

الكافي

تأليف

الشيخ أبي جعفر محمد بن يعقوب بن إسحاق الكليني الرازي

الجزء الأول

الأصول - القسم الثاني

(٤) كتاب الحجامة

٥

المؤسسة العالمية للخدمات الإسلامية



AL-KĀFĪ

BY

**ASH-SHAYKH ABŪ JA'FAR MUHAMMAD IBN YA'QŪB
IBN ISHĀQ AL-KULAYNĪ AR-RĀZĪ**

Volume One

AL-UṢŪL — Part Two

**4) THE BOOK OF DIVINE PROOF
(V)**

W O F I S

**World Organization for Islamic Services
Tehran — IRAN**

English translation with Arabic text

First edition 1983/1403

Second edition 1987/1407

Third edition 2011/1433

Translated and published by:

World Organization for Islamic Services,

P. O. Box No.11165-1545,

Tehran — IRAN.

*The design of the book for its translation, the indexes, revisions,
explanatory remarks and other related works have been done by:*

ASH SHAYKH MUḤAMMAD RIḌĀ AL-JA‘FARĪ

***In the Name of Allāh,
The All-compassionate, The All-merciful***

*Praise belongs to Allāh, the Lord of all being;
the All-compassionate, the All-merciful;
the Master of the Day of Judgement;
Thee only we serve, and to Thee alone we pray
for succour;
Guide us in the straight path;
the path of those whom Thou hast blessed,
not of those against whom Thou art wrathful,
nor of those who are astray.*

* * * * *

*O' Allāh! send your blessings to the head of
your messengers and the last of
your prophets,
Muhammad and his pure and cleansed progeny.
Also send your blessings to all your
prophets and envoys.*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
أَحْمَدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ
مَلِكِ يَوْمِ الدِّينِ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ
أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ
أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ
وَلَا الضَّالِّينَ

اللَّهُمَّ صَلِّ عَلَى
سَيِّدِ رُسُلِكَ وَخَاتَمِ أَنْبِيَائِكَ
مُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ الطَّاهِرِينَ
وَصَلِّ عَلَى جَمِيعِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ

TRANSLITERATION

ARABIC LETTERS

Symbol	Transliteration	Symbol	Transliteration
ء	'	ك	k
ب	b	ل	l
ت	t	م	m
ث	th	ن	n
ج	j	ه	h
ح	ḥ	و	w
خ	kh	ي	y
د	d	ة	ah, at
ذ	dh		(construct state)
ر	r	ال	article al- and 'l
ز	z		(even before the antepalatal)
س	s		
ش	sh		<u>Long Vowels</u>
ص	ṣ	آ	ā
ض	ḍ	و	ū
ط	ṭ	ي	ī
ظ	ẓ		
ع	' or ʿ		<u>Short Vowels</u>
غ	gh	ا	a
ف	f	و	u
ق	q	ي	i

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تقدیر

FOREWORD

كانت أمنيّة تجيش بها صدورنا بأقوى ما تجيش به الصدور، ونحمد الله على أن وفّقنا إلى أن نخطو أولى الخطوات لتحقيقها...

إنّ من أعزّ أمانينا وأحلى آمالنا وأخلص أهدافنا وأصدقها، أن نوفّق إلى نقل أمّهات التراث الاسلاميّ الأصيل المروى عن أئمة أهل البيت (عليهم السلام)، وعن طريقهم عن النبيّ (صلّى الله عليه وآله وسلّم)، إلى لغات تمكّن غير العربيّ من الإستفادة و الإستزادة، وتفتح أمامه أبوابا واسعة على هذا العالم الزّاهر والفيض المتدفّق، وتعيّنه على أن يواجه بنفسه ثاني المصادر الأصيلة والصّحيحة - بعد القرآن الكريم - لفهم الإسلام في صورته الصّحيحة عقيدة وشرعة، تاريخا وسيرا، خلقا وسلوكا، أحكام عبادات وقوانين معاش وتجارة، منهاجا فرديّا وأنظمة بيت وأسرة ومجتمع... تفتح تلك الأبواب المغلقة - بكلّ أسف - على من لا يحسن اللّغة العربيّة ولا يفقه النّصوص في لغتها الأصليّة.

وانّ من أمّه هذا التراث كتاب (الكافي) تأليف الشيخ أبي جعفر محمد بن يعقوب الكلينيّ الرّازي (٣٢٩/٣٢٨ = ٩٤٠/٩٤١). وقد أغنتنا المقدّمة التي جاءت في فاتحة (كتاب العقل والجهل) عن التعريف به وبمؤلفه العظيم وقيّمته الدّينيّة والمركز الذي يحتلّه في جملة ما وصل إلينا من تراث أئمة أهل البيت (عليهم السلام).

ونحمد الله سبحانه على أن هذه المحاولة لترجمة (الكافي) الى الإنجليزية قد نجحت ونجرت، وقد جربنا فيها شوطا لم يكن لنا، لولا أن تداركنا رحمة من ربنا، أن نبليغه، فقد تمّ ترجمة (كتاب العقل والجهل) و (كتاب فضل العلم) و (كتاب التوحيد) ونشر من قبل جندنا كل ما نملك - بحول الله وقوته - لتحقيق العمل وإنجازه، فكم من خطوة خطوناها، ثم بدّلنا أن فيها نقصا ولو بعض النقص فتتدارك، وكم من صيغة وضعناها ثم وجدنا أن غيرها قد يكون هو الصحيح، أو الأصح، أو الأكمل فنستبدل بها، وهكذا إلى أن اتخذت شكلها الحاضر. وتأكدنا في حدود ما وسعنا من صحة الترجمة. وسلامة التعبير، واستعنا في ذلك بكلّ من أمكنتنا الاستعانة به، سواء أكان في سلامة لغة الترجمة، أم في عرضها على النص العربي والتأكد من صحة النقل و سلامة التعبير.

وهذا هو (كتاب الحجّة) من (أصول الكافي) نبدا اليوم بنشر اجزائه المترجمة الى الانجليزية، والحال فيه قد تغيّرت عما كانت عليه يوم أن بدأنا العمل، فإن هذه الترجمة قد أسندناها الى أحد الاخصائيين الإنجليز في الترجمة، الذي قد جمع الى أن كانت الانجليزية لغة الأمّ له، أنه أخصائي في الإنجليزية وآدابها، وكان عملنا - بادئ الأمر - يتلخّص في مراجعة ما قام به المترجم السابق، الا أنه سرعان ما ارتأى وارتأينا معه أن نركّز الجهد على الترجمة المباشرة من النصّ العربي، وعلى هذا جرى عملنا وبهذا يصحّ لنا أن ندعي أن لغة الترجمة لغة كاتب انجليزي المولد خبير بلغته، وبهذا يمكننا أن نقول بأننا - والله الحمد في ذلك كله - قد خطونا خطوة أخرى الى الأمام في هذه السبيل.

ومع هذا فاننا لا ندعي الكمال في ذلك، وكلّ ما قمنا به، ونحمد الله على إنجازه. أننا نعدّ أنفسنا أن قد خطونا الخطوة الأولى، ونحن واثقون بأنها ستتعبها خطوات - منّا أو من غيرنا - تصحّح فيها الأخطاء، ويتكامل فيها التعبير، وتصدق الترجمة، ويسلم النقل أكثر فأكثر.

وقد ارتأينا أن نسرع الى طبع ونشر كل ما أنجزنا ترجمته وسنصدره تباعا بصورة أجزاء صغار ذات صفحات محدودة، الى أن تكمل ترجمة كلّ جزء من أجزاء (الكافي) ويكمل طبعه، وحينئذ سنتضمّم هذه الأجزاء بعضها مع البعض الآخر فتكوّن وحدات تمثّل كلّ وحدة ترجمة كاملة لجزء من أجزاء الكتاب. وقد أرفقنا بالترجمة الانجليزية، النصّ العربي للكتاب بصورته الكاملة، فوضعنا في أعلى كلّ صفحة قدر ما يطابق الترجمة التي ادرجت في تلك الصفحة.

إِنْ أَمَسَّ كَتَبُ الْكَافِي بِعَقِيدَةِ الشَّيْعَةِ الْإِمَامِيَّةِ فِي الْإِمَامَةِ أَيْمًا هُوَ (كِتَابُ الْحِجَّةِ) الْكِتَابُ الْمَخْصَصُ لِبَيَانِ مَعْنَى الْإِمَامَةِ وَحُدُودِهَا وَمَعَالِمِهَا، وَالْإِئْمَةِ (عَلَيْهِمُ السَّلَامُ) وَخَصَائِصِهِمْ وَمِيزَاتِهِمْ، وَمِنْ الْوَاضِحِ أَنَّ هَذَا الْجَانِبَ مِنْ عَقِيدَةِ الْإِمَامِيَّةِ هُوَ أَهَمُّ مَا يَمْتَازُونَ بِهِ عَنْ غَيْرِهِمْ مِنْ إِخْوَانِهِمُ الْمُسْلِمِينَ فَمَنْ الطَّبِيعِيُّ أَنْ يَكُونَ (كِتَابُ الْحِجَّةِ) هِيَ النِّقْطَةُ الْمَرْكَزِيَّةُ الَّتِي تَتَوَجَّهُ إِلَيْهَا أَنْظَارُ الْمُؤْمِنِينَ بِالْإِمَامَةِ وَالْمُنْكَرِينَ لَهَا عَلَى سَوَاءٍ. وَلِهَذَا رَأَيْنَا أَنْ نُوَكِّدَ عَلَى مَا يَلِي :

أ- التَّكْثِيرُ مَرَّةً أُخْرَى عَلَى النِّقَاطِ الَّتِي عَرَضْنَاهَا فِي الْفَقْرَةِ الثَّلَاثَةِ مِنْ هَذَا التَّصْدِيرِ، وَأَنَّ مَا قَلْنَاهُ هُنَاكَ لَا يَدُّ وَأَنْ يَرَاغَى بِكُلِّ دَقَّةٍ عِنْدَ الرَّجُوعِ إِلَى أَحَادِيثِ (كِتَابِ الْحِجَّةِ) وَخَاصَّةً جِنْمَا يَرَادُ اسْتِخْلَاصُ عَقِيدَةِ الْإِمَامِيَّةِ.

ب- إِنْ كَثُرَ مِنْ أَحَادِيثِ (كِتَابِ الْحِجَّةِ) قَدْ أَسِيَّ فُهِمَهَا، أَوْ مِنْ الْمُمْكِنِ أَنْ يَسَاءَ فُهِمَهَا، أَمَّا عَلَى أَسَاسِ الْأَخْذِ بِمُقَايِيسٍ وَأَسَاسٍ غَيْرِ مُعْتَرَفٍ بِهَا عِنْدَ الْإِمَامِيَّةِ، أَوْ لِعَدَمِ الدَّقَّةِ فِي اسْتِعْمَالِ الْمُقَايِيسِ الْمُعْتَرَفِ بِهَا عِنْدَهُمْ، أَوْ الْإِنْدِفَاعِ وَرَاءَ إِجْهَادَاتٍ مَذْهَبِيَّةٍ غَيْرِ شَيْعِيَّةٍ، بَلْ وَمَخَاصِمُ لِلشَّيْعَةِ عَامَةً وَلِلْإِمَامِيَّةِ مِنْهُمْ خَاصَّةً، وَهَذَا فِي رَأْيِنَا أَهَمُّ هَذِهِ الْعَوَامِلِ الثَّلَاثَةِ.

فلهذا كلُّهُ اضْطَرَرْنَا إِلَى أَنْ نَخْرُجَ عَلَى الْأَصْلِ الَّذِي اتَّخَذْنَاهُ كَمَبْدَأٍ، وَهُوَ عَدَمُ إِثْقَالِ الْكِتَابِ بِالْهَوَاشِ وَالشُّرُوحِ - كَمَا تَقْدِمُ - فَعَلَقْنَا وَفَسَّرْنَا فِي مَوَارِدٍ كَثِيرَةٍ بِمَا يَرْفَعُ كَثِيرًا مِنْ نِقَاطِ الْإِبْهَامِ وَيَعِينُ عَلَى تَجَنُّبِ الْأَخْطَاءِ وَنُوَكِّدُ هُنَا وَنُصَرِّ عَلَى هَذَا التَّكْثِيرِ أَنَّهُ لَا يَدُّ فِي فَهْمِ أَحَادِيثِ (كِتَابِ الْحِجَّةِ) مِنَ الرَّجُوعِ إِلَى تِلْكَ الشُّرُوحِ وَالْمُلَاحَظَاتِ الَّتِي يَرْجِعُ بَعْضُهَا إِلَى أَحَادِيثٍ خَاصَّةٍ، وَبَعْضُهَا الْآخَرِ، وَهُوَ الْأَكْثَرُ، يَرْجِعُ إِلَى تَفْسِيرِ مَجْمُوعَةٍ مِنَ الْأَحَادِيثِ، بَلْ وَمَجْمُوعَةٍ مِنْ أَبْوَابِ الْكِتَابِ.

وَهَذِهِ الْمُلَاحَظَاتُ قَدْ جَاءَتْ كُلُّهَا بِالْإِنْجِلِيزِيَّةِ، فَلَيْسَ لِقَارِئِ النَّصِّ الْعَرَبِيِّ إِلَّا أَنْ يَرْجِعَ إِلَيْهَا فِي نَصِّهَا الْإِنْجِلِيزِيِّ، وَلَا يَكْتَفِي بِمَرَاةِ النَّصِّ الْعَرَبِيِّ وَحْدِهِ.

رَاعَيْنَا الصِّيْغَةَ الْإِسْلَامِيَّةَ وَالنَّطْقَ الْعَرَبِيَّ لِلْأَعْلَامِ وَالْأَسْمَاءِ الَّتِي وَرَدَتْ فِي الْأَحَادِيثِ، وَلَمْ نَكْتَفِ فِي التَّرْجُمَةِ بِصِيْغِهَا كَمَا جَاءَتْ فِي الْعَهْدِينَ. ف(مُوسَى. عِيسَى. مَرْيَم. جِبْرِيل...) قَدْ ضَبَطْنَاهَا فِي التَّرْجُمَةِ حَسَبَ النَّطْقِ الْإِسْلَامِيِّ، خَاصَّةً الْأَعْلَامُ الَّتِي جَاءَتْ فِي الْقُرْآنِ الْكَرِيمِ. وَوَضَعْنَا صِيْغَتَهَا (الْبَابِلِيَّةَ) بَيْنَ قَوْسَيْنِ.

والذي دعانا الى هذا حرصنا، أشد الحرص، على الإحتفاظ بالطابع الإسلامي
الأصيل حتّى في الأعلام والأسماء، والظهور بمظهر الأصالة، والإبتعاد - كل الإبتعاد -
عن التّبعية والذليّة ولو كانت في التّطق والتعبير.

—٦—

وضعنا في مفتتح كل جزء جدولين :

١- جدول يعطي معلومات عامة مجدولة عن النّبي الأكرم (صلى الله عليه وآله وسلم)
والصّديقة الطاهرة فاطمة الزهراء (عليها السّلام) والأئمّة الاثني عشر (عليهم السّلام) ،
ولكل واحد من هؤلاء رقم يخصّه حسب تسلسلهم .

ونستعين بهذا الجدول على تفسير التّعابير المبهمة - ولو لغير المختصّين - التي ترد
ضمن رواية الحديث .

٢- جدول يحتوي على رموز وضعناها لمصطلحات في رواية الحديث يستعملها علماء
الحديث، ونشرح في هذا الفهرس أيضا بعض تلك المصطلحات التي لم نجد له صيغة
مختصرة في الانجليزية، فنشرح ذلك المصطلح هنا، وحينما يأتي في موضعه نذكره بنصّه
العربي ولكن بالكتابة اللاتينية .

راجع مثلاً : (رفعه) في هذا الفهرس

والحقنا بكل جزء فهرس ثلاثة :

١- فهرس لمن رويت عنهم أحاديث الجزء، من النّبي (صلى الله عليه وآله وسلم) والأئمّة
(عليهم السّلام) يبدأ برقم يطابق الرقم الذي يحمله النّبي، أو الامام المروي عنه في الجدول
الذي سبق وأن أشرنا إليه، يلي ذلك التّعبير الوارد في الحديث، وبعده أرقام الأحاديث
التي رويت عنه .

مثلاً : جاء في فهرس هذا الجزء :

(٧) - ابوجعفر، ٤٣٨، ٤٣٩... الخ

فإن رقم (٧) الوارد قبل الاسم (ابوجعفر) يشير الى أنّ المروي عنه إنّما هو الإمام أبوجعفر
محمد بن علي الباقر (عليهما السّلام) الذي يحمل هذا الرقم في الجدول المذكور، والأرقام
بعد الاسم، إنّما هي ارقام أحاديث الكتاب (حسب تسلسلها) التي رويت عنه، فقد روي
عنه الحديث ٤٣٨، والحديث ٤٣٩... وهكذا .

٢- فهرس للأعلام (أسماء الأشخاص) تلي كلّ اسم أرقام التسلسل للأحاديث التي جاء
فيها ذكره. وقد اكتفينا بالأعلام التي جاءت في متون الأحاديث وأغفلنا أسماء الرواة .

٣- فهرس لأعلام الأماكن، وأسماء القبائل والطوائف، والمذاهب .

وهذه الفهارس الثلاثة الأخيرة تأتي ملحقة بالجزء الأخير من أجزاء (كتاب الحجّة).
وبعد، فالله سبحانه هو الذي نستعين به ونتوكل عليه ونستهديه ونستمد منه أن يوفّقنا
لإكمال ما بدأنا، ويسدّدنا لإنجاز ما عزمنا، أنّه وليّ التوفيق، وهو سبحانه نعم المولى و
نعم النصير.

المؤسسة العالمية للخدمات الإسلامية

(لجنة التأليف والترجمة والنشر)

طهران — إيران

In our continuous effort to propagate Islam through our numerous publications, we have persistently endeavoured to include amongst our publications translations of the most important reference books recognized by the Shī'ah. To be able to publish such key books in the Shī'ite heritage in foreign languages not only gives us great pleasure and pride but conforms very well with our wishes and our sincere objectives. No doubt non-Arabic-speaking researchers will now have better access to the true Islamic heritage, since such books contain the *aḥādīth* (traditions) of the holy Imāms (peace be upon them) and the Holy Prophet (peace be upon him and his progeny). Moreover these books constitute the second source — the holy Qur'ān being the first — whereby one may obtain a better understanding of Islamic beliefs, jurisprudence, history, biographies, morals and behaviour, laws pertaining to worship, business, considerations for the individual, family and society etc.

One of the important books in question is *al-Kāfī* whose author was ash-Shaykh Abū Ja'far Muḥammad ibn Ya'qūb al-Kulaynī ar-Rāzī

(d.328/329 = 940/941). We do not need to introduce either the book or its author since the preface (in *The Book of Reason and Ignorance*) takes care of that and also shows the religious significance and the status of this book in our heritage, namely the heritage transmitted to us through *Ahlu 'l-bayt* (the Household of the Holy Prophet — peace be upon them).

- 2 -

We give thanks to Allāh for the fact that this translation of *al-Kāfi* has been undertaken and carried through to its realisation. And we must here say in all sincerity that if it had not been for the help of Allāh we should not have arrived at this point. Thus the translation of *Kitābu 'l-'aql wa 'l-jahl* (The Book of season and Ignorance), *Kitābu faḍli 'l-'ilm* (The Book of the Excellence of Knowledge) and *Kitābu 't-tawḥīd* (The Book of Divine Unity) have already been finished, printed and published. It is a matter of fact that we have had to utilize all the means at our disposal and rely on Allāh's unlimited strength in order to accomplish this translation. Indeed, we have had to do a lot of screening before deciding upon this version. Furthermore, we made every possible effort to ensure that the translation was satisfactory and acceptable as regards accuracy and grammar.

Now we are starting the publication of the translation of the parts of *Kitābu 'l-ḥujjah* (The Book of Divine proof) which will be published separately. The style of this translation will be observed to be different from that of the previous volumes, for we have here had the assistance of a native English speaker who not only can claim this language as his mother tongue, but has also specialised in the language and its literature. We started by having this person review and change the translation of the original translator where necessary, but we soon discovered that it was going to be much more satisfactory to work from the original Arabic text. Thus we changed after a short while to a completely new and direct translation from the original. We can therefore claim that this is a translation by a native English speaker with the above qualifications. We can furthermore claim that, through the help of, and with praise to Allāh, we have made another step forward in the perfecting of our work. We do not wish to claim perfection in this humble effort to translate this book

al-Kāfī. Nevertheless, we have taken another step and we are confident that subsequent steps will be taken, either by us or by somebody else, both to remove any errors and to perfect the translation so that exactness in the translation process is improved.

We have decided to speed up the printing and publication of these translated sections of *al-Kāfī*. The other sections, it is hoped, will be published in due course on a one-by-one basis; this process will be continued until all the sections of *al-Kāfī* have been translated and published.

You will note that we have also included along with the English translation, the complete original Arabic version, this being placed at the top of each page with the corresponding English translation below.

- 3 -

Along with all those who study it, we believe that *al-Kāfī* is of such a high status as a source of religious knowledge and so sacred in the Shī‘ite circles that the author may be considered highly honest and highly reliable. However, we should emphasize that neither are the *aḥādīth* (traditions) equal in value and significance nor are the chains of the ascriptions of *al-Kāfī*’s traditions nor the supporters of the authorities on which its tradition are based equal in terms of reliability and credibility and one can in no way regard them as equally dependable. A glance at the book entitled *Mir’ātu ‘l-‘uqūl* (Reflection of the Minds) will reveal this very point to the researcher in more detail. *Mir’ātu ‘l-‘uqūl* is an explanatory book to *al-Kāfī* and comes from the pen of the great scholar Muḥammad Bāqir al-Majlisī (1037/1628 — 1111/1700) who was one of the prominent scholars of *ḥadīth* (tradition) and among the most loyal and faithful to the book of *al-Kāfī* and its great author, and among those who have been most confident in and have relied greatly on al-Kulaynī and his traditions.

Because of this — that is, the question of unequal credibility of the *aḥādīth*, narrations and narrators — and for the sake of completeness we have retained the complete chain of narration of the *aḥādīth* as in the original Arabic text. We have neither omitted any chain for any *ḥadīth*, nor neglected the links in the chain of narration. In order to reveal the

credibility, or otherwise, of the chain of narration for a particular *ḥadīth*, one must refer to (special) books dealing with the biography and the religious and moral status of the narrator/s; such books also carry an appraisal of what the narrator transmits and relates. We would, like to re-emphasize that the inference of any religious or ritual doctrine or any law pertaining to jurisprudence from these *aḥādīth* is a long process. To start with, the researcher must refer the narrations along with their supporting chain of narration to the special biographical books referred to above. The narrations must be cross-checked against one another. Later on the researcher must consider all other declarations and citations on the same topic from other references and then use the holy Qur'ān as the arbitrator. Of greater importance still, one has to abide by the conventions laid down by the specialist in these matters, which conventions can never be ignored.

Therefore, the researcher must go back either to the doctrinal and theological (*'ilmu 'l-kalām*) books or to the books of jurisprudence and legislation, that is, those books which cover the ways of demonstration and evaluation of the various proofs and evidence used to substantiate any principle of belief or jurisprudence. This is the approach to be adopted if one wants his research to be systematic and if one wants the results to be sound, accurate and reliable, thus satisfying his scientific conscience and persuading others to honour and follow such methods.

This point has been ignored — intentionally or otherwise — by many researchers and we are stressing it here in order that other researchers should neither make the same mistake of ignoring it nor suffer from the same delusion.

We have also, for several reasons, refrained from introducing unnecessary explanatory notes, except where it was absolutely necessary, so as to remain true to our original aim of merely translating and publishing the book.

- 4 -

The largest book contained in *Uṣūl of al-Kāfī* pertaining to the beliefs of the Imāmite Shī'ah Muslims is *The Book of Divine Proof*, for it is in this book that the question of the Imāmate, the Imāms and their attributes

and specific characteristics is dealt with. There can be no doubt that the question of the Imāmate is the most important one which distinguishes the Imāmite Shī‘ah from the other sects of Islam, and thus the subject is of special importance both to those who believe in it and to those who disagree with it. Thus it is necessary to mention here one or two points by way of introduction concerning this particular book of *al-Kāfī*.

a) We must emphasize that the points we made concerning the reliability of *ḥadīth* and their narrations in part three of this introduction should be particularly attended to in *The Book of Divine Proof*. And this is especially relevant in the application of these *aḥādīth* to the ascertaining of the beliefs of the Imāmite Shī‘ah.

b) In this book there have been, and possibly may be, many errors in the understanding of many of the *aḥādīth*. This may be for one of three reasons. Either the principles and criteria of analysis and understanding of the *aḥādīth* which are applied do not correspond to those accepted by the Imāmite Shī‘ah; or else these principles and criteria are those accepted by them but are incorrectly applied; or, finally, the researcher may come to his analysis of the *aḥādīth* with some preconceptions which are at variance with a sympathetic understanding of Shī‘ite beliefs, especially Imāmite beliefs, and may even be hostile to them. This final reason is, in our opinion, the most serious obstacle to a correct understanding of these *aḥādīth*. Thus, in apparent contradiction to our early promise not to insert too many explanatory notes to the translation, we have here made an exception (though it is not really so, since it is entirely necessary) and have added in several places quite extensive commentaries to guide to a correct understanding of various points which occur in the *aḥādīth*.

Some of them concern specific *ḥadīth*, while others concern points which occur repeatedly in many *aḥādīth* or in many chapters; the latter are in the majority. It must be noted that these notes are only given in English; but a correct understanding of the Arabic can only be undertaken in consultation with these English notes.

pronunciation of the names and proper nouns encountered in various *aḥādīth*. We were not entirely satisfied with the Biblical equivalents, but, instead, retained the Islamic articulations in the text, following each proper noun or name. (especially those mentioned in the holy Qur’ān) like Mūsā (Moses), ‘Īsā (Jesus), Maryam (Mary), Jibrīl (Gabriel) ... with its Biblical equivalent in parentheses.

We took this measure because we strongly believe in preserving the original Islamic character even with respect to names and proper nouns. We believe in originality even when it comes to appearances, and we shall completely avoid imitation and copying even if it is merely as regards pronunciation and expression.

- 6 -

We have included two tables at the beginning of each section:-

1. A chronological list of the Holy Prophet, his daughter and the twelve Holy Imāms, giving general particulars and information in tabular form about them. For each of them we have assigned a number according to their sequence.

It is hoped that this table will help the reader — even the nonspecialist — to understand some important expressions encountered in the chains of narration of each *ḥadīth* (tradition).

2. The index containing symbols for terminology commonly encountered in the process of narration of *ḥadīth*. We have introduced these because scholars of *ḥadīth* often use them. In this index we have also explained some of those terminologies for which no simple English equivalent can be found. We have explained such terminology in the index and when it appears in the text. We also mention the Arabic text in the Latinized form: for example, “*rafa‘ahu*” — (see List of technical terms and special signs used in the traditions).

Furthermore, we have included three indexes at the end of each section:

a) The first index lists the originators of the *aḥādīth* to be found in that section — the Holy Prophet and the Imāms.

It begins with a number corresponding to the serial number of the originator of the *ḥadīth*, the originator being the Prophet or one of the Imāms. The serial number has already been assigned in the table at the beginning of the section.

After the number, the form of the name used in the *ḥadīth* appears.

After that, the serial number/s of *aḥādīth* related to the originator is/are listed. For example, in the first index of this section: (7) — Abū Ja‘far: 438,439, etc.

The number (7) preceding the name (Abū Ja‘far) indicates that the originator is Imām Abū Ja‘far Muḥammad ibn ‘Alī al-Bāqir (p.b.u.t.) who was assigned with this number in the table at the beginning of the section. The number following the name is the serial number of the *aḥādīth* in the book (or section) related to him, for example, the 438th and the 439th *ḥadīth* are related to him, etc.

b) Index of the names of key personalities. Following each name the serial numbers of *aḥādīth* in which such a name appears are cited. We were content with citing only those names that appeared in the texts of the *aḥādīth* proper and ignored the names of narrators.

c) Index of key places, names of tribes, families, sects and books.

These last three, indexes will be included in the last part of *The Book of Divine Proof*.

Finally, it is Allāh, the Almighty, from Whom we seek help and guidance and upon Whom we rely for the success of our efforts. Moreover, we pray that He may pave the way for us to complete what we have commenced and to guide our steps, so that we may achieve what we have set out to do. We firmly believe that tie is the Reconciliator and that He is the best Guide and the best Artisan.

WORLD ORGANIZATION FOR ISLAMIC SERVICES (WOFIS)
(Board of Writing, Translation and Publication)

CAUTION

I — Wherever the author (al-Kulaynī) says in the book of *al-Kāfī* “A group of our associates”, quoting from Aḥmad ibn Muḥammad ibn ‘Isā, the Group here means the following five persons:-

1. Abū Ja‘far Muḥammad ibn Yaḥyā al-‘Aṭṭār al-Qummī;
2. ‘Alī ibn Mūsā ibn Ja‘far al-Kamandānī;
3. Abū Sulaymān Dāwūd ibn Kawrah al-Qummī;
4. Abū ‘Alī Aḥmad ibn Idrīs ibn Aḥmad al-Ash‘arī al-Qummī;
5. Abu ‘l-Ḥasan ‘Alī ibn Ibrāhīm ibn Hāshim al-Qummī.

II — Wherever the author (al-Kulaynī) says in the book of *al-Kāfī* “A group of our associates”, quoting from Aḥmad ibn Muḥammad ibn Khālīd al-Barqī, the Group here means the following four persons:-

1. Abu ‘l-Ḥasan ‘Alī ibn Ibrāhīm ibn Hāshim al-Qummī;
2. Muḥammad ibn ‘Abdullāh ibn Udhaynah;
3. Aḥmad ibn ‘Abdullāh ibn Umayyah;
4. ‘Alī ibn al-Ḥusayn as-Sa‘d Ābādī.

III — Wherever the author (al-Kulaynī) says in the book of *al-Kāfī* “A group of our associates”, quoting from Sahl ibn Ziyād, the Group here means the following four persons:-

1. Abu ‘l-Ḥasan ‘Alī ibn Muḥammad ibn Ibrāhīm ibn Abān ar-Rāzī, who is renowned with ‘Allān al-Kulaynī;

2. Abu 'l-Ḥusayn Muḥammad ibn Abī 'Abdillāh Ja'far ibn Muḥammad ibn 'Awn al-Asadī al-Kūfī, resident of Ray;
3. Muḥammad ibn al-Ḥusayn ibn Farrūkh aṣ-Ṣaffār al-Qummī;
4. Muḥammad ibn 'Aqīl al-Kulaynī.

IV. — Wherever the author (al-Kulaynī, says in. the book of *al-Kāfī* “A group of our associates”, quoting from Ja'far ibn Muḥammad who quoted from al-Ḥasan ibn 'Alī ibn Faḍḍāl, one of them is, Abū 'Abdillāh al-Ḥusayn ibn Muḥammad ibn 'Imrān ibn Abī Bakr al-Ash'arī al-Qummī.

* * * * *

APPENDIX 'A'

A CHRONOLOGICAL LIST OF THE FOURTEEN INFALLIBLES THE HOLY PROPHET, HIS DAUGHTER AND THE TWELVE HOLY IMĀMS

NOTE: Where there are differences of opinion on the dates of birth or death, the most popular view has been quoted.

Sl. No.	Designation	Agmomen (<i>Kunya</i>)	Name	Father's Name	Title (<i>Laqab</i>)	Date of Birth	Date of Death	Martyred by means of	Place of Burial
1.	The Last Prophet of Allāh	Abu 'l-Qāsim	Muhammad (Ahmad) (al-Muṣṭafā)	'Abdullāh	Rasūlullāh, Nabiyyullāh, an-Nabiyy, Khaṭamun-Nabiyyīn	17th Rabi' I, in the Year of the Elephant. (25. 8. 570 AD)	28th Šafar, 11 AH (25. 5. 632 AD)	Natural	Holy Medina, al-Munawwarah, Saudi Arabia.
2.	One of the Fourteen Infallibles	Umm Abihā	Fāṭimah	Muhammad	az-Zahrā', as-Šiddiqah, al-Barūl, Sayyidatu 'n-Nisā'	20th Jumādā II, in the fifth Year after the declaration of the Prophethood. (2. 1. 615 AD)	3rd Jumādā II, 11 AH (26. 8. 632)	Injured	Holy Medina, Saudi Arabia.
3.	1st Imām	Abu 'l-Ḥasan, Abu 'l-Ḥasanayn, Abū Turāb.	'Alī	Abū Ṭālib	Amīr al-Mu'minīn, al-Wasiyy, al-Murtadā, (Haydar).	13th Rajab, 10 Years before the declaration of the Prophethood. (25. 5. 600 AD)	Struck on 19th Ramaḍān (25th January); Died on 21st Ramaḍān 40 AH (27.1. 661 AD)	Sword – while he was engaged in prayers.	Holy an-Najaf al-Ashraf, Iraq. (al-Chariyy)
4.	2nd Imām	Abū Muhammad	al-Ḥasan	'Alī	al-Mujtabā, as-Sibṭ (al-Akbar)	15th Ramaḍān, 3 AH (1. 3. 625 AD)	7th Šafar, 50 AH (6. 3. 670 AD)	Poison	Holy Medina, Saudi Arabia.
5.	3rd Imām	Abū 'Abdillāh	al-Ḥusayn	'Alī	Sayyidu 'sh-Shuhadā', as-Sibṭ (al-Aghhar)	3rd Sha'bān, 4 AH (8.1. 626 AH)	10th Muharram, 61 AH (10. 10. 680 AD)	Sword – in the Battle of 'Ashūrā	Holy Karbalā' (at-Ṭāfī), Iraq.
6.	4th Imām	Abū Muhammad	'Alī	al-Ḥusayn	Zaynu 'l-'Ābidīn, Sayyidu 's-Sajjādīn, as-Sajjād.	5th Sha'bān, 38 AH (6.1. 659 AD)	25th Muharram, 94/95 AH (31.10.712/20.10.713 AD)	Poison	Holy Medina, Saudi Arabia.

7.	5th Imām	Abū Ja'far	Muhammad	'Alī	al-Bāqir	3rd Šafar, 57 AH (16. 12. 676 AD)	7th Dhi 'l-Ḥijjah, 114 AH (28. 1. 733 AD)	Poison	Holy Medina, Saudi Arabia.
8.	6th Imām	Abū 'Abdillāh, Abū Mūsā.	Ja'far	Muhammad	aṣ-Šādiq	17th Rabi' I, 83 AH (20. 4. 702 AD)	25th Shawwāl, 148 AH (14. 12. 765 AD)	Poison	Holy Medina, Saudi Arabia.
9.	7th Imām	Abu 'l-Ḥasan (<i>al-Awwal</i>) = The First', Abū Ibrāhīm	Mūsā	Ja'far	al-Kāzim, al-'Abd aṣ-Šāliḥ, al-'Alim.	7th Šafar, 129 AH (28. 10. 746 AD)	25th Rajab, 183 AH (1. 9. 799 AD)	Poison	Holy al-Kāzimi- yyah, Iraq.
10.	8th Imām	Abu 'l-Ḥasan (<i>ath-Thāni</i>) = The Second)	'Alī	Mūsā	ar-Riḍā	11th Dhi 'l-qi'dah, 148 AH – (29. 12. 765 AD)	17th Šafar, 203 AH (24. 8. 818 AD)	Poison	Holy Mashhad, (Ṭūs - Khurāsān), Iran.
11.	9th Imām	Abū Ja'far (<i>ath-Thāni</i>) = The Second)	Muhammad	'Alī	at-Taqī, al-Jawād.	10th Rajab, 195 AH (8. 4. 811 AD)	30th Dhi 'l-qi'dah, 220 AH (25. 11. 835 AD)	Poison	Holy al-Kāzimi- yyah, Iraq.
12.	10th Imām	Abu 'l-Ḥasan (<i>ath-Thālith</i>) = The Third)	'Alī	Muhammad	an-Naqī, al-Hādī.	2nd Rajab, 212 AH (27. 9. 827 AD)	3rd Rajab, 254 AH (28. 6. 868 AD)	Poison	Holy Sāmarrā' (Surra-man-ra'ā), Iraq.
13.	11th Imām	Abū Muhammad	al-Ḥasan	'Alī	al-'Askarī	8th Rabi' II, 232 AH (3. 12. 846 AD)	8th Rabi' I, 260 AH (1. 1. 874 AD)	Poison	Holy Sāmarrā, Iraq.
14.	12th Imām	Abu 'l-Qāsim	Muhammad	al-Ḥasan	al-Mahdī, al-Qā'im, al-Ḥujjah, al-Ghā'ib, Šāhibu 'z-Zamān, Šāhibu 'l-Amr, al-Muntazar.	15th Sha'bān, 255 AH (29. 7. 869 AD)	Still alive, but in occultation.	–	–

LIST OF **Technical terms and special signs used in the Traditions**

أخبرنا - أنبأنا	=	that is: "informed us" or "told us".
روى	=	that is: "narrated to us".
حدَّثنا	=	that is: "related" or "reported to us".
رفعه - يرفعه	=	that is: a narrator mentions the name/s of persons/s from whom he narrated, but the later narrator/s omit his/their names.
عن = (-)	=	that is: "quoted from", signified by the signs (-).
مرسلاً - أرسله	=	that is: quoting (a Tradition) from the Prophet or Imām without describing the linking sources between the narrator and the Prophet or Imām.
*	=	that is: starting of a new chain of narration.
صلى الله عليه وآله وسلم	=	that is: peace and blessing of Allāh be upon him (the Prophet) and his progeny (p.b.u.h.a.h.p.).
عليه/عليها السّلام	=	that is: peace be upon him/her (p.b.u.h.).
عليهم/عليهما السّلام	=	that is: peace be upon them (p.b.u.t.).

UŞUL AL-KĀFĪ



**The Book of
DIVINE PROOF**

﴿ باب ﴾

﴿(الاشارة والنص على أمير المؤمنين عليه السلام)﴾

١/٧٦٤ - محمد بن يحيى ، عن محمد بن الحسين ، عن محمد بن إسماعيل ، عن منصور بن يونس ، عن زيد بن الجهم الهلالي ، عن أبي عبد الله عليه السلام قال : سمعته يقول : لما نزلت ولاية علي بن أبي طالب عليه السلام وكان من قول رسول الله صلى الله عليه وآله : سلموا على علي بامرة المؤمنين ، فكان مما أكد الله عليهما في ذلك اليوم يا زيد قول رسول الله صلى الله عليه وآله لهما : قوما فسلما عليه بامرة المؤمنين فقالا أمن الله أو من رسوله يا رسول الله ؟ فقال

CHAPTER 65

THE SIGN AND THE WARRANT FOR AMĪR AL-MU'MINĪN PEACE BE UPON HIM

764 — 1. Muḥammad ibn Yaḥyā (—) Muḥammad ibn al-Ḥusayn (—) Muḥammad ibn Ismā'īl (—) Maṣṣūr ibn Yūnus that Zayd ibn al-Jahm al-Hilālī said:

“I heard Abū ‘Abdillāh (p.b.u.h.) say: ‘When the Mastership (*wilāyah*) of ‘Alī ibn Abī Ṭālib (p.b.u.h.) had been sent down, the Messenger of Allāh (p.b.u.h.a.h.p.) said: “Greet ‘Alī with title of Amīr al-mu'minīn (Commander of the Faithful).” O Zayd, among the things which Allāh confirmed for those two (Abū Bakr and ‘Umar) on that day was what the Messenger of Allāh (p.b.u.h.a.h.p.) said to them: “Stand up and greet him as Amīr al-mu'minīn.” They said: “Is it from Allāh or from His Messenger, O Messenger of Allāh?””

لهما رسول الله ﷺ : من الله ومن رسوله، فأنزل الله عز وجل « ولا تنقضوا الأيمان بعدتو كيدها وقد جعلتم الله عليكم كفيلاً إن الله يعلم ما تفعلون » يعني به قول رسول الله ﷺ لهما وقولهما أمن الله أو من رسوله « ولا تكونوا كالتّي تقضت غزلها من بعد قوة أنكاثاً تتخذون أيمانكم دخلاً بينكم أن تكون « أئمة هي أركى من أئمتكم ، قال : قلت : جعلت فداك أئمة ؟ قال : إي والله أئمة قلت : فأنّا نقرأ أربى ، فقال : ما أربى ؟ — و أوما بيده فطرحها — « إنما يبلوكم الله به (يعني بعليّ ﷺ) وليبيننّ لكم يوم القيامة ما كنتم فيه تختلفون » ولو شاء الله لجعلكم أمة واحدة ولكن يضلّ من يشاء ويهدي من يشاء. ولتسالنّ « يوم القيامة » عما كنتم تعملون » ولا تتخذوا أيمانكم دخلاً

The Messenger of Allāh (p.b.u.h.a.h.p.) said to them: “(It is) from Allāh and His Messenger.” Then Allāh, to Whom belong Might and Majesty, sent down: (*Fulfil Allāh’s covenant, when you make covenant*) and break not the oaths after they have been confirmed, and you have made Allāh your surety; surely Allāh knows the things you do — This refers to the words of the Messenger of Allāh (p.b.u.h.a.h.p.) to the two of them, and their saying: “Is it from Allāh or from His Messenger?” — *And be not as a woman who breaks her thread, after it is firmly spun, into fibres, by taking your oaths as mere mutual deceits*, Imāms are purer than your imāms (see commentary at the end of this *ḥadīth*).’ ” He said: “I said: ‘May I be made your ransom, (did you say) “imāms”?’ (The Qur’ānic text has “*ummah*” [nation], while the Imām [p.b.u.h.] said “*a’immah*” [imāms]). He said: ‘By Allāh, “imāms”!’ I said: ‘We recite “*arbā*”.’ (The Qur’ānic text has: *one nation [ummah] being more numerous [arbā] than another nation [ummah]*, while the Imām [p.b.u.h.] said “*azkā*” [purer] in place of “*arbā*”) He said: ‘What is “*arbā*”?’ — he indicated with his hand as if to throw it away — ‘*Allāh only tries you thereby*, by which means it ‘Alī (p.b.u.h.), and certainly he will make clear to you upon the Day of Resurrection that whereon you were at variance. If Allāh had willed, He would have made you one nation; but He leads astray whom

بينكم فترلّ قدم بعد ثبوتها (يعني بعد مقالة رسول الله ﷺ في عليّ عليه السلام) وتذوقوا
السوء بما صدقتم عن سبيل الله (يعني به علياً عليه السلام) ولكم عذاب عظيم ١٧١ » .

١٧١- النحل، ١٦/٩١-٩٤ ، وصدر الآية ٩١ : (وأوفوا بعهد الله إذا
عاهدتم) والآية ٩٢ جاء فيها في المصحف الكريم : (أن تكون أمة
هي أرى من أمة) ، وراجع التعليق على الحديث بالانجليزية .

*He will, and guides whom He will; and you will surely be questioned — on the Day of Resurrection — about the things you wrought. Take not your oaths as mere mutual deceit, lest any foot should slip after it has stood firm, — it means after what the Messenger of Allāh (p.b.u.h.) said concerning ‘Alī — and you should taste evil for that you barred from the way of Allāh — by this it means ‘Alī — and lest there should await you a mighty chastisement (an-Nahl, 16:91 — 94).’*¹

¹ According to al-‘Allāmah al-Majlisī in *Mir’ātu ‘l-‘uqūl* (vol. 3, p.269) this *ḥadīth* has in its chain of transmission a narrator who is unknown, because all the chains of transmission of this *ḥadīth* end up with Zayd ibn al-Jahm al-Hilālī al-Kūfī, and this person is unknown and unverified (aṭ-Ṭūsī, *ar-Rijāl*, pp.195,196; *Majma‘u ‘r-rijāl*, vol.3, p.77; *Jāmi‘u ‘r-ruwāt*, vol.1, p.341; *Mu‘jam rijālī ‘l-ḥadīth*, vol.7, p.338). al-‘Ayyāshī has also narrated this *ḥadīth*, but with a difference in the text, from the same narrator; ‘Alī ibn Ibrāhīm, too, narrated it with an altered text, but without the complete chain of transmission, and it would appear that it is the same chain of transmission as in *al-Kāfi* and al-‘Ayyāshī which he omitted, because the part of the chain which he did mention agrees with the chain given by these two authors (al-‘Ayyāshī, *at-Tafsīr*, vol.2, p.268; ‘Alī ibn Ibrāhīm, *at-Tafsīr*, vol. 1, pp.389 — 390; *al-Burhān*, vol. 2, p.383; *Nūru th-thaqalayn*, vol. 3, pp. 80 — 81; *al-Bihār*, vol. 36, pp.148 — 149). This reading of this verse of the Qur’ān appears nowhere else except in this *ḥadīth*, so no Imāmīte commentator has even mentioned this reading in their commentaries (see aṭ-Ṭūsī, *at-Tibyān*, vol.6, p.421; aṭ-Ṭabrisī, *Majma‘u ‘l-bayān*, vol.6, pp.382 — 383, and *Jawāmi‘u ‘l-jāmi‘* vol.2, p.305; al-Fayḍ, *aṣ-Ṣāfi*, vol. 1, pp. 937 — 938, although the last two authors have mentioned the connection between this verse and the Imāmate of ‘Alī ibn Abī Ṭālib [p.b.u.h.]; Abu ‘l-Futūḥ ar-Rāzī, *at-Tafsīr*, vol.7, pp. 138 — 139; al-Kāshānī, *Manhajū ‘ṣ-ṣādiqīn*, vol. 5, p.222; aṭ-Ṭabā‘ī, *al-Mizān*, vol.12, pp. 335 — 336).

٢/٧٦٥ — محمد بن يحيى ، عن محمد بن الحسين وأحمد بن محمد ، عن ابن محبوب ، عن محمد بن الفضيل ، عن أبي حمزة الثمالي ، عن أبي جعفر عليه السلام قال : سمعته يقول : لما أن قضى محمد نبوته ، واستكمل أيامه ، أوحى الله تعالى إليه أن يا محمد قد قضيت نبوتك واستكملت أيامك ، فاجعل العلم الذي عندك والإيمان والاسم الأكبر وميراث العلم وآثار علم النبوة في أهل بيتك عند علي بن أبي طالب ، فإنني لن أقطع العلم والإيمان والاسم الأكبر وميراث العلم وآثار علم النبوة من عقب من ذريتك كمال أقطعها من ذريات الأنبياء .

٣/٧٦٦ — محمد بن الحسين وغيره ، عن سهل ، عن محمد بن عيسى ، ومحمد بن يحيى ومحمد بن الحسين جميعاً ، عن محمد بن سنان ، عن إسماعيل بن جابر وعبد الكريم بن عمرو ، عن عبد الحميد بن أبي الديلم ، عن أبي عبد الله عليه السلام قال : أوصى موسى عليه السلام إلى يوشع

765 — 2. Muḥammad ibn Yaḥyā (—) Muḥammad ibn al-Ḥusayn and Aḥmad ibn Muḥammad (—) Ibn Maḥbūb (—) Muḥammad ibn Fuḍayl that Abū Ḥamzah ath-Thumālī said:

“I heard Abū Ja‘far (p.b.u.h.) say: ‘When Muḥammad (p.b.u.h.a.h.p.) brought his prophethood to a close and completed the days of his (life), Allāh, the Sublime, revealed to him: “O Muḥammad, you have come to the end of your prophethood and complete the days of your (life), so consign the knowledge of what is with you, the faith, the greatest Name, the inheritance of the knowledge (from the previous prophets), and the signs (or effects) of the knowledge of prophethood to your *Ahlu ‘l-bayt* with ‘Alī ibn Abī Ṭālib. I shall never cut the descendants of your seed off from the knowledge (that was with you), the faith, the greatest Name, the inheritance of the knowledge and the signs (or effects) of the knowledge of prophethood, just as I never cut the seed of the prophets off from them.” ’ ’ ’

766 — 3. Muḥammad ibn al-Ḥusayn and others (—) Sahl (—) Muḥammad ibn ‘Īsā; *and Muḥammad ibn Yaḥyā and Muḥammad ibn al-Ḥusayn together (—) Muḥammad ibn Sinān (—) Ismā‘īl ibn Jābir and ‘Abdu ‘l-Karīm ibn Amr (—) ‘Abdu ‘l-Ḥamīd ibn Abi ‘d-Daylam that Abū ‘Abdillāh (p.b.u.h.) said:

ابن نون ، وأوصى يوشع بن نون إلى ولد هارون ، ولم يوص إلى ولده ولا إلى ولد موسى ، إن الله تعالى له الخيرة ، يختار من يشاء ممن يشاء ، وبشر موسى ويوشع بالمسيح عَلَيْهِ السَّلَام فلما أن بعث الله عز وجل المسيح عَلَيْهِ السَّلَام قال المسيح لهم : إنه سوف يأتي من بعدي نبي اسمه أحمد من ولد إسماعيل عَلَيْهِ السَّلَام يجيء بتصديقي وتصديقكم ، وعذري وعذركم وجرت من بعده في الحواريين في المستحفظين ، وإنما سماهم الله تعالى المستحفظين لأنهم است حفظوا الاسم الأكبر وهو الكتاب الذي يعلم به علم كل شيء ، الذي كان مع الأنبياء صلوات الله عليهم يقول الله تعالى . « ولقد أرسلنا رسلاً من قبلك وأنزلنا معهم الكتاب والميزان ^{١٧٢} » الكتاب الاسم الأكبر وإنما عرف مما يدعى الكتاب

١٧٢- لم ترد الآية الكريمة هكذا ، وإنما جاء قوله تعالى : (لقد أرسلنا رسلاً بالبينات وأنزلنا معهم الكتاب والميزان ليقوم الناس بالقسط . . .) (الحديد ، ٢٥/٥٧) والحديث ضعيف كما ذكره العلامة المجلسي في مرآة العقول ، ٢٧٠/٣ .

‘Mūsā (p.b.u.h.) appointed Yūsha‘ ibn Nūn (Joshua) as his successor, Yūsha‘ ibn Nūn appointed the sons of Hārūn (Aaron) as his successor. He did not appoint his own sons nor the sons of Mūsā. To Allāh, the Sublime, belongs the choice; He chooses whom He wills from among whom He wills. Mūsā and Yūsha‘ gave tidings of the Masīḥ (p.b.u.t. , the Messiah, Jesus), so when Allāh, to Whom belong Might and Majesty, sent the Masīḥ, the Masīḥ (p.b.u.h.) said to them (the people): ‘After me will come a prophet, whose name will be Aḥmad, from the sons of Ismā‘īl (p.b.u.h.), who will bring confirmation of me (in my Message) and confirmation of you (in your faith), and will clear me (of accusations against me) and will justify you (in your defence of me).’ After (the Masīḥ), (the successorship) went to the Disciples (and their successors) and the *mustahfazūn* (the one’s who were entrusted with the Book — see al-Mā‘idah, 5:44), and Allāh, the Sublime, called them the *mustahfazūn* because they guarded the greatest Name, which was the Book through which the knowledge of everything which was with the prophets, may Allāh bless them, was learnt. Allāh, the Sublime, says: ‘Indeed, We sent a Messenger before you, and We sent down with him the Book and the

التوراة والإنجيل والفرقان فيها كتاب نوح وفيها كتاب صالح وشعيب وإبراهيم عليه السلام
 فأخبر الله عز وجل: « إن هذا لفي الصحف الأولى: صحف إبراهيم وموسى ^{١٧٣} » فأين
 صحف إبراهيم ، إنما صحف إبراهيم الاسم الأكبر ، وصحف موسى الاسم الأكبر فلم

١٧٣-الأعلى ، ١٨/٨٧-١٩

Balance.¹ The Book is the greatest Name; (it is in the singular with the definite article) to distinguish (it) from what is claimed: that the Book is the Torah and the Injīl and the Furqān; (because) in it is the Book of Nūḥ (p.b.u.h.) and the Books of Ṣāliḥ and Shu‘ayb and Ibrāhīm (p.b.u.t.). Allāh, to Whom belong Might and Majesty, has informed (us): *Surely this is in the ancient written sheets, the written sheets of Ibrāhīm and Mūsā* (al-A‘lā, 87:18 — 19), and where are the written sheets of Ibrāhīm? ² The written sheets of Ibrāhīm are the greatest Name, and the written sheet of Musa is the greatest Name.

¹ There is no verse in the Qur’ān with these words, but al-Ḥadīd, 57:25 has: *Indeed We sent Our Messengers with the clear signs, and We sent down with them the Book and the Balance, so that men might uphold justice.* Perhaps the narrator altered the text of this verse. However, the *ḥadīth* is a weak one, as is mentioned in *Mir’ātu ‘l-‘uqūl*, vo1.3, p.270.

² The word “Book” (*kitāb*) comes in two verses of the Qur’ān in the singular with the definite article state, i.e., in the verses of al-Mā’idah and of al-Ḥadīd that have been mentioned; in the verse of al-Mā’idah Allāh says that He appointed *mustahfazūn*, “keepers of the Book”. The *mustahfazūn* cannot be the Jewish or Christian scholars who passed down their books, because they did not pass down the books of Ibrāhīm, etc., which are mentioned in the Qur’ān; thus the “Book” mentioned in these verses cannot be the Torah or Injīl. So it is a reference to the greatest Name which is the collection of all the books of the prophets. Therefore Allāh appointed certain keepers (*mustahfazūn*) for this collection to pass it down from age to age until it reached the Messenger of Allāh (p.b.u.h.a.h.p.).

تزل الوصية في عالم بعد عالم حتى دفعوها إلى محمد ﷺ .
 فلما بعث الله عز وجل محمداً ﷺ أسلم له العقب من المستحفظين وكذب به
 بنو إسرائيل ودعا إلى الله عز وجل وجاهد في سبيله ، ثم أنزل الله جل ذكره عليه
 أن أعلن فضل وصيك فقال : رب إن العرب قوم جفاة ، لم يكن فيهم كتاب
 ولم يبعث إليهم نبي ولا يعرفون فضل نبوات الأنبياء عليهم السلام ولا شرفهم ،
 ولا يؤمنون بي إن أنا أخبرتهم بفضل أهل بيتي ، فقال الله جل ذكره : « ولا تحزن
 عليهم »^{١٧٤} « وقل سلام فسوف تعلمون »^{١٧٥} فذكر من فضل وصيته ذكرأ فوقع
 النفاق في قلوبهم ، فعلم رسول الله ﷺ ذلك وما يقولون ، فقال الله جل ذكره :

١٧٤- الحجر ، ٨٨/١٥ ، النحل ، ١٢٧/١٦ ، التمل ، ٧٠/٢٧

١٧٥- الزخرف ، ٨٩/٤٣ ، وفي القرآن الكريم : (فسوف يعلمون)

Thus the successorship continued down from one man of knowledge to the next till they handed it to Muḥammad (p.b.u.h.a.h.p.), and when Allāh, to Whom belong Might and Majesty, sent Muḥammad (p.b.u.h.a.h.p.), the last of the *mustahfaẓūn* submitted to him while the Banū Isrā'īl denied him. He called (the people) to Allāh, to Whom belong Might and Majesty, and struggled in His way. Then Allāh, may remembrance of Him be glorified, sent down to him: 'Proclaim the excellence of your successor.' So he said: 'O Lord, the Arabs are a wild people. There was no Book among them, and no prophet was sent to them. They did not know the excellence of the prophethoods of the prophets, nor their eminence. They will not believe me if I inform them of the excellence of my *Ahlu 'l-bayt*.' So Allāh, may remembrance of Him be glorified, said: *And do not sorrow for them* (al-Ḥijr, 15:88: an-Naḥl, 16:127; an-Naml, 27:70), and say: 'Peace!' Soon they will know (az-Zukhruf, 43:89). So (the Prophet) mentioned some of the excellences of his successor, but hypocrisy arose in their hearts. And the Messenger of Allāh (p.b.u.h.a.h.p.) knew that and what they were saying. Allāh, may remembrance of Him be

يا محمد! « ولقد نعلم أنك يضيق صدرك بما يقولون^{١٧٦} » فانهم لا يكذبونك ولكن الظالمين بآيات الله يجحدون^{١٧٧} ولكنهم يجحدون بغير حجة لهم ، وكان رسول الله ﷺ يتألفهم ويستعين ببعضهم على بعض ، ولا يزال يخرج لهم شيئاً في فضل وصيه حتى نزلت هذه السورة ، فاحتج عليهم حين أ علم بموته ، ونعيت إليه نفسه ، فقال الله جل ذكره : « فاذا فرغت فانصب^{١٧٨} » يقول : إذا فرغت فانصب علمك ، وأعلن وصيتك فأعلمهم فضله علانية ، فقال ﷺ : من كنت مولاه فعلي مولاه ، اللهم وال من والاه ، وعاد من عاداه - ثلاث مرات - ثم قال : لا بعثن رجلاً يحب الله ورسوله

١٧٦- الحجر ، ٩٧/١٥ ١٧٧- الانعام ، ٣٣/٦ ، وصدر هذه الآية الكريمة :

١٧٨- الانشراح ، ٨-٧/٩٤ (قد نعلم انه ليحزنك الذي يقولون...)

glorified, said: O Muḥammad, *We know indeed thy breast is straitened by what they say* (al-Hijr, 15:97), *yet it is not thee they cry lies to, but the evildoers — it is the signs of Allāh that they deny* (al-An‘ām, 6:33; the verse begins: *We know indeed that it grieves thee the things that they say*). They deny without having any proof. (But) the Messenger of Allāh (p.b.u.h.a.h.p.) used to draw their hearts (towards him), and take some of them as helpers over others, and he used to expound to them some of the excellences of his successor, until this *sūrah* (i.e. al-Inshirāḥ, 94) came down. Then he delivered a proof for them, when he came to know of his death, and (when) his end was announced to him, and Allāh, may remembrance of Him be glorified, said: *So when thou art empty, then anṣib¹, and let thy Lord be thy Quest.* (al-Inshirāḥ, 94:7 — 8), He (Allāh) says: when you are empty, then appoint your sign, and announce your successor. Then he clearly announced the excellence of his successor to them. He (p.b.u.h.a.h.p.) said: ‘For whosoever I am his master (*mawlāhu*), ‘Alī is his master. O Allāh, be the master of the one who accepts his mastership, and be the enemy of he who takes him as his enemy’ — three times (he said this).

¹ Usually recited “*anṣab*” meaning to work hard, labour; but an alternative reading is “*anṣib*” meaning to appoint.

ويحبّه الله ورسوله ، ليس بفراّار يعرّض بمن رجع ، يحبّبن أصحابه و يحبّبنونه ، و قال ﷺ : عليّ سيّد المؤمنين وقال : عليّ عمود الدين ، وقال : هذا هو الذي يضرب الناس بالسيف على الحقّ بعدي وقال : الحقّ مع عليّ أينما مال ، وقال : إنني تارك فيكم أمرين إن أخذتم بهما لن تضلّوا : كتاب الله عزّ وجلّ وأهل بيتي عترتي ، أيّها الناس اسمعوا وقد بلغت ، إنكم ستردون عليّ الحوض فأسألكم عما فعلتم في الثقلين والثقلان: كتاب الله جلّ ذكره وأهل بيتي ، فلا تسبقوهم فتهلكوا ، ولا تعلّموهم فانهم أعلم منكم .

فوقعت الحجّة بقول النبي ﷺ وبالكتاب الذي يقرأه الناس فلم يزل يلقي فضل أهل بيته بالكلام و يبيّن لهم بالقرآن: «إنما يريد الله ليذهب عنكم الرجس

He (p.b.u.h.a.h.p.) also said (at the time of Khaybar): ‘Indeed I shall send a man who loves Allāh and His Messenger, and Allāh and His Messenger loves him, and he is not a man to run away.’ — He was criticising the one who had returned calling his companions cowards and they calling him a coward too. He (p.b.u.h.a.h.p.) also said: ‘ ‘Alī is the chief of the believers.’ He also said: ‘ ‘Alī is the pillar of the religion.’ He also said: ‘This is the one who will struggle after me against the people with the sword for the truth.’ He also said: ‘The truth is with ‘Alī, everywhere he turns.’ He also said: ‘I shall leave among you two things, if you hold on to them you will never be misled: the Book of Allāh, to Whom belong Might and Majesty, and my *Ahlu ’l-bayt*, those nearest to me.O people,hear, and I have just informed (you): you will come before me at the Pool, and I shall ask you about what you did with the two charges (*thaqalayn*). The two charges are the Book of Allāh, may remembrance of Him be glorified, and my *Ahlu ’l-bayt*. Do not go forth before them, lest you should perish: and do not teach them, since they are more knowledgeable than you.’ So the proof was established both by what the Prophet (p.b.u.h.a.h.p.) said and by the Book which people recite. He continued to set forth the excellence of his *Ahlu ’l-bayt* in speech, and and to explain it to them through the Qur’ān:

أهل البيت ويطهر كم تطهروا^{٧٩} وقال عز ذكره: «واعلموا أنما غنمتم من شيء، فإن لله خمسه وللرسول ولذي القربى»^{١٨} ثم قال: «وآت ذا القربى حقه»^{١٨١} فكان علي عليه السلام وكان حقه الوصية التي جعلت له، والاسم الأكبر، وميراث العلم، وآثار علم النبوة فقال: «قل لا أسألكم عليه أجراً إلا المودة في القربى»^{١٨٢} ثم قال: «وإذا المودة سئلت بأي ذنب قتلت»^{١٨٣} يقول أسألكم عن المودة التي أنزلت عليكم فضلها، مودة القربى

١٨٠- الأنفال، ٤١/٨

١٧٩- الأحزاب، ٣٣/٣٣

١٨٢- الشورى، ٢٣/٤٢

١٨١- الاسراء، ٢٦/١٧

١٨٣- القراءة المثبتة في المصحف الكريم: (وإذا المودة سئلت بأي ذنب قتلت) (التكوير، ٨١/٩-٨) ولعل المذكور هنا قراءة أخرى ان صح الحديث . راجع مرآة العقول، ٣/٢٧٠، ٢٨١-٢٨٢

People of the Household, Allāh only desires to put away from you abomination and to cleanse you (al-Aḥzāb, 33:33). He, may remembrance of Him be glorified, also said: *Know that whatever booty you take, the fifth of it is Allāh's, and the Messenger's, and (his) near kinsman's* (al-Anfāl, 8:41). He also said: *And give the kinsman his right* (al-Isrā', 17:26). This was the position of 'Alī (p.b.u.h.), and his right was the successorship which was set up for him, together with the greatest Name, the inherited knowledge, and the signs (or effects) of the knowledge of prophethood. He (Allāh) also said: *Say: 'I do not ask of you a wage for this, except love (mawaddah) for (my) kinsfolk'* (ash-Shūrā, 42:23). He also said: *al-Mawaddah*¹ *shall be asked for what sin it was slain* (at-Takwīr, 81:8 — 9), He (Allāh) says: 'I will ask you about the love whose excellence I sent down upon you —

¹ In the Qur'ānic text this is *al-maw'ūdah* meaning "the buried female infant". There is an alternative reading in these two verse, but not over this word — see *al-Kashshāf*, vol. 4, p.222; *Nathru 'l-marjān*, vol. 7, p. 668. However, in some Imāmite commentaries, such as *Majma'u 'l-bayān*, vol. 10, pp. 442 and 444 and *aṣ-Ṣāfi*, vol. 2, p.791, *al-mawaddah* is given as an alternative reading for *al-maw'ūdah*; but ash-Shaykh aṭ-Ṭūsī, in *at-Tibyān*, vol. 10, pp.282 — 283, only gives *al-maw'ūdah*. There is similarly a difference in *ḥadīth* narrated from the Imāms, some mentioning *al-mawaddah* and some *al-maw'ūdah* — see *al-Burhān*, vol. 4, pp.431 — 432; *Nūtru 'th-thaqalayn*, vol. 5, pp.514 — 516.

بأيّ ذنب قتلتموهم وقال جلّ ذكره : « فاسألوا أهل الذكر إن كنتم لا تعلمون »^{١٨٤}
 قال: الكتاب [هو] الذكر، وأهله آل محمد ﷺ أمر الله عزّ وجلّ بسؤالهم ولم يؤمروا
 بسؤال الجّهال وسمّى الله عزّ وجلّ القرآن ذكرًا فقال تبارك وتعالى : « وأنزلنا إليك
 الذكر لتبين للناس ما نزل إليهم ولعلّهم يتفكّرون »^{١٨٥} وقال عزّ وجلّ : « وإنّه
 لذكرٌ لك ولقومك وسوف تُسألون »^{١٨٦} وقال عزّ وجلّ : « أطيعوا الله وأطيعوا الرسول
 وأولي الأمر منكم »^{١٨٧} وقال عزّ وجلّ : « ولو ردّوه إلى الله وإلى الرسول وإلى

١٨٥ - النحل، ١٦/٤٤

١٨٧ - النساء، ٤/٥٩

١٨٤ - النحل، ١٦/٤٣

١٨٦ - الزخرف، ٤٣/٤٤

love of the kinsmen — and for what sin you killed them?’ He, may remembrance of Him be glorified, said: *Question the people of Remembrance, if it should be that you do not know* (an-Nahl, 16:43). He says the Book is the Remembrance and its people are the Family of Muḥammad (p.b.u.h.a.h.p.). Allāh, to Whom belong Might and Majesty, commands (the people) to ask them (the family of Muḥammad — p.b.u.t.): they are not commanded to ask the ignorant. Allāh, to Whom belong Might and Majesty, called the Qur’ān the “Remembrance”. He, the Blessed, the Sublime, said: *We have sent down to thee the Remembrance that thou mayest make clear to mankind what was sent down to them; and so haply they will reflect* (an-Nahl, 16:44). He, to Whom belong Might and Majesty, also said: *Surely it is a Reminder to thee and thy people; and assuredly you will be questioned* (az-Zukhruf, 43:44). He, to Whom belong Might and Majesty, also said: *Obey Allāh, and obey the Messenger and those in authority among you* (an-Nisā’, 4:59). He, to Whom belong Might and Majesty, also said: *If they had referred it to (Allāh and) ¹ the Messenger and to those in authority among them, those of them whose*

¹ These two words (i.e., “Allāh and”) do not appear in the text of the Qur’ān, but the Imām has added them as a commentary; (see *Mir’ātu ’l-’uqūl*, vol.3, p.283).

أُولِي الْأَمْرِ مِنْهُمْ لَعَلَّهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ^{١٨٨} « فردَّ الأمر - أمر الناس - إلى أُولِي الْأَمْرِ مِنْهُمْ الَّذِينَ أَمَرَ بِطَاعَتِهِمْ وَبِالرَّدِّ إِلَيْهِمْ .
 فلما رجع رسول الله ﷺ من حجة الوداع نزل عليه جبرئيل عليه السلام فقال :
 « يَا أَيُّهَا الرُّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ^{١٨٩} » فنادى الناس فاجتمعوا وأمر
 بسمرات فقم شو كهن^{١٩٠} ، ثم قال ﷺ : [يَا أَيُّهَا النَّاسُ مَنْ وَلِيكُمْ وَأُولَى بِكُمْ مِنْ أَنْفُسِكُمْ ؟ فَقَالُوا : اللَّهُ وَرَسُولُهُ ، فَقَالَ : مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ ، اللَّهُمَّ وَالْ مَنْ :
 والاه ، وعاد من عاداه - ثلاث مرَّات - فوقعت حكمة التفاق في قلوب القوم وقالوا :

١٨٨ - النساء ، ٤ / ٨٣ . وما أضافه الامام عليه السلام لعلَّه

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task it is to investigate would have known the matter (an-Nisā', 4:83). So the referral of the matter — the matter of the people — is to those in authority among them, whom He commanded (them) to obey and to whom He commanded (them) to refer. When the Messenger of Allāh returned from (his) farewell pilgrimage (*hajjatu 'l-widā'*), Jibrīl came down to him and said: *O Messenger, deliver that which has been sent down to thee from thy Lord; for if thou dost not, thou will not have delivered His Message. Allāh will protect thee from men. Allāh guides not the people of the unbelievers* (al-Mā'idah, 5:67); so he called the people together and they came together, and he ordered the thorns of the gum-acacia trees (that were in that place) to be swept away. Then he (p.b.u.h.a.h.p.) said: 'O people, who is your master and nearer to you than your own selves?' They said: 'Allāh and His Messenger.' He said: 'For whomsoever I am his master, 'Alī is his master. O Allāh, be the master of him who takes him as his master, and be the enemy of him who takes him as his enemy.' — three times (he said this).

ما أنزل الله جلّ ذكره هذا على محمد قطّ و ما يريد إلا أن يرفع بضبع ابن عمّه .
 فلما قدم المدينة أتته الأَنْصَار فقالوا : يا رسول الله إن الله جلّ ذكره قد أحسن
 إلينا وشرّفنا بك وبنزولك بين ظهرائنا ، فقد فرّح الله صديقنا وكتبّت عدونا وقد
 يأتيك وفودٌ ، فلا تجد ما تعطيهم فيشمت بك العدو ، فنحبّ أن تأخذ ثلث أموالنا
 حتّى إذا قدم عليك وفد مكّة وجدت ما تعطيهم ، فلم يردّ رسول الله ﷺ عليهم
 شيئاً وكان ينتظر ما يأتيه من ربّه فنزل جبريل عليه السلام وقال : « قل لا أسألكم عليه
 أجرأ إلا المودة في القربى »^{١٩٠} ولم يقبل أموالهم ، فقال المنافقون : ما أنزل الله هذا
 على محمد وما يريد إلا أن يرفع بضبع ابن عمّه ويحمل علينا أهل بيته يقول أمّس : من

١٩٠- الشورى ، ٤٢/٢٣

But the thorns of hypocrisy fell into the hearts of the crowd and they said: ‘Allāh, may remembrance of Him be glorified, has not revealed this to Muḥammad at all; he only wants to raise his cousin up to make him famous.’ When he entered Medina the *anṣār* came to him and said: ‘O Messenger of Allāh, Allāh, may remembrance of Him be glorified, has bestowed (His) favours upon us, and has honoured us through you and your dwelling amongst us. Allāh has made our friend glad and has crushed our enemy; groups of people come to meet you, but you find nothing to give them and the enemies take malicious pleasure in your misfortune, so we would like you take a third of our property so that when the group from Mecca comes in to you, you will have something to give them.’ But the Messenger of Allāh (p.b.u.h.a.h.p.) did not give them any reply, and he waited for that which would come to him from his Lord. Then Jibrīl (p.b.u.h.) came down and said: “Say: ‘I do not ask of you a wage for this except love for the kinsfolk’ ” (ash-Shūrā, 42:23). So he did not accept their property. The hypocrites said: ‘Allāh did not send this down to Muḥammad, and he only wants to raise his cousin up to make him famous and to set up his *Ahlu ’l-bayt* over us. Yesterday he said: “For

كنت مولاه فعلي مولاه واليوم : « قل لأسألكم عليه أجراً إلا المودة في القربى » ثم نزل عليه آية الخمس فقالوا : يريد أن يعطيهم أموالنا وفيئنا ، ثم أتاه جبريل فقال : يا محمد إنك قد قضيت نبوتك واستكملت أيامك ، فاجعل الاسم الأكبر ، وميراث العلم وآثار علم النبوة عند علي عليه السلام فانني لم أترك الأرض إلا ولي فيها عالم تعرف به طاعتي ، وتعرف به ولايتي ، ويكون حجة لمن يولد بين قبض النبي إلى خروج النبي الآخر ، قال : فأوصى إليه بالاسم الأكبر وميراث العلم وآثار علم النبوة ، وأوصى إليه بألف كلمة وألف باب ، يفتح كل كلمة وكل باب ألف كلمة وألف باب .

whomsoever I am his master, 'Alī is his master', and today: Say: '*I do not ask of you a wage for this except love of the kinsfolk*' ' Then the verse of khums was sent down to him, and they said: 'He wants to give them our property and our war-booty.' Then Jibrīl came to him and said: 'O Muḥammad, you have come to the end of your prophethood and completed the days of your life, so consign the greatest Name, the inherited knowledge and the signs (or effects) of the knowledge of prophethood upon 'Alī (p.b.u.h.); because I (Allāh) will not leave the earth alone without My having in it a man of knowledge, through whom obedience to Me may be understood and My Mastership recognized, and (so that) he may be a proof for he who is born between the death of the (previous) prophet and the appearance of the next prophet ¹.' ' He (the Imām — p.b.u.h.) said: "He (the Prophet — p.b.u.h.a.h.p.) entrusted him ('Alī — p.b.u.h.) with the greatest Name, the inherited knowledge and the signs (or effects) of the knowledge of prophethood, and also entrusted him with a thousand words (*kalimah*) and a thousand gates (*bāb*); each one of (these) words and each one of (these) gates opens (the way to another) thousand words and (another) thousand gates."

¹ This is, of course, a general command referring to all times, and does not refer specifically to the last of the prophets, Muḥammad (p.b.u.h.a.h.p.). After the last of the prophets, Allāh has left the earth with the Imāms (p.b.u.t.) only.

٤/٧٦٧ - علي بن إبراهيم ، عن أبيه وصالح بن السدي ، عن جعفر بن بشير ، عن يحيى بن معمر العطار ، عن بشير الدّهّان ، عن أبي عبد الله عليه السلام قال : قال رسول الله ﷺ في مرضه الذي تُوفي فيه : ادعوا لي خليلي ، فأرسلنا إلى أبيهما فلمّا نظر إليهما رسول الله ﷺ أعرض عنهما ، ثمّ قال : ادعوا لي خليلي ، فأرسل إلى عليّ فلمّا نظر إليه أكبّ عليه يحدثه ، فلمّا خرج لقياه فقالا له : ما حدثك خليلك ؟ فقال : حدّثني ألف باب يفتح كلّ باب ألف باب .

٥/٧٦٨ - أحمد بن إدريس ، عن محمد بن عبد الجبار ، عن محمد بن إسماعيل ، عن منصور ابن يونس ، عن أبي بكر الحضرمي ، عن أبي جعفر عليه السلام قال : علّم رسول الله ﷺ عليّاً عليه السلام ألف حرف كلّ حرف يفتح ألف حرف .

767 — 4. ‘Alī ibn Ibrāhīm (—) his father and Ṣāliḥ ibn as-Sindī (—) Ja‘far ibn Bashīr (—) Yaḥyā ibn Ma‘mar al-‘Aṭṭār (—) Bashīr ad-Dahhān that Abū ‘Abdillāh (p.b.u.h.) said:

“The Messenger of Allāh (p.b.u.h.a.h.p.) said in his illness during which he died: ‘Call to me my sincere friend (*khalīl*).’ And the two women (Ā’ishah and Ḥafṣah) sent for their fathers, and, when the Messenger of Allāh (p.b.u.h.a.h.p.) saw them, he turned away from them. Then he said: “Call to me my sincere friend.’ So ‘Alī was sent for, and when he saw him, he (‘Alī — p.b.u.h.) bent over him and (the Prophet — p.b.u.h.a.h.p.) spoke to him. When he came out, the two (fathers) met him (‘Alī — p.b.u.h.) and said to him: ‘What did your sincere friend say to you?’ He said: ‘He spoke to me about a thousand gates, each one of which opens (the way to another) thousand gates.’ ”

768 — 5. Aḥmad ibn Idrīs (—) Muḥammad ibn ‘Abdi ’l-Jabbār (—) Muḥammad ibn Ismā‘īl (—) Manṣūr ibn Yūnus (—) Abū Bakr al-Ḥaḍramī that Abū Ja‘far (p.b.u.h.) said:

“The Messenger of Allāh (p.b.u.h.a.h.p.) taught ‘Alī (p.b.u.h.) a thousand words (*ḥarf*), each one of which opens (the way to another) thousand words.”

٦/٧٦٩ - عِدَّةٌ مِنْ أَصْحَابِنَا ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ ، عَنْ عَلِيِّ بْنِ الْحَكَمِ ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ ، عَنْ أَبِي بَصِيرٍ ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ : كَانَ فِي ذَوَابَةِ سَيْفِ رَسُولِ اللَّهِ ﷺ صَحِيفَةٌ صَغِيرَةٌ ، فَقُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : أَيُّ شَيْءٍ كَانَ فِي تِلْكَ الصَّحِيفَةِ ؟ قَالَ : هِيَ الْأَحْرَفُ الَّتِي يَفْتَحُ كُلُّ حَرْفٍ أَلْفَ حَرْفٍ .

قال : أبو بصير : قال أبو عبد الله عليه السلام فما خرج منها حرفان حتى الساعة .
٧/٧٧٠ - عِدَّةٌ مِنْ أَصْحَابِنَا ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ ، عَنْ ابْنِ أَبِي نَصْرٍ ، عَنْ فَضِيلِ بْنِ [سَكْرَةَ] قَالَ : قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : جَعَلْتَ فِدَاكَ ، هَلْ لِلْمَاءِ الَّذِي يَغْسَلُ بِهِ الْمَيِّتَ حَدٌّ مَحْدُودٌ ؟ قَالَ : إِنْ رَسُولَ اللَّهِ ﷺ قَالَ لَعَلِّي عَلَيْهِ السَّلَامُ : إِذَا مِتُّ فَاسْتَقِ سِتْرَ قَرَبٍ مِنْ

769 — 6. A group of our associates (—) Aḥmad ibn Muḥammad (—) ‘Alī ibn al-Ḥakam (—) ‘Alī ibn Abī Ḥamzah (—) Abū Baṣīr that Abū ‘Abdillāh (p.b.u.h.) said:

“On the thong ¹ attached to the sword of the Messenger of Allāh (p.b.u.h.a.h.p.) there was a small sheet.”

“I (Abū Baṣīr) said to Abū ‘Abdillāh (p.b.u.h.): ‘What was on that sheet?’ He said: ‘They were the words (*ḥarf*), each one of which opens (the way to) a thousand words.’ ” Abū Baṣīr said: “Abū ‘Abdillāh (p.b.u.h.) said: ‘Up to this time two words from them have not been manifested.’ ”

770 — 7. A group of our associates (—) Aḥmad ibn Muḥammad (—) Ibn Abī Naṣr that Fuḍayl (ibn) Sukkarah said:

“I said to Abū ‘Abdillāh (p.b.u.h.): ‘May I be made your ransom, is there any limit to the amount of water with which a corpse can be given *ghusl*?’ He said: ‘The Messenger of Allāh (p.b.u.h.a.h.p.) said to ‘Alī (p.b.u.h.): ‘When I die, draw six skins of water out of the well of

¹ *Dhu’ābah*, a cord attached to the hilt or guard of a sword to which such things as talismans could be tied. It was sometimes the custom to tie one’s will to it in preparedness for death in fighting.

ماء، بئر غَرْس فغسّلتني وكفّنتني وحنّطني ، فإذا فرغت من غسلي و كفني فخذ
 بجوامع كفني وأجلسني ثم سلّني عمّا شئت ، فوالله لا تسألني عن شيء إلا أجبتك فيه .
 ٨/٧٧١ — محمد بن يحيى ، عن أحمد بن محمد ، عن الحسين بن سعيد ، عن القاسم بن محمد ،
 عن علي بن أبي حمزة ، عن ابن أبي سعيد ، عن أبان بن تغلب ، عن أبي عبد الله عليه السلام :
 قال : لما حضر رسول الله صلى الله عليه وآله الموت دخل عليه علي عليه السلام فأدخل رأسه ثم قال :
 يا علي إذا أنا مت فغسّلتني وكفّنتني ثم أقعدني وسلّني واكتب .
 ٩/٧٧٢ — علي بن محمد ، عن سهل بن زياد ، عن محمد بن الوليد شهاب الصيرفي ، عن
 يونس بن رباط قال : دخلت أنا وكامل النمار على أبي عبد الله عليه السلام فقال له كامل :

Ghars (a well in Medina) and give me *ghusl*. Then wrap me in the shroud, and rub camphor on the prescribed places (*hunūt*). Then when you have finished with my *ghusl* and shrouding, pull me up by the places where the shroud gathers together and place me in a sitting position; then ask me what you will. By Allāh, you will not ask me anything whose answer I will not give you.’ ”

771 — 8. Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad (—) al-Ḥusayn ibn Sa‘īd (—) al-Qāsim ibn Muḥammad (—) ‘Alī ibn Abī Ḥamzah (—) Ibn Abī Sa‘īd (—) Abān ibn Taghlib that Abū ‘Abdillāh (p.b.u.h.) said:

“When death came to the Messenger of Allāh (p.b.u.h.a.h.p.), ‘Alī (p.b.u.h.) went in to him and lifted up the covering over his head and approached him. Then he said: ‘O ‘Alī, when I die, give me *ghusl* and shroud me, then sit me up and ask me and write (what I say).’ ”

772 — 9. ‘Alī ibn Muḥammad (—) Sahl ibn Ziyād (—) Muḥammad ibn al-Walīd, Shabāb aṣ-Ṣayrafī that Yūnus ibn Ribāṭ said:

“I and Kāmil at-Tammār went in to Abū ‘Abdillāh (p.b.u.h.), and Kāmil said to him: ‘May I be made your ransom, (may I ask you

جعلت فداك حديث رواه فلان؟ فقال: اذكره، فقال: حدثني أن النبي ﷺ
 حدث علياً عليه السلام بألف باب يوم توفي رسول الله ﷺ، كل باب يفتح ألف
 باب، فذلك ألف ألف باب، فقال: لقد كان ذلك، قلت: جعلت فداك فظهر ذلك
 لشيعتكم ومواليكم؟ فقال: ياكمل باب أو بابان فقلت [له]: جعلت فداك فما يروى
 من فضلكم من ألف ألف باب إلا باب أو بابان؟ قال: فقال: وما عسيتم أن ترووا من
 فضلنا؟ ما تروون من فضلنا إلا ألفاً غير معطوفة.

about) a *ḥadīth* which so-and-so narrated?" He said: 'Tell it.' He said: 'So-and-so narrated to me that the Prophet (p.b.u.h.a.h.p.) told 'Alī (p.b.u.h.) about a thousand gates on the day the Messenger of Allāh (p.b.u.h.a.h.p.) died. Each gate opens (the way to another) thousand gates; that makes a thousand, thousand gates.' He said: 'Indeed, it was like that.' I (Kāmil) said: 'May I be made your ransom, did these come to light among your *shī'ah* and followers?' He said: 'O Kāmil, (only) one or two gates.' I said (to him): 'May I be made your ransom, is (all) that has been narrated of your excellence from a thousand, thousand gates only one or two gates?' " He said: "He said: 'What could you possibly narrate of our excellence, the only thing you have narrated of our excellence is an '*alif*' without its tail.'¹ ' "

¹ According to al-Majlisī and al-Fayḍ: "It means: only a single incomplete letter of the alphabet, i.e. less than a single letter. He chose '*alif*' because it is the first letter of the alphabet, and the simplest one to write and pronounce. The lack of a tail in writing it means that it is incomplete. In ancient Kūfic script it is written thus: L. If the bottom extension to the right is not included, it is considered incomplete. This is the true meaning as it has been heard from the great *shaykhs*." (*Mir'ātu 'l-'uqūl*, vol.3, p.290; *al-Wāfi*, vol.2, p.78)

﴿ باب ﴾

﴿ الاشارة والنص على الحسن بن علي عليهما السلام ﴾

١/٧٧٣ — علي بن إبراهيم ، عن أبيه ، عن حماد بن عيسى ، عن إبراهيم بن عمر اليماني وعمر بن أذينة ، عن أبان ، عن سليم بن قيس قال : شهدت وصية أمير المؤمنين عليه السلام حين أوصى إلى ابنه الحسن عليه السلام وأشهد على وصيته الحسين عليه السلام وحمداً وجميع ولده ورؤساء شيعته وأهل بيته ، ثم دفع إليه الكتاب والسلاح وقال لابنه الحسن عليه السلام : يا بني أمرني رسول الله صلى الله عليه وآله أن أوصي إليك وأن أدفع إليك كتبتي و سلاحي كما

CHAPTER 66

THE SIGN AND THE WARRANT FOR AL-ḤASAN IBN ‘ALĪ, PEACE BE UPON THEM

773 — 1. ‘Alī ibn Ibrāhīm (—) his father (—) Ḥammād ibn ‘Īsā (—) Ibrāhīm ibn ‘Umar al-Yamānī and ‘Umar ibn Udhaynah that Sulaym ibn Qays said:

“I witnessed the declaration of the will of Amīr al-mu’minīn (p.b.u.h.) when he appointed his son, al-Ḥasan (p.b.u.h.) as his successor; and he took al-Ḥusayn (p.b.u.h.) and Muḥammad (Ibn al-Ḥanafīyyah) and all his (other) sons and the heads of his *shī‘ah* and his Household as witnesses to the declaration of his will. Then he handed him the Book and the Armoury, and said to his son, al-Ḥasan (p.b.u.h.): ‘O my dear son, the Messenger of Allāh (p.b.u.h.a.h.p.) commanded me to appoint you as my successor and to hand over to you the Books and the Armoury which are with me,

أوصى إليَّ رسول الله ﷺ ودفع إليَّ كتبه وسلاحه ، وأمرني أن آمرك إذا حضرك الموت أن تدفعها إلى أخيك الحسين ﷺ ، ثم أقبل على ابنه الحسين ﷺ فقال: وأمرك رسول الله ﷺ أن تدفعها إلى ابنك هذا ، ثم أخذ بيد علي بن الحسين ﷺ ثم قال لعلي بن الحسين : وأمرك رسول الله ﷺ أن تدفعها إلى ابنك محمد بن علي وأقرئه من رسول الله ﷺ ومنّي السلام .

٢/٧٧٤ - علي بن إبراهيم ، عن أبيه ، عن ابن أبي عمير ، عن عبد الصمد بن بشير ، عن أبي الجارود ، عن أبي جعفر ﷺ قال : إن أمير المؤمنين صلوات الله عليه لما حضره الذي حضره قال لابنه الحسن : ادن مني حتى أسرُّ إليك ما أسرَّ رسول الله ﷺ إليَّ ، وأتمنك على ما أتمنني عليه ، ففعل .

just as the Messenger of Allāh (p.b.u.h.a.h.p.) appointed me his successor and handed his Books and Armoury over to me; and he commanded me to command you that, when death comes to you, you should hand them over to your brother al-Ḥusayn (p.b.u.h.).’ Then he turned to his son, al-Ḥusayn (p.b.u.h.), and said: ‘And the Messenger of Allāh (p.b.u.h.a.h.p.) commanded you to hand it over to this son of yours.’ Then he took the hand of ‘Alī ibn al-Ḥusayn (p.b.u.h.), and said to ‘Alī ibn al-Ḥusayn: ‘And the Messenger of Allāh (p.b.u.h.a.h.p.) commanded you to hand it over to your son, Muḥammad ibn ‘Alī, and to extend the greetings of the Messenger of Allāh (p.b.u.h.a.h.p.) and me to him.’ ”

774 — 2. ‘Alī ibn Ibrāhīm (—) his father (—) Ibn Abī ‘Umayr (—) ‘Abdu ’ṣ-Ṣamad ibn Bashīr (—) Abu ’l-jārūd that Abū ja‘far (p.b.u.h.) said:

“When what must come came to Amīr al-mu‘minīn, may the blessings of Allāh be upon him, he said to his son, al-Ḥasan: ‘Come near to me, so that I may whisper to you what the Messenger of Allāh (p.b.u.h.a.h.p.) whispered to me, and entrust to you what he entrusted to me.’ And he did.”

٣/٧٧٥ - عِدَّةٌ مِنْ أَصْحَابِنَا ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ ، عَنْ عَلِيِّ بْنِ الْحَكَمِ ، عَنْ سَيْفِ بْنِ عَمِيرَةَ ، عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ قَالَ : حَدَّثَنِي الْأَجْلَحُ وَاسْمُهُ بَنُ كَهِيلٍ وَدَاوُدُ بْنُ أَبِي يَزِيدَ وَزَيْدُ الْبِمَامِيِّ قَالُوا : حَدَّثَنَا شَهْرَبْنُ حَوْشَبُ : أَنَّ عَلِيًّا عَلَيْهِ السَّلَامُ حِينَ سَارَ إِلَى الْكُوفَةِ اسْتَدْعَى أُمَّ سَلَمَةَ كَتَبَهُ وَالْوَصِيَّةَ ، فَلَمَّا رَجَعَ الْحَسَنُ عَلَيْهِ السَّلَامُ دَفَعَهَا إِلَيْهِ .
«وفي نسخة الصفواني :

٤/٧٧٦ - أَحْمَدُ بْنُ مُحَمَّدٍ ، عَنْ عَلِيِّ بْنِ الْحَكَمِ ، عَنْ سَيْفِ بْنِ عَمِيرَةَ ، عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّ عَلِيًّا صَلَوَاتُ اللَّهِ عَلَيْهِ حِينَ سَارَ إِلَى الْكُوفَةِ ، اسْتَدْعَى أُمَّ سَلَمَةَ كَتَبَهُ وَالْوَصِيَّةَ فَلَمَّا رَجَعَ الْحَسَنُ دَفَعَهَا إِلَيْهِ .

٥/٧٧٧ - عِدَّةٌ مِنْ أَصْحَابِنَا ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ ، عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ ، عَنْ حَمَّادِ بْنِ عِيسَى ، عَنْ عَمْرِو بْنِ شَمْرٍ ، عَنْ جَابِرٍ ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ : أَوْصَى أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ

775 — 3. A group of our associates (—) Aḥmad ibn Muḥammad (—) ‘Alī ibn al-Ḥakam (—) Sayf ibn ‘Amīrah that Abū Bakr al-Ḥaḍramī said: ‘al-Ajlaḥ, Salamah ibn Kuhayl, Dāwūd ibn Abī Yazīd and Zayd al-Yamānī narrated to me that: ‘Shahr ibn Ḥawshab narrated to us: “When ‘Alī (p.b.u.h.) set out for Kūfah, he entrusted his Books and the instruction of successorship to Umm Salamah. And when al-Ḥasan (p.b.u.h.) returned (to Medina), she handed them over to him.” ’ ’ ’

And (the following *ḥadīth* is) in the copy of aṣ-Ṣafwānī:

776 — 4. Aḥmad ibn Muḥammad (—) ‘Alī ibn al-Ḥakam (—) Sayf (—) Abū Bakr that Abū ‘Abdillāh. (p.b.u.h.) said:

“When ‘Alī, may the blessings of Allāh be upon him, set out for Kūfah, he entrusted his Books and the instruction of successorship to Umm Salamah. And when al-Ḥasan (p.b.u.h.) returned (to Medina), she handed them over to him.”

777 — 5. A group of our associates (—) Aḥmad ibn Muḥammad (—) al-Ḥusayn ibn Sa‘īd (—) Ḥammād ibn ‘Īsā (—) ‘Amr ibn Shimr (—) Jābir that Abū Ja‘far (p.b.u.h.) said:

إلى الحسن وأشهد على وصيته الحسين عليه السلام ونجداً وجميع ولده ورؤسا، شيعته وأهل بيته، ثم دفع إليه الكتاب والسلاح، ثم قال لابنه الحسن: يا بني أمرني رسول الله أن أوصي إليك وأن أدفع إليك كتبتي وسلاحي كما أوصى إلي رسول الله ودفع إليّ كتبه وسلاحه، وأمرني أن آمرك إذا حضرك الموت أن تدفعه إلى أخيك الحسين، ثم أقبل على ابنه الحسين وقال: أمرك رسول الله صلى الله عليه وآله أن تدفعه إلى ابنك هذا، ثم أخذ بيد ابن ابنه علي بن الحسين، ثم قال لعلي بن الحسين: يا بني وأمرك رسول الله صلى الله عليه وآله أن تدفعه إلى ابنك محمد بن علي وأقرئه من رسول الله صلى الله عليه وآله ومني السلام، ثم أقبل على ابنه الحسن، فقال: يا بني أنت ولي الأمر وولي الدم، فإن عفوت فلك وإن قتلت فضربة مكان ضربة ولا تأثم.

“Amīr al-mu’minīn (p.b.u.h.) appointed al-Ḥasan (p.b.u.h.) as his successor, and called al-Ḥusayn (p.b.u.h.) and Muḥammad (Ibn al-Ḥanafīyyah), all his (other) sons, and the heads of his *shī’ah* and his Flousehold as witnesses to the declaration of his will. Then he handed to him the Book and the Armoury. Then he said to his son, al-Ḥasan (p.b.u.h.): ‘O my dear son, the Messenger of Allāh commanded me to appoint you as successor and to hand to you the Books and the Armoury which are with me, just as the Messenger of Allāh (p.b.u.h.a.h.p.) appointed me as his successor and handed to me his Books and his Armoury; and commanded me to command you that, when death comes to you, you should hand them over to your brother, al-Ḥusayn.’ Then he turned to his son, al-Ḥusayn (p.b.u.h.) and said: ‘The Messenger of Allāh (p.b.u.h.a.h.p.) commanded you to hand it over to this son of yours.’ Then he took the hand of his son, ‘Alī ibn al-Ḥusayn (p.b.u.h.), and said to ‘Alī ibn al-Ḥusayn: ‘O my dear son, the Messenger of Allāh (p.b.u.h.a.h.p.) commanded you to hand it over to your son, Muḥammad ibn ‘Alī, and to extend the greetings of the Messenger of Allāh (p.b.u.h.a.h.p.) and me to him.’ Then he turned to his son, al-Ḥasan, and said: ‘O my dear son, you are the one in authority over affairs and the one in authority for (my) blood. If you forgive (the man who struck me), it will be as you wish, and if you kill (him), then strike (him) once in the place he struck (me), and there will be no sin.’ ”

٦/٧٧٨ — الحسين بن الحسن الحسني رفعه ونجد بن الحسن ، عن إبراهيم بن إسحاق الأحمري رفعه قال : لما ضرب أمير المؤمنين (عليه السلام) حُفٌّ به العُودَ وقيل له : يا أمير المؤمنين أوص فقال : اثنوا لي وسادة ثم قال : الحمد لله حقَّ قدره متبعين أمره وأحمده كما أحبُّ ، ولا إله إلا الله الواحد لا أحد الصمد كما انتسب ، أيها الناس كلَّ امرءٍ لاق في فراره مأمنه يفرُّ ، والأجل مساق النفس إليه ، والهرب منه موافاته ، كم اطَّردت الأيام أبجتها عن مكنون هذا الأمر فأبى الله عزَّ ذكره إلا إخفاءه ، هيهات علمُ مكنون ، أمَّا وصيتي فأن لا تشرکوا بالله جلَّ ثناءؤه شيئاً وعجلاً (عليه السلام) فلا تضیعوا سنته ، أقيموا هذين العودين وأوقدوا هذين المصباحين ، وخلاكم ذمُّ ما لم تشردوا

١٩١ — الصحيح : (العمودين) كما جاء في مرآة العقول ، ٣/٢٩٧ ،

والبihar ، ٢٠٧/٤٢ ، والوافي ، ٨٠/٢ عن الكافي .

778 — 6. al-Ḥusayn ibn al-Ḥasan al-Ḥasanī (*rafa'ahu*)* and Muḥammad ibn al-Ḥasan (—) Ibrāhīm ibn Ishāq al-Aḥmarī (*rafa'ahu* — that the last narrator) said:

“After Amīr al-mu'minīn (p.b.u.h.) had been struck, those who visited him circled round him, and it was said to him: ‘O Amīr al-mu'minīn, make your will.’ He said: ‘Fold my pillow double (so that my head is raised).’ Then he said: ‘Praise be to Allāh, (a praise) worthy of His stature, while we are obedient to His command. I praise Him as far as He likes (me to praise Him). There is no god but Allāh, the One the Unique, the Everlasting Refuge, as He has attributed Himself. O people, everyone in his running away comes up against what he was running away from; and the end of life is the direction towards which the soul is impelled, and fleeing from it is the same as arriving at it. How many times have I coursed after the days, looking deeply into the hidden extent of events, while Allāh, may remembrance of Him be strengthened, only willed to hide them. O how far it is; it is a hidden knowledge. However, as for my will, do not associate anything with Allāh, may His eulogy be glorified, and as for Muḥammad (p.b.u.h.a.h.p.), do not let the path he laid for people (*sunnah*) perish. Set up these two pillars (of *tawḥīd* and the prophethood of the Messenger — p.b.u.h.

حمل كل امرئ، مجهوده ، وخفف عن الجهلة، ربّ رحيمٌ، وإمامٌ عليمٌ، ودينٌ قويم .
 أنا بالأمس صاحبكم و [أنا] اليوم عبرةٌ لكم ، وغداً مفارقكم ، إن تثبت
 الوطأة في هذه المزلّة فذاك المراد ، وإن تدحض القدم ، فإنّا كنّا في أفياض أغصان
 وذرى رياح ، وتحت ظلّ غمامة اضمحلّ في الجوّ متلفقها ، وعفا في الأرض
 مخطّطها ، وإنّما كنت جاراً جاوركم بدني أياماً وستعقبون مني جثّة خلا ، ساكنة
 بعد حركة ، وكاظمة بعد نطق ، ليعظكم هُدًى وخفوت إطراقى ، وسكون

* * * * *

a.h.p.), and light up these two lamps¹; you are free from blame as long as you do not take flight (from them). Everyone is loaded with his exertions, but they are lightened for the ignorant. A compassionate Lord, a knowledgeable Imām and a strong religion.

“ ‘Yesterday, I was your companion: today, I am an example to you: tomorrow, I will be separated from you. If the foot is firmly planted on slippery ground, that is (our) aim; but if the step is placed on shaky ground, it is because we were under the shadows of boughs, in the middle of stormy winds, (and still) in the shadow of clouds whose mass has now vanished from the sky and whose misleading tracks have now been wiped off the earth.² I was your neighbour, my body being beside you only for (a number of) days, and you will find of me afterwards only an empty corpse, immobile after moving, silent after speaking, so that my rest, my lengthy silence and the immobility

¹ Perhaps the same as the two pillars, or, as some commentators have said, the two Imāms, al-Ḥasan and al-Ḥusayn (p.b.u.t.).

² These sentences give the reply to someone who objects that if the Lord is Compassionate, the Imām knowledgeable and the religion firm, why did the disturbances after the death of the Prophet (p.b.u.h.a.h.p.) occur. The answer being that the society of the Muslims was not at that time so firmly founded that it could deal with the events that arose, but not that the religion was too weak and was therefore at fault. At that time the leadership was taken away from the true guidance of the Imāmate, and was unable to deal with the situation.

أطرافي ، فإنه أوعظ لكم من الناطق البليغ ، ودّعتمكم وداع مرصد للتلاقي ، غداً
ترون أيامي ، ويكشف الله عز وجل عن سرائري ؛ وتعرفوني بعد خلوّ مكاني ، وقيام
غيري مقامي ، إن أبق فأنا وليّ دمي ، وإن أفن فالفناء ميعادي [وإن أعف] فالعفو
لي قربة ، ولكم حسنة ، فاعفوا واصفحوا « ألا تحبّون أن يغفر الله لكم »^{١٩٢} فيالها حسرة
على كلّ ذي غفلة أن يكون عمره عليه حجة أو تؤدّيه أيامه إلى شقوة ، جعلنا الله
وأيّامكم ممّن لا يقصر به عن طاعة الله رغبة ، أو تحلّ به بعد الموت نقمة ، فإنّما نحن له
وبه ، ثم أقبل على الحسن عليه السلام فقال : يا بنيّ ضربة مكان ضربة ولا تأثم .

١٩٢- النور ، ٢٢/٢٤

of the parts of my body may be a caution to you, and it is a better caution to you than the eloquent speaker. I take leave of you with the farewell of one who awaits the next meeting (in the Hereafter). Tomorrow you will recognize my days; Allāh, to Whom belong Might and Majesty, will reveal my inner secrets; you will know me after my place is vacated and another than me rises in my place.

“ ‘If I remain, the one in authority for my blood will be myself, and if I disappear, the disappearance is my appointed end (as with everyone); if I forgive (the one who struck me), the forgiveness will be my approaching near (to Allāh) and something good for you — pardon and be forgiving. *Do you not love that Allāh should forgive you* (an-Nūr, 24:22). What a great affliction for any heedless person, that his life should be a proof against him. or his days should lead him to misfortune. May Allāh make us and you of those who do not fail to attain obedience to Allāh through their will, or of those on whom the vengeance (of Allāh) descends after death: only that we he (moving) towards Him and (existing) through Him.’ Then he turned to al-Ḥasan (p.b.u.h.) and said: ‘O my dear son, strike (him) once in the place he struck (me), and there will be no sin.’ ”

٧٧٩/٧- محمد بن يحيى ، عن علي بن الحسن ، عن علي بن إبراهيم العقيلي يرفعه
 قال : قال : لما ضرب ابن ملجم أمير المؤمنين عليه السلام قال للحسن : يا بني إذا أنا مت
 فاقتل ابن ملجم واحفر له في الكناسه (ووصف العقيلي الموضع على باب طاق المحامل
 موضع الشؤاء والرؤاس) ثم ارم به فيه ، فإنه واد من أودية جهنم .

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779 — 7. Muḥammad ibn Yaḥyā (—) ‘Alī ibn al-Ḥasan (—) ‘Alī ibn Ibrāhīm al-‘Aqīlī (*yarfa’uhu* — that the last narrator) said:

“When Ibn Muljam had struck Amīr al-mu’minīn (p.b.u.h.), he said to al-Ḥasan: ‘O my dear son, if I die, execute Ibn Muljam and dig (a grave) for him in al-Kunāsah.’ (al-‘Aqīlī described this place as being in Bāb Tāq al-Maḥāmil (a quarter of Kūfah), a place where the sellers of grilled meat and cooked sheeps’ heads were found. ‘Bury him in it, for it is one of the valleys of Hell.’ ”

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﴿ باب ﴾

﴿ (الاشارة والنص على الحسين بن علي عليهما السلام) ﴾

١/٧٨٠ - علي بن إبراهيم ، عن أبيه ، عن بكر بن صالح [قال الكليني] وعدة من أصحابنا ، عن ابن زياد ، عن محمد بن سليمان الديلمي ، عن هارون بن الجهم ، عن محمد ابن مسلم قال : سمعت أبا جعفر عليه السلام يقول : لما حضر الحسن بن علي عليه السلام الوفاة قال للحسين عليه السلام : يا أخي إني أوصيك بوصية فاحفظها ، إذا أنا مت فهي عني ثم وجهني إلى رسول الله ﷺ لا أحدث به عهداً ثم أصرفني إلى أمي عليها السلام ثم ردني فادفني بالبقيع ، واعلم أنه سيصيبني من عائشة ما يعلم الله والناس صنعها وعداوتها

CHAPTER 67

THE SIGN AND THE WARRANT FOR AL-ḤUSAYN IBN ‘ALĪ, PEACE BE UPON BOTH OF THEM.

780 — 1. ‘Alī ibn Ibrāhīm (—) his father (—) Bakr ibn Ṣāliḥ (al-Kulaynī) and a number of our associates (—) (Sahl) ibn Ziyād (—) Muḥammad ibn Sulaymān ad-Daylamī (—) Hārūn ibn al-Jahm that Muḥammad ibn Muslim said:

‘I heard Abū Ja‘far (p.b.u.h.) say: ‘When the time of his death came to al-Ḥasan ibn ‘Alī (p.b.u.h.), he said to al-Ḥusayn (p.b.u.h.): ‘O my brother, I shall give you my testament, so keep it in your heart. When I die, prepare my corpse, then take me towards (the grave of) the Messenger of Allāh (p.b.u.h.a.h.p.), so that I may renew my allegiance to him. Then turn me towards (the grave of) my mother (p.b.u.h.), and bring me back and bury me in al-Baqī‘ (the famous graveyard in Medina). You must know that something of what Allāh and

لله ولرسوله وعداوتها لنا أهل البيت ، فلمّا قبض الحسن عليه السلام [و] وضع على السرير ثمّ انطلقوا به إلى مصلى رسول الله صلى الله عليه وآله الذي كان يصلي فيه على الجنائز فصلّى عليه الحسين عليه السلام وحمل وأدخل إلى المسجد فلمّا أوقف على قبر رسول الله صلى الله عليه وآله ذهب ذو العوينين إلى عائشة فقال لها : إنهم قد أقبلوا بالحسن ليدفنوا مع النبي صلى الله عليه وآله فخرجت مبادرة على بغل بسرج فكانت أوّل امرأة ركبت في الإسلام سرجاً. فقالت نحووا ابنكم عن بيتي ، فإنّه لا يدفن في بيتي ويهتك على رسول الله حجابيه ، فقال لها الحسين عليه السلام : قديماً هتكت أنت وأبوك حجاب رسول الله صلى الله عليه وآله وأدخلت عليه بيته من لا يحبّ قربّه ، وإنّ الله سائلك عن ذلك يا عائشة .

the people know of ‘Ā’ishah’s deeds and of her hostility towards Allāh and His Messenger (p.b.u.b.a.h.p.) and her hostility towards us, the *Ahlu ’l-bayt*, will befall me.’ When al-Ḥasan (p.b.u.h.) died, he was put on the bier; then they proceeded with him to the place of prayer of the Messenger of Allāh (p.b.u.h.a.h.p.), where prayers were said for the dead. al-Ḥusayn (p.b.u.h.) said the prayer over him and he was taken and carried into the mosque. When (his corpse) was brought to a halt at the grave of the Messenger of Allāh (p.b.u.h.a.h.p.), the spy (apparently someone appointed by the government) went to ‘Ā’ishah and said to her: ‘They have brought al-Ḥasan to bury him with the Prophet (p.b.u.h.a.h.p.).’ Then she hurried out on a saddled mule — thus she became the first woman in Islam to ride in a saddle (as opposed to a howdah [*hawdaj*]). She said: ‘Take this son of yours away from my house; he shall not be buried in my house and the curtain of the Messenger of Allāh be rent in two (and he be dishonoured).’ al-Ḥusayn (p.b.u.h.) said to her: ‘Formerly, you and your father tore open the curtain of the Messenger of Allāh (p.b.u.h.a.h.p.) (and dishonoured him), and took into his house a person whom he did not love to be near him. Surely, O ‘Ā’ishah, Allāh will question you about this.’ ”

٢/٧٨١ — محمد بن الحسن وعلي بن محمد ، عن سهل بن زياد ، عن محمد بن سليمان الديلمي ، عن بعض أصحابنا ، عن المفضل بن عمر ، عن أبي عبد الله عليه السلام قال : لما حضرت الحسن بن علي عليه السلام الوفاة ، قال : يا قنبر انظر هل ترى من وراء بابك مؤمناً من غير آل محمد عليهم السلام ؟ فقال : الله تعالى ورسوله وابن رسوله أعلم به مني ، قال : ادع لي محمد بن علي ، فأتيته فلما دخلت عليه ، قال : هل حدث إلا خير ؟ قلت : أجب أبا محمد فعبّجلى على شمع نعله ، فلم يسوّه وخرج معي يعدو ، فلما قام بين يديه سلم ، فقال له الحسن بن علي عليه السلام : اجلس فإنّه ليس مثلك يغيب عن سماع كلام يحيى به الأموات ، ويموت به الأحياء ، كونوا أوعية العلم ، ومصاييح الهدى ، فإن ضوء النهار يعضه أضواء من بعض .

781 — 2. Muḥammad ibn al-Ḥasan and ‘Alī ibn Muḥammad (—) Sahl ibn Ziyād (—) Muḥammad ibn Sulaymān ad-Daylamī (—) one of our associates (—) al-Mufaḍḍal ibn ‘Umar that Abū ‘Abdillāh (p.b.u.h.) said:

“When his death came to al-Ḥasan ibn ‘Alī (p.b.u.h.), he said: ‘O Qanbar (the famous slave of ‘Alī — p.b.u.h.), look to see if there is a believer who is not of the family of Muḥammad (p.b.u.h.a.h.p.) before your ¹ door.’ He said: ‘Allāh, the Sublime, His Messenger and the son of His Messenger know this better than me.’ He said: ‘Call to me Muḥammad ibn ‘Alī (Ibn al-Ḥanafīyyah).’ (Qanbar said:) ‘I went to him and when I presented myself to him, and he said: “Has something happened? But (I hope) it is something good.” I said: “(Rise to) answer Abū Muḥammad (al-Ḥasan — p.b.u.h.).” Thereupon he hurried so much to fasten the straps of his sandals that he did not put them on properly, and he went out with me, running. When he stood before him (al-Ḥasan — p.b.u.h.), he greeted him. Then al-Ḥasan ibn ‘Alī (p.b.u.t.) said to him: “Sit down; for no-one like you should not be here to hear the speech by which the dead come to life and the living die. You (those who were assembled there, who were apparently all of the Household of the Prophet — p.b.u.h.a.h.p.) must be vessels of knowledge and the lamps of guidance, because the light during the day is brighter at some times than at others.

¹ Qanbar was the door-keeper.

أما علمت أن الله جعل ولد إبراهيم عليه السلام أئمة ، وفضل بعضهم على بعض ، و أتى داود عليه السلام : زبوراً وقد علمت بما استأثر به محمد عليه السلام يا محمد بن علي إنني أخاف عليك الحسد وإنما وصف الله به الكافرين ، فقال الله عز وجل : « كفاراً حسداً من عند أنفسهم من بعد ما تبين لهم الحق »^{١٩٣} ولم يجعل الله عز وجل للشيطان عليك سلطاناً ، يا محمد بن علي ألا أخبرك بما سمعت من أبيك فيك ؟ قال : بلى ، قال : سمعت أباك عليه السلام يقول يوم البصرة : من أحب أن يبرني في الدنيا والآخرة فليبرني محمداً ولدي ، يا محمد بن علي لو شئت أن أخبرك وأنت نقطة في ظهر أبيك لأخبرتكم ، يا محمد بن علي أما علمت أن الحسين بن علي عليه السلام بعد وفاة نفسي : ومفارقة روحي

١٩٣- البقرة ، ١٠٩/٢

“ “ “Do you (Muḥammad) not know that Allāh made the sons of Ibrāhīm (p.b.u.h.) Imāms, and made some of them more excellent than others; and He gave Dāwūd (p.b.u.h.) the Zabūr (see al-Isrā’, 17:55: *We have preferred some prophets over others; and We gave Dāwūd the Zabūr* [Psalms]). And you know with what He has marked out Muḥammad (p.b.u.h.a.h.p.), O Muḥammad ibn ‘Alī! I only fear lest you be envious, for Allāh attributes this to the unbelievers. Allāh, to Whom belong Might and Majesty, said: (*Many of the People of the Book wish they might restore you*) as unbelievers, (after you have believed) in the jealousy of their souls, after the truth has become clear to them (al-Baqarah, 2:109). But Allāh, to Whom belong Might and Majesty, did not give Shayṭān (Satan) power over you, O Muḥammad ibn ‘Alī! Shall I inform you of what I heard from your father concerning you?” He said: “Yes, do” He said: “I heard your father (p.b.u.h.) say on the day of Baṣrah (i.e. the day of the Battle of the Camel): ‘He who wants to behave with goodness towards me in this world and the next, must behave with goodness towards my son, Muḥammad.’ O Muḥammad ibn ‘Alī, if I want to inform you about yourself when you were sperm in your father’s loin. I can, O Muḥammad ibn ‘Alī. Do you not know that al-Ḥusayn ibn ‘Alī (p.b.u.h.) is

جسمي، إمامٌ من بعدي، وعند الله جلَّ اسمه في الكتاب، وراثَةٌ من النبي ﷺ أضافها الله عزَّ وجلَّ له في وراثَةِ أبيه وأُمِّه فعلم الله أنكم خيرة خلقه، فاصطفى منكم محمداً ﷺ واختار محمداً علياً عَليهما السلام واختارني عليٌّ عَليهما السلام بالإمامة واخترت أنا الحسين عليه السلام، فقال له محمد بن عليٍّ: أنت إمامٌ وأنت وسيلتي إلى محمد ﷺ والله لوددت أن نفسي ذهبت قبل أن أسمع منك هذا الكلام ألا وإنَّ في رأسي كلاماً لا تنزفه الدلاء ولا تغيِّره نعمة الرياح، كالكتاب المعجم في الرقِّ المنمنم أهمُّ بأبدائه فأجدني سبقت إليه سبق الكتاب المنزل، أو ما جاءت به الرُّسل، وإنَّه للكلام يكلُّ به لسان الناطق، ويد الكاتب، حتَّى لا يجد قلماً، ويؤتوا بالقرطاس حمماً فلا يبلغ

an Imām after me, after the passing away of my soul and the separation of my spirit from my body, and (he is an Imām) before Allāh, may His name be glorified, in the Book (i.e. the Book mentioned in Chapter 61). It is an inheritance from the Prophet (p.b.u.h.a.h.p.) which Allāh, to Whom belong Might and Majesty, has added to what he inherited from his father and his mother, because Allāh knows that you (those present) are the choice of creation, so He has chosen Muḥammad (p.b.u.h.a.h.p.) from among you, and Muḥammad (p.b.u.h.a.h.p.) has chosen ‘Alī (p.b.u.h.), and ‘Alī (p.b.u.h.) has chosen me by the Imāmate; and I myself choose al-Ḥusayn (p.b.u.h.).” Then Muḥammad ibn ‘Alī said to him: “You are an Imām, and you are my means to (reach) Muḥammad (p.b.u.h.a.h.p.). By Allāh, I wish that my soul had departed before I heard these words from you. Verily, in my head there are words (from a well) which buckets cannot empty and which (are like pools so clear that) blowing minds cannot make (them) cloudy; they are like a book written with (all the) diacritical points on a decorated parchment. I am always about to begin (speaking them), but I find myself preceded in it by the Book that was sent down, or what the messengers brought. They are words by which the tongue of one who speaks becomes tired as well as the hand of the one who writes, till he has worn out (his) pens and the paper becomes discol-

إلى فضلك وكذلك يجزي الله المحسنين ولا قوة إلا بالله، الحسين أعلمنا علماً، و أثقلنا حُلماً، وأقربنا من رسول الله ﷺ رحماً، كان فقيهاً قبل أن يُخلق، وقرأ الوحي قبل أن ينطق، ولو علم الله في أحد خيراً ما اصطفى محمداً ﷺ، فلما اختار الله محمداً واختار محمداً علياً واختار علياً إماماً واختارت الحسين، سلمنا ورضينا، من [هو] بغيره يرضى و [من غيره] كنا نسلم به من مشكلات أمرنا.

٣/٧٨٢ — وبهذا الإسناد، عن سهل، عن محمد بن سليمان، عن هارون بن الجهم، عن محمد بن مسلم قال: سمعت أبا جعفر عليه السلام يقول: لما احتضر الحسن بن علي عليه السلام قال للحسين: يا أخي إنني أوصيك بوصية فاحفظها، فإذا أنا مت فبيّسني ثم وجهني

oured and crumbles (with age). (Even then) it does not reach (the standard) of your excellence. Thus it is that Allāh rewards those who do good, and there is no power except with Allāh. al-Ḥusayn is more knowledgeable than us, more firm in patience than us, and the nearest among us to the Messenger of Allāh (p.b.u.h.a.h.p.) by blood. He was endowed with understanding before he was born, and he learnt the revelation before he could speak. If Allāh had known a goodness in anyone (which was greater than that in Muḥammad — p.b.u.h.a.h.p.) he would not have chosen Muḥammad (p.b.u.h.a.h.p.). So when Allāh chose Muḥammad (p.b.u.h.a.h.p.), and Muḥammad (p.b.u.h.a.h.p.) chose All (p.b.u.h.), and ‘Alī (p.b.u.h.) chose you, and you choose al-Ḥusayn, we submit (to it) and accept (it). Who could be content with someone other than him, and who else is there who can deliver us from the difficulties of our affairs.’ ’ ’ ’

782 — 3. By the same chain of transmission (—) Sahl (—) Muḥammad ibn Sulaymān (—) Hārūn ibn al-Jahm that Muḥammad ibn Muslim said:

“I heard Abū Ja‘far (p.b.u.h.) say: ‘When the time of his death approached, al-Ḥasan ibn ‘Alī (p.b.u.h.), said to al-Ḥusayn (p.b.u.h.): “O my brother, I shall give you my testament, so keep it in your heart. When I die, prepare my corpse, then take me towards (the grave of)

إلى رسول الله ﷺ لأحدث به عهداً ثم أصر فني إلى أمي فاطمة عليها السلام ثم ردني فادفني بالبقيع، وأعلم أنه سيصيبني من الحميراء ما يعلم الناس من صنعها وعداوتها لله ولرسوله ﷺ وعداوتها لنا أهل البيت، فلما قبض الحسن عليه السلام [و] وضع على سريرته فانطلقوا به إلى مصلى رسول الله ﷺ الذي كان يصلي فيه على الجنائز فصلّى على الحسن عليه السلام فلما أن صلى عليه حمل فأدخل المسجد، فلما أوقف على قبر رسول الله ﷺ بلغ عائشة الخبر وقيل لها: إنهم قد أقبلوا بالحسن بن عليّ ليدفن مع رسول الله فخرجت مبادرة على بغل بسرج - فكانت أوّل امرأة ركبت في الإسلام سرجاً - فوقفت وقالت: نحوا ابنكم عن بيتي، فإنه لا يدفن فيه شيء، ولا يهتك على رسول الله

the Messenger of Allāh (p.b.u.h.a.h.p.) so that I may renew my allegiance to him. Then turn me towards (the grave of) my mother, Fāṭimah (p.b.u.h.), and bring me back and bury me in al-Baqī'. You must know that something of what the people know of the deeds of al-Ḥumayrā' and of her hostility towards Allāh and His Messenger (p.b.u.h.a.h.p.) and her hostility towards us, the *Ahlu 'l-bayt*, will befall me." When al-Ḥasan (p.b.u.h.) died, he was on his bier; then they proceeded with him to the place of prayer of the Messenger of Allāh (p.b.u.h.a.h.p.), where prayers were said for the dead. The prayer was said over al-Ḥasan (p.b.u.h.), and, when the prayer over him was finished, he was taken and carried into the mosque. When (his corpse) was brought to a halt at the grave of the Messenger of Allāh (p.b.u.h.a.h.p.), the news reached 'Ā'ishah, and it was said to her: "They have brought al-Ḥasan ibn 'Alī (p.b.u.h.) to bury him with the Messenger of Allāh (p.b.u.h.a.h.p.)." Then she hurried out on a saddled mule — thus she became the first woman in Islam to ride in a saddle. She stopped (in front of them) and said: "Take this son of yours from my house; no-one shall be buried in my house, and the curtain of the Messenger of Allāh (p.b.u.h.a.h.p.) be rent in two (and he be dishonoured)?"

حجابه ، فقال لها الحسين بن عليّ صلوات الله عليهما : قديماً هتكت أنت وأبوك
حجاب رسول الله وأدخلت بيته من لا يحب رسول الله قربه ، وإن الله
سألك عن ذلك ياعائشة ، إن أخي أمرني أن أقرّ به من أبيه رسول الله ﷺ ليحدث
به عهداً واعلمي أن أخي أعلم الناس بالله ورسوله وأعلم بتأويل كتابه من أن يهتك
على رسول الله ستره ، لأن الله تبارك وتعالى يقول : «يا أيها الذين آمنوا لا تدخلوا بيوت
النبي إلا أن يؤذن لكم»^{١٩٤} وقد أدخلت أنت بيت رسول الله ﷺ الرجال بغير أذنه وقد
قال الله عز وجل «يا أيها الذين آمنوا لا ترفعوا أصواتكم فوق صوت النبي»^{١٩٥} ولعمري
لقد ضربت أنت لأبيك وفاروقه عند أذن رسول الله ﷺ المعاول ، وقال الله عز وجل

١٩٥- الحجرات ، ٢/٤٩

١٩٤- الأحزاب ، ٥٣/٣٣

al-Ḥusayn ibn ‘Alī, may Allāh bless them, said to her : “Formerly you and your father tore open the curtain of the Messenger of Allāh (p.b.u.h.a.h.p.) (and dishonoured him), and took into his house a person whom the Messenger of Allāh (p.b.u.h.a.h.p.) did not love to be near him. Surely, O ‘Ā’ishah, Allāh will question you about this. My brother commanded me to bring him to his father, the Messenger of Allāh (p.b.u.h.a.h.p.) to renew his allegiance to him. You must know that my brother was the most knowledgeable of people concerning Allāh and His Messenger, and the most knowledgeable in the interpretation of His Book, (more knowledgeable) than that he should tear open the curtain of the Messenger of Allāh (p.b.u.h.a.h.p.); Allāh, the Blessed, the Sublime, says: *O believers, do not enter the houses of the Prophet, except leave is given you* (al-Aḥzāb, 33:53), and you let the man without his permission enter the house of the Messenger of Allāh (p.b.u.h.a.h.p.). And Allāh, to Whom belong Might and Majesty, said: *O believers, raise not your voices above the voice of the Prophet* (al-Ḥujurāt, 49:2), and by my life, you struck (the ground) near the ears of the Messenger of Allāh (p.b.u.h.a.h.p.) with the pick for your father and his Fārūq (i.e. ‘Umar; this title of Amīr al-mu’minīn’s — p.b.u.h. — was given to ‘Umar by Abū Bakr). Allāh, to Whom belong

«إِنَّ الَّذِينَ يَغْضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى»^{١٩٦}
 و لعمرى لقد أدخل أبوك و فاروقه على رسول الله ﷺ بقر بهما منه الأذى ، و ما
 رعيما من حقّه ما أمرهما الله به على لسان رسول الله ﷺ ، إن الله حرّم من المؤمنين
 أمواتاً ما حرّم منهم أحياء ، و تالله يا عائشة لو كان هذا الذي كرهته من دفن الحسن
 عند أبيه رسول الله صلوات الله عليهما جائزاً فيما بيننا و بين الله لعلمت أنه سيدفن
 و إن رغم معطسك .

قال : ثمّ تكلم محمد بن الحنفية و قال : يا عائشة يوماً على بغل ، و يوماً
 على جمل ، فما تملكين نفسك ولا تملكين الأرض عداوة لبني هاشم ، قال : فأقبلت

١٩٦ - الحجرات ، ٣/٤٩

Might and Majesty, said: *Surely those who lower their voices in the presence of Allāh's Messenger, those are they whose hearts Allāh has tested for god fearing* (al-Hujurāt, 49:3). By my life, your father and his Fārūq brought offense to the Messenger of Allāh (p.b.u.h.a.h.p.) by their nearness to him, and they did not consider his right as Allāh had commanded them through the tongue of the Messenger of Allāh (p.b.u.h.a.h.p.). Allāh has proscribed for believers while they are dead what He has proscribed for them while they are alive. By Allāh, O 'Ā'ishah, although what seems bad to you in the burial of al-Ḥasan beside his father, the Messenger of Allāh, may the blessing of Allāh be upon both of them, is permissible between us and Allāh (because of the will of al-Imām al-Ḥasan — p.b.u.h.), you know that he will be buried (there), despite the affront to your pride.”

“He (Abī Ja‘far — p.b.u.h.) said: ‘Then Muḥammad Ibn al-Ḥanafīyyah spoke and said: “O ‘Ā'ishah, one day on a mule, and one day on a camel. You cannot control your soul, nor can you control your movements, because of your enmity to the Banū Hāshim.”’ He said:

عليه فقالت : يا ابن الحنفية هؤلاء الفواطم يتكلمون فما كلامك ؟ فقال لها الحسين عليه السلام :
 وأناى تبعدين محمداً من الفواطم ، فوالله لقد ولدته ثلاث فواطم : فاطمة بنت عمران بن
 عائد بن عمرو بن مخزوم ، و فاطمة بنت أسد بن هاشم ، و فاطمة بنت زائدة بن الأصم
 ابن رواحة بن حجر بن عبد معيص بن عامر ، قال : فقالت عائشة للحسين عليه السلام : نحوا
 ابنكم واذهبوا به فانكم قوم خصمون .
 قال : فمضى الحسين عليه السلام إلى قبر أمه ثم أخرجه فدفنه بالبيع .

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‘Then she turned towards him, and said: “O son of the woman of the Banū Ḥanīfah, it is the sons of Fāṭimah who speak like this, why do you speak like this.” Then al-Ḥusayn said to her: “How can you separate Muḥammad (Ibn al-Ḥanafīyyah) from the sons of Fāṭimah? By Allāh, he was descended from three women called Fāṭimah: Fāṭimah bint ‘Imrān ibn ‘Ā’idh ibn ‘Amr ibn Makhzūm (the wife of ‘Abdu’l-Muṭṭalib and the mother of ‘Abdullāh and Abū Ṭālib, the grandfather of Muḥammad), Fāṭimah bint Asad ibn Hāshim (the wife of Abū Ṭālib, the mother of Amīr al-mu’minīn — p.b.u.h.), and Fāṭimah bint Zā’idah ibn al-Aṣamm ibn Rawāḥah ibn Hījr ibn ‘Abd (ibn) Ma’īṣ ibn ‘Āmir (the wife of Hāshim, and the mother of ‘Abdu’l-Muṭṭalib).” ’ He said: ‘ ‘Ā’ishah said to al-Ḥusayn (p.b.u.h.): “Take this son of yours away, and go with him, indeed you are a contentious people.” ’ He said: ‘So al-Ḥusayn (p.b.u.h.) passed to the grave of his mother, and they brought him (al-Ḥasan — p.b.u.h.) out and buried him in al-Baqī.’ ”

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﴿ باب ﴾

﴿ (الاشارة و النص على بن الحسين صلوات الله عليهما) ﴾

١/٧٨٣ - محمد بن يحيى ، عن محمد بن الحسين ؛ و أحمد بن محمد ، عن محمد بن إسماعيل ، عن منصور بن يونس ، عن أبي الجارود ، عن أبي جعفر عليه السلام قال : إنَّ الحسين بن علي عليه السلام لما حضره الذي حضره ، دعا ابنته الكبرى فاطمة بنت الحسين عليها السلام فدفع إليها كتاباً ملفوفاً ووصية ظاهرة وكان علي بن الحسين عليه السلام مبطوناً معهم لا يرون إلا أنه لمابه ، فدفعت فاطمة الكتاب إلى علي بن الحسين عليه السلام ثم صار والله ذلك الكتاب إلينا يازياد قال : قلت : ما في ذلك الكتاب جعلني الله فداك ؟ قال : فيه والله ما يحتاج

CHAPTER 68

THE SIGN AND THE WARRANT FOR 'ALĪ IBN AL-ḤUSAYN,
MAY THE BLESSINGS OF ALLĀH BE UPON BOTH OF THEM

783 — 1. Muḥammad ibn Yaḥyā (—) Muḥammad ibn al-Ḥusayn and Aḥmad ibn Muḥammad (—) Muḥammad ibn Ismā'īl (—) Manṣūr ibn Yūnus (—) Abu 'l-Jārūd that Abū Ja'far (p.b.u.h.) said:

“When al-Ḥusayn ibn 'Alī (p.b.u.h.) became near to death, he called his eldest daughter, Fāṭimah bint al-Ḥusayn (p.b.u.h.) and handed to her a rolled up writing and an open testament (for 'Alī ibn al-Ḥusayn — p.b.u.h.). 'Alī ibn al-Ḥusayn (p.b.u.h.), who was with them, was ill with a gastric complaint and everyone thought he would die of it, so Fāṭimah handed the writing to 'Alī ibn al-Ḥusayn (p.b.u.h.). Thereafter, by Allāh, this writing has come down to us, O Ziyād (Abu 'l-Jārūd).” He (Abu 'l-Jārūd) said: “I said: ‘What is in this writing, may Allāh make me your ransom?’ He said: ‘By Allāh, in it

إليه ولد آدم منذ خلق الله آدم إلى أن تقنى الدنيا ، والله إن فيه الحدود ، حتى أن فيه أرش الخدش .

٢/٧٨٤ - عِدَّةٌ من أصحابنا ، عن أحمد بن محمد ، عن الحسين بن سعيد ، عن ابن سنان ، عن أبي الجارود ، عن أبي جعفر عليه السلام قال : لما حضر الحسين عليه السلام ما حضره ، دفع وصيته إلى ابنته فاطمة ظاهرة في كتاب مدرج ، فلما أن كان من أمر الحسين عليه السلام ما كان ، دفعت ذلك إلى علي بن الحسين عليه السلام ، قلت له : فما فيه - يرحمك الله - ؟ فقال : ما يحتاج إليه ولد آدم منذ كانت الدنيا إلى أن تقنى .

٣/٧٨٥ - عِدَّةٌ من أصحابنا ، عن أحمد بن محمد ، عن علي بن الحكم ، عن سيف بن عميرة ، عن أبي بكر الحضرمي ، عن أبي عبد الله عليه السلام قال : إن الحسين صلوات الله

is what the sons of Ādam have been, and will be, in need of from the time Allāh created Ādam to the time the world will cease to exist. By Allāh, in it are the legal punishments, even the mulct for scratching (someone): ’ ’

784 — 2. A group of our co-sectarians (—) Aḥmad ibn Muḥammad (—) al-Ḥusayn ibn Sa‘īd (—) Ibn Sinān (—) Abu ‘l-Jārūd that Abū Ja‘far (p.b.u.h.) said:

‘When al-Ḥusayn (p.b.u.h.) came near to death, he handed his testament to his daughter, Fāṭimah, openly, with a rolled up writing. When what happened to al-Ḥusayn (p.b.u.h.) had come to pass, she handed this to ‘Alī ibn al-Ḥusayn (p.b.u.h.).’ ‘I (Abu ‘l-Jārūd) said to him: ‘What is in it, may Allāh be merciful to you?’ He said: ‘That which the sons of Ādam have been and will be in need of from the time the world came into existence till the time it will cease to exist.’ ’

785 — 3. A group of our co-sectarians (—) Aḥmad ibn Muḥammad (—) ‘Alī ibn al-Ḥakam (—) Sayf ibn ‘Amīrah (—) Abū Bakr al-Ḥaḍramī that Abū ‘Abdillāh (p.b.u.h.) said:

‘‘When al-Ḥusayn, may the Blessings of Allāh be upon Him,

عليه لما صار إلى العراق استودع أم سلمة رضي الله عنها الكتب و الوصية ، فلما
رجع علي بن الحسين عليه السلام دفعها إليه . «وفي نسخة الصفواني :
٤/٧٨٦ - علي بن إبراهيم ، عن أبيه ، عن حنان بن سدير ، عن فليح بن أبي بكر
الشباني قال : و الله إنني لجالس عند علي بن الحسين و عنده ولده إذ جاءه جابر بن
عبد الله الأنصاري فسلم عليه ، ثم أخذ بيد أبي جعفر عليه السلام فخلابه ، فقال : إن رسول
الله ﷺ أخبرني أنني سأدرك رجلاً من أهل بيته يقال له : محمد بن علي يكنى أبا
جعفر ، فإذا أدركته فاقره مني السلام ، قال : ومضى جابر ورجع أبو جعفر عليه السلام
فجلس مع أبيه علي بن الحسين عليه السلام وإخوته فلما صلى المغرب قال علي بن

proceeded to Iraq, he left the Books and the Will with Umm Salamah, may Allāh be pleased with her. When ‘Alī ibn al-Ḥusayn (p.b.u.h.) returned (to Medina), she handed them over to him.”

In the copy of aṣ-Ṣafwānī:

786 — 4. ‘Alī ibn Ibrāhīm (—) his father (—) Ḥanān ibn Sadīr that Fulayḥ ibn Abī Bakr ash-Shaybānī said:

“By Allāh, I was present in the session of ‘Alī ibn al-Ḥusayn (p.b.u.h.), and his son was with him, when Jābir ibn ‘Abdillāh al-Anṣārī came to him, and greeted him. Then he (Jābir) took the hand of Abū Ja‘far (p.b.u.h.) and withdrew with him. Then he said: ‘The Messenger of Allāh (p.b.u.h.a.h.p.) informed me that I would (live to) see a man from his *Ahlu ‘l-bayt*, who would be called Muḥammad ibn ‘Alī, and whose patronymic would be Abū Ja‘far; and (he — p.b.u.h.a.h.p. — said:) “When you see him, convey greetings from me to him.” ’ ” He said: “Jābir went away, and Abū Ja‘far (p.b.u.h.) returned and sat down with his father, ‘Alī ibn al-Ḥusayn (p.b.u.h.), and his brothers. When the *maghrib* prayer had been made,¹ ‘Alī ibn al-Ḥusayn said to

¹ After the *maghrib* prayer, when darkness had descended, the session would break up and the people go away. Then the absence of the brothers of Abū Ja‘far (p.b.u.h.) would make it possible for his father to ask him the question that follows.

الحسين لأبي جعفر عليه السلام : أي شيء قال لك جابر بن عبد الله الأنصاري ؟ فقال : قال : إن رسول الله صلى الله عليه وآله قال : إنك ستدرك رجلاً من أهل بيتي اسمه محمد بن علي يكنى أبا جعفر فأقرئه مني السلام ، فقال له أبوه : هنيئاً لك يا بني ما خصك الله به من رسوله من بين أهل بيتك ^(١) لا تطلع إخوتك على هذا فيكيدوا لك كيداً ، كما كادوا إخوة يوسف ليوسف عليه السلام .

(١) في بعض النسخ [أهل بيته] .

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Abū Ja‘far (p.b.u.t.): ‘What was it that Jābir ibn ‘Abdillāh al-Anṣārī said to you?’ He said: ‘He said: “The Messenger of Allāh (p.b.u.h.a.h.p.) said: ‘You will (live to) see a man from my *Ahlu ’l-bayt* whose name will be Muḥammad ibn ‘Alī and whose patronymic will be Abū Ja‘far, so convey greetings from me to him.’ ” ’ His father said to him: ‘O my dear son, may you be pleased with the fact that Allāh has picked you out by this (sign) from His Messenger from among your household. Do not let your brothers know about this, lest they devise against you some guile, as the brothers of Yūsuf devised against Yūsuf (p.b.u.h.) (see Yūsuf, 12:5).’ ”

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﴿ باب ﴾

﴿ الاشارة والنص على أبي جعفر عليه السلام ﴾

١/٧٨٧ - أحمد بن إدريس ، عن محمد بن عبد الجبار ، عن أبي القاسم الكوفي ، عن محمد ابن سهل ، عن إبراهيم بن أبي البلاد ، عن إسماعيل بن محمد بن عبد الله بن علي بن الحسين عن أبي جعفر عليه السلام قال : لما حضر علي بن الحسين عليه السلام الوفاة ، قبل ذلك أخرج سفظاً أو صندوقاً عنده ، فقال : يا محمد احمل هذا الصندوق ، قال : فحمل بين أربعة ، فلما توفي جاء إخوته يدعون [ما] في الصندوق فقالوا : أعطنا نصيبنا في الصندوق

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CHAPTER 69

THE SIGN AND THE WARRANT FOR ABŪ JA‘FAR
PEACE BE UPON HIM

787 — 1. Aḥmad ibn Idrīs (—) Muḥammad ibn ‘Abdi ’l-Jabbār (—) Abu ’l-Qāsim al-Kūfī (—) Muḥammad ibn Sahl (—) Ibrāhīm ibn Abi ’l-Bilād (—) Ismā‘īl ibn Muḥammad ibn ‘Abdillāh ibn ‘Alī ibn al-Ḥusayn that Abū Ja‘far (p.b.u.h.) said:

“Before death overtook ‘Alī ibn al-Ḥusayn (p.b.u.h.), he took out a chest ¹ or box that was with him, and said: ‘O Muḥammad, carry away this box.’ ” He said: “It took four men to carry it out. When he (‘Alī ibn al-Ḥusayn — p.b.u.h.) died, his (Abū Ja‘far’s) brothers came to him to claim what was in the box, and said: ‘Give us our share of

¹ *Safaṭ*: a large chest woven from palm-frouds.

فقال: والله ما لكم فيه شيء، ولو كان لكم فيه شيء، ما دفعه إليّ وكان في الصندوق سلاح رسول الله ﷺ وكتبه .

٢/٧٨٨ - محمد بن يحيى، عن عمران بن موسى، عن محمد بن الحسين، عن محمد بن عبد الله عن عيسى بن عبد الله، عن أبيه، عن جدّه قال: التفت عليّ بن الحسين عليه السلام إلى ولده وهو في المطوت وهم مجتمعون عنده، ثم التفت إلى محمد بن عليّ فقال: يا محمد هذا الصندوق اذهب به إلى بيتك، قال: أما إنّه لم يكن فيه دينار ولا درهم، ولكن كان مملوءاً علماً .

٣/٧٨٩ - محمد بن الحسن، عن سهل، عن محمد بن عيسى، عن فضالة بن أيوب، عن الحسين بن أبي العلاء، عن أبي عبد الله عليه السلام قال: سمعته يقول: إنّ عمر بن عبد العزيز

what is in the box.' He said: 'By Allāh, there is nothing of yours in it. If there had been something of yours in it, he would not have handed it over to me.' In the box there were the Armoury of the Messenger of Allāh (p.b.u.h.a.h.p.) and his Books."

788 — 2. Muḥammad ibn Yaḥyā (—) 'Imrān ibn Mūsā (—) Muḥammad ibn al-Ḥusayn (—) Muḥammad ibn 'Abdillāh (—) 'Īsā ibn 'Ahdillāh (—) his father that his grandfather said:

“ ‘Alī ibn al-Ḥusayn (p.b.u.h.) caste his eyes among his sons, when he was on the point of death, and they were gathered around him. Then he directed his gaze to Muḥammad ibn 'Alī, and said: ‘O Muḥammad, take this box to your house.’ ” He said: “Verily, there were no dīnārs or dirhams in it, but it was filled with knowledge.”

789 — 3. Muḥammad ibn al-Ḥasan (—) Sahl (—) Muḥammad ibn 'Īsā (—) Faḍālāh ibn Ayyūb that al-Ḥusayn ibn Abi 'l-'Alā' said:

“I heard Abū 'Abdillāh (p.b.u.h.) say: ‘ ‘Umar ibn 'Abdi 'l-'Azīz (the Umayyid caliph [61/681 — ruled 99/717 — 101/720]) wrote

كتب إلى ابن حزم أن يرسل إليه بصدقة عليّ وعمر وعثمان وإن ابن حزم بعث إلى زيد بن الحسن وكان أكبرهم ، فسأله الصدقة ، فقال زيد : إن الوالي كان بعد عليّ الحسن ، وبعد الحسن الحسين ، وبعد الحسين عليّ بن الحسين ، وبعد عليّ ابن الحسين محمد بن عليّ ، فابعث إليه فبعث ابن حزم إلى أبي ، فأرسلني أبي بالكتاب إليه حتى دفعته إلى ابن حزم .

فقال له بعضنا : يعرف هذا ولد الحسن ؟ قال : نعم كما يعرفون أن هذا ليل ولكنهم يحملهم الحسد ولو طلبوا الحق بالحق لكان خير أ لهم ولكنهم يطلبون الدنيا .

to Ibn Ḥazm ¹ that he should send (a copy of) the documents of *waqf* of ‘Alī, ‘Umar and ‘Uthmān to him. Ibn Ḥazm sent word to Zayd ibn al-Ḥasan (ibn ‘Alī ibn Abī Ṭālib [c. 20/641 — c.120/738]) who was the eldest of them (the children of ‘Alī at that time). He asked him for the document (of ‘Alī — p.b.u.h.). Zayd said: “After ‘Alī, the person in charge (of the *waqf*) was al-Ḥasan, and after al-Ḥasan it was al-Ḥusayn, and after al-Ḥusayn it was ‘Alī ibn al-Ḥusayn, and after ‘Alī ibn al-Ḥusayn it is Muḥammad ibn ‘Alī. So send word to him.” Ibn Ḥazm sent word to my father, and my father sent me with the written document to Ibn Ḥazm, so that I might hand it to him.’ Some of us (those present) said to him (Abū ‘Abdillāh — p.b.u.h.): ‘Do the sons of al-Ḥasan know this?’ He said: ‘Yes, just as they know that it is night at this time. But envy took hold of them. If they search for the truth by the truth, it would be better for them, but they search after this world.’ ”

¹ Abū Bakr ibn Muḥammad ibn ‘Amr ibn Ḥazm al-Anṣārī (37/657 — 120/738), the judge of Medina from 87/706 who was appointed by ‘Umar ibn ‘Abdī ‘l-Azīz when he was governor of Medina; when ‘Umar became the caliph he also appointed Ibn Ḥazm governor of Medina. (aṭ-Ṭabarī, vol.2, pp.1191, 1255, 1305, 1346, 1372 — 1375, 1437, 1452; vol. 3, p.2460; Ibn al-Athīr, vol.5, pp.55,67; *Tahdhīb* ‘t-tahdhīb, vol. 12, pp.38 — 40.

الحسين بن محمد ، عن معلى بن محمد ، عن الحسن بن عليّ الوشاء ، عن عبد الكريم بن عمرو ، عن ابن أبي يعفور قال : سمعت أبا عبد الله عليه السلام يقول ؟ إن عمر بن عبدالعزيز كتب إلى ابن حزم ، ثم ذكر مثله إلا أنه قال : بعث ابن حزم إلى زيد بن الحسن و كان أكبر من أبي عليه السلام .
عدّة من أصحابنا ، عن أحمد بن محمد ، عن الوشاء مثله .

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*al-Ḥusayn ibn Muḥammad (—) Mu‘allā ibn Muḥammad (—) al-Ḥasan ibn ‘Alī al-Washshā’ (—) ‘Abdu ‘l-Karīm ibn ‘Amr that Ibn Ya‘fūr said:

“I heard Abū ‘Abdillāh (p.b.u.h.) say: “Umar ibn ‘Abdi ‘l-‘Azīz wrote to Ibn Ḥazm’ — and he continued as above, except that he said: ‘Ibn Ḥazm sent word to Zayd ibn al-Ḥasan, who was elder than my father (p.b.u.h.).’ ”

*A number of our co-sectarians (—) Aḥmad ibn Muḥammad (—) al-Washshā’, the same *ḥadīth*.

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﴿ باب ﴾

﴿ (الإشارة والنص على أبي عبد الله جعفر بن محمد الصادق) ﴿
 ﴿ (صلوات الله عليهما) ﴾

١/٧٩٠ - الحسين بن محمد ، عن معلى بن محمد ، عن الوشاء ، عن أبان بن عثمان ،
 عن أبي الصباح الكناني قال : نظر أبو جعفر عليه السلام إلى أبي عبد الله عليه السلام يمشي فقال : ترى
 هذا ؟ هذا من الذين قال الله عز وجل : « و نريد أن نمنّ على الذين استضعفوا في
 الأرض ونجعلهم أئمةً ونجعلهم الوارثين » ^{١٩٧}.

١٩٧ - القصص ، ٢٨ / ٦

CHAPTER 70

THE SIGN AND THE WARRANT FOR ABŪ ‘ABDILLĀH,
 JA‘FAR IBN MUḤAMMAD AṢ-ṢĀDIQ, MAY THE BLESSINGS
 OF ALLĀH BE UPON BOTH OF THEM

790 — 1. al-Ḥusayn ibn Muḥammad (—) Mu‘allā ibn Muḥammad
 (—) al-Washshā’ (—) Abān ibn ‘Uthmān that Abu ‘ṣ-Ṣabbāh al-Kinānī
 said:

“Abū Ja‘far (p.b.u.h.) looked at Abū ‘Abdillāh (p.b.u.h.) who was
 walking along, and said: ‘Do you see him? He is one of those of whom
 Allāh, to Whom belong Might and Majesty, said: *We desired to be
 gracious to those that were abased on the earth, and to make them
 leaders (Imāms) and to make them inheritors (al-Qaṣaṣ, 5:28).*’ ”

٢/٧٩١ — محمد بن يحيى ، عن أحمد بن محمد ، عن ابن أبي عمير ، عن هشام بن سالم ،
عن أبي عبد الله عليه السلام قال : لما حضرت أبي عليه السلام الوفاة قال : يا جعفر أوصيك بأصحابي
خيراً ، قلت : جعلت فداك والله لأدعنهم والرجل منهم يكون في المصر فلا يسأل أحداً .
٣/٧٩٢ — علي بن إبراهيم ، عن أبيه ، عن ابن أبي عمير ، عن هشام بن المثنى عن
سدير الصيرفي قال : سمعت أبا جعفر عليه السلام يقول : إن من سعادة الرجل أن يكون له
الولد ، يعرف فيه شبه خلقه وخلقه وشمائله ، وإنني لأعرف من ابني هذا شبه خلقي
وخلقي وشمائلي ؛ يعني أبا عبد الله عليه السلام .
٤/٧٩٣ — عدة من أصحابنا ، عن أحمد بن محمد ، عن علي بن الحكم ، عن طاهر قال :

791 — 2. Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad (—)
Ibn Abī ‘Umayr (—) Hishām ibn Sālim that Abū ‘Abdillāh (p.b.u.h.)
said:

“When death approached my father (p.b.u.h.), he said: ‘O Ja‘far, I
leave you my will to be good with my companions.’ I said: ‘May I be
made your ransom, by Allāh, I will leave them (in such a condition that
if) one of them is in a certain territory, he will not (need to) ask anyone
(about the matters of the religion).’ ”

792 — 3. ‘Alī ibn Ibrāhīm (—) his father (—) Ibn Abī ‘Umayr (—)
Hishām ibn al-Muthannā that Sadīr aṣ-Ṣayrafī said:

“I heard Abū Ja‘far (p.b.u.h.) say: ‘It is one of a man’s fortunes that
he should have a son in whom he recognizes the semblance of his own
physical form, his character and his (physical and moral) features. And I
recognize in this, my son, the semblance of my physical form, my
character and my features.’ ” He meant Abū ‘Abdillāh (p.b.u.h.).

793 — 4. A group of our co-sectarians (—) Aḥmad ibn Muḥammad
(—) ‘Alī ibn al-Ḥakam that Ṭāhir said:

كنت عند أبي جعفر عليه السلام فأقبل جعفر عليه السلام فقال أبو جعفر عليه السلام : هذا خير البرية أو أخير .

٥/٧٩٤ - أحمد بن محمد ، عن محمد بن خالد ، عن بعض أصحابنا ، عن يونس بن يعقوب ، عن طاهر قال : كنت عند أبي جعفر عليه السلام فأقبل جعفر عليه السلام فقال أبو جعفر عليه السلام : هذا خير البرية .
٦/٧٩٥ - أحمد بن مهران ، عن محمد بن علي ، عن فضيل بن عثمان ، عن طاهر ، قال : كنت قاعدًا عند أبي جعفر عليه السلام فأقبل جعفر عليه السلام فقال أبو جعفر عليه السلام : هذا خير البرية .
٧/٧٩٦ - محمد بن يحيى ، عن أحمد بن محمد ، عن ابن محبوب ، عن هشام بن سالم ، عن جابر بن يزيد الجعفي ، عن أبي جعفر عليه السلام قال : سئل عن القائم عليه السلام ف ضرب يده على أبي عبدالله عليه السلام فقال : هذا والله قائم آل محمد عليه السلام ، قال غيبة : فلما قبض

“I was in the presence of Abū Ja‘far (p.b.u.h.), when Ja‘far (p.b.u.h.) approached him. Abū Ja‘far (p.b.u.h.) said: ‘He is the best (*khayr* or *akhyar*) of creatures (after me).’ ”

794 — 5. Aḥmad ibn Muḥammad (—) Muḥammad ibn Khālīd (—) some of our co-sectarians (—) Yūnus ibn Ya‘qūb that Ṭāhīr said:

“I was in the presence of Abū Ja‘far (p.b.u.h.), when Ja‘far (p.b.u.h.) approached him. Abū Ja‘far (p.b.u.h.) said: ‘He is the best (*khayr*) of creatures (after me).’ ”

795 — 6. Aḥmad ibn Mihrān (—) Muḥammad ibn ‘Alī (—) Fuḍayl ibn ‘Uthmān that Ṭāhīr said:

“I was sitting in the presence of Abū Ja‘far (p.b.u.h.), when Ja‘far (p.b.u.h.) approached him. Abū Ja‘far (p.b.u.h.) said: ‘He is the best (*khayr*) of creatures (after me).’ ”

796 — 7. Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad (—) Ibn Maḥbūb (—) Hishām ibn Sālim that Jābir ibn Yazīd al-Ju‘fī said:

“Abū Ja‘far (p.b.u.h.) was asked about the one who would rise up (al-Qā’im — p.b.u.h.), and he put his hand on Abū ‘Abdillāh (p.b.u.h.) and said: ‘By Allāh, he is the Qā’im of the family of Muḥammad (p.b.u.h.a.h.p.).’ ” (Hishām ibn Sālim said that) ‘Anbasah said: “When

أبو جعفر عليه السلام دخلت على أبي عبد الله عليه السلام فأخبرته بذلك ، فقال : صدق جابر ، ثم قال : لعلمكم ترون أن ليس كل إمام هو القائم بعد الإمام الذي كان قبله .
 ٨/٧٩٧ — علي بن إبراهيم ، عن محمد بن عيسى ، عن يونس بن عبد الرحمن ، عن عبد الله بن علي عن أبي عبد الله عليه السلام قال : إن أبي عليه السلام استودعني ما هناك ، فلما حضرته الوفاة قال : ادع لي شهوداً فدعوت له أربعة من قریش ، فيهم نافع مولى عبد الله بن عمر فقال : اكتب ،

Abū Ja‘far (p.b.u.h.) passed away, I went in to Abū ‘Abdillāh (p.b.u.h.), and informed him of this (i.e. what Jabir ibn Yazīd had related). He said: ‘Jābir is telling the truth.’ Then he said: ‘Perhaps you are thinking that it is not the case that every Imām is the Qā’im after the Imām who was before him ¹.’ ”

797 — 8. ‘Alī ibn Ibrāhīm (—) Muḥammad ibn ‘Īsā (—) Yūnus ibn ‘Abdi ‘r-Raḥmān (—) ‘Adu ‘l-A‘lā that Abū ‘Abdillāh (p.b.u.h.) said:

“My father (p.b.u.h.) entrusted to me what was there (i.e. the (looks, the Armoury, and the other appurtenances of the Imāmate); and when death was near to him, he said: ‘Call some witnesses to me.’ And I called four men of Quraysh to him, among whom was Nāfi‘, the slave of ‘Abdullāh ibn ‘Umar. He (my father) said: ‘write: “This is

¹ It is clear from this *ḥadīth* that there are two meanings of al-Qā’im: the one who rises up with the sword to bring justice, and who is only al-Mahdī (p.b.u.h.); and the one who rises to the Imāmate after the passing away of the previous Imām, and who is each Imām in turn. (This meaning is the literal meaning, and can apply to other positions apart from the Imāmate.) This has been a cause of much error among the Shī‘ah, and was the reason why some of them thought that al-Imām Mūsā ibn Ja‘far (p.b.u.t.) had gone into occultation instead of actually dying, for they had heard his father calling him al-Qā’im. This latter group was known as the “Wāqifah”, because they terminated the Imāmate with Mūsā ibn Ja‘far (p.b.u.h.), instead of recognizing its passing to ar-Riḍā (p.b.u.h.). (See aṭ-Ṭūsī, *al-Chaybah*, pp. 29 — 50: *al-Biḥāir*, vol. 48, pp. 250 — 275)

هذا ما أوصى به يعقوب بنيه « يا بنيَّ إنَّ الله اصطفى لكم الدين فلا تموتنَّ إلَّا وأنتم مسلمون^{١٩٨} » وأوصى محمد بن عليٍّ إلى جعفر بن محمد وأمره أن يكفنه في برده الذي كان يصلِّي فيه الجمعة ، وأن يعممه بعمامته ، وأن يربّع قبره ، ويرفعه أربع أصابع وأن يحلّ عنه أطماره عند دفنه ، ثمَّ قال للشهود : انصرفوا رحمكم الله ، فقلت له : يا أبت - بعدما انصرفوا - ما كان في هذا بأن تشهد عليه فقال : يا بنيَّ كرهت أن تغلب و أن يقال : إنّه لم يوص إليه ، فأردت أن تكون لك الحجّة .

١٩٨ - البقرة ، ١٣٢/٢

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what Ya'qūb left as his will to his sons: 'My sons, *Allāh* has chosen for you the religion; see that you die not save in surrender' (al-Baqarah, 2:132). And Muḥammad ibn 'Alī left his will to Ja'far ibn Muḥammad, and commanded him to shroud him in his *burd* (an unstitched cotton garment) in which he used to pray on Fridays; to-wrap his head in his turban; to make his grave flat, four finger-breadths above the ground; and to open his shrouding garments when he was buried.' ' Then he said to the witnesses: 'Now leave here and may Allāh be Merciful towards you.' Then I said to him, when they had left: 'O my father, there was nothing in this which needed to be witnessed.' He said: 'O my dear son, I do not like someone to have the upper hand over you, and to say: "He did not make him his executor."' And I wish you to have evidence.' "

* * * * *

﴿ باب ﴾

﴿ الإشارة والنص على أبي الحسن موسى عليه السلام ﴾

١/٧٩٨ — أحمد بن مهران ، عن محمد بن عليّ ، عن عبدالله القلا ، عن الفيض بن المختار قال : قلت لأبي عبدالله عليه السلام خذ بيدي من النار من لنا بعدك ؟ فدخل عليه أبو إبراهيم عليه السلام — وهو يومئذ غلام — فقال : هذا صاحبكم ، فتمسك به .

٢/٧٩٩ — عدة من أصحابنا ، عن أحمد بن محمد ، عن عليّ بن الحكم ، عن أبي أيوب الخزاز ، عن ثبيت ، عن معاذ بن كثير ، عن أبي عبدالله عليه السلام قال : قلت له : أسأل

CHAPTER 71

THE SIGN AND THE WARRANT FOR ABU 'L-HASAN MŪSĀ
PEACE BE UPON HEM

798 — 1. Aḥmad ibn Mihrān (—) Muḥammad ibn 'Alī (—) 'Abdullāh al-Qallā' that al-Fayḍ ibn al-Mukhtār said:

“I said to Abū 'Abdillāh (p.b.u.h.): ‘Save me from danger (lit. ‘Take my hand from the Fire’), who do we have (over us) after you?’ Then Abū Ibrāhīm (p.b.u.h.), who was in those days a boy, came in to him. He said: ‘This is the one who is with you (i.e. your master). Grasp a hold of him.’ ”

799 — 2. A group of our co-sectarians (—) Aḥmad ibn Muḥammad (—) 'Alī ibn al-Ḥakam (—) Abū Ayyūb al-Khazzāz (—) Thubayt that Mu'ādh ibn Kathīr said:

“I said to Abū 'Abdillāh (p.b.u.h.): ‘I beseech Allāh, Who has

الله الذي رزق أباك منك هذه المنزلة أن يرزقك من عقبك قبل الممات مثلها ، فقال :
 قد فعل الله ذلك قال : قلت : من هو — جعلت فداك — ؟ فأشار إلى العبد الصالح
 وهو راقدٌ فقال : هذا الراقد وهو غلام .

٣/٨٠٠ — وبهذا الإسناد ، عن أحمد بن محمد قال : حدثني أبو علي الأرجاني الفارسي
 عن عبد الرحمن بن الحجاج قال : سألت عبد الرحمن في السنة التي أخذ فيها أبو الحسن
 الماضي عليه السلام فقلت له : إن هذا الرجل قد صار في يد هذا وما ندري إلى ما يصير
 فهل بلغك عنه في أحد من ولده شي ، فقال لي : ما ظننت أن أحداً يسألني عن هذه
 المسألة ، دخلت على جعفر بن محمد في منزله فإذا هو في بيت كذا في داره في مسجد له
 وهو يدعو وعلى يمينه موسى بن جعفر عليه السلام يؤمن على دعائه ، فقلت له ، جعلني الله

blessed your father with you for this station, that He may bless you for the like of it with one of your offspring before you die.’ He said: ‘Allāh has done this.’ ” He said: “I said: ‘Who is he, may I be made your ransom?’ — and he indicated al-‘Abdu ’ṣ-Ṣāliḥ (al-Imām Mūsā — p.b.u.h.), who was asleep. He said: ‘The one who is sleeping.’ In those days he was a boy.”

800 — 3. By the same chain of transmission, that Aḥmad ibn Muḥammad said: Abū ‘Alī al-Arrajānī al-Fārisī narrated to me:

“I asked ‘Abdu’r-Raḥmān al-Ḥajjāj in the year (179/795) in which the previous Abu ’l-Ḥasan (i.e. al-Imām Mūsā — p.b.u.h.) was arrested, and said to him: ‘This man (al-Imām Mūsā — p.b.u.h.) has fallen into the hands of this man (Hārūn ar-Rashīd, the ‘Abbāsīd caliph), and we do not know what will become (of him). Has anything reached you from him concerning one of his sons?’ He said to me: ‘I did not imagine that anyone would ask me about this matter.’ I went in to Ja‘far ibn Muḥammad in his house. and he was in such-and-such a room in his house (sitting) at the place of *sajdah*. He was supplicating (Allāh), and Mūsā ibn Ja‘far was on his right side saying “‘Āmīn” to his supplications. I said to him: ‘May Allāh make me your

فذاك قد عرفت انتقاعي إليك و خدمتي لك ، فمن وليّ الناس بعدك ؟ فقال : إن موسى قد لبس الدرع وساوى عليه ، فقلت له : لا أحتاج بعد هذا إلى شيء .
 ٤/٨٠١ - أحمد بن مهران ، عن محمد بن عليّ ، عن موسى الصيقل ، عن المفضل بن عمر قال : كنت عند أبي عبد الله عليه السلام فدخل أبو إبراهيم عليه السلام وهو غلام ، فقال : استوص به ، وضع أمره عند من تثق به من أصحابك .
 ٥/٨٠٢ - أحمد بن مهران ، عن محمد بن عليّ ، عن يعقوب بن جعفر الجعفريّ قال : حدثني إسحاق بن جعفر قال : كنت عند أبي يوماً ، فسأله عليّ بن عمر بن عليّ فقال : جعلت فداك إلى من تفرع ويفزع الناس بعدك ؟ فقال : إلى صاحب الثوبين الأصفرين

ransom, you know how I have dedicated my life to you and (you know) of my service to you. Who is the Master (*walī*) of the people after you?' He said: 'Mūsā has put on the coat of mail, and it fitted him.'¹ I said to him: 'I have no need of anything after this.' "

801 — 4. Aḥmad ibn Mihrān (—) Muḥammad ibn 'Alī (—) Mūsā aṣ-Ṣaykal that al-Mufaḍḍal ibn 'Umar said:

"I was in the presence of Abū 'Abdillāh (p.b.u.h.), when Abū Ibrāhīm (p.b.u.h.), who was (still) a boy, came in. He said: 'Maintain a favourable disposition towards him, and set up his affair among those of your companions who can be trusted.' "

802 — 5. Aḥmad ibn Mihrān (—) Muḥammad ibn 'Alī that Ya'qūb ibn Ja'far al-Ja'farī said:

"Ishāq ibn Ja'far (who was the son of al-Imām aṣ-Ṣādiq — p.b.u.h.) narrated to me: 'I was in the presence of my father one day, when 'Alī ibn 'Umar ibn 'Alī (ibn al-Ḥusayn — p.b.u.h.) asked him: "May I be made your ransom, with whom shall we and the people take refuge after you." He said: "With the owner of the two yellow garments and the two strands of plaited hair, he who will come into

¹ See ch.38 of this book, where it will be seen that this is one of the signs of the Imāmate.

والغديرتين - يعني النوابتين - وهو الطالع عليك من هذا الباب ، يفتح البابين بيده
 جميعاً ، فما لبثنا أن طلعت علينا كفان آخذة بالبابين ففتحهما ثم دخل علينا أبو إبراهيم .
 ٦/٨٠٣ - علي بن إبراهيم ، عن أبيه ، عن ابن أبي نجران ، عن صفوان الجمال ،
 عن أبي عبد الله عليه السلام قال : قال له منصور بن حازم : بأبي أنت وأمي إن الأُنس يُغدا
 عليها ويراح ، فإذا كان ذلك ، فمن؟ فقال أبو عبد الله عليه السلام : إذا كان ذلك فهو صاحبكم
 وضرب بيده على منكب أبي الحسن عليه السلام الأيمن - في ما أعلم - وهو يومئذ خماسي
 وعبد الله بن جعفر جالس معنا .

٧/٨٠٤ - محمد بن يحيى ، عن محمد بن الحسين ، عن عبد الرحمن بن أبي نجران ، عن
 عيسى بن عبد الله بن محمد بن عمر بن علي بن أبي طالب ، عن أبي عبد الله عليه السلام قال : قلت

your view at this door. He will open the two halves of the door with his two hands.” It was not long before two hands appeared to us, taking hold of the two halves of the door and opening them. Then Abū Ibrāhīm (p.b.u.h.) came in to us.”

803 — 6. ‘Alī ibn Ibrāhīm (—) his father (—) Ibn Abī Najrān (—) Šafwān al-Jammāl that Manṣūr ibn Ḥāzim said to Abū ‘Abdillāh (p.b.u.h.):

“May my father and mother be made your ransom, (death) may come to souls in the morning or in the evening, so when that happens, who (is the Imām after you)?” Abū ‘Abdillāh (p.b.u.h.) said: “When that happens, he” — he put his hand on the right shoulder of Abu ‘l-Ḥasan (p.b.u.h.) — “is your master”. As far as I know, he was in those days five years old, and ‘Abdullāh ibn Ja‘far was sitting with us.

804 — 7. Muḥammad ibn Yaḥyā (—) Muḥammad ibn al-Ḥusayn (—) ‘Abdu ‘r-Raḥmān ibn Abī Najrān that ‘Īsā ibn ‘Abdillāh ibn Muḥammad ibn ‘Umar ibn ‘Alī ibn Abī Ṭālib (p.b.u.h.) said:

له: إن كان كونٌ — ولا أراني الله ذلك — فبمن أنتم؟ قال: فأومأ إلى ابنه موسى عليه السلام. قلت: فإن حدث بموسى حدث فبمن أنتم؟ قال: بولده، قلت: فإن حدث بولده حدث وترك أخاً كبيراً وابناً صغيراً فبمن أنتم؟ قال: بولده، ثم قال: هكذا أبداً، قلت: فإن لم أعرفه ولا أعرف موضعه؟ قال: تقول: اللهم إني أتولّى من بقي من حججك من ولد الإمام الماضي، فإن ذلك يجزيك إن شاء الله.

٨/٨٠٥ — أحمد بن مهران، عن محمد بن عليّ، عن عبدالله القلا، عن المفضل بن عمر قال: ذكر أبو عبدالله عليه السلام أبا الحسن عليه السلام — وهو يومئذ غلامٌ — فقال: هذا المولود الذي لم يولد فينا مولوداً عظم بركة على شيعتنا منه، ثم قال لي: لاتجفوا إسماعيل.

“I said to Abū ‘Abdillāh (p.b.u.h.): ‘If something should happen (to you), and may Allāh not let me see (it), whom should I follow?’ ” He said: “He pointed to his son, Mūsā (p.b.u.h.). I said: ‘If (something) occurs to Mūsā, whom should I follow?’ He said: ‘His son.’ I said: ‘If (something) occurs to his son, and he leaves a grown-up brother and a son who is not yet adult, whom should I follow?’ He said: ‘His son.’ Then he said: ‘Then like this to the end.’ I said: ‘If I do not know who he is, and do not know where he is?’ He said: ‘You should say: “O Allāh, I take as my master someone who is still here from Your Proofs among the sons of the previous Imām.” This should suffice you, by the will of Allāh.’ ”

805 — 8. Aḥmad ibn Mihrān (—) Muḥammad ibn ‘Alī (—) ‘Abdullāh al-Qallā’ that al-Mufaḍḍal ibn ‘Umar said:

“Abū ‘Abdillāh (p.b.u.h.) mentioned (the name of) Abu’l-Ḥasan (p.b.u.h.) — and in those days he was (still) a boy — and said: ‘No child will be born to us whose blessing will be greater for our Shī‘ah than this child.’ Then he said to me: ‘Do not treat Ismā‘īl¹ harshly.’ ”

¹ This is Ismā‘īl the son of Ja‘far (p.b.u.h.), and this *ḥadīth* shows that at that time he was still alive.

٩/٨٠٦ - محمد بن يحيى وأحمد بن إدريس ، عن محمد بن عبد الجبار ، عن الحسن بن الحسين ، عن أحمد بن الحسن الميثمي ، عن فيض بن المختار في حديث طويل في أمر أبي الحسن عليه السلام حتى قال له أبو عبد الله عليه السلام : هو صاحبك الذي سألت عنه ، فقم إليه فأقر له بحقه ، فقمته حتى قبلت رأسه ويده ودعوت الله عز وجل له ، فقال أبو عبد الله عليه السلام : أما إنهم يؤذن لنا في أول منك ، قال : قلت : جُعِلَتْ فداك فأخبر به أحداً ؟ فقال : نعم أهلك وولدك ، وكان معي أهلي وولدي ورفقائي وكان يونس بن ظبيان من رفقائي ، فلما أخبرتهم حمدوا الله عز وجل وقال يونس : لا والله حتى أسمع ذلك منه وكانت به عجلة ، فخرج فأتبعته ، فلما انتهيت إلى الباب ، سمعت

806 — 9. Muḥammad ibn Yaḥyā and Aḥmad ibn Idrīs (—) Muḥammad ibn ‘Abdi ‘l-Jabbār (—) al-Ḥasan ibn al-Ḥusayn (—) Aḥmad ibn al-Ḥasan al-Maythamī (—) Fayḍ ibn al-Mukhtār, in a long tradition concerning the affair of Abū ‘l-Ḥasan (p.b.u.h.) at the end of which Abū ‘Abdillāh (p.b.u.h.) said to him:

“He is your master, about whom you were asking. Go up to him and declare to him your acceptance of his right.” So I went up to him and kissed his head and his hand, and I entreated Allāh, to Whom belong Might and Majesty, on his behalf. Then Abū ‘Abdillāh (p.b.u.h.) said: “However, it was not permitted us to (tell) you (this) to begin with.” He said: “I said: ‘May I be made your ransom, may I tell anyone this?’ He said: ‘Yes, you may; your family and your sons.’ With me (on my journey) were my family, sons and friends; and among my friends was Yūnus ibn Zabyān. When I told them, they praised Allāh, to Whom belong Might and Majesty, and Yūnus said: ‘No, by Allāh, not until I hear this from him myself.’ Now he was a hasty person, so he went out and I followed him. When I reached the door (of the room), I heard Abū ‘Abdillāh (p.b.u.h.) say to him, for he had reached

أبا عبد الله عليه السلام يقول له : - وقد سبقني إليه - يا يونس الأمر كما قال لك فيض : قال : فقال : سمعت وأطعت ، فقال لي أبو عبد الله عليه السلام : خذني إليك يا فيض .

١٠/٨٠٧ - محمد بن يحيى ، عن محمد بن الحسين ، عن جعفر بن بشير ، عن فضيل ، عن طاهر عن أبي عبد الله قال : كان أبو عبد الله عليه السلام يلوم عبد الله ويعاتبه ويعظه ويقول : ما منعك أن تكون مثل أخيك ، فوالله إنني لأعرف النور في وجهه ؟ فقال عبد الله : لم ، أليس أبي وأبوه واحداً وأُمِّي وأُمُّه واحدة ؟ فقال له أبو عبد الله : إنه من نفسي وأنت ابني .

him first: 'O Yūnus, the matter is just as Fayḍ said.' ” He said: “He said: ‘I hear and I submit.’ Then Abū ‘Abdillāh (p.b.u.h.) said to me: ‘Take care (of what I told you), O Fayḍ.’ ”

807 — 10. Muḥammad ibn Yaḥyā (—) Muḥammad ibn al-Ḥusayn (—) Ja‘far ibn Bashīr (—) Fuḍayl that Ṭāhir said:

“Abū ‘Abdillāh (p.b.u.h.) used to blame ‘Abdullāh (his son, known as al-Aṭṭah), complain to him, admonish him, and say: ‘Why cannot you be like your brother (Mūsā — p.b.u.h.)? By Allāh, I recognized the light in his face.’ ‘Abdullāh would say to him: ‘Why? Is not my father and his one and the same, and my mother (*umm*)¹ and his one and the same?’ Abū ‘Abdillāh (p.b.u.h.) would say to him: ‘He is from my self (i.e. like me), you are my son.’ ”

¹ ‘Abdullāh and Ismā‘īl had the same mother, while al-Imām Mūsā (p.b.u.h.) had another mother. Therefore, al-‘Allāmah al-Majlisī said that this sentence refers to the mother of them all, i.e. Fāṭimah (p.b.u.h.) (*Mir‘ātu ‘l-‘uqūl*, vol.3, p.336). However, ash-Shaykh al-Mufīd narrates this tradition with the same chain, and aṭ-Ṭabrisī narrates it from al-Kulaynī with the same chain and text, but in both of these, in place of this sentence, we find: ‘Is not my origin (*aṣl*) and his origin the same.’ (See *Kitāb al-Irshād* [Engl.], p.438; *I‘lāmu ‘l-warā*, p.289; *al-Biḥār*, vol.48, pp. 18 — 19).

١١/٨٠٨ — الحسين بن محمد ، عن معلى بن محمد ، عن الوشاء ، عن محمد بن سنان ، عن يعقوب السراج قال : دخلت على أبي عبد الله عليه السلام وهو واقف على رأس أبي الحسن موسى وهو في المهد ، فجعل يساره طويلاً ، فجلست حتى فرغ ، فقممت إليه فقال لي : أدن من مولاك فسلم ، فدنوت فسلمت عليه فرد علي السلام بلسان فصيح ، ثم قال لي : اذهب فغير اسم ابنتك التي سميتها أمس ، فإنه اسم يبغضه الله ، وكان ولدت لي ابنة سميتها بالحميراء ، فقال أبو عبد الله عليه السلام : انته إلى أمره ترشد ، فغيرت اسمها .

١٢/٨٠٩ — أحمد بن إدريس ، عن محمد بن عبد الجبار ، عن صفوان ، عن ابن مسكان عن سليمان بن خالد قال : دعا أبو عبد الله عليه السلام أبا الحسن عليه السلام يوماً ونحن عنده فقال لنا : عليكم بهذا ، فهو والله صاحبكم بعدي .

808 — 11. al-Ḥusayn ibn Muḥammad (—) Mu‘allā ibn Muḥammad (—) al-Washshā’ (—) Muḥammad ibn Sinān that Ya‘qūb as-Sarrāj said:

“I went in to Abū ‘Abdillāh (p.b.u.h.) while he was standing at the head of Abu ‘l-Ḥasan, Mūsā, who was in the cradle. He had been whispering to him for a long time, so I sat down until he had finished. Then I went up to him, and he said to me: ‘Go near to your master and greet him.’ So I went near to him and greeted him. He returned the greeting to me quite clearly. Then he said to me: ‘Go and change the name of your daughter whom you named yesterday, because it is a name which Allāh dislikes.’ I had had a daughter born to me and had named her al-Ḥumayrā’. Abū ‘Abdillāh (p.b.u.h.) said: ‘Do what he orders you and you will be on the right path.’ Then I changed her name.”

809 — 12. Aḥmad ibn Idrīs (—) Muḥammad ibn ‘Abdi ‘l-Jabbār (—) Ṣafwān that Sulaymān ibn Khālīd said:

“Abū ‘Abdillāh (p.b.u.h.) called Abu ‘l-Ḥasan (p.b.u.h.) one day while we were present with him, and said to us: ‘Accept him, for he is, by Allāh, your master after me.’ ”

١٣/٨١٠ — علي بن محمد ، عن سهل أو غيره ، عن محمد بن الوليد ، عن يونس ، عن داود ابن زربي ، عن أبي أيوب النحوي قال : بعث إليّ أبو جعفر المنصور في جوف الليل فأتيته فدخلت عليه وهو جالس على كرسيّ وبين يديه شمعةٌ وفي يده كتاب ، قال : فلمّا سلّمت عليه رمى بالكتاب إليّ وهو يبكي ، فقال لي : هذا كتاب محمد بن سليمان

810 — 13. ‘Alī ibn Muḥammad (—) Sahli or someone else (—) Muḥammad ibn al-Walīd (—) Yūnus (—) Dāwūd ibn Zurbī that Abū Ayyūb an-Naḥwī¹ said:

“Abū Ja‘far al-Manṣūr sent for me in the middle of the night. So I went to him and entered in to him while he was sitting on a chair. There was a candle between his two hands, and a letter in his hand.” He said: “When I had greeted him, he threw the letter across to me while weeping. He said to me: ‘This is the letter of Muḥammad ibn

¹ an-Naḥwī is a mistaken reading of al-Khūzī, because this latter is correctly found in aṭ-Ṭūsī, *al-Ghaybah*, p.119; Ibn Shahrāshūb, *al-Manāqib*, vol.4, p.320; aṭ-Ṭabrisī, *I‘lāmu ‘l-warā*, p.290 (who narrates from al-Kulaynī); see also *al-Bihār*, vol.47, p.3; *Mir‘ātu ‘l-‘uqūl*, vol.3, p.337. This person is Sulaymān ibn Abī Sulaymān (Makhlad or Dāwūd), Abū Ayyūb al-Khūzī al-Muriyānī, an important figure at the beginning of the ‘Abbāsīd caliphate. He was the *wazīr* (vizier) of Abū Ja‘far al-Manṣūr (95/714 — reigned 136/754 — 158/775), the second ‘Abbāsīd caliph. He was extremely close to al-Manṣūr, to the extent that chroniclers say he was “*al-ghālib ‘alayhi*”, i.e. the caliph was in his power. He was also responsible for writing al-Manṣūr’s most important letters. However, he subsequently fell into disfavour, and in 153/770 he and his brother, Khalid were imprisoned and tortured, all their property, was confiscated, and in 154/771 al-Manṣūr had both of them executed and ordered his son, al-Mahdī, to arrest all Khālid’s sons, have their arms and legs cut off, then their heads, all of which al-Mahdī did. (aṭ-Ṭabarī, vol.3, pp.101, 108 — 111, 134, 208, 273, 283 — 284, 291, 370, 372, 418, 421; Ibn al-Athīr, vol.5, pp.609 — 612; Ibn Kathīr, vol.10, pp. 109 — 110, 111; al-Ya‘qūbī. vol. 2, p.389; al-Mas‘ūdī, vol. 6, pp. 165 — 166; Ibn Khallikān, vol.2, pp.410 — 414).

يخبرنا أن جعفر بن محمد قد مات ، فإِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ راجعون - ثلاثاً - وأين مثل جعفر؟ ثم قال لي : اكتب قال : فكتبت صدر الكتاب ، ثم قال : اكتب إن كان أوصى إلى رجل واحد بعينه فقدمه واضرب عنقه ، قال : فرجع إليه الجواب أنه قد أوصى إلى خمسة واحدهم أبو جعفر المنصور ومحمد بن سليمان وعبدالله وموسى وهيدة.

Sulaymān ¹ which informs us that Ja‘far ibn Muḥammad has died. *Surely we belong to Allāh, and to Him we return* (al-Baqarah, 2:156) — (this he said) three times — ‘where is the like of Ja‘far?’ Then he said to me: ‘Write!’ ” He said: “I wrote the first part of the letter. Then he said: ‘Write: If he (Ja‘far ibn Muḥammad) made a single man in particular his executor (for his will), have him brought before (you) and cut off his head.’ ” He said: “Then the reply came back to him that he had made five persons his executors, and one of them was Abū Ja‘far al-Manṣūr (the ‘Abbāsīd caliph himself), and (the others were) Muḥammad ibn Sulaymān, ‘Abdullāh (the son of al-Imām aṣ-Ṣādiq — p.b.u.h.), Mūsā (p.b.u.h.) and Ḥamīdah (the mother of al-Imām Mūsā — p.b.u.h.).”

¹ This is Muḥammad ibn Sulaymān ibn ‘Alī ibn ‘Abdullāh ibn ‘Abbās (122/740 — 173/789), the son of al-Manṣūr’s brother. Between 147 and 148/764 and 765, the time of the death of al-Imām aṣ-Ṣādiq (p.b.u.h.), he was al-Manṣūr’s governor in Kūfah, while al-Manṣūr’s governor in Medina, the place of residence and death of the Imām (p.b.u.h.), at the same time was his brother Ja‘far ibn Sulaymān (d. 177/794). (See aṭ-Ṭabarī, vol.3, pp. 247, 249, 262 — 263, 353, 354; Ibn al-Athīr, vol. 5, pp. 576, 583, 593, 594; Ibn Kathīr, vol.10, pp.103, 106; Ibn Khaldūn, vol.3, p.201; al-Ya‘qūbī, vol.2, p.384). The same tradition with a chain of transmission including al-Kulaynī has been narrated by as-Sayyid ibn Ṭāwūs (*Muhajju ’d-da‘wāt*, p. 21 2), and in this version Abū Ayyūb says: “This is the letter of Ja‘far ibn Sulaymān ...” Since one of the executors of the will was Muḥammad ibn Sulaymān, it seems that the copy of *al-Kāfī* which has come down to us confused the two brothers and made Muḥammad ibn Sulaymān the writer as well. The reason for this latter being the executor rather than his brother must have been that his position and power was much greater than his brother’s, together with the fact that Kūfah and Baṣrah were centres of Shī‘ite activities and Muḥammad ibn Sulaymān was directly in charge of them.

١٤/٨١١ - علي بن إبراهيم ، عن أبيه ، عن النضر بن سويد بنحو من هذا إلا أنه ذكر أنه أوصى إلى أبي جعفر المنصور وعبد الله وموسى وحماد بن جعفر ومولى لأبي عبد الله عليه السلام قال : فقال أبو جعفر : ليس إلى قتل هؤلاء سبيل .

١٥/٨١٢ - الحسين بن محمد ، عن معلى بن محمد ، عن الوشاء ، عن علي بن الحسن ، عن صفوان الجمال قال : سألت أبا عبد الله عليه السلام عن صاحب هذا الأمر ، فقال : إن صاحب هذا الأمر لا يلهو ولا يلعب ، وأقبل أبو الحسن موسى - وهو صغير - ومعه عناق مكيّة وهو يقول لها : اسجدي لربك - فأخذه أبو عبد الله عليه السلام وضمه إليه وقال : بأبي و أمّي من لا يلهو ولا يلعب .

811 — 14. ‘Alī ibn Ibrāhīm (—) his father (—) an-Naḍr ibn Suwayd (who narrates) the same as the former (*ḥadīth*), except that he records that he (al-Imām aṣ-Ṣādiq — p.b.u.h.) appointed Abū Ja‘far al-Manṣūr, ‘Abdullāh, Mūsā, Muḥammad ibn Ja‘far (a son of the Imām) and a slave of Abū ‘Abdillāh (p.b.u.h.). (The narrator, Abū Ayyūb) says: “Abū Ja‘far (al-Manṣūr) said: ‘There is no way to kill these people.’”

812 — 15. al-Ḥusayn ibn Muḥammad (—) Mu‘allā ibn Muḥammad (—) al-Washshā’ (—) ‘Alī ibn al-Ḥasan that Ṣafwān al-Jammāl said:

“I asked Abū ‘Abdillāh (p.b.u.h.) about the one to whom this matter (of the Imāmate) belonged. He said: ‘The one to whom this matter belongs does not do things for his own amusement, nor does he trifle with things.’ Then Abu ‘l-Ḥasan, Mūsā, who was (still) a child, came near, and he had with him a young Meccan she-got, and he was saying to it: ‘Prostrate before your Lord.’ Then Abū ‘Abdillāh (p.b.u.h.) took him, and drew him close to him, and said: ‘May my father and mother be made a ransom for the one who does not do things for his own amusement, nor trifles with things.’”

١٦/٨١٣ - علي بن محمد ، عن بعض أصحابنا ، عن عبيس بن هشام قال : حدثني
 عمر الرماني ، عن فيض بن المختار قال : إنني لعند أبي عبد الله عليه السلام إذ أقبل أبو الحسن
 موسى عليه السلام - وهو غلام - فالتزمته و قبّلته ، فقال أبو عبد الله عليه السلام : أنتم السفينة
 وهذا ملاحها ، قال : فحججت من قابل و معي ألفا دينار فبعثت بألف إلى أبي عبد الله
 عليه السلام وألف إليه ، فلما دخلت على أبي عبد الله عليه السلام قال : يا فيض عدلته بي ؟ قلت :
 إنما فعلت ذلك لقولك ، فقال : أما والله ما أنا فعلت ذلك ، بل الله عزّ وجلّ فعله به .

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813 — 16. ‘Alī ibn Muḥammad (—) one of our co-sectarians, that
 ‘Ubays ibn Hishām said:

“ ‘Umar ar-Rummānī narrated to me that Fayḍ ibn al-Mukhtār said:
 ‘I was in the presence of Abū ‘Abdillāh (p.b.u.h.) when Abu ‘l-Ḥasan,
 Mūsā, who was (still) a child, approached, so I embraced him and kissed
 him. Then Abū ‘Abdillāh (p.b.u.h.) said: “You are the ship and he is its
 captain.” The next year I went on *hajj*, and I had with me two thousand
 dinars, so I sent one thousand to Abū ‘Abdillāh (p.b.u.h.) and one
 thousand to him (Abu ‘l-Ḥasan — p.b.u.h.). When I went to Abū
 ‘Abdillāh, he said: “O Fayḍ, do you put him on a level with me?” I said:
 “You did this by saying what you said.” He said: “By Allāh, I did not
 do that; rather Allāh, to Whom belong Might and, Majesty, did it.” ’ ’ ’

* * * * *

﴿ باب ﴾

﴿ (الإشارة والنص على أبي الحسن الرضا عليه السلام) ﴾

١/٨١٤ — محمد بن يحيى ، عن أحمد بن محمد ، عن ابن محبوب ، عن الحسين بن نعيم
 الصحاف قال : كنت وأنا وهشام بن الحكم وعلي بن يقطين ببغداد ، فقال علي بن
 يقطين : كنت عند العبد الصالح جالساً فدخل عليه ابنه علي فقال لي : يا علي بن
 يقطين هذا علي سيّد ولدي ، أما إنني قد نحلته كنييتي ، فضرب هشام بن الحكم
 براحته جبهته ، ثم قال : ويحك كيف قلت ؟ فقال علي بن يقطين : سمعت والله منه
 كما قلت ، فقال هشام : أخبرك أن الأمر فيه من بعده .

CHAPTER 72

THE SIGN AND THE WARRANT FOR ABU 'L-HASAN AR-RIDĀ
PEACE BE UPON HIM

814 — 1. Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad (—)
 Ibn Maḥbūb that al-Ḥusayn ibn Nu'aym aṣ-Ṣaḥḥāf said:

‘I, Hishām ibn al-Ḥakam and ‘Alī ibn Yaqtīn were in Baghdād, and
 ‘Alī ibn Yaqtīn said: ‘I was sitting in the presence of al-‘Abdu ’ṣ-Ṣālīḥ
 when his son, ‘Alī came in to him, and he said to me: “O ‘Alī ibn
 Yaqtīn, this is ‘Alī, the chief of my sons. Indeed, I have given him my
 own patronymic.” ’ Then Hishām ibn al-Ḥakam struck his forehead with
 the palm of his hand and said: ‘Be careful! What are you saying?’ So ‘Alī
 ibn Yaqtīn said: ‘By Allāh, I heard from him just as I told (you).’ Hishām
 said: ‘(Then) he was informing you that the affair (of the Imāmate) was
 with him (ar-Ridā — p.b.u.h.) after him.’ ’

أحمد بن مهران ، عن محمد بن عليّ ، عن الحسين بن نعيم الصحّاف قال: كنت عند العبد الصالح « وفي نسخة الصفواني » قال : كنت أنا - ثم ذكر مثله - .

٢/٨١٥ - عدّة من أصحابنا ، عن أحمد بن محمد ، عن معاوية بن حكيم ، عن نعيم القابوسيّ عن أبي الحسن (عليه السلام) أنّه قال : إنّ ابني عليّاً أكبر ولدي وأبرّهم عندي وأحبّهم إليّ وهو ينظر معي في الجفر ولم ينظر فيه إلّا نبيّ أو وصي نبيّ .

٣/٨١٦ - أحمد بن مهران ، عن محمد بن عليّ ، عن محمد بن سنان و إسماعيل بن عباد القصريّ جميعاً ، عن داود الرقيّ قال : قلت لأبي إبراهيم (عليه السلام) : جعلت فداك إنّني قد كبر سنّي ، فخذ بيدي من النار ، قال : فأشار إلى ابنه أبي الحسن (عليه السلام) ، فقال : هذا صاحبكم من بعدي .

*Aḥmad ibn Mihrān (—) Muḥammad ibn ‘Alī that al-Ḥusayn ibn Nu‘aym aṣ-Ṣaḥḥāf said:

“I was in the presence of al-‘Abdu ’ṣ-Ṣāliḥ...”

In the copy of aṣ-Ṣafwānī:

“He said: ‘I was ...’ ” and he records it in the same way.

815 — 2. A group of our co-sectarians (—) Aḥmad ibn Muḥammad (—) Mu‘āwiyah ibn Ḥakīm (—) Nu‘aym al-Qābūsī that Abu ’l-Ḥasan (p.b.u.h.) said:

“My son ‘Alī is the eldest of my sons, he cherishes me more than they do, I love him more than them all, he, likes me, looks into the *jafr* (see ch. 40 of this book) into which no-one but prophets and the successors of prophets look.”

816 — 3. Aḥmad ibn Mihrān (—) Muḥammad ibn ‘Alī (—) Muḥammad ibn Sinān and Ismā‘īl ibn ‘Abbād al-Qaṣrī, together that Dāwūd ar-Raqqī said:

“I said to Abū Ibrāhīm (p.b.u.h.): ‘May I be made your ransom, I am advanced in age, take my hand from the Fire (i.e. save me from danger by telling me who is the Imām after you).’ ” He said: “He pointed to his son Abu ’l-Ḥasan (p.b.u.h.). and said: ‘He is your master after me.’ ”

٤/٨١٧ — الحسين بن محمد ، عن معلى بن محمد ، عن أحمد بن محمد بن عبد الله ، عن الحسن
عن ابن أبي عمير ، عن محمد بن إسحاق بن عمار قال : قلت لأبي الحسن الأول (عليه السلام) :
ألا تدلني إلى من آخذ عنه ديني ؟ فقال : هذا ابني عليُّ ! إن أبي أخذ بيدي فأدخلني
إلى قبر رسول الله (صلى الله عليه وآله) فقال : يا بني ! إن الله عز وجل قال : « إنني جاعل في
الأرض خليفة^{١٩٩} » وإن الله عز وجل إذا قال قولاً وفى به .

٥/٨١٨ — أحمد بن إدريس ، عن محمد بن عبد الجبار ، عن الحسن بن الحسين اللؤلؤي
عن يحيى بن عمرو ، عن داود الرقي قال : قلت لأبي الحسن موسى (عليه السلام) : إنني قد
كبرت سني ودق عظمي و إنني سألت أباك (عليه السلام) فأخبرني بك فأخبرني [من بعدك]
فقال : هذا أبو الحسن الرضا .

١٩٩ — البقرة ، ٣٠/٢

817 — 4. al-Ḥusayn ibn Muḥammad (—) Mu‘allā ibn Muḥammad (—)
Aḥmad ibn Muḥammad ibn ‘Abdillāh (—) al-Ḥasan (—) Ibn Abī ‘Umayr that
Muḥammad ibn Ishāq ibn ‘Ammār said:

“I asked (a question of) Abu ‘l-Ḥasan, the First (p.b.u.h.), and said: ‘Will
you not indicate to me from whom I should take my religion (after you)?’ He
said: ‘(From) this, my son, ‘Alī. My father took my hand and took me in to the
grave of the Messenger of Allāh (p.b.u.h.a.h.p.) and said: “O my dear son,
Allāh, to Whom belong Might and Majesty, said: *I am setting in the earth a
vicegerent* (al-Baqarah, 2:30). When Allāh, to Whom belong Might and
Majesty, says something, comply with it.’¹”

818 — 5. Aḥmad ibn Idrīs (—) Muḥammad ibn ‘Abdi ‘l-Jabbār (—) al-
Ḥasan ibn al-Ḥusayn al-Lu‘lu‘ī (—) Yaḥyā ibn ‘Amr that Dāwūd ar-Raqqī said:

“I said to Abu ‘l-Ḥasan, Mūsā (p.b.u.h.): ‘I am advanced in years, and my
bones are weak (lit. have crumbled); I asked your father (p.b.u.h.) and he
informed me about you (and the Imāmate). So inform me (who is after you).’
He said: ‘He, Abu ‘l-Ḥasan ar-Riḍā.’”

¹ The Imām (p.b.u.h.) means here that the vicegerency, the *khilāfah*, is a
continuous phenomenon down through the Imāms.

٦/٨١٩ — أحمد بن مهران ، عن محمد بن علي ، عن زياد بن مروان القندي وكان من الواقفة قال : دخلت على أبي إبراهيم وعنده ابنه أبو الحسن عليه السلام ، فقال لي : يا زياد هذا ابني فلان ، كتابه كتابي وكلامه كلامي ورسوله رسولي وما قال فالقول قوله .
 ٧/٨٢٠ — أحمد بن مهران ، عن محمد بن علي ، عن محمد بن الفضيل قال : حدثني المخزومي وكانت أمه من ولد جعفر بن أبي طالب عليه السلام قال : بعث إلينا أبو الحسن موسى عليه السلام فجمعنا ثم قال لنا : أتدرون لم دعوتكم ؟ فقلنا : لا فقال : اشهدوا أن ابني هذا وصيي و القيم بأمري وخليفتي من بعدي ، من كان له عندي دين فليأخذه من ابني هذا ، ومن كانت له عندي عنة فلينجزها منه ومن لم يكن له بد من لقائي فلا يلقيني إلا بكتابه .

819 — 6. Aḥmad ibn Mihrān (—) Muḥammad ibn ‘Alī that Ziyād ibn Marwān al-Qandī, who was one of the Wāqifah (see no. 796), said:

“I went in to Abū Ibrāhīm, and with him was his son, Abu ‘l-Ḥasan (p.b.u.t.). He said to me: ‘O Ziyād, this is my son, so-and-so. What he writes is what I write, what he says is what I say, whoever he sends is the one I send and (the truth) is in what he says.’ ”

820 — 7 Aḥmad ibn Mihrān (—) Muḥammad ibn ‘Alī that Muḥammad ibn Fuḍayl said:

“al-Makhzūmī (from the Meccan tribe, Banū Makhzūm), whose mother was one of the children of Ja‘far ibn Abī Ṭālib (p.b.u.h.), narrated to me: ‘Abu ‘l-Ḥasan, Mūsā (p.b.u.h.), sent for us, and gathered us all together. Then he said to us: “Do you know why I called you.” We said: “No.” He said: “Bear witness that this, my son, is my successor, the one in authority over my affairs and my vicegerent after me. Whosoever is owned something from me should take it from this, my son; and whosoever has been promised something by me should seek it from him; and whosoever wants to meet with me has no alternative but to meet me through his letter.” ’ ”

٨/٨٢١ — أحمد بن مهران ، عن محمد بن علي ، عن محمد بن سنان وعلي بن الحكم جميعاً عن الحسين بن المختار قال : خرجت إلينا ألواح من أبي الحسن عليه السلام — وهو في الحبس — : عهدي إلى أكبر وندي أن يفعل كذا وأن يفعل كذا ، وفلان لا تنله شيئاً حتى ألقاك أو يقضي الله عليّ الموت .

٩/٨٢٢ — عدة من أصحابنا ، عن أحمد بن محمد ، عن علي بن الحكم ، عن عبدالله بن المغيرة ، عن الحسين بن المختار قال : خرج إلينا من أبي الحسن عليه السلام بالبصرة ألواح مكتوب فيها بالعرض : عهدي إلى أكبر ولدي ، يعطى فلان كذا ، وفلان كذا ، وفلان كذا ، وفلان لا يعطى حتى أجيئ ، أو يقضي الله عز وجل عليّ الموت ، إن الله يفعل ما يشاء .

١٠/٨٢٣ — أحمد بن مهران ، عن محمد بن علي ، عن ابن محرز ، عن علي بن يقطين ، عن أبي الحسن عليه السلام قال : كتب إلي من الحبس أن فلاناً أبا بني ، سيد ولدي ، وقد نحلته كنيته .

821 — 8. Aḥmad ibn Mihrān (—) Muḥammad ibn ‘Alī (—) Muḥammad ibn Sinān and ‘Alī ibn al-Ḥakam together, that al-Ḥusayn ibn al-Mukhtār said:

“Sheets of paper (in which were ordinances) came to us from Abu ‘l-Ḥasan (p.b.u.h.) while he was in prison, (saying): ‘I charge my eldest son to do such-and-such. And do not give so-and-so anything until I meet you or Allāh decrees death for me.’ ”

822 — 9. A group of our co-sectarians (—) Aḥmad ibn Muḥammad (—) ‘Alī ibn al-Ḥakam (—) ‘Abdullāh ibn al-Mughīrah that al-Ḥusayn ibn al-Mukhtār said:

“There came to use from Abu ‘l-Ḥasan (p.b.u.h.), who was (in prison) in Basrah, sheets of paper on which was written, in a way which could only be understood by those in the know (*bi ‘l-‘araḍ*): ‘I charge that my eldest son, so-and-so, should be given such-and-such (three such instructions), and that so-and-so should not be given such-and-such, until I come or Allāh, to Whom belong Might and Majesty decrees death for me. Allāh does what He wills.’ ”

823 — 10. Aḥmad ibn Mihrān (—) Muḥammad ibn ‘Alī (—) Ibn Muḥriz that ‘Alī ibn Yaḡfīn said:

“Abu ‘l-Ḥasan (p.b.u.h.) wrote to me from prison: ‘So-and-so, my son, is the chief of my children, and I have given him my patronymic.’ ”

١١/٨٢٤ — أحمد بن مهران ، عن محمد بن علي ، عن أبي علي الخزّاز ، عن داود بن سليمان قال : قلت لأبي إبراهيم عليه السلام : إني أخاف أن يحدث حدث ولا ألقاك ، فأخبرني من الإمام بعدك ؟ فقال : ابني فلان - يعني أبا الحسن عليه السلام - .

١٢/٨٢٥ — أحمد بن مهران ، عن محمد بن علي ، عن سعيد بن أبي الجهم ، عن النصر بن قابوس قال : قلت لأبي إبراهيم عليه السلام : إني سألت أباك عليه السلام من الذي يكون من بعدك ؟ فأخبرني أنك أنت هو ، فلما توفي أبو عبد الله عليه السلام ذهب الناس يميناً وشمالاً وقلت فيك أنا وأصحابي فأخبرني من الذي يكون من بعدك من ولدك ؟ فقال : ابني فلان .

١٣/٨٢٦ — أحمد بن مهران ، عن محمد بن علي ، عن الضحّاك بن الأشعث ، عن داود بن زربي قال : جئت إلى أبي إبراهيم عليه السلام بمال ، فأخذ بعضه وترك بعضه ، فقلت :

824 — 11. Aḥmad ibn Mihrān (—) Muḥammad ibn ‘Alī (—) Abū ‘Alī al-Khazzāz that Dāwūd ibn Sulaymān said:

“I said to Abū Ibrāhīm (p.b.u.h.): ‘I fear that something will happen (to you), and I will not (be able to) meet you. So inform me about who is the Imām after you.’ He said: ‘My son, so-and-so.’ — he meant Abu ‘l-Ḥasan (p.b.u.h.).”

825 — 12. Aḥmad ibn Mihrān (—) Muḥammad ibn ‘Alī (—) Sa‘īd ibn Abi ‘l-Jahm that an-Naṣr ibn Qābūs said:

“I said to Abū Ibrāhīm (p.b.u.h.): ‘I asked your father (p.b.u.h.): “Who will be after you?”’ And he informed me that you would be that one. When Abū ‘Abdillāh (p.b.u.h.) died, the people went hither and thither, but I and my companions accepted you (as Imām). So inform me who it is from among your sons who will be (Imām) after you.’ He said: ‘My son, so-and-so.’”

826 — 13. Aḥmad ibn Mihrān (—) Muḥammad ibn ‘Alī (—) aḍ-Ḍaḥḥāk ibn al-Ash‘ath that Dāwūd ibn Zurbī said:

“I took some property to Abū Ibrāhīm (p.b.u.h.), and he took a part of it, and left a part of it (with me). I said: ‘May Allāh make

أصلحك الله لأي شيء، تركته عندي؟ قال : إن صاحب هذا الأمر يطلبه منك ، فلما جاءنا نعيه بعث إليّ أبو الحسن عليه السلام ابنه ، فسألني ذلك المال ، فدفعته إليه .
 ١٤/٨٢٧ - أحمد بن مهران ، عن محمد بن عليّ ، عن أبي الحكم الأرمينيّ قال : حدثني عبدالله بن إبراهيم بن علي بن عبدالله بن جعفر بن أبي طالب ، عن يزيد بن سليط الزيديّ ، قال أبو الحكم : وأخبرني عبدالله بن محمد بن عمارة الجرميّ ، عن يزيد بن سليط قال : لقيت أبا إبراهيم عليه السلام - ونحن نريد العمرة - في بعض الطريق ، فقلت : جعلت فداك هل تثبت هذا الموضع الذي نحن فيه ؟ قال : نعم فهل تثبته أنت ؟ قلت : نعم إنني أنا وأبي لقيناك هنا وأنت مع أبي عبدالله عليه السلام ومعه إخوتك ، فقال له أبي : بأبي أنت وأمي أنتم كلكم أئمة مطهرون ، والموت لا يعرى منه أحد ، فأحدث إليّ شيئاً أحدث به من يخلفني من بعدي فلا يضلّ ، قال : نعم يا أبا عبدالله هؤلاء

things turn out well for you, why have you left this with me?’ He said: ‘The one to whom this matter belongs will seek it out from you.’ When the announcement of his death reached us, Abu ’l-Ḥasan (p.b.u.h.), his son, sent for me, and asked me for that property, and I handed it over to him.”

827 — 14. Aḥmad ibn Mihrān (—) Muḥammad ibn ‘Alī that Abu ’l-Ḥakam al-Armanī said that ‘Abdullāh ibn Ibrāhīm ibn ‘Alī ibn ‘Abdillāh ibn Ja‘far ibn Abī Ṭālib narrated to me from Yazīd ibn Salīt az-Zaydī. Abu ’l-Ḥakam said ‘Abdullāh ibn Muḥammad ibn ‘Umārah al-Jarmī narrated to me that Yazīd ibn Salīt said:

“I met Abū Ibrāhīm (p.b.u.h.) while we were on our way to ‘umrah. I said: ‘May I be made your ransom, do you realize what this place is where we are?’ He said: ‘Yes, I do, but do you realize yourself?’ I said: ‘Yes, I do, I and my father met you here when you were with Abū ‘Abdillāh (p.b.u.h.) and with him were your brothers. My father said to him: “May my father and mother be made your ransom, all of you are Imāms and purified, and no-one escapes death; so tell me something new which I can tell those who take my place after me so that they are not misled.” He said: “Indeed, O Abū ‘Abdillāh (the

وُلدي وهذا سيدهم - وأشار إليك - وقد علّم الحكم والفهم والسخاء ، و المعرفة
بما يحتاج إليه الناس ، وما اختلفوا فيه من أمر دينهم ودنياهم ، وفيه حسن الخلق
وحسن الجواب وهو باب من أبواب الله عز وجلّ وفيه أخرى خير من هذا كله .
فقال له أبي : وما هي ؟ - بأبي أنت وأُمّي - قال ﷺ : يُخرج الله عز وجلّ
منه غوث هذه الأمة وغيّاثها وعلمها ونورها وفضلها وحكمتها ، خير مولود و خير
ناشئ ، يحقن الله عز وجلّ به الدماء ، ويصلح به ذات البين ، ويلمّ به الشعث ، ويشعب
به الصدع ، ويكسو به العاري ، ويشبع به الجائع ، ويؤمن به الخائف ، وينزل الله
به القطر ، ويرحم به العباد ، خير كهل وخير ناشئ ، قوله حكم وصمته علم ، يبين

father of Yazīd ibn Salīṭ), these are my sons and this one is the chief of them,” — and he pointed to you — “and he has been given knowledge of the judgements, understanding, munificence, knowledge of that which people need and of that in which they differ concerning their religion and their worldly life. In him (are found) good character and the good way to answer (questions). He is one of the gates of Allāh, to Whom belong Might and Majesty, and in him (is found) another (particularity) which is better than all of these.” Then my father said: “May my mother and father be made your ransom, what is that?” He (p.b.u.h.) said: “Allāh, to Whom belong Might and Majesty, brings forth from him (i.e. gives him as a son) the succour of this community (*ummah*), the source of their aid, their knowledge, their light, their excellence and their wisdom; (he is) the best of those who are born and the best of those who grow up; through him Allāh, to Whom belong Might and Majesty, will protect the blood (of the people) put right (the disputes) between them, bring the disparate elements together, join the sides of the divides (between them), clothe the naked, satisfy the hungry, bring security for those who fear; Allāh will send down the rain through him, bestow His Mercy on His creatures. (He will be) the best of (those in) middle age (after he has been) the best of (those who have) grown up. What he says will be the judgement (on all things) and his silence knowledge. He will make clear to

للناس ما يختلفون فيه، ويسود عشيرته من قبل أوان حلمه ، فقال له أبي : بأبي أنت و
أُمِّي وهل ولد؟ قال: نعم ومرت به سنون ، قال يزيد : فجاءنا من لم نستطع معه كلاماً .
قال يزيد : فقلت لأبي إبراهيم عليه السلام : فأخبرني أنت بمثل ما أخبرني به أبوك
عليه السلام ، فقال لي : نعم إنَّ أبي عليه السلام كان في زمان ليس هذا زمانه ، فقلت له : فمن
يرضى منك بهذا فعليه لعنة الله ، قال : كُضِّجَكَ أبو إبراهيم ضحكاً شديداً ، ثم قال :

people that in which they differ. He will be the head of the family before he reaches maturity.” Then my father said to him: “May my father and mother be made your ransom, has he (this son) been born (yet)?” He said: “Yes, and several years of his life have passed.”¹ ” Yazīd said: “Hereupon, someone came, in front of whom we could not speak.”

Yazīd said: ‘I said to Abū Ibrāhīm (p.b.u.h.): ‘Will you inform me the like of what your father (p.b.u.h.) informed me?’ He said to me: ‘No, my father (p.b.u.h.) (lived) in a time which was not (the same as) this time.’ So I said to him: ‘May Allāh curse the one who is satisfied with this much from you!’ ” He said: “Abū Ibrāhīm (p.b.u.h.) laughed out loud. Then he said: ‘I shall inform you, O Abū ‘Umārah

¹ It would appear that this part of the *ḥadīth* does not correspond with historical reality, because al-Imām aṣ-Ṣādiq (p.b.u.h.) died on 25th *Shawwāl* 148 (= 14th December 765), and al-Imām ar-Rḍā (p.b.u.h.) was born either in this same year on 11th *Dhi'l-qa'dah* (= 29th December 765) or, less probably, on 11th *Dhi'l-qa'dah* 153 (= 5th November 770). In either case al-Imām aṣ-Ṣādiq could not have seen his grandson. In this connection, al-‘Allāmah al-Majlisī has written (*Mir'ātu 'l-'uqūl*, vol.3, p.350; *al-Biḥār*, vol. 50, p.30): “The correct version is that given by ash-Shaykh aṣ-Ṣadūq, where we find, instead of “Has he been born yet?”, “Will he have this son (in the future)”, to which the Imām (p.b.u.h.) replies: “Yes.” (*Uyūn akhbāri 'r-Riḍā* [p.b.u.h.], vol.1, p.24). aṭ-Ṭabrisī quotes this *ḥadīth* from al-Kulaynī, saying: “Is this to do with the son he will be given afterwards?” to which the Imām (p.b.u.h.) replies: “Yes.” (*I'lāmu 'l-wara*, p.306; *al-Biḥār*, vol. 50, p. 26).”

أخبرك يا أبا عمارة أنني خرجت من منزلي فأوصيت إلى ابني فلان ، وأشركت معه بني في الظاهر ، وأوصيته في الباطن ، فأفردته وحده ولو كان الأمر لي لجعلته في القاسم ابني ، لحبي إياه ورأفتي عليه ولكن ذلك إلى الله عز وجل ، يجعله حيث يشاء ، ولقد جاءني بخبره رسول الله ﷺ ، ثم أرانيه وأراني من يكون معه وكذلك لا يوصي إلى أحد منا حتى يأتي بخبره رسول الله ﷺ و جدِّي علي صلوات الله عليه ورأيت مع رسول الله ﷺ خاتماً وسيفاً وعصاً وكتاباً وعمامة ، فقلت : ما هذا يا رسول الله ؟ فقال لي : أما العمامة فسلطان الله عز وجل ، وأما السيف فعز الله تبارك و

* * * * *

(i.e. Yazīd ibn Salīṭ). When I came away from my house, I left my affairs in the hands of my son, so-and-so, but I made my (other) sons apparently share (this) with him while I had secretly made him my executor. I singled him out (for this) alone. If this had been up to me, I would have left the affair with my son, al-Qāsim, because of my love and affection for him. However, (the matter) is in the hands of Allāh, to Whom belong Might and Majesty: He does it when He wills. (I saw the Messenger of Allāh [p.b.u.h.a.h.p.] in a dream and Amīr al-mu'minīn [p.b.u.h.] was with him [this sentence is found in ash-Shaykh aṣ-Ṣadūq, *'Uyūn akhbār 'r-Riḍā*, vol. 1, p. 25; see also *al-Biḥār*, vol. 50, p.30; *Mir'ātu 'l-'uqūl*, vol. 3, p.351]). The Messenger of Allāh (p.b.u.h.a.h.p.) came to me with this information; then he showed him (the Imām from among my sons) to me and showed me those who would be with him (i.e. his contemporaries). And it is like this: no-one of us will be appointed a successor until the Messenger of Allāh (p.b.u.h.a.h.p.) and my grandfather, 'Alī, may the blessings of Allāh be upon him, come with the information about him. I saw a ring, a sword, a staff, a written document, and a turban with the Messenger of Allāh (p.b.u.h.a.h.p.). I said: "O Messenger of Allāh, what are these?" He said to me: "As for the turban (like a crown), it is the Power of Allāh, to Whom belong Might and Majesty; as for the sword, it is the Might of Allāh, the Blessed, the Sublime; as for

تعالى، وأما الكتاب فنور الله تبارك وتعالى، وأما العصا فقوة الله، وأما الخاتم فجامع هذه الأمور، ثم قال لي: والأمر قد خرج منك إلى غيرك، فقلت: يا رسول الله أرنيه أيهم هو؟ فقال رسول الله ﷺ: ما رأيت من الأئمة أحداً أجزع على فراق هذا الأمر منك ولو كانت الإمامة بالمحبة لكان إسماعيل أحب إليّ إليك منك ولكن ذلك من الله عز وجل.

ثم قال أبو إبراهيم: ورأيت ولدي جميعاً الأحياء منهم والأموات، فقال لي أمير المؤمنين عليه السلام: هذا سيدهم وأشار إلى ابني علي فهو مني وأنامنه والله مع المحسنين، قال يزيد: ثم قال أبو إبراهيم عليه السلام: يا يزيد إنها ودیعة عندك فلا تخبر بها إلا عاقلاً أو عبداً تعرفه صادقاً وإن سئلت عن الشهادة فاشهد بها، وهو قول الله عز وجل: «إن الله يأمركم

the book, it is the Light of Allāh, the Blessed, the Sublime; as for the staff, it is the Strength of Allāh; as for the ring, it is that which brings all these things together.” Then he said to me: “The matter (the Imāmate) will leave you for someone else.” I said: “O Messenger of Allāh (p.b.u.h.a.h.p.), show me him (the next Imām), which of them (my sons) he is.” The Messenger of Allāh (p.b.u.h.a.h.p.) said to me: “I have not seen any of the Imāms as concerned as you about the transference of this affair. If the Imāmate was (transferred) by love, Ismā‘īl was more beloved by your father than you; but this (affair) is from Allāh, to Whom belong Might and Majesty.” Then Abū Ibrāhīm (p.b.u.h.) said: ‘I saw all my sons, those who were alive and those who were dead. Then Amīr al-mu’minīn (p.b.u.h.) said to me: “This is the chief of them” — and he indicated my son ‘Alī — “and he is from me, and I am from him, and Allāh is with those who do good.” ’ Yazīd said: “Then Abū Ibrāhīm (p.b.u.h.) said: ‘O Yazīd, this is confidentially said to you. Do not let it out to anyone unless he is wise or a slave (of Allāh) whom you know to be truthful, and if you are called upon as a witness, bear witness to it. These are the words of Allāh, to Whom belong Might and Majesty: *Allāh commands you*

أَنْ تُوَدَّ وَالْأَمَانَاتُ إِلَى أَهْلِهَا^{٢٠٠} وَقَالَ لَنَا أَيْضاً: «وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ»^{٢٠١} قَالَ: فَقَالَ أَبُو إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ: فَأَقْبَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ فَقُلْتُ: قَدْ جَعَلْتَهُمْ لِي - بِأَبِي وَأُمِّي - فَأَيُّهُمْ هُوَ؟ فَقَالَ: هُوَ الَّذِي يَنْظُرُ بِنُورِ اللَّهِ عَزَّ وَجَلَّ وَيَسْمَعُ بِفَهْمِهِ وَيَنْطِقُ بِحُكْمِهِ يَصِيبُ فَلَا يَخْطِئُ، وَيَعْلَمُ فَلَا يَجْهَلُ، مُعَلِّماً حَكِماً وَعِلْماً، هُوَ هَذَا - وَأَخَذَ بِيَدِ عَلِيِّ ابْنِي - ثُمَّ قَالَ: مَا أَقْلُ مُقَامِكَ مَعَهُ، فَإِذَا رَجَعْتَ مِنْ سَفَرِكَ فَأَوْصِ وَأَصْلِحْ أَمْرَكَ وَافْرَغْ مِمَّا أُرَدْتَ، فَإِنَّكَ مُنْتَقِلٌ عَنْهُمْ وَمَجَاوِزٌ غَيْرُهُمْ، فَإِذَا أُرَدْتَ فَادْعَ عَلِيّاً فَلْيَغْسِلْكَ وَ لِيَكْفِنَكَ، فَإِنَّهُ طَهْرٌ لَكَ، وَلَا يَسْتَقِيمُ إِلَّا ذَلِكَ وَذَلِكَ سُنَّةُ قَدَمُضْتَ، فَاضْطَجِعْ بَيْنَ يَدَيْهِ

٢٠١- البقرة، ٢/١٤٠

٢٠٠- النساء، ٤/٥٨

to deliver the trusts to their owners (an-Nisā', 4:58): He also said to us: *And who does a greater evil than he who conceals a testimony received from Allāh* (al-Baqarah, 2:140).' ” He said: “Abū Ibrāhīm (p.b.u.h.) said: ‘I turned to the Messenger of Allāh (p.b.u.h.a.h.p.) and said: “May my father and mother be made your ransom, you have gathered them (my sons) together; which of them is he (the Imām)?” He said: “He who sees by the Light of Allāh, to Whom belong Might and Majesty, listens with His Understanding, and speaks with His Wisdom; he goes forth without making any error; he knows without being ignorant (of anything), being a teacher, a judge and a sign. He is this one”, and he took ‘Alī, my son, by his hand. Then he said: “You will be with him but a short while, and when you return from your journey, make your will and settle your affairs. Finish off what you want to do: you will be separated from them (your sons) and will live with others. When you wish (i.e. when you are taken away), call ‘Alī (ar-Riḍā — p.b.u.h.), so that he can give you ghusl and shroud you, because it is a purification for you. Things will not be done correctly except like this; this is a custom from before.¹ Then lie down in front of him and

¹ i.e. it was a custom that when someone was taken before an unjust ruler, he would perform *ghusl* and put on his shroud in case he was to be killed.

وصف إخوته خلفه وعمومته، ومره فليكبّر عليك تسعاً، فإنّه قد استقامت وصيته ووليّك وأنت حيّ، ثمّ أجمع له ولدك من بعدهم، فأشهد عليهم وأشهد الله عزّ وجلّ وكفى بالله شهيداً، قال يزيد ثمّ قال لي أبو إبراهيم عليه السلام: إنّي أؤخذ في هذه السنة والأمر هو إلى ابني عليّ، سميّ عليّ وعليّ: فأما عليّ الأول فعليّ بن أبي طالب، وأما الآخر فعليّ بن الحسين عليه السلام، أعطى فهم الأول وحلمه ونصره وودّه ودينه ومحنته، ومحنة الآخر وصبره على ما يكره وليس له أن يتكلّم إلّا بعد موت هارون بأربع سنين.

have his brothers and his uncles (i.e. your brothers) line up behind him, and command them to say nine *takbīrs* (i.e. “*Allāhu akbār*”, an indication of the nearness of his end) over you. (By this,) his successorship is established and that he is in charge over your affairs while you are (still) alive. Then gather your sons around him wherever they may be, and call witnesses over them and make Allāh, to Whom belong Might and Majesty, a witness: Allāh suffices as a witness.” ’ ’ ’ Yazīd said: “Then Abū Ibrāhīm (p.b.u.h.) said to me: ‘I was arrested in the same year (179/795), and the matter came into the hands of my son ‘Alī, (who has) the same name as ‘Alī and ‘Alī: the first ‘Alī is ‘Alī ibn Abī Ṭālib, and the other is ‘Alī ibn al-Ḥusayn (p.b.u.t.). He was given the understanding of the first, his forbearance, his help (to the religion) the love (which the believers had) for him, his faith and his sufferings; and the suffering of the second and his patience in the face of what he disliked. But he was not to speak out until four years after the death of Hārūn.¹ ’ Then he said to me: ‘O Yazīd, if you pass by this place

¹ Hārūn ar-Rashīd died in 193/809, and his son, Muḥammad al-Amīn, succeeded him by the wish of his father, while his brother al-Ma’mūn was the governor of Khurāsān. In the third year of his caliphate, al-Amīn decided to remove his brother al-Ma’mūn from the position of successor to the caliphate to which Hārūn had appointed him, and put in his place his own son. al-Ma’mūn thereupon sent an army to fight with al-Amīn (196/812), and at the beginning of 198/813 al-Amīn was killed and Baghdād conquered. In the ensuing disturbances, the pressure on the *Ahlu l-bayt* was lifted sufficiently for them to be able to speak out.

ثم قال لي: يا يزيد وإذا مررت بهذا الموضع ولقيته وستلقاه فبشره أنه سيولد له غلامٌ، أمينٌ، مأمونٌ، مباركٌ وسيعلمك أنك قد لقيتني فأخبره عند ذلك أن الجارية التي يكون منها هذا الغلام جارية من أهل بيت مارية جارية رسول الله ﷺ أم إبراهيم، فإن قدرت أن تبلغها مني السلام فافعل، قال يزيد؟ فلقيت بعد مضي أبي إبراهيم عليه السلام علياً عليه السلام فبدأني، فقال لي يا يزيد ما تقول في العمرة؟ فقلت: بأبي أنت وأمي ذلك إليك وما عندي نفقة، فقال: سبحان الله ما كنا نكلفك ولا نكفيك، فخرجنا حتى انتهينا إلى ذلك الموضع فابتدأني فقال: يا يزيد إن هذا الموضع كثير أمان لقيت فيه خيرتك و عمومتك، قلت: نعم ثم قصصت عليه الخبر فقال لي: أما الجارية فلم تجيء بعد، فإذا جاءت بلغتها منه السلام، فانطلقنا إلى مكة فاشترأها في تلك السنة، فلم تلبث إلا

and meet him — and you will meet him — give him the good news that a boy will be born to him, who is trustworthy, reliable and blessed. He will let you know that you had met me: thereupon inform him that the female slave of whom the boy will be born is a female slave from the family of Māriyah, the female slave of the Messenger of Allāh (p.b.u.h.a.h.p.), the mother of Ibrāhīm (the son of the Prophet). If you (i.e. Yazīd) can convey my greetings to her, do so.’ ”

Yazīd said: “I met ‘Alī (p.b.u.h.) after the passing away of Abū Ibrāhīm (p.b.u.h.), and he was the first (before me) to suggest: ‘O Yazīd, what would you say to (coming on) *‘umrah* (with me)?’ I said: ‘May my father and mother be made your ransom, it is up to you, but I have no way of paying for it.’ He said: ‘Glory be to Allāh, we would not put you under an obligation and not provide for you.’ So we set out, (and proceeded) until we reached that place. He was then the first to say: ‘O Yazīd, in this place you have had many meetings with your neighbours and uncles (i.e. relatives, for the narrator was descended from Zayd ibn [the fourth Imām] ‘Alī ibn al-Ḥusayn, and for this reason was called az-Zaydī).’ I said: ‘Yes.’ Then I told him the story, and he said to me: ‘However, the female slave has not yet come to me, so when she does come I will convey his greetings to her.’ So we continued to Mecca, and he (the Imām) bought her (the slave) in that year. Not much time passed before she became pregnant and gave

قليلاً حتى حلت فولدت ذلك الغلام ، قال يزيد : وكان إخوة عليّ يرجون أن يرثوه
فعادوني إخوته من غير ذنب ، فقال لهم إسحاق بن جعفر : والله لقد رأيته وإنه ليقعد
من أبي إبراهيم بالمجلس الذي لا أجلس فيه أنا .

١٥/٨٢٨ - أحمد بن مهران ، عن محمد بن عليّ ، عن أبي الحكم قال : حدثني عبد الله بن
إبراهيم الجعفري وعبد الله بن محمد بن عمار ، عن يزيد بن سليط قال : لما أوصى أبو إبراهيم عليه السلام
أشهد إبراهيم بن محمد الجعفري وإسحاق بن محمد الجعفري وإسحاق بن جعفر بن محمد وجعفر
ابن صالح ومعاوية الجعفري ويحيى بن الحسين بن زيد بن عليّ وسعد بن عمران الأنصاري

* * * * *

birth to that boy.” Yazīd said: “The brothers of ‘Alī were hoping that they would inherit from him, so his brothers became enemies to me without me having done anything wrong. Then Ishāq ibn Ja‘far (the brother of Abū Ibrāhīm — p.b.u.h.) said to them: ‘By Allāh, I have seen him (Yazīd) sitting nearer to Abū Ibrāhīm in sessions than I could sit.’ (i.e. he had a closed relationship with Abū Ibrāhīm than Ishāq ibn Ja‘far).”

828 — 15. Aḥmad ibn Mihrān (—) Muḥammad ibn ‘Alī that Abu ‘l-Ḥakam said: ‘Abdullāh ibn Ibrāhīm al-Ja‘farī and ‘Abdullah ibn Muḥammad ibn ‘Umārah narrated to us that Yazīd ibn Salīt said: ¹

“When Abū Ibrāhīm (p.b.u.h.) made his will, he called Ibrāhīm ibn Muḥammad (ibn ‘Alī ibn ‘Abdillāh ibn Ja‘far ibn Abī Ṭālib) al-Ja‘farī, (his brother) Ishāq ibn Muḥammad al-Ja‘farī, Ishāq ibn Ja‘far ibn Muḥammad (the brother of al-Imām Mūsā — p.b.u.h.), Ja‘far ibn Ṣāliḥ (ibn Mu‘āwiyah ibn ‘Abdillāh ibn Ja‘far ibn Abī Ṭālib), (his brother) Mu‘āwiyah al-Ja‘farī, Yaḥyā ibn al-Ḥusayn ibn Zayd ibn ‘Alī (Zaynu ‘l-‘Ābidīn — p.b.u.h.), Sa‘d ibn ‘Imrān al-Anṣārī, Muḥammad

¹ This hadith is also narrated in a slightly different version by ash-Shaykh aṣ-Ṣadūq in *‘Uyūn akhbārī ‘r-Riḍā*, vol. 1, pp.303 – 307, and we have pointed out the differences in the text where necessary.

وتجدهن الحارث الأنصاري ويزيد بن سليط الأنصاري وتجد بن جعفر بن سعد الأسمي . وهو كاتب الوصية الأولى . أشهدهم أنه يشهد أن لا إله إلا الله وحده لا شريك له وأن تجداً عبده ورسوله وأن الساعة آتية لا ريب فيها وأن الله يبعث من في القبور وأن البعث بعد الموت حق وأن الوعد حق وأن الحساب حق والقضاء حق وأن الوقوف بين يدي الله حق وأن ما جاء به تجد عليه السلام حق وأن ما نزل به الروح الأمين حق ، على ذلك أحياء و عليه أموات و عليه أبعث إن شاء الله ، و أشهدهم أن هذه وصيتي بخطي وقد نسخت وصية جدّي أمير المؤمنين علي بن أبي طالب عليه السلام ووصية تجد بن علي قبل ذلك نسختها حرفاً بحرف ووصية جعفر بن تجد ، على مثل ذلك وإنّي قد أوصيت إلى علي و بني بعد

ibn al-Ḥārith al-Anṣārī, Yazīd ibn Salīṭ al-Anṣārī, and Muḥammad ibn Jaʿfar ibn Saʿd al-Aslamī as witnesses, and the latter wrote the ‘First Testament’ (this is the testament of ‘Alī ibn Abī Ṭālib — p.b.u.h.) which al-Imām Mūsā (p.b.u.h.) wrote at the beginning of his own testament. (See *al-Kāfī*, vol. 7, pp.49 — 52). He called them to witness that he bore witness that: ‘There is no god but Allāh, the Unique Who has no partner, and that Muḥammad is His Slave and His Messenger. The Hour is coming; there is no doubt in it. And Allāh shall raise up whoever is in the graves. The Raising up after death is true; the Promise is true; the Reckoning is true; the Judgement is true; the Standing before Allāh is true; what was brought by Muḥammad (p.b.u.h.a.h.p.) is true; what was sent down by the Trusted Spirit (*ar-Rūḥu ’l-amīn*) is true. By this (faith) I live, by it I will die, and by it I will be raised again, if Allāh so wills.’ He called them to witness that: ‘This is my testament, written by my hand. I have have copied the testament of my grandfather Amīr al-muʾminīn, ‘Alī ibn Abī Ṭālib (p.b.u.h.) (‘and the testaments of al-Ḥasan, al-Ḥusayn and ‘Alī ibn al-Ḥusayn’ — aṣ-Ṣadūq), and the testament of Muḥammad ibn ‘Alī (al-Bāqir) before (i.e. at the beginning of) this — I have copied them word by word — and the testament of Jaʿfar ibn Muḥammad, the same way as those. I have appointed

معه إن شاء، وأنس منهم رشداً وأحب أن يقرهم فذاك له وإن كرههم وأحب أن يخرجهم
فذاك له ولا أمر لهم معه وأوصيت إليه بصدقاتي وأموالي وموالي وصبيان الذين خلقت
وولدي إلى إبراهيم والعباس وقاسم وإسماعيل وأحمد وأُم أحمد وإلى عليٍّ أمر نسائي وبنهم و
ثلث صدقة أبي وثلثي، يضعه حيث يرى ويجعل فيه ما يجعل ذوالمال في ماله، فإن أحب أن
يبيع أو يهب أو ينحل أو يتصدق بها على من سميت له وعلى غير من سميت، فذاك له

‘Alī and my other sons with him as executors. If he wishes, if he perceives right judgement in them, and if he likes to confirm them, it is up to him, but if he does not approve of them, and if he likes to remove them (from executorship), it is up to him. They do not have power other than through him. I appoint him my executor for my *ṣadaqāt* (i.e. *awqāf*, endowments) ¹, my property, my slaves, my young children whom I leave behind, and my other children ² I leave the affair of my women to Ibrāhīm, al-‘Abbās, Qāsim, Ismā‘īl, Aḥmad and the mother of Aḥmad, and to ‘Alī, and not the others. A third of my father’s *ṣadaqah*, and a third of my *ṣadaqah* (I leave to ‘Alī), that he may do with it as he sees fit and use it as an owner would use his own property. If he likes, he may sell, gift, or donate it or give it as alms, to those I have named to him, or to those whom I have not named

¹ The actual details of these *ṣadaqāt* are to be found in several other *ḥadīth*; for this, refer to al-Kulaynī, *al-Kāfī*, vol.7, pp. 53 — 54; at-Ṭūsī, *at-Tahdhīb*, vol. 9, pp. 149 — 150; aṣ-Ṣadūq, *al-Faḡh*, vol. 4, pp. 184 — 185; al-‘Uyūn, vol.1, pp.37 — 38; al-Ḥurr al-‘Āmilī, *al-Wasā’il*, vol.13, pp.314 — 315; al-Fayḍ, *al-Wāfī*, vol. 6, pp.81 — 82. The important section as far as the history of the matter is concerned is that in which those appointed in charge of the *ṣadaqāt* are named: “He has put his *ṣadaqah* in the hands of ‘Alī and Ibrāhīm. If one of these two dies, al-Qāsim will take his place together with the one who remains. If one of these two dies, Ismā‘īl will take his place together with the one who remains. If one of these two dies, al-‘Abbās will take his place together with the one who remains. If one of these two dies, the eldest of my remaining sons will take his place together with the one who remains. If only one of my sons remains, he will be in charge of it.”

² The text of aṣ-Ṣadūq gives “*wa ilā ...*” which is what we have translated, but al-Kulaynī has only “*ilā ...*”, which puts the sons listed all in charge of the *awqāf*, etc.

وهو أنا في وصيتي في مالي وفي أهلي وولدي وإن يرى أن يقر إخوته الذين سميتهم في كتابي هذا أقرهم وإن كره فله أن يخرجهم غير مثرّب عليه ولا مردود، فإن آنس منهم غير الذي فارقتهم عليه فأحب أن يردّهم في ولاية فذاك له وإن أراد رجل منهم أن يزوّج أخته فليس له أن يزوّجها إلا بأذنه وأمره، فإنّه أعرف بمناكح قومه وأيّ سلطان أو أحد من الناس كفه عن شيء أو حال بينه وبين شيء، ممّا ذكرت في كتابي هذا أو أحد، ممّن ذكرت، فهو من الله ومن رسوله بريء، والله ورسوله منه براء، وعليه لعنة الله وغضبه ولعنة الإيعين والملائكة المقرّبين والذبيّين والمرسلين وجماعة المؤمنين وليس لأحد

to him — it is up to him. He is as me with regards to (the execution of) my testament concerning my property and my household (*ahl*) and my children. If he sees fit to decide in favour of those of his brothers I have named in this written document of mine, let him decide in their favour; if he does not, then he may take them out of (the testament); he will not be blamed for it, nor will he be rejected. If he perceives in them (a condition) other than that in which I left them, and he wishes to omit them from the authority (which I have detailed for them), it is up to him. If one of them (his brothers) wants to give his sister in marriage, he must not give her in marriage without his ('Alī's) permission and order ¹, for he knows better the suitability of marriages among his family. And whatever person with power, or anyone from the people holds him ('Alī) back from something, or puts a barrier between him and anything from what we have mentioned in this written document of mine, or (between him and) anyone from those we have mentioned, he is free from the demands of Allāh and His Messenger, and Allāh and His Messenger are quit of him — on him be the curse and wrath of Allāh, the cursing of the maledictors, the angels stationed near to Him, the prophets and messengers, and all the believers: none of those in power has the right to

¹ Since al-Imām Mūsā (p.b.u.h.) had many wives, each brother might have thought it was his duty to give his own mother's daughter/s in marriage, but this sentence does not allow them to do this; see later in this *ḥadīth*.

من السلاطين أن يكف عن شيء وليس لي عنده تبعة ولا تباعة ولا لأحد من ولدي له قبلي مال ، فهو مصدق فيما ذكر ، فإن أقل فهو أعلم وإن أكثر فهو الصادق كذلك وإنما أردت بإدخال الذين أدخلتهم معي من ولدي التنويه بأسمائهم والتشريف لهم وامهات أولادي من أقامت منهن في منزلها وحجابها فلها ما كان يجري عليها في حياتي إن رأى ذلك ، ومن خرجت منهن إلى زوج فليس لها أن ترجع إلى محواي إلا أن يرى علي غير ذلك وبناتي بمثل ذلك ولا يزوج بناتي أحد من إخوتهن من أمهاتهن ولا سلطان ولا علم إلا برأيه ومشورته ، فإن فعلوا غير ذلك فقد خالفوا الله ورسوله وجاهدوه في ملكه وهو أعرف بما كبح قومه ، فإن أراد أن يزوج زوج وإن أراد أن يترك ترك وقد أوصيتهن بمثل ما

hold him back from anything. There is no claim on my behalf against him ('Alī) on account of wrong-doing, or any effect (of any wrong-doing), nor has anyone of my children any material claim against me (which he could claim) from him. I-le must be accepted in everything that he says: if he (only apportions) a little, yet he is more knowing; and if he (apportions) much, this (too) is correct; and so forth. By bringing those of my sons whom I have brought (into this testament) with him. I only wish to give their names repute and to honour them. To those of my female slaves who have borne me children and who stay within their houses and behind *hijāb* (i.e. not revealing themselves), (shall be given) their expenses during my lifetime, if he sees fit; and whichever of them leaves to (take) a husband, she shall not return to my home unless 'Alī thinks otherwise. And the same applies to my daughters. None of their brothers from the same mother, nor those in power, nor (their) paternal uncles shall marry off my daughters, except according to his opinion and in consultation with him. If they do other than this, they will have gone against Allāh and His Messenger, and they will have disputed with him ('Alī) in his authority, for he knows better the suitability of marriages among his family. If he wishes to give (them) in marriage, he will give (them), and if he wishes not to endorse (their marriage). he will not do it. I have given them (my daughters) my will just as I have mentioned in this written

ذكرت في كتابي هذا وجعلت الله عز وجل عليهن شهيداً وهو وأُمُّ أحمد [شاهدان] وليس لأحد أن يكشف وصيتي ولا ينشرها وهو منها على غير ما ذكرت وسميت ، فمن أساء فعليه ومن أحسن فلتنفسه وما ربك بظالم للعبيد وصلى الله على محمد وعلى آله وليس لأحد من سلطان ولا غيره أن يفضّ كتابي هذا الذي ختمت عليه الأسفل ، فمن فعل ذلك فعليه لعنة الله وغضبه ولعنة اللاعنين والملائكة المقرئين وجماعة المرسلين والمؤمنين من المسلمين وعلى من فضّ كتابي هذا وكتب وختم أبو إبراهيم والشهود وصلى الله على محمد وعلى آله ، قال أبو الحكم : فحدثني عبد الله بن آدم الجعفري عن يزيد بن سليط قال : كان أبو

document of mine, and I have made Allāh, to Whom belong Might and Majesty, a witness over them, as well as he (‘Alī) and the mother of Aḥmad. No-one has the right to open or declare my testament if he is not the one I have mentioned and named in relation to it. Whoever does wrong, it is to his own loss, and whoever does good, it is to his own gain; your Lord does not wrong (His) slaves. May Allāh bless Muḥammad and his Household.

“ ‘No-one who has power, or anyone else has the right to break open this written document of mine at the bottom (of this testament)¹ which I have sealed. May the curse of Allāh and His wrath, and the cursing of the maledictors, the angels stationed near to Him, and all the messengers and those among the Muslims who believe be on the one who does this — whoever breaks open this written document of mine. Abū Ibrāhīm and (his) witnesses have written and sealed (this). May Allāh bless Muḥammad and His household.’ ”

Abu ’l-Ḥakam said: ‘Abdullāh ibn Ādam al-Ja‘farī (apparently the narrator intended here is ‘Abdullāh ibn Ibrāhīm al-Ja‘farī; ash-Shaykh aṣ-Ṣadūq has ‘Abdullāh ibn Muḥammad al-Ja‘farī, who is apparently ‘Abdullāh ibn Muḥammad ibn ‘Umārah. For both these see the original chain of transmission) narrated to us that Yazīd ibn Salīṭ said:

¹ The testament was in the form of a scroll,

عمران الطلحي قاضي المدينة فلم يأمض موسى قدمه إخوته إلى الطلحي القاضي فقال العباس
ابن موسى: أصلحك الله وأمتع بك، إن في أسفل هذا الكتاب كنزاً و جوهراً و يريد أن
يحتجبه ويأخذه دوننا ولم يدع أبونا رحمه الله شيئاً إلا ألجأه إليه وتركنا عالة ولولا
أنني أكف نفسي لأخبرت بك بشي، على رؤوس الملا، فوثب إليه إبراهيم بن محمد فقال: إذا
والله تخبر بما لا تقبله منك ولا نصدقك عليه، ثم تكون عندنا ملوماً مدحوراً، نعرفك
بالكذب صغيراً أو كبيراً وكان أبوك أعرف بك لو كان فيك خيراً وإن كان أبوك لعارفاً بك
في الظاهر والباطن وما كان ليأمنك على تمرتين، ثم وثب إليه إسحاق بن جعفر عمه فأخذ

‘Abū ‘Imrān aṭ-Ṭalḥī¹ was the *qāḍī* of Medina. When Mūsā (p.b.u.h.) passed away, his (i.e. ‘Alī ar-Riḍā’s) brother took him before aṭ-Ṭalḥī, the *qāḍī*. al-‘Abbās ibn Mūsā said: ‘May Allāh make things turn out well for you and grant us enjoyment through you, in the bottom part of this written document there is a treasure and jewels, and he (i.e. ar-Riḍā — p.b.u.h.) wants to conceal it and keep it for himself away from us. Our father, may Allāh be Merciful to him, did not leave anything without making him a custodian over it and leaving us dependent (on him). If I had not restrained myself, I would have announced something to you before the people gathered here.’ Ibrāhīm ibn Muḥammad (one of the witnesses of the testament of Mūsā p.b.u.h.) pounced on him and said: ‘Then, by Allāh, you will announce something we will never accept from you nor believe you concerning it; you will then be someone reproached and rejected by us. We recognize you as a liar, both in your childhood and as an adult, and if there was something good in you, your father would have been more knowledgeable about you. Indeed, your father knew more about you both outwardly and inwardly, but he would not trust you (even) with two dates.’ Then Ishāq ibn Ja‘far, his paternal uncle, leapt up to

¹ Mūsā ibn Muḥammad ibn ‘Imrān ibn Ibrāhīm ibn Muḥammad ibn Ṭalḥah ibn ‘Ubaydillāh (the famous companion, participant in the Battle of the Camel). He was appointed *qāḍī* of Medina by the caliphs Hārūn ar-Rashīd and al-Amīn after his brother, ‘Imrān, who was appointed the *qāḍī* of Medina by al-Manṣūr and al-Mahdī (Ibn Ḥazm, *Jamharat anṣābi ‘l-‘Arab*, p.139; Muṣ‘ab az-Zubayrī, *Nasab Quraysh*, p.290).

بتلبيبه فقال له: إنَّك لسفيه ضعيف أحقُّ أجمع هذا مع ما كان بالأُمس منك، وأعانته القوم أجمعون، فقال أبو عمران القاضي لعلِّي: قم يا أبا الحسن حسبي مالعني أبوك اليوم وقد وسَّع لك أبوك ولا والله ما أحدٌ أعرف بالولد من والده ولا والله ما كان أبوك عندنا بمستخفٍّ في عقله ولا ضعيف في رأيه، فقال العباسُّ للقاضي: أصلحك الله فضَّ الخاتم واقره ما تحته فقال أبو عمران: لا أفضُّه حسبي مالعني أبوك اليوم، فقال العباسُّ: فأنا أفضُّه، فقال: ذاك إليك، ففضَّ العباسُّ الخاتم فأذاه إخراجهم وإقرار عليٍّ لها وحده وإدخاله إليَّهم في ولاية عليٍّ إن أحبَّوا أو كرهوا وإخراجهم من حدِّ الصدقة وغيره أو كان فتحه عليهم بلا، وفضيحة وذلةٌ ولعلِّي عليه السلام خيرة وكان في الوصية التي فضَّ العباسُّ تحت الخاتم هؤلاء.

him, took a hold of him by the collar, and said to him: ‘You are a fool, wicked and stupid, and on top of this is what (showed itself) from you yesterday.’ And the crowd gathered there supported him (Ishāq). Ibn ‘Imrān, the *qādī*, said to .Alī: ‘You may leave, O Abu ‘l-Ḥasan. It would be sufficient (cause) for me that your father should curse me today (see the text of the testament). Your father has given you a wide rein. By Allāh, no-one is more knowledgeable about the son than his father. By Allāh, your father was not a person, in our opinion, who seemed dim-witted or weak-minded.’ Then al-‘Abbās said to the *qādī*: ‘May Allāh make things turn out well for you, break open the seal and read what is under it!’ Abū ‘Imrān said: ‘I will not break it open, it would be sufficient (cause) for me that your father should curse me today.’ Then al-‘Abbās said: ‘Then I shall break it open!’ He said: ‘It is up to you.’ So al-‘Abbās broke open the seal, whereupon in it (they found) that he (al-Imām Mūsā — p.b.u.h.) removed them (i.e. all the executors mentioned in the text of the testament), and confirmed in it ‘Alī, on his own, including them (all) under ‘Alī’s authority, whether they liked or not. He removed them from (any rights with respect to) his *ṣadaqaḥ* and other things. (He made) the opening of it a calamity, a disgrace and a degradation for them, and a superiority for ‘Alī (p.b.u.h.).

‘‘In the testament which al-‘Abbās broke open under the seal,

الشهود : إبراهيم بن محمد وإسحاق بن جعفر وجعفر بن صالح وسعيد بن عمران وأبرزوا وجه أم أحمد في مجلس القاضي وأدعوا أنها ليست إياها حتى كشفوا عنها عرفوها ، فقالت عند ذلك : قد والله قال سيدي هذا : إنك ستؤخذين جبراً وتخرجين إلى المجالس ، فزجرها إسحاق بن جعفر وقال : اسكتي فإن النساء إلى الضعف ، ما أظنه قال من هذا شيئاً ، ثم إن علياً عليه السلام التفت إلى العباس فقال : يا أخي إنني أعلم أنه إنما حملكم على هذه الغرائم والديون التي عليكم ، فانطلق ياسعيد فتعين لي ما عليهم ، ثم أقض عنهم ولا والله لا أدع

* * * * *

were (the names of) these witnesses: Ibrāhīm ibn Muḥammad, Ishāq ibn Ja‘far, Ja‘far ibn Ṣālīḥ and Sa‘īd (Sa‘d) ibn ‘Imrān.

“They uncovered the face of the mother of Aḥmad (who was present) in the session of the *qāḍī*, because they claimed that site was riot really her — until they had uncovered her and recognized here. Where upon she said: ‘Verily, by Allāh, my master (husband) said this (to me): “Surely you will be taken by force, and you will be taken out into sessions.”’ Ishāq ibn Ja‘far told her to be silent, and said: ‘Keep quiet. Women must be counted as feeble-minded. I do not imagine that he said anything of this.’ Then ‘Alī (p.b.u.h) turned to al-‘Abbās and said: ‘O my brother, I know quite well that only damages and borrowing have persuaded you to (do) this. O Sa‘īd (aṣ-Ṣadūq: “Sa‘d”). If this is correct it must be Sa‘d ibn ‘Imrān al-Anṣārī, one of the witnesses), go and make the amount they owe a *ta’yīn*¹ in my name.

¹ *Ta’yīn*: Ḥasan owes Aḥmad 1,000 dīnārs. The time to repay it has arrived, but he cannot repay it. Ḥusayn wants to transfer the debt to himself, but he also has no money. If he asks Aḥmad to delay the debt, e.g., for one year, and increase it to e.g., 1,200 dīnārs, this will be 200 dīnārs of illicit interest (*ribā*). Ḥusayn therefore buys something from Aḥmad for e.g., 1,200 dīnārs, but they agree to defer payment e.g., for one year. Then he sells the article back to Aḥmad for immediate payment of e.g., 1,000 dīnārs. Then he transfers the payment to Ḥasan, which cancels the latter’s debt. So, Ḥasan is no longer indebted, and Ḥusayn must pay Aḥmad 1,200 dīnārs at a later date. This process is called *ta’yīn* in *fiqh*.

مواساتكم وبركم مامشيت على الأرض فقولوا ماشئتم ، فقال العباس : ماتعطينا إلا من فضول أموالنا وما لنا عندك أكثر ، فقال : قولوا ماشئتم فالعرض عرضكم فان تحسنوا فذاك لكم عند الله وإن تسيؤوا فان الله غفور رحيم والله إنكم لتعرفون أنه مالي يومي هذا ولد ولا وارث غيركم ولئن حبست شيئاً مما تظنون أو أدخرته فإنما هولكم ومرجه إليكم والله ما ملكت منذ مضى أبوكم رضي الله عنه شيئاً إلا وقد سيّبه حيث رأيتم ، فوثب العباس فقال : والله ما هو كذلك وما جعل الله لك من رأي علينا ولكن حسد أبينا لنا وإرادته ما أراد مما لا يسوغه الله إياه ولا إياك وإنك لتعرف أنني أعرف صفوان بن يحيى بياع السابري بالكوفة ولئن سلمت لأغصصه بريقه وأنت معه ،

Then I shall repay it in their name. (aṣ-Ṣadūq: “Take their [the creditors’] acknowledgement of debt, and get [from the creditors] a document testifying to their [his brothers’] indemnity from the debt.”) By Allāh, I shall not cease to count you as myself (in my property) and be considerate towards you, as long as I am on (this) earth; so say what you like.’ Then al-‘Abbās said: ‘You only gave us the surplus of our property, while what is with you and belongs to us is much more.’ He said: ‘Say what you like. The honour (in this matter) is your honour (not only mine). If you do good, this will belong to you before Allāh; and if you do evil, Allāh is Forgiving, Merciful. By Allāh, you know that at this time I do not have any child, nor (do I have) any inheritor except you. If I keep something, as you imagine, or hoard it, it belongs to you alone and will be restored to you. By Allāh, from the time your father, may Allāh be pleased with him, passed away, I have not taken possession of anything, except to release it (for its proper purpose) as you have seen.’ Then al-‘Abbās leapt up (again) and said: ‘By Allāh, it is not like that, Allāh has not made your opinion to rule over us, but it was our father’s jealousy against us and that which his own desire wanted from that which Allāh has not allowed for him or for you. You know very well that I know Ṣafwān ibn Yaḥyā, Bayyā‘ as-Sābirī ([? — 210/825], the famous Imāmīte traditionalist

فقال عليٌّ عَلَيْهِ السَّلَامُ : لا حول ولا قوة إلا بالله العليّ العظيم ، أمّا إنّي يا إخوتي فحريصٌ على مسرّتكم ، الله يعلم ، اللهمّ إن كنت تعلم أنّي أحبُّ صلاحهم وأنّي بارٌّ بهم واصل لهم رفيقٌ عليهم أعني بأمودهم ليلاً ونهاراً فأجزني به خيراً وإن كنت على غير ذلك فأنت علام الغيوب فأجزني بما أنا أهله إن كان شراً فشرّاً وإن كان خيراً فخييراً ، اللهمّ أصلحهم وأصلح لهم واخلّسنا وعنهم الشيطان وأعنهم على طاعتك ووفّقهم لرشدك ٢٠٢ أمّا أنا يا أخي فحريص على مسرّتكم ، جاهدٌ على صلاحكم : «والله على ما نقول وكيل» فقال العباس : ما أعرّفتني بلسانك وليس لمسحاتك عندي طين ، فافترق القوم على هذا وصلى الله على محمد وآله .

٢٠٢- يوسف ، ١٢/٦٦ ، القصص ، ٢٨/٢٨

and representative of the Imāms Mūsā and ar-Riḍā [p.b.u.t.] in Kūfah; if I remain alive, I shall make him choke on his own spittle, and you with him!’ ‘Alī (p.b.u.h.) said: ‘There is no might or power except by Allāh, the High, the Great! O my brothers, but I am eager to please you, Allāh knows. O Allāh, if you know that I wish their well-being, am faithful to them, eager to maintain relations with them, philanthropic towards them, and that I take care of their affairs, night and day, then reward me with goodness for it. And if I am other than this — and you are the Knower of unperceivable things — then reward me with what I deserve for it; if it is evil, then an evil reward, and if it is good, then a good reward. O Allāh, make them good and make things good for them. Drive shayṭān away from us and them, and help them in obedience to you. Make them successful in (reaching) Your guidance. However, my brother, I am eager to please you, endeavouring to obtain goodness for you. *Allāh shall be Guardian over what we say* (Yūsuf, 12:66; al-Qaṣaṣ, 28:28).’ Then al-‘Abāss said: ‘How well I know (the ways of) your tongue. I am not fertile ground for the spade of your guile.’ At this point, the crowd dispersed, and may Allāh bless Muḥammad and his Household.’”

١٦/٨٢٩ — محمد بن الحسن ، عن سهل بن زياد ، عن محمد بن عليّ وعبيد الله بن المرزبان عن ابن سنان قال : دخلت على أبي الحسن موسى عليه السلام من قبل أن يقدم العراق بسنة وعليّ ابنه جالس بين يديه ، فنظر إليّ فقال : يا محمد أما إنه سيكون في هذه السنة حركةٌ ، فلا تجزع لذلك ، قال : قلت : وما يكون جعلت فداك ؟ فقد أقلقني ما ذكرت فقال : أصير إلى الطاغية ، أما إنه لا يبداني منه سوء ومن الذي يكون بعده ، قال : قلت :

* * * * *

829 — 16. Muḥammad ibn al-Ḥasan (—) Sahl ibn Ziyād (—) Muḥammad ibn ‘Alī and Abdullāh ibn al-Marzubān that (Muḥammad) Ibn Sinān said:

“I went in to Abu ‘l-Ḥasan, Mūsā (p.b.u.h.), one year before he went to Iraq, and his son, ‘Alī, was sitting in front of him. He looked at me and said: ‘O Muḥammad, there will be disturbance during this year, but do not be dismayed at this.’ ” He said: “I said: ‘May I be made your ransom, what will this be? Whay you say makes me uneasy.’ He said: ‘I will be (taken) to the tyrant. No evil will befall me at his hand, nor at the hand of the one who (will come) after him.’¹ ” He said: “I said: ‘What, then, will happen², may I be made your ransom?’”

¹ The first mention is to the ‘Abbāsīd caliph, Muḥammad al-Mahdī (127/744 — became caliph 158/775 — 169/785), who brought al-Imām Mūsā to Baghdād and imprisoned him, releasing him after a short time. The second person is Mūsā al-Hādī (144/761 — became caliph 169/785 — 170/786) who ordered his governor in Medina to arrest al-Imām Mūsā and bring him to Baghdād. The caliph died just as this order was to be enacted.

² The questioner has assumed that, although no harm would come to the Imām from the first two mentioned, he would suffer greatly under the third caliph, Hārūn ar-Rashīd. This latter arrested the Imām in Medina in 179/795 and sent him to the prison in Baṣrah. In the following year he had him brought to Baghdād and had him imprisoned till 183/799, in which year the Imām was poisoned in prison. The questioner is therefore asking what will happen after this, i.e. after the death of the Imām at the hands of the third caliph. The Imām’s answer points to the subsequent differences among the Shī‘ah concerning the successorship.

وما يكون جعلت فداك؟ قال: «يضلّ الله الظالمين ويفعل الله ما يشاء»^{٢٠٣}، قال: قلت: وما ذاك جعلت فداك؟ قال: من ظلم ابني هذا حقّه وجحد إمامته من بعدي كان كمن ظلم عليّ بن أبي طالب حقّه وجحد إمامته بعد رسول الله ﷺ، قال: قلت: والله لئن مدّ الله لي في العمر لأسلمنّ له حقّه ولأقرنّ له بإمامته، قال: صدقت يا محمد يمدّ الله في عمرك وتسلم له حقّه وتقرّ له بإمامته وإمامة من يكون من بعده، قال: قلت: ومن ذاك؟ قال محمد ابنه، قال: قلت: له الرضا والتسليم.

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He said: '*Allāh leads astray the evil-doers, and Allāh does what He wills* (Ibrāhīm, 14:27).' '' He said: "I said: 'May I be made your ransom, what is this?'" He said: 'Everyone who withholds from this, my son, his rights and rejects his Imāmate after me will be like the one who withheld his rights from 'Alī ibn Abī Ṭālib, and rejected his Imāmate after the Messenger of Allāh (p.b.u.h.a.h.p.).' '' He said: "I said: 'By Allāh, if Allāh give me continuance of life, I shall surely restitute his rights to him, and surely confirm him in his Imāmate.'" He said: 'You are right, Muḥammad, Allāh will prolong your life, and you will restitute his rights to him, and confirm him in his Imāmate, and the Imāmate of the one who will (come) after him.'" He said: "I said: 'Who will this be?'" He said: 'Muḥammad. his son.'" He said: "I said: 'I shall accept him and submit to him.'" ''
