: 'Their Wilayah [87:17] While the hereafter is better and more lasting. He^{asws} said: 'Wilayah of Amir Al-Momineen^{asws}. [87:18] Most surely this is in the earlier scriptures, [87:19] The scriptures of Ibrahim and Musa'.⁵⁵

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ مُنْخَلٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ أ فَكَلَّمَا جَاءَكُمْ مُحَمَّدٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ بِمُؤَالَاةِ عَلِيٍّ فَ اسْتَكْبَرْتُمْ فَفَرِقَا مِنْ آلِ مُحَمَّدٍ كَذِبْتُمْ وَ فَرِيقًا نَقَلْتُمْ .

Ahmad Bin Idrees, from Muhammad Bin Hassan, from Muhammad Bin Ali, from Ammar Bin Marwan, from Munakhhal, from Jabir,

⁵² Al Kafi V 1 – The Book Of Divine Authority CH 108 H 27

⁵³ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 28

⁵⁴ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 29

⁵⁵ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 30

(It has been narrated) from Abu Ja'far^{asws} having said: '**[2:87] What! Whenever Muhammad^{saww} came to you with that which your souls did not desire regarding Wilayah of Ali^{asws} you were arrogant so you belied a group from the Progeny of Muhammad^{saww}, and a group you slew?**'⁵⁶

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ الرَّضَا (عَلَيْهِ السَّلَام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ كَبُرَ عَلَى الْمُشْرِكِينَ بَوْلَايَةَ عَلِيٍّ مَا تَدْعُوهُمْ إِلَيْهِ يَا مُحَمَّدُ مِنْ وِلَايَةِ عَلِيٍّ هَكَذَا فِي الْكِتَابِ مَخْطُوطَةٌ .

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

(It has been narrated) from Al-Reza^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[42:13] hard to the Polytheists is that which you call them to O Muhammad^{saww}, of the Wilayah of Ali^{asws} – like this it is in the written Book**'⁵⁷

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ هِلَالٍ عَنْ أَبِيهِ عَنْ أَبِي السَّفَاتِجِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي قَوْلِ اللَّهِ جَلَّ وَ عَزَّ الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْ لَا أَنْ هَدَانَا اللَّهُ فَقَالَ إِذَا كَانَ يَوْمَ الْقِيَامَةِ دُعِيَ بِالنَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ بِأَمِيرِ الْمُؤْمِنِينَ وَ بِالْأَيْمَةِ مِنْ وُلْدِهِ (عَلَيْهِمُ السَّلَام) فَيُنْصَبُونَ لِلنَّاسِ فَإِذَا رَأَتْهُمْ شَبِعَتْهُمْ قَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْ لَا أَنْ هَدَانَا اللَّهُ يَعْنِي هَدَانَا اللَّهُ فِي وِلَايَةِ أَمِيرِ الْمُؤْمِنِينَ وَ الْأَيْمَةِ مِنْ وُلْدِهِ (عَلَيْهِمُ السَّلَام) .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad, from Ibn Hilal, from his father, from Abu Al Saffatij, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Majestic and Mighty **[7:43] All Praise is due to Allah Who Guided us to this, and we would not have found the Way had it not been that Allah had Guided us.** So he^{asws} said: 'When it will be the Day of Judgment. They would call the Prophet^{saww}, and Amir Al-Momineen^{asws} and the Imams^{asws} from his^{asws} sons^{asws}, so they^{asws} would be established for the people. So when their^{as} Shias see them^{asws}, they would be saying **[7:43] All Praise is due to Allah Who Guided us to this, and we would not have found the Way had it not been that Allah had Guided us** - meaning Allah^{azwj} Guided us regarding the Wilayah of Amir Al-Momineen^{asws} and the Imams^{asws} from his^{asws} sons^{asws}'⁵⁸

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَوْرَمَةَ وَ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ اللَّهِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي قَوْلِهِ تَعَالَى عَمَّ يَتَسَاءَلُونَ عَنِ النَّبِيِّ الْعَظِيمِ قَالَ النَّبِيُّ الْعَظِيمُ الْوَلَايَةَ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Awrama and Muhammad Bin Abdullah, from Ali Bin Hassan, from Abdullah Bin Kaseer,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of the Exalted **[78:1] What are they asking about? [78:2] About the Great News.** He^{asws} said: 'The Great News is the Wilayah'.

وَ سَأَلْتُهُ عَنْ قَوْلِهِ هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقُّ قَالَ وَ لَايَةُ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) .

⁵⁶ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 31

⁵⁷ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 32

⁵⁸ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 33

And I asked him^{asws} about His^{azwj} Words **[18:44] Over here the Wilayah is for Allah, the Truth**. He^{asws} said: 'Wilayah of Amir Al-Momineen^{asws}'⁵⁹.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السُّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فِي قَوْلِهِ تَعَالَى فَأَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا قَالَهُ هِيَ الْوَلَايَةُ .

Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja'far Bin Bashir, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the Exalted **[30:30] Then set your face for the upright Religion**. He^{asws} said: 'It is the Wilayah'.⁶⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ الْهَمْدَانِيِّ يَرْفَعُهُ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِهِ تَعَالَى وَ نَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ قَالَ الْأَنْبِيَاءُ وَالْأَوْصِيَاءُ (عَلَيْهِمُ السَّلَامُ) .

A number of our companions, from Ahmad Bin Muhammad, from Ibrahim Al Hamdany,

(It has been narrated) raising it to Abu Abdullah^{asws} regarding the Words of the Exalted **[21:47] And We will Set up an Equitable Scale on the Day of Judgement**. He^{asws} said: 'The Prophets^{as} and the successors^{asws}'⁶¹.

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ عُمَرَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ جُمُهورٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ تَعَالَى أَنْتَ بَقْرَانٍ غَيْرِ هَذَا أَوْ بَدَلُهُ قَالَ قَالُوا أَوْ بَدَلٍ عَلِيًّا (عَلَيْهِ السَّلَامُ) .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ahmad Bin Al Husayn Bin Umar Bin Yazeed, from Muhammad Bin Jamhour, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} the Exalted **[10:15] Bring a Quran other than this or change it. Say: It does not beseem me that I should change it from myself**. He^{asws} said: 'They said, 'Change Al'^{asws}'⁶².

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنِ الْحَسَنِ الْقُمِيِّ عَنِ إِدْرِيسَ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ تَفْسِيرِ هَذِهِ الْآيَةِ مَا سَلَكَكُمْ فِي سَفَرٍ. قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ قَالَ عَنَى بِهَا لَمْ نَكُ مِنْ أَتْبَاعِ الْأَنْبِيَاءِ الَّذِينَ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى فِيهِمْ وَ السَّابِقُونَ السَّابِقُونَ. أَوْلَئِكَ الْمُقَرَّبُونَ أَمَا مَا تَرَى النَّاسَ يُسْمُونَ الَّذِي يَلِي السَّابِقَ فِي الْحَبَّةِ مُصَلِّيًّا فَذَلِكَ الَّذِي عَنَى حَيْثُ قَالَ لَمْ نَكُ مِنَ الْمُصَلِّينَ لَمْ نَكُ مِنْ أَتْبَاعِ السَّابِقِينَ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ismail Bin Mihran, from Al Hassan Al Qummy, from Idrees Bin Abdullah,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the interpretation of this Verse **[74:42] What has brought you into Hell? [74:43] They shall say: We were not of those who Prayed (Musalleen)**. He^{asws} said: 'It Means by it, 'We were not the ones who followed the Imams^{asws}, those for whom Allah^{azwj} Blessed and High Said regarding them **[56:10] And the foremost are the foremost [56:11] These are the ones of proximity**. Have you not seen the people naming the one who follows the preceding one in the race as 'Musally'? So that is what they

⁵⁹ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 34

⁶⁰ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 35

⁶¹ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 36

⁶² Al Kafi V 1 – The Book Of Divine Authority CH 108 H 37

mean when they would be saying, 'We were not of the 'Musalleen', i.e., we were not the ones who followed the foremost'.⁶³

أَحْمَدُ بْنُ مِهْرَانَ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْحَسَنِيِّ عَنْ مُوسَى بْنِ مُحَمَّدٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ أَنْ لَوْ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَاهُمْ مَاءً غَدَقًا يَقُولُ لِأَسْرَيْنَا قُلُوبَهُمُ الْإِيمَانَ وَ الطَّرِيقَةَ هِيَ وَلَايَةُ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ الْأَوْصِيَاءِ (عَلَيْهِمُ السَّلَامُ) .

Ahmad Bin Mihran, from Abdul Azeem Bin Abdullah Al Hasany, from Musa Bin Muhammad, from Yunus Bin Yaqoub, from the one who mentioned,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [72:16] **And that if they should keep to the (right) way, We would certainly give them to drink of abundant water.** He^{azwj} is Saying: 'We would give their hearts to drink the *Eman*', and the *Tareeqa* (right way), it is Wilayah of Ali^{asws} Bin Abu Talib^{asws} and the successors^{asws}.⁶⁴

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمُهورٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) اسْتَقَامُوا عَلَى الْأَيْمَةِ وَاجِدًا وَبَعْدَ وَاحِدٍ تَنْزَلُ عَلَيْهِمُ الْمَلَائِكَةُ إِلَّا تَخَافُوا وَ لَا تَحْزَنُوا وَ أَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Fazalat Bin Ayoub, from Al Husayn Bin Usman, from Abu Ayoub, from Muhammad Bin Muslim who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic [41:30] **(As for) those who say: Our Lord is Allah, then are steadfast.** So Abu Abdullah^{asws} said: 'Being steadfast upon the Imams^{asws}, one after one **the Angels descend upon them, saying: Fear not, nor be grieved, and receive good news of the Paradise which you were Promised**.⁶⁵

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْرَةَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ تَعَالَى قُلْ إِنَّمَا أُعْطِكُمْ بِوَاحِدَةٍ فَقَالَ إِنَّمَا أُعْطِكُمْ بِوَاحِدَةٍ عَلِيٍّ (عَلَيْهِ السَّلَامُ) هِيَ الْوَاحِدَةُ الَّتِي قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى إِنَّمَا أُعْطِكُمْ بِوَاحِدَةٍ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Muhammad Bin Al Fuzayl, from Abu Hamza who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} the Exalted [34:46] **Say: But rather, I exhort you to one thing.** So he^{asws} said: 'But rather, I^{saww} exhort you all with the Wilayah of Ali^{asws}, it is the 'one thing' which Allah^{azwj} Blessed and High Spoke of [34:46] **But rather, I exhort you to one thing**'.⁶⁶

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَوْرَمَةَ وَ عَلِيِّ بْنِ عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ أزدَانُوا كُفْرًا لَنْ نُقْبِلَهُمْ قَالَ نَزَلَتْ فِي فُلَانٍ وَ فُلَانٍ وَ فُلَانٍ آمَنُوا بِالنَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فِي أَوَّلِ الْأَمْرِ وَ كَفَرُوا حَيْثُ عَرِضَتْ عَلَيْهِمُ الْوَلَايَةُ حِينَ قَالَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ

⁶³ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 38

⁶⁴ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 39

⁶⁵ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 40

⁶⁶ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 41

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Awrama and Ali Bi Abdullah, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[4:137] Surely (as for) those who believe then disbelieve, again believe and again disbelieve, then increased in disbelief, Allah will never Forgive them.** He^{asws} said: 'It was Revealed regarding so and so, and so and so. They believed in the Prophet^{saww} regarding the first matter but they disbelieve when he^{saww} presented to them the Wilayah, when the Prophet^{saww} said: 'The one whose Master I^{saww} was, so this Ali^{asws} is his Master'.

تَمَّ آمَنُوا بِالْبَيْعَةِ لِأَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) تَمَّ كَفَرُوا حَيْثُ مَضَى رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَلَمْ يَقْرُوا بِالْبَيْعَةِ تَمَّ إِذْ دَانُوا كَفْرًا بِأَخْذِهِمْ مَنْ بَايَعَهُ بِالْبَيْعَةِ لَهُمْ فَهَوْلَاءُ لَمْ يَبْقَ فِيهِمْ مِنَ الْإِيمَانِ شَيْءٌ .

Then they believed in the allegiance to Amir Al-Momineen^{asws}, then they disbelieved when Rasool-Allah^{saww} passed away, so they did not acknowledge with the allegiance. Then the disbelief increased by their seizing the ones who pledged allegiance to him^{asws}, by the pledging of the allegiance for them. Thus, they are such that there did not remain in them anything from the *Eman*'⁶⁷.

وَ بِهِذَا الْإِسْنَادِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي قَوْلِ اللَّهِ تَعَالَى إِنَّ الَّذِينَ ارْتَدَوْا عَلَى أَدْبَارِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَى فَلَنْ نُؤْتِيَهُمْ قُلُوبًا غَيْرَ قُلُوبِهِمْ وَلَنْ نُنْفِذَهُمْ فِي الْأَرْضِ وَلَا نَجْعَلُهُمْ أَبَدًا سَلَامًا وَلَا نَجْعَلُ لَهُمُ الْحَسَنَاتِ (عَلَيْهِ السَّلَام)

And by this chain,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of the Exalted **[47:25] Surely (as for) those who turn back on their backs after that Guidance has become manifest to them:** 'So and so, and so and so, and so and so and so reneged from the *Eman* regarding the neglect of the Wilayah of Amir Al-Momineen^{asws}'.

قُلْتُ قَوْلُهُ تَعَالَى ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرَهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ قَالَ نَزَلَتْ وَ اللَّهُ فِيهِمَا وَ فِي أَتْبَاعِهِمَا وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ الَّذِي نَزَلَ بِهِ جِبْرَائِيلُ (عَلَيْهِ السَّلَام) عَلَى مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرَهُوا مَا نَزَلَ اللَّهُ فِي عَلِيٍّ (عَلَيْهِ السَّلَام) سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ

I said, 'What about) the Words of the Exalted **[47:26] That is because they say to those who hate what Allah has Revealed: We will obey you in some of the affairs?** He^{asws} said: 'It was Revealed, by Allah^{azwj}, regarding the two of them, and regarding their follower, and these are the Words of Allah^{azwj} Mighty and Majestic which Jibraeel^{as} descended with unto Muhammad^{saww} **[47:26] That is because they say to those who hate what Allah has Revealed regarding Ali^{asws} We will obey you in some of the affairs'.**

قَالَ دَعَوْا بَنِي أُمَيَّةَ إِلَى مِيثَاقِهِمْ أَلَّا يُصَيِّرُوا الْأَمْرَ فِينَا بَعْدَ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ لَا يُعْطُونَا مِنَ الْخُمْسِ شَيْئًا وَ قَالُوا إِنْ أُعْطِينَاهُمْ إِيَّاهُ لَمْ يَحْتَاجُوا إِلَى شَيْءٍ وَ لَمْ يُبَالُوا أَنْ يَكُونَ الْأَمْرُ فِيهِمْ فَقَالُوا سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ الَّذِي دَعَوْتُمُونَا إِلَيْهِ وَ هُوَ الْخُمْسُ أَلَّا نُعْطِيَهُمْ مِنْهُ شَيْئًا

He^{asws} said: 'The Clan of Umayya called to their covenant that the command will not come to be among us^{asws} after the Prophet^{saww} nor should we^{asws} be given anything from the fifth (*Khums*), and they said, 'If we were to give it to them^{asws}, they would not

⁶⁷ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 42

be needy to anything and they^{asws} would not care if the command happens to be among them^{asws}. So they said, 'We shall obey you in some of the matters which you are calling us to, and it is the Khums, we shall not give them^{asws} anything from it'.

وَ قَوْلُهُ كَرِهُوا مَا نَزَّلَ اللَّهُ وَ الَّذِي نَزَّلَ اللَّهُ مَا افْتَرَضَ عَلَى خَلْفِهِ مِنْ وَايَةِ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) وَ كَانَ مَعَهُمْ أَبُو عُبَيْدَةَ وَ كَانَ كَاتِبُهُمْ فَأَنْزَلَ اللَّهُ أَمْ أَبْرَمُوا أَمْراً فَإِنَّا مُبْرَمُونَ أَمْ لَا نَسْمَعُ سِرَّهُمْ وَ نَجْوَاهُمْ الْآيَةَ .

And His^{azwj} Words **[47:26] hate what Allah has Revealed** is what Allah^{azwj} Revealed and which Allah^{azwj} Revealed what Necessitated upon His^{azwj} creatures from the Wilayah of Amir Al Momineen^{asws}, and it was so that with them was Ubeyda, and he was their scribe, so Allah^{azwj} Revealed **[43:79] Or have they settled an affair? So We are the Settlers. [43:80] Or do they think that We do not Hear what they conceal and their secret discourses? – the Verse'**.⁶⁸

وَ بِهَذَا الْإِسْنَادِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ يَرُدْ فِيهِ بِالْحَادِ بِظُلْمٍ قَالَ نَزَلَتْ فِيهِمْ حَيْثُ دَخَلُوا الْكَعْبَةَ فَتَعَاهَدُوا وَ تَعَاقدُوا عَلَى كُفْرِهِمْ وَ جُحُودِهِمْ بِمَا نَزَّلَ فِي أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) فَأَلْحَدُوا فِي الْبَيْتِ بِظُلْمِهِمُ الرَّسُولَ وَ وَليِّهِ قُبْعاً لِلْقَوْمِ الظَّالِمِينَ .

And by this chain, from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[22:25] and whoever shall incline therein to wrong unjustly**. He^{asws} said: 'It was regarding them when they entered the Kabah, so they made a pact and agreed upon their disbelief and their rejection with what was Revealed regarding Amir Al-Momineen^{asws}, so they inclined to the wrong in the House (Kabah) being unjust to the Rasool^{saww} and his^{saww} successor^{as} **[23:41] so away with the unjust people'**.⁶⁹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي سَابِطٍ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُبِينٍ يَا مَعْشَرَ الْمُكْذِبِينَ حَيْثُ أَنْبَأْتُمْ رَسُولَ رَبِّي فِي وَايَةِ عَلِيٍّ (عَلَيْهِ السَّلَام) وَ الْأَيْمَةِ (عَلَيْهِمُ السَّلَام) مِنْ بَعْدِهِ مَنْ هُوَ فِي ضَلَالٍ مُبِينٍ كَذَا أَنْزَلَتْ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ali Bin Asbat, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[67:29] so you shall come to know who it is that is in clear error. O group of beliers when I^{saww} gave you the news of the Message of my^{saww} Lord^{azwj} regarding the Wilayah of Ali^{asws} and of the Imams^{asws} from after him^{asws} [67:29] so you shall come to know who it is that is in clear error. Such is how it was Revealed'**.

وَ فِي قَوْلِهِ تَعَالَى إِنْ تَلُّوْا أَوْ تُعْرَضُوا فَقَالَ إِنْ تَلُّوْا الْأَمْرَ وَ تُعْرَضُوا عَمَّا أَمَرْتُمْ بِهِ فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

And regarding the Words of the Exalted **[4:135] and if you turn back or turn aside**, he^{asws} said: 'If you turn back the matter and turn aside from what you have been Commanded with, **then surely Allah is Aware of what you do'**.

وَ فِي قَوْلِهِ فَلَنْدِيقَنَّ الَّذِينَ كَفَرُوا بِتَرْكِهِمْ وَ لَايَةِ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) عَذَاباً شَدِيداً فِي الدُّنْيَا وَ لَنَجْزِيَنَّهُمْ أَسْوَأَ الَّذِي كَانُوا يَعْمَلُونَ .

⁶⁸ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 43

⁶⁹ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 44

And regarding His^{azwj} Words **[41:27] Therefore We will most certainly make those who disbelieve** by their neglecting the Wilayah of Amir Al-Momineen **Taste a severe Punishment, and We will most certainly Recompense them for the evil deeds they used to do**.⁷⁰

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ عَلِيِّ بْنِ مَنْصُورٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنِ الْوَلِيدِ بْنِ صَبِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) ذَلِكَ بَأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ وَ أَهْلُ الْوَلَايَةِ كَفَرْتُمْ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ali Bin Asbat, from Ali Bin Mansour, from Ibrahim Bin Abdul Hameed, from Al Waleed Bin Sabeeh,

(It has been narrated) from Abu Abdullah^{asws} **[40:12] That is because when you were called to Allah alone, and the people of Al-Wilayah, you disbelieved**.⁷¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ تَعَالَى سَأَلَ سَائِلٌ بِعَذَابٍ واقِعٍ لِلْكَافِرِينَ بِوَلَايَةِ عَلِيٍّ لَيْسَ لَهُ دَافِعٌ ثُمَّ قَالَ هَكَذَا وَ اللَّهُ نَزَلَ بِهَا جَبْرئِيلُ (عليه السلام) عَلَى مُحَمَّدٍ (صلى الله عليه وآله) .

Ali Bin Ibrahim, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Muhammad Bin Suleyman, from his father, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} the Exalted **[70:1] A questioner, asked for the Punishment to befall [70:2] For the unbelievers in the Wilayah of Ali^{asws}, there is none to avert it**. Then he^{asws} said: 'This is how, by Allah^{azwj} Jibraeel^{as} descended with it unto Muhammad^{saww}'.⁷²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ سَيْفٍ عَنْ أَخِيهِ عَنْ أَبِيهِ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِهِ تَعَالَى إِنَّكُمْ لَفِي قَوْلٍ مُخْتَلِفٍ فِي أَمْرِ الْوَلَايَةِ يُؤْفِكُ عَنْهُ مَنْ أَفَكَ قَالَ مَنْ أَفَكَ عَنِ الْوَلَايَةِ أَفَكَ عَنِ الْجَنَّةِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Sayf, from his brother, from his father, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the Exalted **[51:8] Most surely you are at variance with each other in what you say** regarding the matter of Al-Wilayah **[51:9] He is turned away from it who would be turned away**. He^{asws} said: 'The one who turns away from Al-Wilayah, turns away from the Paradise'.⁷³

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمُهورٍ عَنْ يُونُسَ قَالَ أَخْبَرَنِي مَنْ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِهِ عَزَّ وَ جَلَّ فَلَا اقْتَحَمَ الْعَقَبَةَ. وَ مَا أَدْرَاكَ مَا الْعَقَبَةُ. فَكَ رَقَبَةٍ يَعْنِي بِقَوْلِهِ فَكَ رَقَبَةٍ وَ لَايَةِ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) فَإِنَّ ذَلِكَ فَكَ رَقَبَةٍ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Yunus who said

'I was informed by the one who raised it to Abu Abdullah^{asws}, regarding the Words of the Mighty and Majestic **[90:11] But he would not attempt the uphill road, [90:12]**

⁷⁰ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 45

⁷¹ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 46

⁷² Al Kafi V 1 – The Book Of Divine Authority CH 108 H 47

⁷³ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 48

And what will make you comprehend what the uphill road is? [90:13] (It is) the setting free of a slave. It Means by His^{azwj} Words **the setting free of a slave**, the Wilayah of Amir Al-Momineen^{asws}, for that is the setting free of a slave'.⁷⁴

وَبِهَذَا الْإِسْنَادِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي قَوْلِهِ تَعَالَى بَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ قَالَ وَلايَةُ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) .

And by this chain,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of the Exalted **[10:2] and give good News to those who believe that for them is a true footing with their Lord.** He^{asws} said: 'Wilayah of Amir Al-Momineen^{asws}'.⁷⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) فِي قَوْلِهِ تَعَالَى هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ فَالَّذِينَ كَفَرُوا بِلَايَةِ عَلِيٍّ قُطِّعَتْ لَهُمْ ثِيَابٌ مِنْ نَارٍ .

Ali Bin Ibrahim, from Ahmad Bin Muhammad Al Barqy, from his father, from Muhammad Bin Al Fuzayl, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the Exalted **[22:19] These are two disputants who dispute about their Lord; then (as to) those who disbelieve in the Wilayah of Ali^{asws}, for them are cut out garments of Fire**.⁷⁶

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَوْرَمَةَ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ قَوْلِ اللَّهِ تَعَالَى هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ قَالَ وَلايَةُ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Awrama, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} **[18:44] Over here the Wilayah is for Allah, the Truth.** He^{asws} said: 'Wilayah of Amir Al-Momineen^{asws}'.⁷⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلْمَةَ بْنِ الْخَطَّابِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي قَوْلِهِ عَزَّ وَجَلَّ صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً قَالَ صَبَّغَ الْمُؤْمِنِينَ بِالْوَلَايَةِ فِي الْمِيثَاقِ .

Muhammad Bin Yahya, from Salma Bin Al Khatab, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of the Mighty and Majestic **[2:138] A Dyeing of Allah, and who is better than Allah in dyeing?** He^{asws} said: 'The Momineen were dyed by the Wilayah during the (Taking of the) Covenant'.⁷⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ ابْنِ فَضَّالٍ عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْخَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي قَوْلِهِ عَزَّ وَجَلَّ رَبِّ اغْفِرْ لِي وَ لِوَالِدَيَّ وَ لِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا يَعْنِي الْوَلَايَةَ مَنْ دَخَلَ فِي الْوَلَايَةِ دَخَلَ فِي بَيْتِ الْأَنْبِيَاءِ (عَلَيْهِمُ السَّلَام)

⁷⁴ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 49

⁷⁵ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 50

⁷⁶ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 51

⁷⁷ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 52

⁷⁸ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 53

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Al Mufazzal Bin Salih, from Muhammad Bin Ali Al Halby,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of the Mighty and Majestic **[71:28] My Lord! Forgive me and my parents and him who enters my house believing** – Meaning the Wilayah. The one who enters into the Wilayah enters into the House of the Prophets^{as}.

وَ قَوْلُهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ البَيْتِ وَ يُطَهِّرَكُم تَطْهِيراً يَعْنِي الأئمة (عليهم السلام) وَ وَلا يَتَّبِعُهُم مَّن دَخَلَ فِيهَا دَخَلَ فِي بَيْتِ النَّبِيِّ (صلى الله عليه وآله) .

And His^{azwj} Words **[33:33] But rather, Allah Desires to Keep away the uncleanness from you, O people of the House! And to Purify you with a Purification** – Meaning the Imams^{asws} and their^{asws} Wilayah. The one who enters into it, enters into the House of the Prophet^{saww}.⁷⁹

وَ بِهِذَا الإسنادِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ مُحَمَّدِ بْنِ الْقُضَيْبِيِّ عَنِ الرِّضَا (عليه السلام) قَالَ قُلْتُ قُلْ بِفَضْلِ اللَّهِ وَ بِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ قَالَ بِوَالِيَةِ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ (عليهم السلام) هُوَ خَيْرٌ مِّمَّا يَجْمَعُ هَؤُلَاءِ مِنْ دُنْيَاهُمْ .

And by this chain, from Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Muhammad Bin Al Fuzayl,

(It has been narrated) from Al-Reza^{asws}, said, 'I said, **[10:58] Say: By the Grace of Allah and by His Mercy – so it is by that they should be rejoicing; it is better from that which they are amassing.** He^{asws} said: 'By the Wilayah of Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}. It is better than what they are amassing for their world'.⁸⁰

أَحْمَدُ بْنُ مِهْرَانَ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْحَسَنِيِّ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ زَيْدِ الشَّحَّامِ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عليه السلام) وَ نَحْنُ فِي الطَّرِيقِ فِي لَيْلَةِ الْجُمُعَةِ أَقْرَأَ فَإِنَّهَا لَيْلَةُ الْجُمُعَةِ قُرْآنًا فَقَرَأْتُ إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتُهُمْ أَجْمَعِينَ. يَوْمٌ لَا يُغْنِي مَوْلِي عَنْ مَوْلِي شَيْئاً وَ لَا هُمْ يُنصِرُونَ. إِلَّا مَنْ رَحِمَ اللَّهُ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) نَحْنُ وَ اللَّهُ الَّذِي رَحِمَ اللَّهُ وَ نَحْنُ وَ اللَّهُ الَّذِي اسْتَنْتَى اللَّهُ لَكِنَّا نُغْنِي عَنْهُمْ .

Ahmad Bin Mihran, from Abdul Azeem Bin Abdullah Al Hassany, from Ali Bin Asbat, from Ibrahim Bin Abdul Hameed, from Zayd Al Shahham who said,

'Abu Abdullah^{asws} said to me and we were in the road during the night of Friday: 'Recite the Quran, for it is a night of Friday'. So I recited **[44:40] Surely the Day of separation is their appointed term, of all of them [44:41] The Day on which a friend shall not avail (his) friend aught, nor shall they be helped, [44:42] Except those on whom Allah shall have Mercy.** So Abu Abdullah^{asws} said: 'We^{asws}, by Allah^{azwj}, are those on whom Allah^{azwj} has Mercy, and we, by Allah^{azwj}, are those whom Allah^{azwj} has Made to be exception, in order for us^{asws} to make them (Shias) needless from them (rest of the people)'.⁸¹

⁷⁹ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 54

⁸⁰ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 55

⁸¹ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 56

أَحْمَدُ بْنُ مِهْرَانَ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ عَنْ بَجْبِي بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَمَّا نَزَلَتْ وَ تَعْيِبَهَا أُذُنٌ وَاعِيَةً قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) هِيَ أُذُنُكَ يَا عَلِيٌّ .

Ahmad Bin Mihran, from Abdul Azeem Bin Abdullah, from Yahya Bin Salim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When it was Revealed [69:12] and that the retaining ear would retain it, Rasool-Allah^{saww} said: 'It is your^{asws} ear, O Ali^{asws}'.⁸²

أَحْمَدُ بْنُ مِهْرَانَ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ نَزَلَ جِبْرَيْلُ (عَلَيْهِ السَّلَام) بِهَذِهِ الْآيَةِ عَلَى مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) هَكَذَا فَبَدَّلَ الَّذِينَ ظَلَمُوا آلَ مُحَمَّدٍ حَقَّهُمْ قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا آلَ مُحَمَّدٍ حَقَّهُمْ رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ .

Ahmad Bin Mihran, from Abdul Azeem Bin Abdullah, from Muhammad Bin Al Fuzayl, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Jibraeel^{as} descended with this Verse unto Muhammad^{saww}, like this - [2:59] **But those who were unjust to the Progeny of Muhammad^{saww} of their rights changed it for a word other than that which had been Spoken to them, so We Sent upon those who were unjust to the Progeny of Muhammad^{saww} of their rights a Torment from the sky, because they transgressed**.⁸³

وَ بِهَذَا الْإِسْنَادِ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْحَسَنِيِّ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ نَزَلَ جِبْرَيْلُ (عَلَيْهِ السَّلَام) بِهَذِهِ الْآيَةِ هَكَذَا إِنَّ الَّذِينَ... ظَلَمُوا آلَ مُحَمَّدٍ حَقَّهُمْ لَمْ يَكُنِ اللَّهُ لِيُغْفِرْ لَهُمْ وَ لَا لِيَهْدِيَهُمْ طَرِيقًا. إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا وَ كَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا

And by this chain, from Abdul Azeem Bin Abdullah Al Hasany, from Muhammad Bin Al Fuzayl, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Jibraeel^{as} descended with this Verse, like this [4:168] **Surely (as for) those who were unjust to the Progeny of Muhammad^{saww} of their rights Allah will not Forgive them nor Guide them to a Path [4:169] Except the Path of Hell, to abide in it for ever, and this is easy to Allah.**

ثُمَّ قَالَ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فِي وَلايَةِ عَلِيٍّ فَأَمِنُوا خَيْرًا لَكُمْ وَ إِنْ تَكْفُرُوا بِوَلايَةِ عَلِيٍّ فَإِنَّ اللَّهَ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ .

Then he^{asws} said: '[4:170] **O you people! Surely the Rasool has come to you with the Truth from your Lord, regarding the Wilayah of Ali^{asws}, therefore believe, (it shall be) good for you and If you disbelieve in the Wilayah of Ali^{asws}, then surely whatever is in the skies and the earth is Allah's**.⁸⁴

أَحْمَدُ بْنُ مِهْرَانَ رَحِمَهُ اللَّهُ عَنْ عَبْدِ الْعَظِيمِ عَنْ بَكَّارٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ هَكَذَا نَزَلَتْ هَذِهِ الْآيَةُ وَ لَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ فِي عَلِيٍّ لَكَانَ خَيْرًا لَهُمْ .

⁸² Al Kafi V 1 – The Book Of Divine Authority CH 108 H 57

⁸³ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 58

⁸⁴ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 59

Ahmad Bin Mihran, from Abdul Azeem, from Bakkar, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: '**This is how this Verse was Revealed [4:66] and if they had done what they were Advised with regarding Ali^{asws}, it would have certainly been better for them.**'⁸⁵

أَحْمَدُ عَنْ عَبْدِ الْعَظِيمِ عَنْ ابْنِ أُذَيْنَةَ عَنْ مَالِكِ الْجُهَنِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ أَوْجِي إِلَيَّ هَذَا الْقُرْآنَ لِأُنذِرْكُمْ بِهِ وَ مَنْ بَلَغَ قَالَ مَنْ بَلَغَ أَنْ يَكُونَ إِمَامًا مِنْ آلِ مُحَمَّدٍ يُنذِرُ بِالْقُرْآنِ كَمَا يُنذِرُ بِهِ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) .

Ahmad Bin Abdul Azeem, from Ibn Azina, from Malik Al Juhny who said,

'I said to Abu Abdullah^{asws}, '**[6:19] and this Quran has been Revealed to me that with it I may warn you, and whomsoever it reaches.** He^{asws} said: 'The one whom it reaches that he becomes an Imam^{asws}, from the Progeny^{asws} of Muhammad^{as}. He^{asws} would warn with the Quran just as Rasool-Allah^{saww} had warned with it'.⁸⁶

أَحْمَدُ عَنْ عَبْدِ الْعَظِيمِ عَنِ الْحُسَيْنِ بْنِ مِيَّاحٍ عَمَّنْ أَخْبَرَهُ قَالَ قَرَأَ رَجُلٌ عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قُلْ اْعْمَلُوا فَسِيرَى اللَّهِ عَمَلَكُمْ وَ رَسُولُهُ وَ الْمُؤْمِنُونَ فَقَالَ لَيْسَ هَكَذَا هِيَ إِنَّمَا هِيَ وَ الْمُؤْمِنُونَ فَخُنَّ الْمُؤْمِنُونَ .

Ahmad, from Abdul Azeem, from Al Husayn Bin Mayyah, from the one who informed him who said,

'A man recited in the presence of Abu Abdullah^{asws} **[9:105] And say: Work; so Allah will See your work and (so will) His Rasool and the Believers.** So he^{asws} said: 'It is not like this! But rather, it is 'The Secured ones (Al-Mamounoun). So we^{asws} are the secured ones'.⁸⁷

أَحْمَدُ عَنْ عَبْدِ الْعَظِيمِ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ .

Ahmad, from Abdul Azeem, from Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdullah^{asws} having said: '**[15:41] He said: This is a Path of Ali, Straight.**'⁸⁸

أَحْمَدُ عَنْ عَبْدِ الْعَظِيمِ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ نَزَلَ جِبْرَائِيلُ بِهَذِهِ الْآيَةِ هَكَذَا فَأَبَى أَكْثَرُ النَّاسِ بِوَلَايَةِ عَلِيٍّ إِلَّا كُفُورًا

Ahmad, from Abdul Azeem, from Muhammad Bin Al Fuzayl, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Jibraeel^{as} descended with this Verse like this - **[17:89] but most of the people refused (to accept) the Wilayah of Ali, except for the denying.**

قَالَ وَ نَزَلَ جِبْرَائِيلُ (عَلَيْهِ السَّلَامُ) بِهَذِهِ الْآيَةِ هَكَذَا وَ قُلِ الْحَقُّ مِنْ رَبِّكُمْ فِي وَلَايَةِ عَلِيٍّ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ آلَ مُحَمَّدٍ نَارًا .

⁸⁵ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 60

⁸⁶ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 61

⁸⁷ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 62

⁸⁸ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 63

He^{asws} said: 'And Jibraeel^{as} descended with this Verse like this - **[18:29] And say: The Truth is from your Lord, regarding the Wilayah of Ali^{asws}, so let him who desires to, believe, and let him who desires to, disbelieve; We have Prepared for the unjust to the Progeny of Muhammad, a Fire**'.⁸⁹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) فِي قَوْلِهِ وَ أَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا قَالَ هُمْ الْأَوْصِيَاءُ .

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Al Fuzayl,

(It has been narrated) from Abu Al-Hassan^{asws} regarding His^{azwj} Words **72:18] And that the Masjids are Allah's, therefore call not upon any one with Allah**. He^{asws} said: 'They^{asws} are the successors'^{asws, 90}.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ ابْنِ مَحْبُوبٍ عَنِ الْأَحْوَلِ عَنْ سَلَامِ بْنِ الْمُسْتَنَبِيرِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) فِي قَوْلِهِ تَعَالَى قُلْ هَذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي قَالَ ذَلِكَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) وَ الْأَوْصِيَاءُ مِنْ بَعْدِهِمْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Al Ahowl, from Sallam Bin Al Mustaneer,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the Exalted **[12:108] Say: This is my way: I call to Allah, I and the ones who follow me having insight**. He^{asws} said: 'That is Rasool-Allah^{saww} and Amir Al-Momineen^{asws}, and the successors^{asws} from after them'^{asws, 91}.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ حَنَانَ عَنْ سَالِمِ الْحَنَاطِ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) آلَ مُحَمَّدٍ لَمْ يَبْقَ فِيهَا غَيْرُهُمْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Hanan, from Salim Al Hannat who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[51:35] Then We brought forth such as were therein of the Believers. [51:36] But We did not find therein save a (single) house of those who submitted**. So Abu Ja'far^{asws} said: 'The Progeny^{asws} of Muhammad^{saww}. There did not remain therein apart from them'^{asws, 92}.

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمُهورٍ عَنْ إِسْمَاعِيلَ بْنِ سَهْلٍ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ أَبِي السَّفَاتِجِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) فِي قَوْلِهِ تَعَالَى فَلَمَّا رَأَوْهُ زُلْفَةً سَبَيْتَ وَجْهَهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ قَالَ هَذِهِ نَزَلَتْ فِي أَمِيرِ الْمُؤْمِنِينَ وَ أَصْحَابِهِ الَّذِينَ عَمِلُوا مَا عَمِلُوا بِرَوْنِ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) فِي أَعْبِطِ الْأَمَاكِنِ لَهُمْ فَيْسِيءٌ وَ جَوْهَهُمْ وَ يُقَالُ لَهُمْ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ الَّذِي انْتَحَلْتُمْ اسْمَهُ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Ismail Bin Sahl, from Al Qasim Bin Urwa, from Abu Al Saffatij, from Zurara,

⁸⁹ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 64

⁹⁰ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 65

⁹¹ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 66

⁹² Al Kafi V 1 – The Book Of Divine Authority CH 108 H 67

(It has been narrated) from Abu ja'far^{asws} regarding the Words of the Exalted **[67:27] But when they shall see it nigh, the faces of those who disbelieve shall be sorry, and it shall be said; This is that which you used to be called by.** He^{asws} said: 'This was Revealed regarding Amir Al-Momineen^{asws} and his^{asws} contemporaries, those who did what they did. They will be seeing Amir Al-Momineen^{asws} in places which would be enviable to them, despair in their faces, **and it shall be said; This is that which you used to be called by**, those who impersonated by his^{asws} name (i.e., they were named as Amir Al-Momineen)'.⁹³

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلْمَةَ بْنِ الْخَطَّابِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي قَوْلِهِ تَعَالَى وَ شَاهِدٍ وَ مَشْهُودٍ قَالَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) .

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of the Exalted **[85:3] And the witness and the witnessed.** He^{asws} said: 'The Prophet^{saww} and Amir Al-Momineen^{asws}'.⁹⁴

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ أَحْمَدَ بْنِ عُمَرَ الْحَلَّالِ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَام) عَنْ قَوْلِهِ تَعَالَى فَأَذِّنْ مُؤَدِّنَ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ قَالَ الْمُؤَدِّنُ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) .

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

'I asked Abu Al-Hassan^{asws} about the Words of the Exalted **[7:44] Then a proclaimer would proclaim among them that the Curse of Allah is on the unjust.** He^{asws} said: 'The proclaimer is Amir Al-Momineen^{asws}'.⁹⁵

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَوْرَمَةَ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي قَوْلِهِ تَعَالَى وَ هُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَ هُدُوا إِلَى صِرَاطِ الْحَمِيدِ قَالَ ذَلِكَ حَمْزَةُ وَ جَعْفَرُ وَ عَبِيدَةُ وَ سَلْمَانَ وَ أَبُو ذَرٍّ وَ الْمُقْدَادُ بْنُ الْأَسْوَدِ وَ عَمَّارٌ هُدُوا إِلَى أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام)

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Awrama, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of the Exalted **[22:24] And they are Guided to goodly words and they are Guided to the Path of the Praised One.** He^{asws} said: 'That (refers to) Hamza^{as}, and Ja'far^{as}, and Ubeyda, and Salman^{as}, and Abu Zarr^{as}, and Al-Miqdad Bin Al-Aswad^{as}, and Ammar being Guided to Amir Al-Momineen^{asws}'.

وَ قَوْلِهِ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَ زَيَّنَهُ فِي قُلُوبِكُمْ يَعْنِي أَمِيرَ الْمُؤْمِنِينَ وَ كَرَّهَ إِلَيْكُمُ الْكُفْرَ وَ الْفُسُوقَ وَ الْعِصْيَانَ الْأَوَّلَ وَ الثَّانِي وَ الثَّلَاثَ .

And His^{azwj} Words **[49:7] but Allah has Endeared the faith to you and has Adorned it in your hearts, and He has made hateful to you the unbelief and**

⁹³ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 68

⁹⁴ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 69

⁹⁵ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 70

transgression and disobedience – the first (Caliph), and the second (Caliph) and the third (Caliph).⁹⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ أَبِي عُبَيْدَةَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) عَنْ قَوْلِهِ تَعَالَى ائْتُونِي بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ أَنْزِلْهُ مِنْ عَلَمٍ إِنْ كُنْتُمْ صَادِقِينَ قَالَ عَنَى بِالْكِتَابِ التَّوْرَةَ وَ الْإِنْجِيلَ وَ أَنْزِلْهُ مِنْ عَلَمٍ فَإِنَّمَا عَنَى بِذَلِكَ عَلَمٌ أَوْصِيَاءِ الْأَنْبِيَاءِ (عَلَيْهِمُ السَّلَام) .

Muhammad Bin Yahya, from Ibn Mahboub, from Jameel Bin Salih, from Abu Ubeyda who said,

'I asked Abu Ja'far^{asws} about the Words of the Exalted **[46:4] Bring me a Book before this or traces of the Knowledge, if you are truthful.** He^{asws} said: 'It Means by the Book, the Torah, and the Evangel, 'traces of knowledge', so rather it means by that, knowledge of the successors^{as} of the Prophets^{as}.⁹⁷

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَمَّنْ أَخْبَرَهُ عَنْ عَلِيِّ بْنِ جَعْفَرٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَام) يَقُولُ لَمَّا رَأَى رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) تَيْمًا وَ عَدِيًّا وَ بَنِي أُمَيَّةَ يَرْكَبُونَ مَنبَرَهُ أَفْطَحَهُ فَأَنْزَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى قُرْآنًا يَتَأَسَّى بِهِ وَ إِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from the one who informed him,

(It has been narrated) from Ali son of Ja'far^{asws} who said, 'I heard Abu Al-Hassan^{asws} saying: 'When Rasool-Allah^{saww} saw (in a dream), the Clans of Taym and Aday and the Clan of Umayya riding his^{saww} Pulpit, it made him^{saww} feel terrible. So Allah^{azwj} Blessed and High Revealed Quran to Comfort him^{saww} by it **[2:34] And when We said to the Angels: Prostrate to Adam! So they (all) Prostrated except for Iblees. He refused.**

ثُمَّ أَوْحَى إِلَيْهِ يَا مُحَمَّدُ إِنِّي أَمَرْتُ فَلَمْ أَطَعْ فَلَا تَجْرَعِ أَنْتَ إِذَا أَمَرْتَ فَلَمْ تَطَعْ فِي وَصِيَّتِكَ .

Then He^{azwj} Revealed unto him^{saww}: "O Muhammad^{saww}! I^{azwj} Commanded, but they did not obey, so you^{saww} should not be anxious when you^{saww} command and they do not obey you^{saww} regarding your^{saww} successor^{asws}.⁹⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ الْحُسَيْنِ بْنِ نُعَيْمِ الصَّحَّافِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ قَوْلِهِ فَمِنْكُمْ كَافِرٌ وَ مِنْكُمْ مُؤْمِنٌ فَقَالَ عَرَفَ اللَّهُ عَزَّ وَ جَلَّ إِيْمَانَهُمْ بِمَوَالِيَتِنَا وَ كُفْرَهُمْ بِهَا يَوْمَ أَخَذَ عَلَيْهِمُ الْمِيثَاقَ وَ هُمْ ذُرِّيَّةٌ فِي صُلْبِ آدَمَ

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

'I asked Abu Abdullah^{asws} about His^{azwj} Words **[64:2] so among you is an unbeliever and among you is a Believer.** So he^{asws} said: 'Allah^{azwj} Mighty and Majestic Recognised their *Eman* by their Wilayah for us^{asws} and their disbelief with it on the day He^{azwj} Took the Covenant upon them, and they were particles in the '*Sulb*' of Adam^{as}'.

⁹⁶ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 71

⁹⁷ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 72

⁹⁸ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 73

وَسَأَلْتُهُ عَنْ قَوْلِهِ عَزَّ وَجَلَّ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّيْتُمْ فَإِنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ فَقَالَ أَمَا وَاللَّهِ مَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ وَمَا هَلَكَ مَنْ هَلَكَ حَتَّى يَفُومَ قَائِمُنَا (عليه السلام) إِلَّا فِي تَرْكِ وَ لَايْتِنَا وَ جُحُودِ حَقِّنَا وَ مَا خَرَجَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مِنَ الدُّنْيَا حَتَّى أَلْزَمَ رِقَابَ هَذِهِ الْأُمَّةِ حَقِّنَا وَ اللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ .

And I asked him^{asws} about the Words of the Mighty and Majestic **[64:12] And obey Allah and obey the Rasool, but if you turn back, then upon Our Rasool devolves only the clear delivery (of the Message)**. So he^{asws} said: ‘By Allah^{azwj}! The ones before you were not destroyed and the ones who are destroyed until the rising of Al-Qaim^{asws} will not be destroyed except with regards to neglecting our^{asws} Wilayah, and denying our^{asws} rights; and Rasool-Allah^{saww} did not exit from the world until he^{saww} necessitated the necks of this community to our^{asws} rights. **[2:213] and Allah Guides whom He so Desires to, to the Straight Path**’.⁹⁹

مُحَمَّدُ بْنُ الْحَسَنِ وَ عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُوسَى بْنِ الْقَاسِمِ الْجَبَلِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى (عليه السلام) فِي قَوْلِهِ تَعَالَى وَ بِنْرِ مُعْطَلَةٍ وَ قَصْرِ مَشِيدٍ قَالَ الْبِنْرِ الْمُعْطَلَةُ الْإِمَامُ الصَّامِتُ وَ الْقَصْرُ الْمَشِيدُ الْإِمَامُ النَّاطِقُ.

Muhammad Bin Al Hassan and Ali Bin Muhammad, from Sahl Bin Ziyad, from Musa Bin Al Qasim Al Bajaly,

(It has been narrated) from Ali son of Ja’far^{asws}, from his brother^{asws} Musa^{asws} regarding the Words of the Exalted **[22:45] and an abandoned well and a constructed palace (deserted)**, He^{asws} said: ‘The abandoned well is the silent Imam^{asws}, and the constructed palace (deserted) is the speaking Imam^{asws}’.

وَ رَوَاهُ مُحَمَّدُ بْنُ يَحْيَى عَنِ الْعُمَرَكِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَبِي الْحَسَنِ (عليه السلام) مِثْلَهُ .

And it is reported by Muhammad Bin Yahya, from Al Amraky, from Ali son of Ja’far^{asws}, from Abu Al Hassan^{asws}, similar to it.¹⁰⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَكَمِ بْنِ بُهْلُولٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِهِ تَعَالَى وَ لَقَدْ أَوْحَى إِلَيْكَ وَ إِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ قَالَ يَعْنِي إِنْ أَشْرَكْتَ فِي الْوَلَايَةِ غَيْرَهُ بَلِ اللَّهُ فَاعْبُدْ وَ كُنْ مِنَ الشَّاكِرِينَ يَعْنِي بَلِ اللَّهُ فَاعْبُدْ بِالطَّاعَةِ وَ كُنْ مِنَ الشَّاكِرِينَ أَنْ عَصَدْتُكَ بِأَخِيكَ وَ ابْنِ عَمِّكَ .

Ali Bin Ibrahim, from his father, from Al Hakam Bin Bahloul, from a man,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of the Exalted **[39:65] And it was Revealed to you and to those before you: If you associate, your deeds would be confiscated**. He^{asws} said: ‘It Means that if you were to associate in the Wilayah other than him^{asws}. **[39:66] But Allah alone should you worship and be of the thankful** – Meaning, Allah^{azwj} should you worship by the obedience and be of the thankful ones that I^{azwj} have Re-inforced you^{saww} with your^{saww} brother & cousin’.¹⁰¹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْهَاشِمِيِّ قَالَ حَدَّثَنِي أَبِي عَنْ أَحْمَدَ بْنِ عَيْسَى قَالَ حَدَّثَنِي جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ (عليه السلام) فِي قَوْلِهِ عَزَّ وَجَلَّ يَعْرِفُونَ نِعْمَتَ اللَّهِ تَمَّ يُنْكِرُونَهَا قَالَ لَمَّا نَزَلَتْ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الَّذِينَ يُفِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ رَاكِعُونَ اجْتَمَعَ نَفَرٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ (صلى الله عليه وآله) فِي مَسْجِدِ الْمَدِينَةِ

⁹⁹ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 74

¹⁰⁰ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 75

¹⁰¹ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 76

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad, from Al Hassan Bin Muhammad Al Hashimy who said, 'My father narrated to me, from Ahmad Bin Isa who said,

'Ja'far Bin Muhammad^{asws} narrated to me, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} regarding the Words of the Mighty and Majestic **[16:83] They are recognising the Favour of Allah, then they are denying it.** He^{asws} said: 'When it was Revealed **[5:55] But rather, only Allah is your Guardian and His Rasool and those who believe, those who are establishing the Prayers and are paying the Zakat while bowing,** a number of the companions of Rasool-Allah^{saww} gathered in the Masjid of Al-Medina.

فَقَالَ بَعْضُهُمْ لِبَعْضٍ مَا نَقُولُونَ فِي هَذِهِ الْآيَةِ فَقَالَ بَعْضُهُمْ إِنَّ كَفَرْنَا بِهِذِهِ الْآيَةِ نَكْفُرُ بِسَائِرِهَا وَ إِنْ آمَنَّا فَإِنَّ هَذَا ذُلٌّ حِينِ يُسَلِّطُ عَلَيْنَا ابْنُ أَبِي طَالِبٍ فَقَالُوا قَدْ عَلِمْنَا أَنَّ مُحَمَّدًا صَادِقٌ فِيمَا يَقُولُ وَ لَكِنَّا نَتَوَلَّاهُ وَ لَا نَطِيعُ عَلِيًّا فِيمَا أَمَرَنَا

So some of them said to the others, 'What are you saying regarding this Verse?' So, some of them said, 'If we were to disbelieve in this Verse, we would be disbelieving with the rest of it, and if we believe, so this would be a humiliation when the son^{asws} of Abu Talib^{as} would be empowered upon us'. So they said, 'We have known that Muhammad^{saww} is truthful in whatever he^{saww} is saying, but we shall turn back on him^{saww} and we will not obey Ali^{asws} in what he^{saww} is commanding us'.

قَالَ فَنَزَلَتْ هَذِهِ الْآيَةُ يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا يَعْرِفُونَ يَعْنِي وَآيَةَ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ أَكْثَرُهُمُ الْكَافِرُونَ بِالْوَلَايَةِ .

He^{asws} said: 'Thus, this Verse was Revealed **[16:83] They are recognising the Favour of Allah, then they are denying it** – Meaning the Wilayah of Ali^{asws} Bin Abu Talib^{asws}, and most of them are disbelievers in the Wilayah'.¹⁰²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ ابْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ النُّعْمَانَ عَنْ سَلَامٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِهِ تَعَالَى الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا قَالَ هُمْ الْأَوْصِيَاءُ مِنْ مَخَافَةِ عَدُوِّهِمْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Muhammad Bin Al Numan, from Sallam who said,

'I asked Abu Ja'far^{asws} about the Words of the Exalted **[25:63] And the servants of the Beneficent are they who walk on the earth modestly.** He^{asws} said: 'They^{asws} are the successors^{asws}, out of fear of their^{asws} enemies'.¹⁰³

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ بِسْطَامِ بْنِ مُرَّةَ عَنْ إِسْحَاقَ بْنِ حَسَّانَ عَنِ الْهَيْثَمِ بْنِ وَاقِدٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ الْعَبْدِيِّ عَنْ سَعْدِ الْإِسْكَافِ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ أَنَّهُ سَأَلَ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِهِ تَعَالَى أَنْ اشْكُرْ لِي وَ لِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ فَقَالَ الْوَالِدَانِ اللَّذَانِ أَوْجَبَ اللَّهُ لَهُمَا الشُّكْرَ هُمَا اللَّذَانِ وَلَدَا الْعِلْمَ وَ وَرِثَا الْحُكْمَ وَ أَمَرَ النَّاسُ بِطَاعَتِهِمَا ثُمَّ قَالَ اللَّهُ إِلَيَّ الْمَصِيرُ فَمَصِيرُ الْعِبَادِ إِلَى اللَّهِ وَ الدَّلِيلُ عَلَى ذَلِكَ الْوَالِدَانِ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Bastam Bin Murra, from Is'haq Bin Hassan, from Al Haysam Bin Waqid, from Ali Bin Al Husayn Al Abady, from Sa'd Al Askaf,

(It has been narrated) from Al-Asbagh Bin Nubata who asked Amir Al-Momineen^{asws} about the Words of the Exalted **[31:14] Be grateful to Me and to both your**

¹⁰² Al Kafi V 1 – The Book Of Divine Authority CH 108 H 77

¹⁰³ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 78

parents; to Me is the eventual journey. So he^{asws} said: 'The two parent from whom Allah^{azwj} Obligated the gratefulness, they are those who produced the knowledge and gave the wisdom as an inheritance, and the people are Commanded with obeying them. Then Allah^{azwj} Said **to Me is the eventual journey.** So the journey of the servants is to Allah^{azwj}, and the pointers upon that are the two parents.

ثُمَّ عَطَفَ الْقَوْلَ عَلَى ابْنِ حَنْتَمَةَ وَصَاحِبِهِ فَقَالَ فِي الْخَاصِّ وَالْعَامِّ وَ إِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي يَقُولُ فِي الْوَصِيَّةِ وَ تَعْدِلُ عَمَّنْ أَمَرْتَ بِطَاعَتِهِ فَلَا تُطِعُهُمَا وَ لَا تَسْمَعَنَّ قَوْلَهُمَا

Then He^{azwj} Turned the Words upon Ibn Hantama and his companions, so He^{azwj} Said regarding the specials ones and the general ones **[31:15] And if they contend with you that you should associate with Me** regarding the successorship and equate with the ones whom you have been Commanded with his^{asws} obedience, **do not obey the two of them** and do not listen to their words'.

ثُمَّ عَطَفَ الْقَوْلَ عَلَى الْوَالِدَيْنِ فَقَالَ وَ صَاحِبَهُمَا فِي الدُّنْيَا مَعْرُوفاً يَقُولُ عَرَفَ النَّاسَ فَضَلُّهُمَا وَ اذْعُ إِلَى سَبِيلِهِمَا وَ ذَلِكَ قَوْلُهُ وَ اتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ

Then He^{azwj} Turned the Words upon the two parents, so He^{azwj} Said **and keep company with the two of them in the world kindly.** He^{azwj} is Saying to introduce the people to their^{asws} merits and call to their^{asws} ways, and that is in His^{azwj} Words **and follow the way of him who turns to Me, then to Me is your return.**

فَقَالَ إِلَى اللَّهِ ثُمَّ إِلَيْنَا فَاتَّقُوا اللَّهَ وَ لَا تَعْصُوا الْوَالِدَيْنِ فَإِنَّ رِضَاهُمَا رِضَا اللَّهِ وَ سَخَطُهُمَا سَخَطُ اللَّهِ .

So he^{asws} said: 'To Allah^{azwj}, then to us^{asws}, therefore fear Allah^{azwj} do not disobey the two (spiritual) parents (Muhammad^{saww} and Ali^{asws}), for their^{asws} pleasure is the Pleasure of Allah^{azwj}, and their^{asws} anger is the Anger of Allah^{azwj}', 104

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ سَيْفٍ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ حُرَيْثٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَ فَرْعُهَا فِي السَّمَاءِ قَالَ فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَصْلُهَا وَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) فَرْعُهَا وَ الْأَيْمَةُ مِنْ ذُرِّيَّتِهِمَا أَغْصَانُهَا وَ عِلْمُ الْأَيْمَةِ تَمَرَاتُهَا وَ شَيْعَتُهُمُ الْمُؤْمِنُونَ وَ رَفْعُهَا هَلْ فِيهَا فَضْلٌ قَالَ قُلْتُ لَا وَ اللَّهُ قَالَ وَ اللَّهُ إِنَّ الْمُؤْمِنَ لَيُولَدُ فَتَوَرَّقَ وَ رَفَعَهُ فِيهَا وَ إِنَّ الْمُؤْمِنَ لَيَمُوتُ فَتَسْقُطُ وَ رَفَعَهُ مِنْهَا .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Sayf, from his father, from Amro Bin Hureys who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} **[14:24] like a good tree, whose root is firm and whose branches are in the sky.** So he^{asws} said: 'Rasool-Allah^{saww} is its root and Amir Al-Momineen^{asws} its branch are the Imams^{asws} from their^{asws} (Rasool-Allah^{saww} and Amir Al-Momineen^{asws}) descendants, and the knowledge of the Imams^{asws} stands for the fruits, and their^{asws} Shias, the Momineen are its leaves. Is there any excess in this?' I said, 'No, by Allah^{azwj}'. He^{asws} said: 'The *Momin* is born, so a leaf sprouts in it, and if the *Momin* dies, so a leaf falls from it'.¹⁰⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ حَمْدَانَ بْنِ سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْيَمَانِيِّ عَنْ مَنِيعِ بْنِ الْحَجَّاجِ عَنْ يُونُسَ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ يَعْني فِي الْمَيْثَاقِ أَوْ

¹⁰⁴ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 79

¹⁰⁵ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 80

كَسِبَتْ فِي إِيمَانِهَا خَيْرًا قَالَ الْإِقْرَارُ بِالْأَنْبِيَاءِ وَالْأَوْصِيَاءِ وَ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) خَاصَّةً قَالَ لَا يَنْفَعُ إِيمَانُهَا لِأَنَّهَا سُلِّبَتْ .

Muhammad Bin Yahya, from Hamdan Bin Suleyman, from Abdullah Bin Muhammad Al Yamani, from Mani'e Bin Al Hajjaj, from Yunus, from Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[6:158] its faith shall not profit a soul, which did not believe before** – Meaning during the Covenant, **or earn good through its faith.** He^{asws} said: 'The acknowledgement with the Prophets^{as} and the successors^{as} and Amir Al-Momineen^{asws} in particular'. He^{asws} said: 'Its Eman would not benefit it because it would have been Confiscated'.¹⁰⁶

وَبِهَذَا الْإِسْنَادِ عَنْ يُونُسَ عَنْ صَبَّاحِ الْمُرْنَبِيِّ عَنْ أَبِي حَمْرَةَ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) فِي قَوْلِ اللَّهِ جَلَّ وَعَزَّ بَلَى مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ قَالَ إِذَا جَحَدَ إِمَامَةٌ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) فَأَوْلَيْكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ.

And by this chain, from Yunus, from Sabbah Al Muzanny, from Abu Hamza,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) regarding the Words of Allah^{azwj} Majestic and Mighty **[2:81] Yes! Whoever earns evil and his sins beset him on every side.** He^{asws} said: 'When they denied the Imamate of Amir Al-Momineen^{asws}, **so these are the inmates of the Fire; in it they shall be abiding**'.¹⁰⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ قَالَ سَأَلْتُ أَبَا جَعْفَرَ (عَلَيْهِ السَّلَام) عَنِ الْإِسْطِطَاعَةِ وَقَوْلِ النَّاسِ فَقَالَ وَتَلَا هَذِهِ الْآيَةَ وَ لَا يَزَالُونَ مُخْتَلِفِينَ إِلَّا مَنْ رَجِمَ رَبُّكَ وَ لِذَلِكَ خَلَقَهُمْ يَا أَبَا عُبَيْدَةَ النَّاسُ مُخْتَلِفُونَ فِي إِصَابَةِ الْقَوْلِ وَ كُلُّهُمْ هَالِكٌ قَالَ قُلْتُ قَوْلُهُ إِلَّا مَنْ رَجِمَ رَبُّكَ قَالَ هُمْ شَبِيعَتُنَا وَ لِرَحْمَتِهِ خَلَقَهُمْ وَ هُوَ قَوْلُهُ وَ لِذَلِكَ خَلَقَهُمْ

A number of our companions, from Ahmad Bin Muhammad Bin Abu Nasr, from Hammad Bin Usman, from Abu Ubeyda Al Haza'a who said,

'I asked Abu Ja'far^{asws} about the capability and the words of the people. So he^{asws} said and recited this Verse: **[11:118] and they will not stop differing [11:119] Except for those on whom your Lord has Mercy; and it is for that did He Create them.** He^{asws} said: 'O Abu Ubeyda! The people are differing regarding the correct words, and all of them are destroyed'. I said, '(But what about) His^{azwj} Words **11:119] Except for those on whom your Lord has Mercy?**' He^{asws} said: 'These are our^{asws} Shias, and it is for His^{azwj} Mercy did He^{azwj} Create them, and it is in His^{azwj} Words **and it is for that did He Create them.**

يَقُولُ لِطَاعَةِ الْإِمَامِ الرَّحْمَةِ الَّتِي يَقُولُ وَ رَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ يَقُولُ عِلْمُ الْإِمَامِ وَ وَسِعَ عِلْمُهُ الَّذِي هُوَ مِنْ عِلْمِهِ كُلُّ شَيْءٍ هُمْ شَبِيعَتُنَا

He^{azwj} is Saying for the obedience of the Imam^{asws} of the Mercy which He^{azwj} is Saying **[7:156] and My Mercy encompasses all things.** He^{azwj} is Saying that the knowledge of the Imam^{asws} and that which is from his^{asws} knowledge encompasses everything, they being our^{asws} Shias'.

¹⁰⁶ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 81

¹⁰⁷ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 82

ثُمَّ قَالَ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ يَعْنِي وَلَايَةَ غَيْرِ الْإِمَامِ وَ طَاعَتَهُ ثُمَّ قَالَ يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَعْنِي النَّبِيَّ (صلى الله عليه وآله) وَالْوَصِيَّ وَالْقَائِمَ يَأْمُرُهُم بِالْمَعْرُوفِ إِذَا قَامَ وَ يَنْهَاهُمْ عَنِ الْمُنْكَرِ وَالْمُنْكَرُ مَنْ أَنْكَرَ فَضَلَ الْإِمَامَ وَ جَدَّهَ وَ يَجِلُّ لَهُمُ الطَّيِّبَاتِ أَخَذَ الْعِلْمَ مِنْ أَهْلِهِ وَ يَحْرُمُ عَلَيْهِمُ الْخَبَائِثَ وَالْخَبَائِثُ قَوْلٌ مَنْ خَالَفَ

Then He^{azwj} Said **so I will Ordain it (specially) for those who are fearing**, Meaning the wilayah of another imam (leader) and his obedience. Then He^{azwj} Said **[7:157] whom they find written down with them in the Torah and the Evangel** Meaning the Prophet^{saww} and the successor^{asws} and Al-Qaim^{asws} **(who) enjoins them good** when he^{asws} rises **and forbids them from the evil**, the one who denies the merits of the Imam^{asws} and rejects it. **and makes lawful to them the good things**, taking of the knowledge from its rightful ones, **and makes unlawful to them bad things**, and the bad things are the words of the one who opposes.

وَ يَضَعُ عَنْهُمْ إِصْرَهُمْ وَ هِيَ الذُّنُوبُ الَّتِي كَانُوا فِيهَا قَبْلَ مَعْرِفَتِهِمْ فَضَلَ الْإِمَامَ وَ الْأَعْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ وَ الْأَعْلَالُ مَا كَانُوا يَقُولُونَ مِمَّا لَمْ يَكُونُوا أَمْرًا بِهِ مِنْ تَرْكِ فَضْلِ الْإِمَامِ فَلَمَّا عَرَفُوا فَضَلَ الْإِمَامِ وَضَعَ عَنْهُمْ إِصْرَهُمْ وَ الْإِصْرُ الذُّنْبُ وَ هِيَ الْأَصَارُ

And removes from them their burden and these are the sins which they used to be in before their recognition of the merits of the Imam^{asws}, **and the shackles which were upon** and the shackles of what they were saying from what they did not happen to have been ordered with, from neglecting the merits of the Imams^{asws}. So when they do recognise the merits of the Imam^{asws}, their offences would be removed from them, and the offence is the sin, and it is the offence’.

ثُمَّ نَسَبَهُمْ فَقَالَ فَالَّذِينَ آمَنُوا بِهِ يَعْنِي بِالْإِمَامِ وَ عَزَّرُوهُ وَ نَصَرُوهُ وَ اتَّبَعُوا النُّورَ الَّذِي أَنْزَلَ مَعَهُ أَوْلَيْكَ هُمْ الْمُفْلِحُونَ يَعْنِي الَّذِينَ اجْتَنَبُوا الْجِبْتَ وَ الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَ الْجِبْتَ وَ الطَّاغُوتَ فَلَانَ وَ فَلَانَ وَ الْعِبَادَةُ طَاعَةُ النَّاسِ لَهُمْ ثُمَّ

Then He^{azwj} Linked them, so He^{azwj} Said **so (as for) those who believe in him** Meaning the Imam^{asws}, **and honour him and help him, and follow the Light which has been Sent down with him, these it is that are the successful**. Meaning those who kept aside from the ‘Jibt’ and ‘Taghoot’. And the ‘Jibt’ and ‘Taghoot’ is so and so, and so and so, and so and so, and the worship is the obedience of the people to them’.

قَالَ أَنْبِئُوا إِلَى رَبِّكُمْ وَ أَسْلِمُوا لَهُ ثُمَّ جَرَاهُمْ فَقَالَ لَهُمْ النَّبِيُّ فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ وَ الْإِمَامُ يُبَشِّرُهُمْ بِقِيَامِ الْقَائِمِ وَ بظُهُورِهِ وَ يَقْتُلُ أَعْدَانَهُمْ وَ بِالنَّجَاةِ فِي الْآخِرَةِ وَ الْوَرُودِ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ إِلَيْهِ الصَّادِقِينَ عَلَى الْحَوْضِ .

[39:54] And return to your Lord time after time and submit to Him. Then He^{azwj} Recompensed them so He^{azwj} Said **[10:64] For them is good news in the life of the world and in the Hereafter**. And the Imam^{asws} gives them the good news of the rising of Al-Qaim^{asws} and of his^{asws} appearance, and of the killing of their enemies, and of the salvation in the Hereafter, and the return to Muhammad^{saww}, may Allah^{azwj} Send **Salawat** upon Muhammad^{saww} and his^{saww} Progeny^{asws}, the truthful, at the Fountain’.¹⁰⁸

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ عَمَّارِ السَّابَّاطِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ أَمْنِ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِنَ اللَّهِ وَ مَا وَاهُ جَهَنَّمَ وَ بئْسَ الْمَصِيرُ هُمْ دَرَجَاتُ عِنْدَ اللَّهِ

¹⁰⁸ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 83

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ibn Mahboub, from Hisham Bin Salim, from Ammar Al Sabaty who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic [3:162] Is then he who follows the Pleasure of Allah like him who has made himself deserving of Wrath from Allah, and his abode is Hell; and it is an evil destination [3:163] There are (varying) Levels with Allah.

فَقَالَ الَّذِينَ اتَّبَعُوا رِضْوَانَ اللَّهِ هُمْ الْأَيَّمَةُ وَ هُمْ وَ اللَّهُ يَا عَمَّارُ دَرَجَاتٌ لِلْمُؤْمِنِينَ وَ بِلَايَتِهِمْ وَ مَعْرِفَتِهِمْ إِنَّا نَضَاعِفُ اللَّهُ لَهُمْ أَعْمَالَهُمْ وَ يَرْفَعُ اللَّهُ لَهُمُ الدَّرَجَاتِ الْعُلَى .

So he^{asws} said: 'Those who are following the Pleasure of Allah^{azwj}, they^{asws} are the Imams^{asws}, O Ammar!. There are varying levels for the Momineen (followers of 12 Imams^{asws}), and by their Wilayah and their recognition (understanding) of us^{asws}. Allah^{azwj} would Multiply their deeds for them and Allah^{azwj} would Raise for them the lofty levels'.¹⁰⁹

عَلِيُّ بْنُ مُحَمَّدٍ وَ غَيْرُهُ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَزِيدَ بْنِ يَزِيدَ عَنْ زِيَادِ الْقَنْدِيِّ عَنْ عَمَّارِ الْأَسَدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَ الْعَمَلُ الصَّالِحُ يَرْفَعُهُ وَ لَا يَتُنَّا أَهْلَ النَّبِيِّ وَ أَهْوَى بِيَدِهِ إِلَى صَدْرِهِ فَمَنْ لَمْ يَتَوَلَّنَا لَمْ يَرْفَعْ اللَّهُ لَهُ عَمَلًا .

Ali Bin Muhammad and someone else, from Sahl Bin Ziyad, from Yaquob Bin Yazeed, from Ziyad Al Qindy, from Ammar Al Asady,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[35:10] To Him do ascend the good words; and the good deeds lift them up** – our^{asws} Wilayah of the People^{asws} of the Household', and he^{asws} gestured by his^{asws} hand to his^{asws} chest, (then said): 'So the one who does not have our^{asws} Wilayah, Allah^{azwj} will not Raise his deed for him' (none of his deeds will be accepted).¹¹⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ قَالَ الْحَسَنُ وَ الْحُسَيْنُ وَ يَجْعَلُ لَكُمْ نُورًا تَمْشُونَ بِهِ قَالَ إِمَامٌ تَأْتُمُونَ بِهِ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Al Qasim Bin Suleyman, from Sama'at Bin Mihran,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[57:28] He will give you all two portions of His Mercy** He^{asws} said: 'Al-Hassan^{asws} and Al-Husayn^{asws} and Make for you a Light with which you will walk. He^{asws} said: 'The 'نور' (Light) stands for an Imam^{asws} you follow'.¹¹¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الْجَوْهَرِيِّ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِهِ وَ يَسْتَنْبِئُونَكَ أَحَقُّ هُوَ قَالَ مَا تَقُولُ فِي عَلِيٍّ قُلِّ إِي وَ رَبِّي إِنَّهُ لِحَقٌّ وَ مَا أَنْتُمْ بِمُعْجِزِينَ .

Alli Bin Ibrahim, from Al Qasim Bin Muhammad Al Jowharey, from some of his companions,

¹⁰⁹ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 84

¹¹⁰ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 85

¹¹¹ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 86

(It has been narrated) from Abu Abdullah^{asws} regarding His^{azwj} Words **[10:53] And they are asking you: Is it true?** He^{asws} said: 'What you^{saww} are saying regarding Ali^{asws}. **Say: Yes! By my Lord! It is most surely the Truth, and you will not be escaping it.**'¹¹²

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّيْلَمِيِّ عَنْ أَبِيهِ عَنْ أَبَانَ بْنِ تَغْلِبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ قَوْلُهُ فَلَا اقْتَحَمَ الْعَقَبَةَ فَقَالَ مَنْ أَكْرَمَهُ اللَّهُ بِوِلَايَتِنَا فَقَدْ جَاَزَ الْعَقَبَةَ وَ نَحْنُ تِلْكَ الْعَقَبَةُ الَّتِي مَنِ اقْتَحَمَهَا نَجَا

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Suleyman Al Daylami, from his father, from Aban Bin Taghlab,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'May I be sacrificed for you^{asws}! His^{azwj} Words **[90:11] But he would not attempt the uphill road**. So he^{asws} said: 'The one whom Allah^{azwj} has Honoured with our^{asws} Wilayah, so he has crossed the uphill road, and we^{asws} are that uphill road which, one who attempts it, would attain salvation'.

قَالَ فَسَكَتَ فَقَالَ لِي فَهَلَّا أُفِيدُكَ حَرْفًا خَيْرٌ لَكَ مِنَ الدُّنْيَا وَمَا فِيهَا قُلْتُ بَلَى جُعِلْتُ فِدَاكَ قَالَ قَوْلُهُ فَكُ رَقِيبَةٌ ثُمَّ قَالَ النَّاسُ كُلُّهُمْ عَيْدُ النَّارِ غَيْرُكَ وَ أَصْحَابُكَ فَإِنَّ اللَّهَ فَكَ رِقَابِكُمْ مِنَ النَّارِ بِوِلَايَتِنَا أَهْلَ الْبَيْتِ .

He (the narrator) said, 'So he^{asws} was silent, then he^{asws} said to me: 'Shall I^{asws} give you a sentence (حَرْفًا) which is better for you than the world and whatever is in it?' I said, 'Yes, may I be sacrificed for you^{asws}!' He^{asws} said: 'His^{azwj} Words **[90:13] (It is) the setting free of a slave**'. Then he^{asws} said: 'The people, all of them are slaves of the Fire, apart from you and your companions, for Allah^{azwj} has Freed your necks from the Fire by our^{asws} Wilayah, of the People^{asws} of the Household'.¹¹³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ جَلَّ وَ عَزَّ وَ أَوْفُوا بِعَهْدِي قَالَ بِوِلَايَةِ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) أَوْفِ بِعَهْدِكُمْ أَوْفِ لَكُمْ بِالْجَنَّةِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Sama'at,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Majestic and Mighty **[2:40] and be faithful to (your) Covenant with Me**. He^{asws} said: 'By the Wilayah of Amir Al-Momineen^{asws} **I will Fulfill (My) Covenant with you**. I^{azwj} shall Fulfill for you with the Paradise'.¹¹⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنِ الْحَسَنِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ إِذَا تَنَتَلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَيُ الْفَرِيقَيْنِ خَيْرٌ مَقَامًا وَ أَحْسَنُ نَدِيًّا

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Al Hassan Bin Abdul Rahman, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[19:73] And when Our clear Verses are recited to them, those who**

¹¹² Al Kafi V 1 – The Book Of Divine Authority CH 108 H 87

¹¹³ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 88

¹¹⁴ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 89

disbelieve say to those who believe: Which of the two sects is better in position and best in assembly?

قَالَ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) دَعَا قُرَيْشًا إِلَى وَلَايَتِنَا فَنَفَرُوا وَ أَنْكَرُوا فَقَالَ الَّذِينَ كَفَرُوا مِنْ قُرَيْشٍ لِلَّذِينَ آمَنُوا الَّذِينَ أَقْرَأُوا لِأَمِيرِ الْمُؤْمِنِينَ وَ لَنَا أَهْلَ الْبَيْتِ أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَقَامًا وَ أَحْسَنُ نَدِيًّا تَعْبِيرًا مِنْهُمْ فَقَالَ اللَّهُ رَدًّا عَلَيْهِمْ وَ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ مِنَ الْأُمَمِ السَّالِفَةِ هُمْ أَحْسَنُ أَتَانًا وَ رَعِيًّا

He^{asws} said: 'It was so that Rasool-Allah^{saww} called the Qureysh to our^{asws} Wilayah, but they fled and denied. So those who disbelieved from the Qureysh said to those who believed from the Qureysh, 'Are you acknowledging to Amir Al-Momineen^{asws} and for us there are family members, **Which of the two sects is better in position and best in assembly?** In order to humiliate from them. So Allah^{azwj} Rebutted upon them **19:74] And how many of the generations have We Destroyed before them who were better in respect of equipment and outwardly appearance!**

قُلْتُ قَوْلُهُ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا قَالَ كُلُّهُمْ كَانُوا فِي الضَّلَالَةِ لَا يُؤْمِنُونَ بِوَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) وَ لَا بِوَلَايَتِنَا فَكَانُوا ضَالِّينَ مُضِلِّينَ فِيمُدُّ لَهُمْ فِي ضَلَالَتِهِمْ وَ طُغْيَانِهِمْ حَتَّى يَمُوتُوا فَيُصَيِّرُهُمُ اللَّهُ شَرًّا مَكَانًا وَ أضعَفَ جُنْدًا

I said, 'His^{azwj} Words **[19:75] Say: As for him who was in error, the Beneficent would Prolong his term**. He^{asws} said: 'All of them used to be in the straying, not believing in the Wilayah of Amir Al-Momineen^{asws} nor in our^{asws} Wilayah. Thus, they were straying, and leading (others) astray. So He^{azwj} Extended for them in their straying and their rebellion until they died, so Allah^{azwj} Caused them to come to an evil place and weakest army'.

قُلْتُ قَوْلُهُ حَتَّى إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَ إِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَكَانًا وَ أضعَفَ جُنْدًا قَالَ أَمَا قَوْلُهُ حَتَّى إِذَا رَأَوْا مَا يُوعَدُونَ فَهُوَ خُرُوجُ الْقَائِمِ وَ هُوَ السَّاعَةُ فَسَيَعْلَمُونَ ذَلِكَ الْيَوْمَ وَ مَا نَزَلَ بِهِمْ مِنَ اللَّهِ عَلَى يَدَيْ قَائِمِهِ فَذَلِكَ قَوْلُهُ مَنْ هُوَ شَرٌّ مَكَانًا يَعْنِي عِنْدَ الْقَائِمِ وَ أضعَفَ جُنْدًا

I said, 'His^{azwj} Words **[19:75] until they see what they were threatened with, either the Punishment or the Hour; So they shall soon be knowing who was in an evil position and a weaker army**. He^{asws} said: 'As for His^{azwj} Words **until they see what they were threatened with**, so that is the coming out of Al-Qaim^{asws}, and it is the Hour, **So they shall soon be knowing** that day and what descends with them from Allah^{azwj} upon the hands of His^{azwj} Qaim^{asws}. Thus, these are His^{azwj} Words **who was in an evil position**, Meaning in the presence of Al-Qaim^{asws}, and **and a weaker army**'.

قُلْتُ قَوْلُهُ وَ يَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى قَالَ يَزِيدُهُمْ ذَلِكَ الْيَوْمَ هُدًى عَلَى هُدًى بِاتِّبَاعِهِمُ الْقَائِمَ حَيْثُ لَا يَجْحَدُونَهُ وَ لَا يُنْكِرُونَهُ

I said, 'His^{azwj} Words **[19:76] And Allah would Increase in Guidance those who (seek) Guidance**. He^{asws} said: 'He^{azwj} would Increase them on that day, Guidance upon Guidance, due to their following Al-Qaim^{asws}, when they will neither be rejecting him^{asws} nor denying him^{asws}'.

قُلْتُ قَوْلُهُ لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنْ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا قَالَ إِلَّا مَنْ دَانَ اللَّهُ بِوَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ وَ الْأُئِمَّةِ مِنْ بَعْدِهِ فَهُوَ الْعَهْدُ عِنْدَ اللَّهِ

I said, 'His^{azwj} Words [19:87] **They shall not have control over intercession, except he who took a Covenant with the Beneficent.** He^{asws} said: 'Except the one who made it a Religion of Allah^{azwj} by the Wilayah of Amir Al-Momineen^{asws} and the Imams^{asws} from after him^{asws}, so it is the Covenant with Allah^{azwj}'.

قُلْتُ قَوْلُهُ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا قَالَ وَوَلَايَةُ أَمِيرِ الْمُؤْمِنِينَ هِيَ الْوُدُّ الَّذِي قَالَ اللَّهُ تَعَالَى

I said, 'His^{azwj} Words [19:96] **(As for) those who believe and do righteous deeds, the Beneficent would Make the cordiality for them.** He^{asws} said: 'Wilayah of Amir Al-Momineen^{asws}, it is the cordiality which Allah^{azwj} the Exalted Speaks of'.

قُلْتُ فَإِنَّمَا يَسِّرُنَاهُ بِلِسَانِكَ لِنُبَشِّرَ بِهِ الْمُتَّقِينَ وَنُنذِرَ بِهِ قَوْمًا لَدَّا قَالَ إِنَّمَا يَسِّرَهُ اللَّهُ عَلَى لِسَانِهِ حِينَ أَقَامَ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) عَلِمًا فَبَشِّرَ بِهِ الْمُؤْمِنِينَ وَنَذَرَ بِهِ الْكَافِرِينَ وَ هُمُ الَّذِينَ ذَكَرَهُمُ اللَّهُ فِي كِتَابِهِ لَدَّا أَيَّ كُفَّارًا

I said, '[19:97] **So We have Made it easy by your tongue that you may give good news thereby to the pious and warn thereby a contentious people.** He^{asws} said: 'But rather, Allah^{azwj} Made it to be easy upon his^{saww} tongue when he^{saww} established Amir Al-Momineen^{asws} as a flag, so the Momineen were given glad tidings by it and the disbelievers were warned by it, and they are those whom Allah^{azwj} Mentioned in His^{azwj} Book as 'contentious', i.e., disbelievers'.

قَالَ وَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ لِنُنذِرَ قَوْمًا مَا أَنْذَرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ قَالَ لِنُنذِرَ الْقَوْمَ الَّذِينَ أَنْتَ فِيهِمْ كَمَا أَنْذَرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ عَنِ اللَّهِ وَ عَنِ رَسُولِهِ وَ عَنِ وَعِيدِهِ

He (the narrator) said, 'And I asked him^{asws} about the Words [36:6] **That you may warn a people (with) what their fathers were warned about, so they are heedless.** He^{asws} said: 'In order to warn the people whom you^{saww} are among just as their fathers were warned, but they were heedless from Allah^{azwj}, and from His^{azwj} Rasool^{saww}, and from His^{azwj} Threats.

لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ مِمَّنْ لَا يُقْرُونَ بِوَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) وَ الْأَيْمَةَ مِنْ بَعْدِهِ فَهُمْ لَا يُؤْمِنُونَ بِإِمَامَةِ أَمِيرِ الْمُؤْمِنِينَ وَ الْأَوْصِيَاءِ مِنْ بَعْدِهِ فَلَمَّا لَمْ يُقْرُوا كَانَتْ عُقُوبَتُهُمْ مَا ذَكَرَ اللَّهُ إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ فِي نَارِ جَهَنَّمَ

[36:7] **The Word has proved to be True for most of them** from the ones who are not acknowledging with the Wilayah of Amir Al-Momineen^{asws} and the Imams^{asws} from after him^{asws}. Thus, they do not believe in the Imamate of Amir Al-Momineen^{asws} and the successors^{asws} from after him^{asws}. So when they were not acknowledging, their consequential Punishment was what Allah^{azwj} Mentioned [36:8] **Surely, We have placed chains on their necks, and these reach up to their chins, so they have their heads raised aloft** in the Fire of Hell.

ثُمَّ قَالَ وَ جَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَ مِنْ خَلْفِهِمْ سَدًّا فَأَعْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ عُقُوبَةً مِنْهُ لَهُمْ حَيْثُ أَنْكَرُوا وَوَلَايَةَ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) وَ الْأَيْمَةَ مِنْ بَعْدِهِ هَذَا فِي الدُّنْيَا وَ فِي الْآخِرَةِ فِي نَارِ جَهَنَّمَ مُقْمَحُونَ

Then He^{azwj} Said [36:9] **And We have made in front of them a barrier and a barrier behind them, so We have Covered them over, so they are not seeing** the consequential Punishment for them when they denied the Wilayah of Amir Al-Momineen^{asws} and the Imams^{asws} from after him^{asws}. This is in the world, and in the Hereafter it is the Fire of Hell with their heads raised aloft.

ثُمَّ قَالَ يَا مُحَمَّدُ وَ سِوَاءَ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ بِاللَّهِ وَ بِلَايَةِ عَلِيِّ وَ مَنْ بَعْدَهُ ثُمَّ قَالَ إِنَّمَا تُنذِرُ مَنْ اتَّبَعَ الذِّكْرَ يَعْنِي أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) وَ حَسْبِيَ الرَّحْمَنُ بِالْغَيْبِ فَبَشِّرْهُ يَا مُحَمَّدُ بِمَغْفِرَةٍ وَ أَجْرٍ كَرِيمٍ .

Then He^{azwj} Said: "O Muhammad^{saww}! **[36:10] And it is alike to them whether you warn them or do not warn them, they will not be believing** in the Wilayah of Ali^{asws} and the ones^{asws} from after him^{asws}. Then He^{azwj} Said **[36:11] But rather, You can only warn him who follows the Reminder** Meaning Amir Al-Momineen^{asws}, **and fears the Beneficent in secret; so announce to him O Muhammad^{saww}, the good news of Forgiveness and an honourable Recompense'**.¹¹⁵

عَلِيُّ بْنُ مُحَمَّدٍ عَنِ بَعْضِ أَصْحَابِنَا عَنْ ابْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ عَنِ أَبِي الْحَسَنِ الْمَاضِي (عليه السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ قَالَ يُرِيدُونَ لِيُطْفِئُوا وَ لَايَةَ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) بِأَفْوَاهِهِمْ قُلْتُ وَ اللَّهُ مِنْ نُورِهِ قَالَ وَ اللَّهُ مِنْهُ الْإِمَامَةُ لِقَوْلِهِ عَزَّ وَ جَلَّ الَّذِينَ قَامُوا بِاللَّهِ وَ رَسُولِهِ وَ النُّورِ الَّذِي أَنْزَلْنَا فَالنُّورُ هُوَ الْإِمَامُ

Ali Bin Muhammad, from some of our companions, from Ibn Mahboub, from Muhammad Bin Ali Fuzayl,

(It has been narrated) from Abu Al-Hassan Al-Maazy^{asws} (7th Imam^{asws}), said, 'I asked Him^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[61:8] They are intending to extinguish the Light of Allah with their mouths.** He^{asws} said: 'They are intending to extinguish the Wilayah of Amir Al-Momineen^{asws} with their mouths (talking against it)'. I said, '**but Allah will Complete His light**'. He^{asws} said: 'And Allah^{azwj} will Complete the Imamate due to His^{azwj} Words, the Mighty and Majestic **[64:8] Therefore believe in Allah and His Rasool and the Light which We have Sent down.** So the Light, it is the Imam^{asws}'.

قُلْتُ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَ دِينِ الْحَقِّ قَالَ هُوَ الَّذِي أَمَرَ رَسُولَهُ بِالْوَلَايَةِ لَوْصِيَّهِ وَ الْوَلَايَةُ هِيَ دِينِ الْحَقِّ قُلْتُ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ قَالَ يُظْهِرُهُ عَلَى جَمِيعِ الْأَدْيَانِ عِنْدَ قِيَامِ الْقَائِمِ

I said, '**[61:9] He it is Who sent His Messenger with the Guidance and the true Religion**'. He^{asws} said: 'He^{azwj} is Who Commanded His^{azwj} Rasool^{saww} with the Wilayah of his^{saww} successor^{asws}, and the Wilayah - is the true Religion'. I said, '**That He may make it overcome the religions, all of them**'. He^{asws} said: 'Overcome upon the entirety of the Religions during the rising of Al-Qaim^{asws}'.

قَالَ يَقُولُ اللَّهُ وَ اللَّهُ مِنْهُ نُورُهُ وَ لَايَةُ الْقَائِمِ وَ لَوْ كَرِهَ الْكَافِرُونَ وَ بِلَايَةِ عَلِيِّ قُلْتُ هَذَا تَنْزِيلٌ قَالَ نَعَمْ أَمَا هَذَا الْحَرْفُ فَتَنْزِيلٌ وَ أَمَا غَيْرُهُ فَتَأْوِيلٌ

He^{asws} said: 'Allah^{azwj} is Saying: **but Allah will Complete His light**, the Wilayah of Al-Qaim^{asws} **though the unbelievers may be averse to it**, the Wilayah of Ali^{asws}'. I said, 'This is Revelation?' He^{asws} said: 'Yes. As for this word, so it is Revelation, and as for other than it, so it is explanation'.

قُلْتُ ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى سَمَّى مَنْ لَمْ يَتَّبِعْ رَسُولَهُ فِي وَ لَايَةِ وَصِيِّهِ مُنَافِقِينَ وَ جَعَلَ مَنْ جَحَدَ وَصِيَّهِ إِمَامَتَهُ كَمَنْ جَحَدَ مُحَمَّدًا وَ أَنْزَلَ بِذَلِكَ قُرْآنًا فَقَالَ يَا مُحَمَّدُ إِذَا جَاءَكَ الْمُنَافِقُونَ بِوَلَايَةِ وَصِيِّكَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَ اللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَ اللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ بِوَلَايَةِ عَلِيِّ لَكَادِبُونَ. اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ

¹¹⁵ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 90

وَالسَّبِيلُ هُوَ الْوَصِيُّ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ذَلِكَ بِأَنَّهُمْ آمَنُوا بِرِسَالَتِكَ وَكَفَرُوا بِوِلَايَةِ وَصِيِّكَ فَطَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

I said, **[63:3] That is because they believe, then disbelieve.** He^{asws} said: ‘Allah^{azwj} Blessed and High has Named the one who does not follow His^{azwj} Rasool^{saww} regarding the Wilayah of his^{saww} successor^{asws}, as a hypocrite, and Made the one who rejects the Imamate of his^{saww} successor^{asws} like the one who rejects Muhammad^{saww}, and the Quran was Revealed with that. So He^{azwj} Said: “O Muhammad^{saww}! **[63:1] When the hypocrites come to you, with the Wilayah of Ali^{asws} they say: We testify that you are Rasool-Allah; and Allah knows that you are His Rasool, and Allah Testifies that the hypocrites with the Wilayah of Ali^{asws}, are liars [63:2] They are making their oaths to be a cover, and thus turning away from Allah's Way, and Allah^{azwj} Way, it is the successor^{asws}. surely evil is that which they are doing.** That is because they are believing in your^{saww} Messenger-ship and are disbelieving in the Wilayah of your^{saww} successor^{asws}. **Thus a seal is set upon their hearts so that they do not understand.**

قُلْتُ مَا مَعْنَى لَا يَفْقَهُونَ قَالَ يَقُولُ لَا يَعْقِلُونَ بِنُبُوتِكَ قُلْتُ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ قَالَ وَإِذَا قِيلَ لَهُمْ ارْجِعُوا إِلَىٰ وِلَايَةِ عَلِيٍّ يَسْتَغْفِرْ لَكُمْ النَّبِيُّ مِنْ ذُنُوبِكُمْ لَوْوَا رُؤُسَهُمْ قَالَ اللَّهُ وَرَأَيْتَهُمْ يَصُدُّونَ عَنِ وِلَايَةِ عَلِيٍّ وَهُمْ مُسْتَكْبِرُونَ عَلَيْهِ

I said, ‘What is the meaning of **‘they do not understand?’** He^{asws} said: ‘He^{azwj} is Saying: “They do not understand your^{saww} Prophet-hood”’. I said, **[63:5] And when it is said to them: Come, the Messenger of Allah will ask forgiveness for you.** He^{asws} said: ‘And when it is said to them: ‘Return to the Wilayah of Ali^{asws}, the Prophet^{saww} would seek Forgiveness for you all for your sins **they turn back their heads.** Allah^{azwj} Said: “And you will see them blocking from the Wilayah of Ali^{asws}, **while they are big with arrogance** over it.

ثُمَّ عَطَفَ الْقَوْلَ مِنَ اللَّهِ بِمَعْرِفَتِهِ بِهِمْ فَقَالَ سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ يَقُولُ الظَّالِمِينَ لَوْصِيَّكَ

Then the Words of Allah^{azwj} Turned by his^{as} understanding with them, so He^{azwj} Said **[63:6] It is Alike to them whether you seek Forgiveness for them or do not seek Forgiveness for them; Allah will never Forgive them; surely Allah does not guide the transgressing people.** He^{azwj} is Saying: “The ones unjust to your^{saww} successor^{asws}”.

قُلْتُ أَمْ مَنْ يَمْشِي مُكَبًّا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ قَالَ إِنَّ اللَّهَ ضَرَبَ مَثَلًا مَنْ حَادَ عَنِ وِلَايَةِ عَلِيٍّ كَمَنْ يَمْشِي عَلَىٰ وَجْهِهِ لَا يَهْتَدِي لِأَمْرِهِ وَجَعَلَ مَنْ تَبِعَهُ سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ وَ الصِّرَاطُ الْمُسْتَقِيمُ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام)

I said, **[67:22] Is the one who goes prone upon his face better guided or he who walks upright upon a Straight Path?** He^{asws} said: ‘Allah^{azwj} Struck an example of the one who is guided away from the Wilayah of Ali^{asws} to be like the one who falls prone upon his face, having no guidance for his affairs, whereas (Allah^{azwj}) Made the one who follows him^{asws} as walking upright upon the Straight Path, and the Straight Path is Amir Al-Momineen^{asws}’.

قَالَ قُلْتُ قَوْلُهُ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ قَالَ يَعْنِي جِبْرَائِيلَ عَنِ اللَّهِ فِي وَلايَةِ عَلِيٍّ (عليه السلام) قَالَ قُلْتُ وَ مَا هُوَ يَقُولُ شَاعِرٌ قَلِيلاً مَا تُؤْمِنُونَ قَالَ قَالُوا إِنَّ مُحَمَّدًا كَذَابٌ عَلَى رَبِّهِ وَ مَا أَمَرَهُ اللَّهُ بِهَذَا فِي عَلِيٍّ فَأَنْزَلَ اللَّهُ بِذَلِكَ فَرَأْنَا فَقَالَ إِنَّ وَلايَةَ عَلِيٍّ تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ. وَ لَوْ نَقَوْلَ عَلَيْنَا مُحَمَّدٌ بَعْضُ الْأَقْوَابِلِ. لَأَخَذْنَا مِنْهُ بِالْيَمِينِ. ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ

He (the narrator) said, 'I said, '**[69:40] Most surely, it is the Word of an Honoured Messenger**'. He^{asws} said: 'It Means Jibraeel^{as}, from Allah^{azwj}, regarding the Wilayah of Ali^{asws}'. I said, '**[69:41] And it is not the word of a poet; little it is that you believe**'. He^{asws} said: 'They are saying that Muhammad^{sawww} is a liar upon his^{sawww} Lord^{azwj}, and Allah^{azwj} did not Command him^{sawww} with this regarding Ali^{asws}. So Allah^{azwj} Revealed Quran due to that, so He^{azwj} Said: "The Wilayah of Ali^{asws} **[69:43] It is a Revelation from the Lord of the Worlds [69:44] And if he had fabricated against Us some of the sayings, [69:45] We would certainly have seized him by the right hand, [69:46] Then We would certainly have cut off his aorta (vein).**

ثُمَّ عَطَفَ الْقَوْلَ فَقَالَ إِنَّ وَلايَةَ عَلِيٍّ لَتَذَكْرَةٌ لِلْمُتَّقِينَ لِلْعَالَمِينَ وَ إِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُكَذِّبِينَ. وَ إِنَّ عَلِيًّا لَحَسْرَةٌ عَلَى الْكَافِرِينَ. وَ إِنَّ وَلايَتَهُ لَحَقُّ الْيَقِينِ. فَسَبِّحْ يَا مُحَمَّدٌ بِاسْمِ رَبِّكَ الْعَظِيمِ يَقُولُ اشْكُرْ رَبَّكَ الْعَظِيمَ الَّذِي أَعْطَاكَ هَذَا الْفَضْلَ

Then the Speech turned, so He^{azwj} Said **[69:48] And it, the Wilayah of Ali^{asws}, is a Reminder for the pious. [69:49] And We know that some of you are beliers. [69:50] And it the Wilayah of Ali^{asws} is a regret to the unbelievers. [69:51] And most surely it, the Wilayah, is the true certainty [69:52] So Glorify the Name of your Lord, the Magnificent.** He^{azwj} is Saying that you should thank your Lord^{azwj} the Magnificent Who Gave you this Grace'.

قُلْتُ قَوْلُهُ لَمَّا سَمِعْنَا الْهُدَى أَمَّا بِهِ قَالَ الْهُدَى الْوِلايَةُ أَمَّا بِمَوْلَانَا فَمَنْ أَمَّنَ بِوَلايَةِ مَوْلَاهُ فَلَا يَخَافُ بَخْسًا وَ لَا رَهَقًا قُلْتُ تَنْزِيلٌ قَالَ لَا تَأْوِيلُ

I said, '**[72:13] And that when we heard the guidance, we believed in it**'. He^{asws} said: 'The Guidance is the Wilayah. **So whoever believes in the Wilayah of his Lord, he should neither fear loss nor Punishment**'. I said, 'Revelation?' He^{asws} said: '(sure) without Explanation'.

قُلْتُ قَوْلُهُ لَا أَمْلِكُ لَكُمْ ضَرًّا وَ لَا رَشَدًا قَالَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) دَعَا النَّاسَ إِلَى وَلايَةِ عَلِيٍّ فَاجْتَمَعَتْ إِلَيْهِ قُرَيْشٌ فَقَالُوا يَا مُحَمَّدُ أَعْفِنَا مِنْ هَذَا فَقَالَ لَهُمْ رَسُولُ اللَّهِ (صلى الله عليه وآله) هَذَا إِلَى اللَّهِ لَيْسَ إِلَيَّ فَاتَّهَمُوهُ وَ خَرَجُوا مِنْ عِنْدِهِ

I said, 'His^{azwj} Words **[72:21] Say: I do not control for you evil or good**'. He^{asws} said: 'Rasool-Allah^{sawww} called the people to the Wilayah of Ali^{asws}. So the Qureysh gathered to him^{sawww} and they said, 'O Muhammad^{sawww}! Excuse us from this!' So Rasool-Allah^{sawww} said to them: 'This is to Allah^{azwj}, it isn't to me^{sawww}'. So they accused him^{sawww} and exited from his^{sawww} presence.

فَأَنْزَلَ اللَّهُ قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَ لَا رَشَدًا. قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ إِِنْ عَصَيْتُهُ أَحَدٌ وَ لَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا إِلَّا بَلَاغًا مِنَ اللَّهِ وَ رِسَالَاتِهِ فِي عَلِيٍّ قُلْتُ هَذَا تَنْزِيلٌ قَالَ نَعَمْ ثُمَّ قَالَ تَوَكُّدًا وَ مَنْ يَعِصِ اللَّهَ وَ رَسُولَهُ فِي وَلايَةِ عَلِيٍّ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا

Thus, Allah^{azwj} Revealed **[72:21] Say: I do not control for you evil or good [72:22] Say: Surely no one can protect me against Allah, nor can I find besides Him any place of refuge: [72:23] It is a Preaching from Allah and His Message regarding Ali^{asws}**. I said, 'This is Revelation?' He^{asws} said: 'Yes'. Then he^{asws} said:

'An emphasis - **and whoever disobeys Allah and His Rasool** regarding the Wilayah of Ali^{asws} **surely he shall have the fire of Hell to abide therein for ever**'.

قُلْتُ حَتَّى إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أضعَفُ ناصِراً وَ أَقَلُّ عَدداً يَعْني بِذَلِكَ الْقَائِمُ وَ أَنْصارُهُ

I said, '[72:24] **Until when they see what they are threatened with, then shall they know who is weaker in helpers and fewer in number.** (He^{asws} said): 'It Means by that Al-Qaim^{asws} and his^{asws} helpers'.

قُلْتُ وَ اصْبِرْ عَلَيَّ مَا يَقُولُونَ قَالَ يَقُولُونَ فِيكَ وَ اهْجُرْهُمْ هَجْراً جَمِلاً. وَ ذَرْنِي يَا مُحَمَّدُ وَ الْمُكذِّبِينَ بِوَصِيكَ أُولِي النِّعْمَةِ وَ مَهْلُهُمْ قَلِيلاً قُلْتُ إِنَّ هَذَا تَنْزِيلٌ قَالَ نَعَمْ

I said, '[73:10] **And bear patiently at what they are saying**'. He^{asws} said: '(What) they are saying regarding you^{saww} **and avoid them with a becoming avoidance.** [73:11] **And leave to Me, O Muhammad^{saww}, the beliers of your successor, the possessors of ease and plenty, and respite them a little**'. I said, 'This is Revelation?' He^{asws} said: 'Yes'.

قُلْتُ لَيْسَتَيْنِ الَّذِينَ أوتُوا الْكِتَابَ قَالَ يَسْتَفْتُونَ أَبَانَ اللَّهِ وَ رَسُولَهُ وَ وصِيَّهُ حَقٌّ قُلْتُ وَ يَزِدَادَ الَّذِينَ آمَنُوا إيماناً قَالَ وَ يَزِدَادُونَ بَوْلَايَةَ الوَصِيِّ إيماناً قُلْتُ وَ لا يَرْتَابُ الَّذِينَ أوتُوا الْكِتَابَ وَ الْمُؤْمِنُونَ قَالَ بَوْلَايَةَ عَلَيٍّ (عليه السلام) قُلْتُ مَا هَذَا الْإِرْتِيَابُ قَالَ يَعْني بِذَلِكَ أَهْلَ الْكِتَابِ وَ الْمُؤْمِنِينَ الَّذِينَ ذَكَرَ اللَّهُ فَقَالَ وَ لا يَرْتَابُونَ فِي الْوَلَايَةِ

I said, '[74:31] **that those who have been Given the Book may be certain**'. He^{asws} said: 'That they would become convinced that Allah^{azwj} and His^{azwj} Rasool^{saww} and his^{saww} successor^{asws} are true'. I said, '**and those who believe may increase in faith**'. He^{asws} said: 'And they would be increased in faith of the Wilayah of the successor^{asws}'. I said, '**and those who have been Given the Book and the believers may not doubt**'. He^{asws} said: 'In the Wilayah of Ali^{asws}'. I said, 'What is this doubt?' He^{asws} said: 'It Means by that the People of the Book and the Momineen whom Allah^{azwj} Mentioned, so He^{azwj} Said: "And they shall not be doubting regarding the Wilayah"'.
 قُلْتُ وَ ما هِيَ إِلا ذِكْرِي لِلْبَشَرِ قَالَ نَعَمْ وَ لَابِيَّةٌ عَلَيٍّ (عليه السلام) قُلْتُ إِنِّهَا لِإِحْدَى الْكُبْرَى قَالَ الْوَلَايَةُ قُلْتُ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ قَالَ مَنْ تَقَدَّمَ إِلَى وَ لا يَتَبَيَّنَّا أَخْرَ عَنْ سَقَرٍ وَ مَنْ تَأَخَّرَ عَنَّا تَقَدَّمَ إِلَى سَقَرٍ إِلا أَصْحَابَ الْيَمِينِ قَالَ هُمْ وَ اللَّهُ شَيْعَتُنَا

I said, '**and this is naught but a reminder to the humans**'. He^{asws} said: 'Yes, the Wilayah of Ali^{asws}'. I said, '[74:35] **Surely it is one great**'. He^{asws}: 'The Wilayah'. I said, '[74:37] **To him among you who wishes to go forward or remain behind**'. He^{asws} said: 'The one who goes forward to our^{asws} wilayah would remain away from 'Saqar' (a valley of Hell), but the one who remains behind from us^{asws}, would go towards the Saqar [74:39] **Except the people of the right hand**'. He^{asws} said: 'They, by Allah^{azwj}, are our^{asws} Shias'.

قُلْتُ لَمْ تَكُ مِنَ الْمُصَلِّينَ قَالَ إِنَّا لَمْ نَتَوَلَّ وَصِيَّ مُحَمَّدٍ وَ الْأَوْصِيَاءَ مِنْ بَعْدِهِ وَ لا يُصَلُّونَ عَلَيْهِمْ قُلْتُ فَمَا لَهُمْ عَنِ التَّنْذِيرَةِ مُعْرِضِينَ قَالَ عَنِ الْوَلَايَةِ مُعْرِضِينَ قُلْتُ كَلَّا إِنَّهَا تَنْذِيرَةٌ قَالَ الْوَلَايَةُ

I said, '[74:43] **They shall say: We were not of those who sent Prayed (Musalleen)**'. He^{asws} said: '(They are saying), "We did not (have) the Wilayah of the successor^{asws} of Muhammad^{saww} and the successors^{asws} from after him^{asws}, nor did

we send *Salawat* upon them^{asws}. I said, '[74:49] **What is then the matter with them, that they turn away from the admonition?**' He^{asws} said: '(Turning away) from the Wilayah'. I said, '[74:54] **Nay! it is surely a admonition**'. He^{asws} said: 'The Wilayah'.

قُلْتُ قَوْلُهُ يُوفُونَ بِالنَّذْرِ قَالَ يُوفُونَ بِاللَّهِ بِالنَّذْرِ الَّذِي أَخَذَ عَلَيْهِمْ فِي الْمِيثَاقِ مِنْ وَلَايَتِنَا

I said, 'His^{azwj} Words [76:7] **They fulfil vows**'. He^{asws} said: 'Fulfilling the vows which Allah^{azwj} Took upon them regarding the Covenant, of our^{asws} Wilayah'.

قُلْتُ إِنَّا نَحْنُ نَرَلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا قَالَ بَوْلَايَةِ عَلِيٍّ (عليه السلام) تَنْزِيلًا قُلْتُ هَذَا تَنْزِيلٌ قَالَ نَعَمْ ذَا تَأْوِيلٍ قُلْتُ إِنَّ هَذِهِ تَذَكِيرَةٌ قَالَ الْوَلَايَةُ قُلْتُ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ قَالَ فِي وَلَايَتِنَا قَالَ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا أَلَا تَرَى أَنَّ اللَّهَ يَقُولُ وَ مَا ظَلَمُونَا وَ لَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ

I said, '[76:23] **Surely We Ourselves have Revealed the Quran to you Revealing (it) gradually**'. He^{asws} said: 'By the Wilayah of Ali^{asws} (to be Revealed) gradually'. I said, 'This is Revelation?' He^{asws} said: 'Yes, that is explanation'. I said, '[76:29] **Surely this is a Reminder**'. He^{asws} said: 'The Wilayah'. I said '[76:31] **He Makes whom He pleases to enter into His Mercy**'. He^{asws} said: 'Into our^{asws} Wilayah, and (as for) the unjust, He has prepared for them a painful Chastisement. Have you not seen that Allah^{azwj} is Saying [2:57] **and they were not unjust to Us but they were unjust to themselves?**

قَالَ إِنَّ اللَّهَ أَعَزُّ وَ أَمْعُ مِنْ أَنْ يَظْلِمَ أَوْ يَنْسُبَ نَفْسَهُ إِلَى ظَلْمٍ وَ لَكِنَّ اللَّهَ خَلَطَنَا بِنَفْسِهِ فَجَعَلَ ظَلْمَنَا ظَلْمَهُ وَ وَلَايَتِنَا وَلَايَتَهُ ثُمَّ أَنْزَلَ بِذَلِكَ قُرْآنًا عَلَى نَبِيِّهِ فَقَالَ وَ مَا ظَلَمْنَاهُمْ وَ لَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ قُلْتُ هَذَا تَنْزِيلٌ قَالَ نَعَمْ

He^{asws} said: 'Allah^{azwj} is more Honourable and more Benevolent than that He^{azwj} should be unjust or link Himself to an injustice, but Allah^{azwj} Mingled us^{asws} with Himself^{saww}, so He^{azwj} Declares the injustice to us^{asws} as being injustice to Him^{azwj}, and our^{asws} Wilayah as being His^{azwj} Wilayah. Then He^{azwj} Revealed Quran upon His^{azwj} Prophet^{saww} with that, so He^{azwj} Said [2:57] **and they were not unjust to Us but they were unjust to themselves**'. I said, 'This is Revelation?' He^{asws} said: 'Yes'.

قُلْتُ وَذَلِكَ يَوْمَئِذٍ لِلْمُكَذِّبِينَ قَالَ يَقُولُ وَذَلِكَ لِلْمُكَذِّبِينَ يَا مُحَمَّدُ بَمَا أَوْحَيْتُ إِلَيْكَ مِنْ وَلَايَةِ عَلِيٍّ بْنِ أَبِي طَالِبٍ (عليه السلام) أَلَمْ نُهْلِكِ الْأَوَّلِينَ. ثُمَّ نُنَبِّعُهُمُ الْآخِرِينَ قَالَ الْأَوَّلِينَ الَّذِينَ كَذَّبُوا الرُّسُلَ فِي طَاعَةِ الْأَوْصِيَاءِ كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ قَالَ مَنْ أَجْرَمَ إِلَى آلِ مُحَمَّدٍ وَ رَكِبَ مِنْ وَصِيهِ مَا رَكِبَ

I said, '[77:15] **Woe on that day to the beliers**'. He^{asws} said: 'He^{azwj} is Saying: "O Muhammad^{saww}, Woe be unto the beliers of what I^{azwj} Revealed unto you^{saww} from the Wilayah of Ali^{asws} Bin Abu Talib^{asws}. [77:16] **Did We not destroy the former ones? [77:17] Then did We follow them up with later ones**. The former ones are those who belied the Rasools^{as} with regards to obedience of the successors^{as}. [77:18] **Even thus shall We deal with the guilty**. The ones who are guilty to the Progeny^{asws} of Muhammad^{saww} and did from his^{saww} successor^{asws} what they did'.

قُلْتُ إِنَّ الْمُتَّقِينَ قَالَ نَحْنُ وَ اللَّهُ وَ شَبِعْتُنَا لَيْسَ عَلَى مِلَّةِ إِبْرَاهِيمَ غَيْرَنَا وَ سَائِرُ النَّاسِ مِنْهَا بُرَاءٌ

I said, '[77:41] **Surely, those who guard (against evil)**'. He^{asws} said: 'Us^{asws}, by Allah^{asws}, and our^{asws} Shias. There isn't anyone upon the Religion of Ibrahim^{as} apart from us, and the rest of the people are away from it'.

قُلْتُ يَوْمَ يَفُومُ الرُّوحُ وَ الْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا بِمَا قَالَ نَحْنُ وَ اللَّهُ الْمَادُونُ لَهُمْ يَوْمَ الْقِيَامَةِ وَ الْأَقَائِلُونَ صَوَابًا قُلْتُ مَا تَقُولُونَ إِذَا تَكَلَّمْتُمْ قَالَ نَمَجِّدُ رَبَّنَا وَ نُصَلِّي عَلَى نَبِيِّنَا وَ نَشْفَعُ لِشِيعَتِنَا فَلَا يَرُدُّنَا رَبُّنَا

I said, '[78:38] **The Day on which the Spirit and the Angels shall stand in ranks; they shall not speak – the Verse**'. He^{asws} said: 'We^{asws}, by Allah^{azwj} are **he whom the Beneficent Allah permits and who speaks the right thing**'. I said, 'What will you^{asws} be saying when you^{asws} will be speaking?' He^{asws} said: 'We^{asws} would Praise our^{asws} Lord^{azwj}, and we^{asws} would send *Salawat* upon our^{asws} Prophet^{saww}, and we^{asws} would intercede for our^{asws} Shias. So, our^{asws} Lord^{azwj} will not be Preventing us^{asws}'.

قُلْتُ كَلَّا إِنَّ كِتَابَ الْفَجَارِ لَفِي سَجِينٍ قَالَ هُمْ الَّذِينَ فَجَرُوا فِي حَقِّ الْأَيْمَةِ وَ اعْتَدُوا عَلَيْهِمْ

I said, '[83:7] **Nay! most surely the record of the wicked is in the Sijjeen**'. He^{asws} said: 'They are those who were wicked with regards to the rights of the Imams^{asws} and they transgressed against them^{asws}'.

قُلْتُ ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ قَالَ يَعْنِي أَمِيرَ الْمُؤْمِنِينَ قُلْتُ تَنْزِيلٌ قَالَ نَعَمْ .

I said, '[83:17] **Then shall it be said: This is what you gave the lie to**'. He^{asws} said: 'Meaning, (belying) Amir Al-Momineen^{asws}'. I said, 'This is Revelation?' He^{asws} said: 'Yes'.¹¹⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلْمَةَ بْنِ الْخَطَّابِ عَنِ الْحُسَيْنِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا قَالَ يَعْنِي بِهِ وَ لِيَأَيُّهُ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام)

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Al Husayn Bin Abdul Rahman, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [20:124] **And whoever ignores My Guidance will live a woeful life**. He^{asws} said: 'It Means ignoring the Wilayah of Amir Al-Momineen^{asws}'.

قُلْتُ وَ نَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى قَالَ يَعْنِي أَعْمَى الْبَصَرِ فِي الْآخِرَةِ أَعْمَى الْقَلْبِ فِي الدُّنْيَا عَنْ وَ لِيَأَيُّهُ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) قَالَ وَ هُوَ مُتَحَيِّرٌ فِي الْقِيَامَةِ يَقُولُ لِمَ حَشَرْتَنِي أَعْمَى وَ قَدْ كُنْتُ بَصِيرًا قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيَتْهَا قَالَ الْآيَاتُ الْأَيْمَةُ (عليهم السلام) فَنَسِيَتْهَا وَ كَذَلِكَ الْيَوْمَ تَنْسَى يَعْنِي تَرَكَتْهَا وَ كَذَلِكَ الْيَوْمَ تَتْرُكُ فِي النَّارِ كَمَا تَرَكَتْ الْأَيْمَةَ (عليهم السلام) فَلَمْ تُطِعْ أَمْرَهُمْ وَ لَمْ تَسْمَعْ قَوْلَهُمْ

I said, '**and We will Resurrect him on the Day of Judgement, blind?**' He^{asws} said: 'It Means blind of vision in the Hereafter, and blind of the heart in the world from the Wilayah of Amir Al-Momineen^{asws}. And he would be confused on the Day of Judgment [20:125] **He shall say: Lord! Why have You Resurrected me blind and I was a seeing one beforehand? [20:126] He will say: Even so, Our Signs came to you**. The Signs are the Imams^{asws}, **but you forgot them; even thus shall you be Forsaken this Day**. You forgot, meaning neglected them^{asws}, and similarly you will be neglected in the Fire just as you neglected the Imams^{asws}. So you did not obey their^{asws} orders and did not listen to their^{asws} speech'.

¹¹⁶ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 91

قُلْتُ وَ كَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَ لَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ وَ لَعَذَابُ الْآخِرَةِ أَشَدُّ وَ أَبْقَى قَالَ بَعْنِي مَنْ أَشْرَكَ بِوَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) غَيْرُهُ وَ لَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ وَ تَرَكَ الْأَيْمَةَ مُعَانِدَةً فَلَمْ يَتَّبِعْ آثَارَهُمْ وَ لَمْ يَتَوَلَّهُمْ

I said, '[20:127] **And thus do We Recompense him who is extravagant and does not believe in the Signs of his Lord, and the Punishment of the Hereafter is severer and more lasting**'. He^{asws} said: 'It Means the one who associates with the Wilayah of Amir Al-Momineen^{asws} someone else, and does not believe in the Signs of his Lord^{azwj}, and deliberately neglects the Imams^{asws}. So he neither follows their^{asws} Ahadeeth, nor acknowledges their^{asws} Wilayah'.

قُلْتُ اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ قَالَ وَ لَأَيَّةُ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) قُلْتُ مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ قَالَ مَعْرِفَةُ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) وَ الْأَيْمَةَ نَزْدَ لَهُ فِي حَرْثِهِ قَالَ نَزِيدُهُ مِنْهَا قَالَ يَسْتَوْفِي نَصِيبَهُ مِنْ دَوْلَتِهِمْ وَ مَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُوتِهِ مِنْهَا وَ مَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ قَالَ لَيْسَ لَهُ فِي دَوْلَةِ الْحَقِّ مَعَ الْقَائِمِ نَصِيبٌ .

I said, '[42:19] **Allah is Gentle to His servants; He Gives sustenance to whom He Desires to**'. He^{asws} said: 'Wilayah of Amir Al-Momineen^{asws}'. I said, '[42:20] **Whoever desires the gain of the Hereafter**'. He^{asws} said: 'Recognition of Amir Al-Momineen^{asws} and the Imams^{asws}, **We will give him more of that gain**. He^{asws} said: 'We^{azwj} shall Increase him from it'. He^{asws} said: 'He would be fulfilled his share from their^{asws} government. **and whoever desires the gain of this world, We give him of it, and in the Hereafter he has no portion**. He^{asws} said: 'There wouldn't be a share for him, in the government of the truth along with Al-Qaim^{asws}'.¹¹⁷

باب فِيهِ نَتَفَّ وَ جَوَامِعُ مِنَ الرَّوَايَةِ فِي الْوَلَايَةِ

Chapter 109 – In it are pointers and the concise from the reports regarding the Wilayah

مُحَمَّدُ بْنُ بَعْفُوبِ الْكَلْبِيِّ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ وَ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ ابْنِ رَبَائِعٍ عَنْ كَبِيرِ بْنِ أُعَيْنٍ قَالَ كَانَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) يَقُولُ إِنَّ اللَّهَ أَخَذَ مِيثَاقَ شِيعَتِنَا بِالْوَلَايَةِ وَ هُمْ ذُرِّيَّةٌ يَوْمَ أَخَذَ الْمِيثَاقَ عَلَى الذَّرِّ وَ الْإِقْرَارَ لَهُ بِالرُّبُوبِيَّةِ وَ لِمُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) بِالنَّبُوءَةِ .

Muhammad Bin Yaqoub Al Kulayni, from Muhammad Bin Al Hassan, and Ali Bin Muhammad, from Sahl Bin Ziyad, from Ibn Mahboub, from Ibn Qaib, from Bukeyr Bin Ayn who said,

'Abu Ja'far^{asws} was saying: 'Allah^{azwj} Took the Covenant of our^{asws} Shias with the Wilayah, and they were particles on the Day the Covenant was Taken upon the particles, and the acknowledgment to Him^{azwj} of the Lordship, and to Muhammad^{saww} with the Prophet-hood'.¹¹⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيْعٍ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ الْجَعْفَرِيِّ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) وَ عَنْ عُقْبَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِنَّ اللَّهَ خَلَقَ الْخَلْقَ فَخَلَقَ مَا أَحَبَّ مِمَّا أَحَبَّ وَ كَانَ مَا أَحَبَّ أَنْ خَلَقَهُ مِنْ طِينَةِ الْجَنَّةِ وَ خَلَقَ مَا أَبْغَضَ مِمَّا أَبْغَضَ وَ كَانَ مَا أَبْغَضَ أَنْ خَلَقَهُ مِنْ طِينَةِ النَّارِ ثُمَّ بَعَثَهُمْ فِي الظَّلَالِ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail Bin Bazie, from Salih Bin Uqba, from Abdullah Bin Muhammad Al Ja'fary,

¹¹⁷ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 92

¹¹⁸ Al Kafi V 1 – The Book Of Divine Authority CH 109 H 1

(It has been narrated) from Abu Ja'far^{asws}, and from Uqba, from Abu Ja'far^{asws} having said: 'Allah^{azwj} Created the creatures. So He^{azwj} Created whatever He^{azwj} Loved from what He^{azwj} Loved, and it was so that what He^{azwj} Loved, He^{azwj} Created from the clay of the Paradise. And He^{azwj} Created whatever He^{azwj} Hated from what He^{azwj} Hated, and it was so that what He^{azwj} Hated, He^{azwj} Created from the clay of the Fire. Then He^{azwj} Sent them into the shadows'.

فَقُلْتُ وَ أَيُّ شَيْءِ الظَّلَالُ قَالَ أَلَمْ تَرَ إِلَى ظِلِّكَ فِي الشَّمْسِ شَيْءٌ وَ لَيْسَ بِشَيْءٍ ثُمَّ بَعَثَ اللَّهُ فِيهِمُ النَّبِيِّينَ يَدْعُوهُمْ إِلَى الإِفْرَارِ بِاللَّهِ وَ هُوَ قَوْلُهُ وَ لَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ

So I said, 'And which thing is 'the shadows'?' He^{asws} said: 'Do you not see your own shadow in the sun, it is something, but it isn't a thing? Then He^{azwj} Sent the Prophets^{as} among them, calling them to the acknowledgment of Allah^{azwj}, and these are His^{azwj} Words [43:87] **And if you should ask them who created them, they would certainly say: Allah.**

ثُمَّ دَعَاهُمْ إِلَى الإِفْرَارِ بِالنَّبِيِّينَ فَأَقْرَرَّ بَعْضُهُمْ وَ أَنْكَرَ بَعْضُهُمْ ثُمَّ دَعَاهُمْ إِلَى وَ لَآئِنَّا فَأَقْرَرَّ بِهَا وَ اللَّهُ مِنْ أَحَبِّ وَ أَنْكَرَهَا مَنْ أَبْغَضَ وَ هُوَ قَوْلُهُ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ ثُمَّ قَالَ أَبُو جَعْفَرٍ (عليه السلام) كَانَ التَّكْذِيبُ ثُمَّ .

Then He^{azwj} Called them to the acknowledgment with the Prophets^{saww}. So some of them acknowledged, and some of them denied. Then He^{azwj} Called them to our^{asws} Wilayah. So the one who acknowledges it, by Allah^{azwj}, is the one whom He^{azwj} Loved, and the one who denied it, he is the one whom Allah^{azwj} Hated. And these are His^{azwj} Words [10:74] **but they would not believe in what they had belied before**'. Then Abu Ja'far^{asws} said: 'It was so that the belying was then and there'.¹¹⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ عَلِيِّ بْنِ سَيْفٍ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ أَحْمَدَ بْنِ رَزْقٍ الْعُمَشَانِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ وَ لَآئِنَّا وَ لَآئِيَهُ اللَّهُ الَّتِي لَمْ يَبْعَثْ نَبِيًّا قَطُّ إِلاَّ بِهَا .

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Ali Bin Sayf, from Al Abbas Bin Aamir, from Ahmad Bin Rizq Al Ghumshany, from Muhammad Bin Abdul Rahman,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Our^{asws} Wilayah is the Wilayah of Allah^{azwj} without which no Prophet^{as} has ever been Sent'.¹²⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ عَبْدِ الْأَعْلَى قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ مَا مِنْ نَبِيٍّ جَاءَ قَطُّ إِلاَّ بِمَعْرِفَةٍ حَقَّنَا وَ تَفْضِيلِنَا عَلَى مَنْ سِوَانَا .

Muhammad Bin Yahya, from Abdullah Bin Muhammad Bin Isa, from Muhammad Bin Abdul Hameed, from Yunus Bin Yaqoub, from Abdul A'ala who said,

'I heard Abu Abdullah^{asws} saying: 'There is none from a Prophet^{saww} who came except with recognition of our^{asws} rights and our^{asws} merits over the ones besides us^{asws},¹²¹

¹¹⁹ Al Kafi V 1 – The Book Of Divine Authority CH 109 H 2

¹²⁰ Al Kafi V 1 – The Book Of Divine Authority CH 109 H 3

¹²¹ Al Kafi V 1 – The Book Of Divine Authority CH 109 H 4

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيْعٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ وَ اللَّهُ إِنَّ فِي السَّمَاءِ لَسَبْعِينَ صَفًّا مِنَ الْمَلَائِكَةِ لَوْ اجْتَمَعَ أَهْلُ الْأَرْضِ كُلُّهُمْ يَحْصُونَ عَدَدَ كُلِّ صَفٍّ مِنْهُمْ مَا أَحْصَوْهُمْ وَ إِنَّهُمْ لَيَدِينُونَ بِلَايَتِنَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail Bin Bazie, from Muhammad Bin Al Fuzayl, from Abu Al Sabah Al Kinany,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I heard him^{asws} saying: 'By Allah^{azwj}! In the sky there are seventy rows of Angels. If the inhabitants of the earth, all of them were to gather together to count the number of each row of them, they would not be (able to) count them, and they are (all) having a Religion with our^{asws} Wilayah'.¹²²

مُحَمَّدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) قَالَ وَ لَايَةُ عَلِيٍّ (عَلَيْهِ السَّلَامُ) مَكْتُوبَةٌ فِي جَمِيعِ صُحُفِ الْأَنْبِيَاءِ وَ لَنْ يَبْعَثَ اللَّهُ رَسُولًا إِلَّا بِنُبُوَّةِ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) وَ وَصِيَّهُ عَلِيٍّ (عَلَيْهِ السَّلَامُ) .

Muhammad, from Ahmad Bin Muhammad, from Ibn Mahboub, from Muhammad Bin Al Fuzayl,

(It has been narrated) from Abu Al-Hassan^{asws} having said: 'The Wilayah of Ali^{asws} is inscribed in the entirety of the Parchments of the Prophets, and Allah^{azwj} never Sent a Rasool^{as} or a Prophet^{as} except with the Prophet-hood of Muhammad^{saww} and Ali^{asws}, as his^{saww} Successor^{asws}'.¹²³

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمُهورٍ قَالَ حَدَّثَنَا يُونُسُ عَنْ حَمَادِ بْنِ عُثْمَانَ عَنِ الْفُضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ نَصَبَ عَلِيًّا (عَلَيْهِ السَّلَامُ) عِلْمًا بَيْنَهُ وَ بَيْنَ خَلْقِهِ فَمَنْ عَرَفَهُ كَانَ مُؤْمِنًا وَ مَنْ أَنْكَرَهُ كَانَ كَافِرًا وَ مَنْ جَهِلَهُ كَانَ ضَالًّا وَ مَنْ نَصَبَ مَعَهُ شَيْئًا كَانَ مُشْرِكًا وَ مَنْ جَاءَ بِلَايَتِهِ دَخَلَ الْجَنَّةَ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Jamhour who said, 'Yunus narrated to us, from Hammad Bin Usman, from Al Fuzayl Bin Yasaar,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Allah^{azwj} Mighty and Majestic Nominated Ali^{asws} as a flag between Him^{azwj} and His^{azwj} creatures. So the one who recognises him^{asws} would be a Momin, and the one who denies him^{asws} would be a disbeliever, and the one who is ignorant of him^{asws} would be straying, and the one who establishes anything with him^{asws} would be an associator (*Mushrik*), and the one who comes with his^{asws} Wilayah would enter the Paradise'.¹²⁴

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي حَمْرَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ عَلِيًّا (عَلَيْهِ السَّلَامُ) بَابٌ فَتَحَهُ اللَّهُ فَمَنْ دَخَلَهُ كَانَ مُؤْمِنًا وَ مَنْ خَرَجَ مِنْهُ كَانَ كَافِرًا وَ مَنْ لَمْ يَدْخُلْ فِيهِ وَ لَمْ يَخْرُجْ مِنْهُ كَانَ فِي الطَّبَقَةِ الَّذِينَ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى لِي فِيهِمُ الْمَشِيئَةُ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Abdullah Bin Sinan, from Abu Hamza who said,

'I heard Abu Ja'far^{asws} saying: 'Ali^{asws} is a door which Allah^{azwj} Opened. So the one who enters it would be a Momin, and the one who exits from it would be a disbeliever, and the one who does not enter it and does not exit from it would be in

¹²² Al Kafi V 1 – The Book Of Divine Authority CH 109 H 5

¹²³ Al Kafi V 1 – The Book Of Divine Authority CH 109 H 6

¹²⁴ Al Kafi V 1 – The Book Of Divine Authority CH 109 H 7

the layer (under a category about) which Allah^{azwj} Blessed and High has Said: 'For Me^{azwj}, regarding them, is the (pending) decision'.¹²⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ ابْنِ رَبَائِبٍ عَنْ بُكَيْرِ بْنِ أَعْيَنَ قَالَ كَانَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ اللَّهَ أَخَذَ مِيثَاقَ شِبَعَتِنَا بِالْوَلَايَةِ لَنَا وَ هُمْ ذُرِّيَّةٌ يَوْمَ أَخَذَ الْمِيثَاقَ عَلَى الذَّرِّ بِالْإِفْرَارِ لَهُ بِالرُّبُوبِيَّةِ وَ لِمُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) بِالنَّبُوءَةِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Raib, from Bukeyr Bin Ayn who said,

'Abu Ja'far^{asws} was saying: 'Allah^{azwj} Took the Covenant of our^{asws} Shias with the Wilayah for us^{asws}, and they were particles on the day the Covenant was Taken upon the particles with the acknowledgment to Him^{azwj} with the Lordship, and to Muhammad^{saww} with the Prophet-hood.

وَ عَرَضَ اللَّهُ جَلَّ وَ عَزَّ عَلَى مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أُمَّتَهُ فِي الطِّينِ وَ هُمْ أَظْلَلَةٌ وَ خَلَقَهُمْ مِنَ الطِّينَةِ الَّتِي خُلِقَ مِنْهَا آدَمُ وَ خَلَقَ اللَّهُ أَرْوَاحَ شِبَعَتِنَا قَبْلَ أَبْدَانِهِمْ بِالْفِي عَامٍ وَ عَرَضَهُمْ عَلَيْهِ وَ عَرَفَهُمْ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ عَرَفَهُمْ عَلِيًّا وَ نَحْنُ نَعْرِفُهُمْ فِي لَحْنِ الْقَوْلِ .

And Allah^{azwj} Majestic and Mighty Presented to Muhammad^{saww}, his^{saww} community in the clay, and they were shadows. And He^{azwj} Created them from the lay from which Adam^{as} was created, and Allah^{azwj} Created the spirits of our^{asws} Shias before their bodies, by two thousand years, and presented them unto him^{saww}. And He^{azwj} Introduced them to Rasool-Allah^{saww}, and Introduced them to Ali^{asws}. And we^{asws} recognise them in the tone of their speech'.¹²⁶

بَاب فِي مَعْرِفَتِهِمْ أَوْلِيَاءَهُمْ وَ التَّفْوِيضَ إِلَيْهِمْ

Chapter 110 – Regarding their^{asws} recognising their^{asws} friends and the Authorisation to them^{asws}

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ صَالِحِ بْنِ سَهْلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّ رَجُلًا جَاءَ إِلَى أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) وَ هُوَ مَعَ أَصْحَابِهِ فَسَلَّمَ عَلَيْهِ ثُمَّ قَالَ لَهُ أَنَا وَ اللَّهُ أَحِبُّكَ وَ أَتَوَّلَاكَ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) كَذَبْتَ قَالَ بَلَى وَ اللَّهُ إِنِّي أَحِبُّكَ وَ أَتَوَّلَاكَ فَكَرَّرَ ثَلَاثًا

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Salih Bin Sahl,

(It has been narrated) from Abu Abdullah^{asws}: 'A man came over to Amir Al-Momineen^{asws}, and he^{asws} was with his^{asws} companions. So he greeted upon him^{asws}, then he said to him^{asws}, 'By Allah^{azwj}, I Love you^{asws} and acknowledge your^{asws} Wilayah'. So Amir Al-Momineen^{asws} said to him: 'You are lying!' He said, 'Yes, by Allah^{azwj}, I do love you^{asws} and acknowledge your^{asws} Wilayah'. And he re-iterated thrice.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) كَذَبْتَ مَا أَنْتَ كَمَا قُلْتَ إِنَّ اللَّهَ خَلَقَ الْأَرْوَاحَ قَبْلَ الْأَبْدَانِ بِالْفِي عَامٍ ثُمَّ عَرَضَ عَلَيْنَا الْمُحِبَّ لَنَا فَوَ اللَّهُ مَا رَأَيْتُ رُوحَكَ فِيمَنْ عَرَضَ فَأَيُّ كُنْتَ فَسَكَتَ الرَّجُلُ عِنْدَ ذَلِكَ وَ لَمْ يَرَا جَعُهُ .

¹²⁵ Al Kafi V 1 – The Book Of Divine Authority CH 109 H 8

¹²⁶ Al Kafi V 1 – The Book Of Divine Authority CH 109 H 9

So Amir Al-Momineen^{asws} said to him: 'You are lying! You are not as you are saying to be. Allah^{azwj} Created the spirits before the bodies by two thousand years. Then He^{azwj} Presented to us^{asws} those who love us^{asws}. So, by Allah^{azwj}, I^{asws} did not see your Spirit among the ones who were Presented. So where were you?' So the man was silent during that and did not respond to him^{asws}.

و فِي رِوَايَةٍ أُخْرَى قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) كَانَ فِي النَّارِ .

And in another report, Abu Abdullah^{asws} said: 'He was in the Fire'.¹²⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَمْرِو بْنِ مَيْمُونٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِنَّا لَنَعْرِفُ الرَّجُلَ إِذَا رَأَيْنَاهُ بِحَقِيقَةِ الْإِيمَانِ وَ حَقِيقَةِ النَّفَاقِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Amro Bin Maymoun, from Ammar Bin Marwan, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'We^{asws} tend to recognise the man when we^{asws} see him by the reality of the *Eman* and the reality of the hypocrisy'.¹²⁸

أَحْمَدُ بْنُ إِدْرِيسَ وَ مُحَمَّدُ بْنُ يَحْيَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عُيَيْبِ بْنِ هِشَامٍ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الْإِمَامِ فَوَضَّ اللَّهُ إِلَيْهِ كَمَا فَوَضَّ إِلَيَّ سُلَيْمَانَ بْنِ دَاوُدَ فَقَالَ نَعَمْ وَ ذَلِكَ أَنَّ رَجُلًا سَأَلَهُ عَنْ مَسْأَلَةٍ فَأَجَابَهُ فِيهَا وَ سَأَلَهُ آخَرَ عَنْ تِلْكَ الْمَسْأَلَةِ فَأَجَابَهُ بِغَيْرِ جَوَابِ الْأَوَّلِ ثُمَّ سَأَلَهُ آخَرَ فَأَجَابَهُ بِغَيْرِ جَوَابِ الْأَوَّلِينَ ثُمَّ قَالَ هَذَا عَطَاؤُنَا فَاْمُنُّنْ أَوْ أَعْطِ بِغَيْرِ حِسَابٍ وَ هَكَذَا هِيَ فِي قِرَاءَةِ عَلِيٍّ (عَلَيْهِ السَّلَام)

Ahmad Bin Idrees and Muhammad Bin Yahya, from Al Hassan Bin Ali Al Kufy, from Ubays Bin Hisham, from Abdullah Bin Suleyman,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the Imam^{asws}. 'Has Allah^{azwj} Authorise to him^{asws} just as He^{azwj} had Authorised to Suleyman^{as} Bin Dawood^{as}?' So he^{asws} said: 'Yes'. And that is, that a man asked him^{asws} a question, so he^{asws} answered him with regards to it; and another man asked him that very question, so he^{asws} answered him with other than the answer of the first one. Then another one asked him^{asws}, so he^{asws} answered him with other than the answer of the two former ones. Then he^{asws} said: '**[38:39] This is Our Gift, therefore withhold or give out freely without measure;** and like this it is in the recitation of Ali^{asws}'.

لَ قُلْتُ أَصْلَحَكَ اللَّهُ فَحِينَ أَجَابَهُمْ بِهَذَا الْجَوَابِ بَعَرَفُهُمُ الْإِمَامُ قَالَ سُبْحَانَ اللَّهِ أَمَا تَسْمَعُ اللَّهُ يَقُولُ إِنَّ فِي ذَلِكَ لآيَاتٍ لِّلْمُنْتَوِسِّمِينَ وَ هُمُ الْأَيْمَةُ وَ إِنَّهَا لِبَسْبِيلٍ مُّقِيمٍ لَا يَخْرُجُ مِنْهَا أَبَدًا

He (the narrator) said, 'I said, 'May Allah^{azwj} Keep you^{asws} well! So when he^{asws} answers them with these answers, does the Imam^{asws} understand them?' He^{asws} said: 'Glory be to Allah^{azwj}! Have you not hear Allah^{azwj} Saying **[15:75] Surely, in this are Signs for those who distinguish (the marks)?** And they^{asws} are the Imams^{asws} **[15:76] And surely it is on a road that still abides,** not coming out from it, ever!'

¹²⁷ Al Kafi V 1 – The Book Of Divine Authority CH 110 H 1

¹²⁸ Al Kafi V 1 – The Book Of Divine Authority CH 110 H 2

قَالَ ثُمَّ قَالَ لِي نَعَمْ إِنَّ الْإِمَامَ إِذَا أَبْصَرَ إِلَى الرَّجُلِ عَرَفَهُ وَ عَرَفَ لَوْنَهُ وَ إِنْ سَمِعَ كَلَامَهُ مِنْ خَلْفِ حَائِطٍ عَرَفَهُ وَ عَرَفَ مَا هُوَ إِنَّ اللَّهَ يَقُولُ وَ مِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَ الْأَرْضِ وَ اخْتِلَافُ أَلْسِنَتِكُمْ وَ أَلْوَانِكُمْ إِنَّ فِي ذَلِكَ لآيَاتٍ لِلْعَالَمِينَ وَ هُمْ الْعُلَمَاءُ فَلَيْسَ يَسْمَعُ شَيْئاً مِنَ الْأَمْرِ يَنْطِقُ بِهِ إِلَّا عَرَفَهُ نَاجٍ أَوْ هَالِكٌ فَلِذَلِكَ يُجِيبُهُمْ بِالَّذِي يُجِيبُهُمْ .

He (the narrator) said, ‘Then he^{asws} said to me: ‘Yes, the Imam^{asws}, when he looks at the man, he^{asws} recognises him^{asws} and recognises his^{asws} colour, and if he^{asws} hears his^{asws} speech from behind a wall, recognises him and recognises who is he. Allah^{azwj} is Saying [30:22] **And from His Signs is the creation of the skies and the earth and the diversity of your tongues and colours; most surely there are Signs in this for the scholar.** And they^{asws} are the Scholars. So there isn’t anything from the matters spoken with that he^{asws} hears except that he^{asws} would recognise it whether he is a saved one or a destroyed one. Therefore, due to that, he^{asws} answers them by that which he^{asws} answers them with’.¹²⁹

¹²⁹ Al Kafi V 1 – The Book Of Divine Authority CH 110 H 3