

﴿ باب ﴾

﴿ نادر جامع في فضل الامام وصفاته ﴾

١/٥٢٣ - أبو محمد القاسم بن العلاء - رحمه الله - رفعه ، عن عبد العزيز بن مسلم قال: كنّا مع الرضا عليه السلام بمرور فاجتمعنا في الجامع يوم الجمعة في بدء مقدمنا فأداروا أمر الإمام فمؤذّنوا كثرة اختلاف الناس فيها ، فدخلت على سيدي عليه السلام فأعلمته خوض

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CHAPTER 15

CONCERNING EXTRAORDINARY (AHĀDĪTH) AND
THOSE WHICH BRING TOGETHER THE EMINENCE
OF THE IMĀM AND HIS QUALITIES

523 - 1. Abū Muḥammad al-Qāsim ibn al-‘Alā’ - may Allāh be merciful to him (*rafa’ahu*) - that ‘Abd al-‘Aziz ibn Muslim said:

“We had been with ar-Riḍā (p.b.u.h.) at Marw.¹ We gathered at the Friday mosque on Friday, when we had just arrived (in Marw), and they discussed the matter of the Imāmate, and they discussed the many differences among people in this matter. Then I came into the presence of my master (p.b.u.h.). I informed him about the various

1. This is Marw Shāhijān (Persian: Shāhigān), the capital of Khurāsān. The town of Tūş (and the present-day Mashhad), were in that part of Khurāsān which was under the direct control of Marw. It is now in the Turkmen Soviet Socialist Republic, and is presently called Mary. It should not be confused with Marw ar-Rudh which is in present-day Afghanistan.

الناس فيه ، فتبسم ﷺ ثم قال : يا عبد العزيز جهل القوم و خدعوا عن آرائهم ، إن الله عز وجل لم يقبض نبيه ﷺ حتى أكمل له الدين وأنزل عليه القرآن فيه تبيان كل شيء ، بين فيه الحلال والحرام ، والحدود والأحكام ، وجميع ما يحتاج إليه الناس كملاً ، فقال عز وجل : « ما فرطنا في الكتاب من شيء » ٤٧ ، وأنزل في حجة الوداع وهي آخر عمره ﷺ : « اليوم أكملت لكم دينكم وأتممت عليكم نعمتي ورضيت لكم الإسلام ديناً » ٤٨ ، وأمر بالإمامة من تمام الدين ، ولم يمض ﷺ حتى بين لأمته معالم دينهم وأوضح لهم سبيلهم وتركهم على قصد سبيل الحق ،

٤٨- المائدة ، ٣/٥

٤٧- الانعام ، ٣٨/٦

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things the people had said respecting him. He (p.b.u.h.) smiled, then said: 'O 'Abd al-'Aziz! The people do not know, and have been deceived in their opinions. Verily, Allāh, to Whom belong Might and Majesty, did not take away (the life of) His Prophet (p.b.u.h.a.h.p.) until he had perfected the religion for Him, and had sent down on him the Qur'ān in which is the clarification of all things. He completely clarified in it what is lawful and what is unlawful, the restrictions (*ḥudūd*) and the commands, and all that people need. He to Whom belong Might and Majesty said: *We have neglected nothing in the Book.* (al-An'ām, 6:38). And He sent down in the Farewell Pilgrimage, which was at the end of his (p.b.u.h.a.h.p.) life: *Today I have perfected your religion for you, and I have completed My blessing upon you, and I have approved Islam for your religion* (al-Mā'idah, 5:3).

“And the matter of the Imāmate is one of the things by which the religion is completed. He (p.b.u.h.a.h.p.) did not pass away until he had clarified the guiding principles of their religion to his community and made plain their path for them, and he left them pointing in the direction of the path of the truth. And he established 'Ali (p.b.u.h.) for them as a sign and as Imām. He (Allāh) has not left for them anything which the community needs without clarifying it. Hence, whoever

وأقام لهم علياً عليه السلام علماً وإماماً وما ترك [لهم] شيئاً يحتاج إليه الأمة إلا بهيئته، فمن زعم أن الله عز وجل لم يكمل دينه فقد رد كتاب الله، ومن رد كتاب الله فهو كافر به. هل يعرفون قدر الإمامة ومحلها من الأمة فيجوز فيها اختيارهم، إن الإمامة أجلُّ قدراً وأعظم شأنًا وأعلى مكاناً وأمنع جانباً وأبعد غوراً من أن يبلغها الناس بعقولهم، أو ينالوها بآرائهم، أو يقيموا إماماً باختيارهم، إن الإمامة خص الله عز وجل بها إبراهيم الخليل عليه السلام بعد النبوة والخلة مرتبة ثالثة، وفضيلة شرَّفه بها وأشاد بها ذكره، فقال: «إني جاعلك للناس إماماً» فقال الخليل عليه السلام سروراً بها: «ومن ذريتي» قال الله تبارك وتعالى: «لا ينال عهدي الظالمين»^{٤٩}. فأبطلت هذه الآية إمامة كل ظالم إلى يوم القيامة وصارت في الصفوة، ثم أكرمته

٤٩- البقرة، ١٢٤/٢

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imagines that Allāh to Whom belong Might and Majesty, has not perfected His religion has surely rejected the Book of Allāh, and whoever has rejected the Book of Allāh, is an unbeliever in it.

“Do they know the value of the Imāmate and its position in the community that their selection could be allowable in this matter? Verily, the Imāmate is too sublime among values, too great among ranks, too high among stations, too impenetrable on all sides, too profound among the depths, for people to reach it with their intellects, or to grasp it with their opinions, or to establish an Imām by their choice. Verily, the Imāmate is that in which Allāh, to Whom belong Might and Majesty, has distinguished Ibrāhim, the Intimate Friend (*al-Khalīl*), after Prophethood and Intimacy, as a third degree, and an eminence with which He honoured him and by which He raised his renown, and He said: “Behold! I make you an Imām for the people.” Then the Intimate Friend (p.b.u.h.) said out of delight in this: “And of my seed.” Allāh, the Blessed, the Sublime, said: “My covenant shall not reach the evil-doers” (*al-Baqarah*, 2:124). Thus, this verse

يعقوب نافلة و كلاً جعلنا صالحين ۞ وجعلناهم أئمة يهتدون بأمرنا وأوحينا إليهم فعل
الخيرات وإقام الصلاة وإيتاء الزكاة وكانوا لنا عابدين ٥٠ .

فلم تزل في ذريته يرثها بعض عن بعض قرناً قرناً حتى ورثها الله تعالى
النبي ﷺ ، فقال جل وتعالى : « إن أولى الناس بإبراهيم للذين اتبعوه وهذا
النبي والذين آمنوا والله ولي المؤمنين ٥١ » فكانت له خاصة فقلدها ﷺ علياً عليه السلام
بأمر الله تعالى على رسم ما فرض الله ، فصارت في ذريته الأصفياء الذين آتاهم الله
العلم والإيمان، بقوله تعالى : « وقال الذين أوتوا العلم والإيمان لقد لبثتم في كتاب

٥١ - ال عمران ، ٣ / ٦٨ -

٥٠ - الانبياء ، ٢١ / ٧٢ - ٧٣

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has abolished the leadership (*imāmah*) of all evil-doers till the Day of Resurrection, and it has become for the select ones. Then Allāh, the Sublime, bestowed honours on him, by establishing it in his seed, the ones who are selected and purified (by Allāh). An He said: *And We gave him Ishāq and Ya'qūb in superabundance, and everyone made We righteous and appointed them to be Imams guiding by Our commands, and We revealed to them the doing of good deeds, and to perform the prayer, and to pay zakāt, and Us they seved* (al-Anbiyā', 21: 72 – 73).

“ ‘So it (the Imāmate) did not leave his seed; one of them inheriting it from another, generation after generation, till Allāh, the Sublime, caused the Prophet (p.b.u.h.a.h.p.) to inherit it. And He, the Majestic, the Sublime, said: *Surely the people standing closest to Ibrāhīm are those who followed him, and this Prophet, and those who believe; and Allāh is the Master of the believers* (Āl ‘Imrān, 3: 68): So it (the Imāmate) belonged to him particularly, and hence he (p.b.u.h.a.h.p.) invested ‘Alī (p.b.u.h.) with it by the command of Allāh, the Sublime, in the way in which Allāh had made obligatory. So it came to be in his (‘Alī’s) selected seed, those to whom Allāh has given knowledge and faith, as in the words of He Who is the Sublime: *But those who have given*

الله إلى يوم البعث ٥٢، فهي في ولد علي عليه السلام خاصة إلى يوم القيامة؛ إذ لا نبي بعد محمد صلى الله عليه وآله فمن أين يختار هؤلاء الجهال.

إن الإمامة هي منزلة الأنبياء، وإرث الأوصياء، إن الإمامة خلافة الله وخلافة الرسول صلى الله عليه وآله ومقام أمير المؤمنين عليه السلام وميراث الحسن والحسين عليهما السلام إن الإمامة زمام الدين، ونظام المسلمين، وصلاح الدنيا وعز المؤمنين، إن الإمامة أس الإسلام النامي، وفرعه السامي، بالإمام تمام الصلاة والزكاة والصيام والحج والجهاد، وتوفير الفي، والصدقات، وإمضاء الحدود والأحكام، ومنع الثغور والأطراف.

الإمام يحل حلال الله، ويحرم حرام الله، ويقيم حدود الله، وينبذ عن دين الله،

٥٢- الروم، ٥٦/٣٠

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knowledge and faith shall say, "You have remained in Allāh's Book till the Day of Uprising" (ar-Rūm, 30:56). Thus it will be within the sons of 'Ali (p.b.u.h.), especially, till the Day of Resurrection, since there is no prophet after Muḥammad (p.b.u.h.a.h.p.). So from where have these ignorant people got (the right) to select?

"Verily, the Imāmate is the position of the Prophets, and the heritage of the successors. Indeed, the Imāmate is the vicegerency (*khilāfah*) of Allāh and the vicegerency of the Messenger (p.b.u.h.a.h.p.), and the station of Amīr al-mu'minin (p.b.u.h.) and the inheritance of al-Ḥasan and al-Ḥusayn (p.b.u.t.).

"Truly, the Imāmate is the reins of the religion, the state of order of the Muslims, the rectitude of the world, and the might of the believers. Verily, the Imāmate is Islam's growing root, and its lofty branch. Through the Imām the prayer, *zakāt*, fasting, *hajj* and *jihād* (exerting oneself, striving in the way of Allāh, whether by means of one's property, one's life, one's knowledge, or by any other means) are perfected, the general wealth (of the Muslims, *fay'*) and charity (*ṣadaqāt*) are increased, the restrictions and the commands are put into practice, and the frontier-posts and borders are protected.

"The Imām allows what Allāh allows, and prohibits what Allāh

ويدعو إلى سبيل ربه بالحكمة ، والموعظة الحسنة ، والحجة البالغة ، الإمام كالشمس الطالعة المجللة بنورها للعالم وهي في الأفق بحيث لا تنالها الأيدي والأبصار .

الإمام البدر المنير ، والسراج الزاهر ، والنور الساطع ، و النجم الهادي في غياهب الدجى وأجواز البلدان والقفار ، ولجج البحار ، الامام الماء العذب على الظما ، والدال على الهدى ، والمنجي من الردى ، الإمام النار على اليفاع ، الحار لمن اصطلى به والدليل في المهالك ، من فارقه فهالك ، الإمام السحاب الماطر ، والغيث الهائل و الشمس المضيئة ، والسماء الظليلة ، والأرض البسيطة ، والعين الغزيرة ، والغدير والروضة .

الإمام الأنيس الرفيق ، والوالد الشفيق ، والأخ الشقيق ، والأم البرّة بالولد الصغير ، ومفرز العباد في الداهية النّاد الإمام أمين الله في خلقه ، وحجته على عباده

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prohibits; he establishes the restrictions of Allāh; he defends the religion of Allāh; and he calls to the way of his Lord with wisdom and good admonition and with the Proof which reaches.

“The Imām is like the risen sun which covers the world with its light and which is in a place where no hand or eye can reach it. The Imām is the radiant moon, the shining lamp, the brilliant light, and the star that guides in the heavy darkness, and in the middle of inhabited lands, deserted regions and the high seas. The Imām is sweet water for the thirst, the pointer towards true guidance, and the deliverer from destruction. The Imām is the fire on the heights (which guides those far away), and which warms those who seek the heat, and an indicator in dangers. He who moves away from him will perish.

“The Imām is the rain-bearing cloud, the rainfall that covers everywhere, the shining sun, the covering that shades, the prairie, the overflowing spring, the pool and the meadow. The Imām is the gentle, close friend, the sympathetic father, the blood-brother, the mother who is tender to her small child, a place of refuge for mankind from perilous disaster. The Imām is Allāh's custodian over His creation, His Proof

وخليفته في بلاده ، والداعي إلى الله ، والذاب عن حرم الله .
 الامام المطهر من الذنوب والمبرأ عن العيوب ، المخصوص بالعلم ، الموسوم
 بالحلم ، نظام الدين ، وعز المسلمين وغيظ المنافقين ، وبوار الكافرين .
 الامام واحد دهره ، لا يدانيه أحد ، ولا يعادله عالم ، ولا يوجد منه بدل
 ولا له مثل ولا نظير ، مخصوص بالفضل كله من غير طلب منه له ولا اكتساب ، بل
 اختصاص من المفضل الوهاب .
 فمن ذا الذي يبلغ معرفة الامام ، أو يمكنه اختياره ، هيات هيات ، ضلت
 العقول ، وتاهت الحلوم ، وحارت الألباب ، وخسئت العيون وتصاغرت العظام ،
 وتحيّرت الحكماء ، وتقاصرت الحلما ، وحسرت الخطباء ، وجهلت الألباء ، وكثت
 الشعراء ، وعجزت الأدباء ، وعييت البلغاء ، عن وصف شأن من شأنه ، أو فضيلة من

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for His slaves, His vicegerent in His lands, a caller towards Allāh and
 the defender of Allāh's precincts. The Imām is the one who is purified
 from sins, free from all shortcomings, characterized by knowledge,
 distinguished by forbearance, the state of order of the religion, the
 might of the Muslims, the one who enrages the hypocrites, and the
 doom of unbelievers. The Imām is unique of his time, no-one can ap-
 proach his rank, no man of knowledge is comparable to him, there is
 no-one who can take his place, nor is there anyone similar to him or
 the same as him. He is characterized by every (kind of) eminence,
 without his seeking it or acquiring it, rather it is a characteristic from
 the Bestower of eminence, the All-giving. So who is there who can
 arrive at knowledge of the Imām, or have the ability to select him?
 How far from the truth is it! Intellects have lost (themselves), imagin-
 ations have gone astray, minds have become perplexed, eyes have
 turned away, the great have been made small, the wise have confounded
 themselves, those who reflect forever fall short, orators falter, the in-
 telligent become ignorant, poets become expressionless, prosodists in-
 capable and the eloquent stammer, in describing one of his aspects, or

فضائله ، وأقرت بالمعجز والتقصير ، وكيف يوصف بكله، أو ينعت بكنهه، أو يفهم شي، من أمره، أو يوجد من يقوم مقامه ويغني غناه ، لا كيف وأنسى؟ وهو بحيث النجم من يد المتناولين ، و وصف الواصفين ، فأين الاختيار من هذا ؟ وأين العقول عن هذا ؟ وأين يوجد مثل هذا ؟ !

أَتُظَنُّونَ أَنَّ ذَلِكَ يَوْجَدُ فِي غَيْرِ آلِ الرَّسُولِ مُحَمَّدٍ ﷺ كَذِبْتَهُمُ وَاللَّهُ أَنْفُسَهُمْ ، وَمَنْتَهُمُ الْبَاطِلُ فَارْتَقُوا مَرْتَقَا صَعْباً دَحْضاً ، تَزَلُّ عَنْهُ إِلَى الْحَضِيضِ أَقْدَامُهُمْ ، رَامُوا إِقَامَةَ الْإِمَامِ بِعُقُولٍ حَائِزَةٍ بَائِرَةٍ نَاقِصَةٍ ، وَآرَاءٍ مُضَلَّةٍ ، فَلَمْ يَزِدَادُوا مِنْهُ إِلَّا بَعْدًا ، [قَاتَلَهُمُ اللَّهُ أَنْتَى يَوْفُكُونَ ^{٥٣}] وَلَقَدْ رَامُوا صَعْباً ، وَقَالُوا إِفْكَاً ، وَضَلُّوا ضَلَالاً بَعِيداً ، وَوَقَعُوا فِي الْحِيرَةِ ، إِذْ تَرَكُوا الْإِمَامَ عَنْ بَصِيرَةٍ ، هَوِّزِينَ لَهُمُ الشَّيْطَانَ أَعْمَالِهِمْ

٥٣- التوبة ، ٣٠/٩

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one of his eminences. All of them have confessed their incapacity and inadequacy. How can his totality be described, and how can his inner essence be characterized? How can anything concerning him be understood? Who can be found to take his place and to give what he can give? No! How and where? Since he is in the position of the star for the hand/s of those that grasp, and to the description of those who describe. What is the place of choice in this affair? What is the place of the intellects in this affair?

“Where can someone like this be found? Do you imagine that this can be found anywhere else but in the progeny of the Messenger, Muḥammad (p.b.u.h.a.h.p.). By Allāh, they have lied to themselves, they have promised to themselves the impossible, they have climbed up to a difficult and dangerous height, (and) their feet will slip and fall to the bottom. They want to appoint an Imām with (their) confused, unproductive and defective minds, and (their) misguided opinions. Nothing accrued to them but remoteness from him. *Allāh assail them! How they are perverted!* (at-Tawbah, 9:30). Surely, they are looking for a difficulty. They have uttered an untruth, and have gone

فصدّهم عن السبيل وكانوا مستبصرين^{٥٤}

رغبوا عن اختيار الله واختيار رسول الله ﷺ وأهل بيته إلى اختيارهم والقرآن يناديهم : « وربك يخلق ما يشاء ويختار ما كان لهم الخيرة سبحان الله وتعالى عما يشركون^{٥٥} » وقال عز وجل : « وما كان لمؤمن ولا مؤمنة إذا قضى الله ورسوله أمراً أن يكون لهم الخيرة من أمرهم^{٥٦} » الآية وقال : « ما لكم كيف تحكمون^{٥٧} أم لكم كتاب فيه تدرسون^{٥٨} إن لكم فيه لما تخيرون^{٥٩} أم لكم أيمان علينا بالغة إلى يوم القيامة إن لكم لما تحكمون^{٦٠} تسلمهم أيّهم بذلك زعيم^{٦١} أم لهم شركاء فليأتوا بشركائهم إن كانوا صادقين^{٦٢} »

٥٥- القصص ، ٢٨/٦٨

٥٤- العنكبوت ، ٢٩/٣٨

٥٧- القلم ، ٦٨/٣٦-٤١

٥٦- الاحزاب ، ٣٣/٣٦

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astray into far error; they have put themselves into confusion, because they have knowingly abandoned the Imām. And Shayṭān decked out fair to them their works, and barred them from the way, though they saw clearly (al-'Ankabūt, 29:38).

“ ‘They have turned their backs on the choice of Allāh, the choice of the Messenger of Allāh (p.b.u.h.a.h.p.) and his Ahlu 'l-bayt, (and turned) to their own choice. And the Qur'ān has called them: *Thy Lord creates whatsoever He will and He chooses; they have not the choice. Glory be to Allāh! High be He above that they associate* (al-Qaṣaṣ, 28:68). And He to Whom belong Might and Majesty has said: *It is not for any believer, man or woman, when Allāh and His Messenger have decreed a matter, to have the choice in the affair* (al-Aḥzāb, 33:36). And He has said: *What ails you then, how you judge? Or have you a Book wherein you study? Surely therein you shall have whatever you choose! Or have you oaths from Us, reaching to the Day of Resurrection? Surely you shall have whatever you judge! Ask them, which of them will guarantee that! Or do they have associates? Then let them bring their associates, if they speak truly* (al-Qalam,

وقال عز وجل: «أفلا يتدبرون القرآن أم على قلوب أقفالها»^{٥٨}، أم طبع الله على قلوبهم فهم لا يفقهون^{٥٩}، أم قالوا سمعنا وهم لا يسمعون إن شر الدواب عند الله الصم البكم الذين لا يعقلون ولولوعلم الله فيهم خيراً لا سمعهم ولوأسمعهم لتوگوا وهم معرضون^{٦٠}، أم قالوا سمعنا وعصينا^{٦١}، بل هو فضل الله يؤتیه من يشاء والله ذو الفضل العظيم^{٦٢}، فكيف لهم باختيار الإمام؟! والإمام عالم لا يجهل، وراع لا ينكل، معتن القدس والطهارة، والنسك والزهادة، والعلم والعبادة، مخصوص بدعوة الرسول ﷺ

٥٨- محمد، ٢٤/٤٧ ٥٩- في القرآن الكريم، التوبة،

٨٧/٩: (طبع على قلوبهم...) والمنافقون، ٣٦٣: (وطبع...)

٦٠- الانفال، ٢٣-٢١/٨ ٦١- البقرة، ٩٣/٢

٦٢- الحديد، ٢١/٥٧، الجمعة، ٤/٦٢

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68:36 – 41). And He to Whom belong Might and Majesty has said: *What, do they not ponder the Qur'ān? Or is it that there are locks upon their hearts?* (Muḥammad, 47:24); or has Allāh set a seal upon their hearts, so they understand not (see at-Tawbah, 9:87, al-Munāfiqūn, 63:3 . A seal has been set upon their hearts, . . .), or they say: “We hear,” and they hear not. Surely the worst of beasts in Allāh’s sight are those that are deaf and dumb and do not understand. If Allāh had known of any good in them He would have made them hear, and if He had made them hear, they would have turned away, swerving aside (al-Anfāl, 8:21–23), or they said, *We have heard and we disobey* (al-Baqarah, 2:93). But that is the bounty of Allāh; He gives it to whom He will, and Allāh is of bounty abounding (al-Ḥadīd, 57:21; al-Jumu‘ah, 62:4). How can they have (the right) to choose of an Imām? Since the Imām is a man of knowledge, he is not ignorant (of anything), a shepherd who does not shirk (his duty), a mine of sanctity and purity, of piety and renunciation, of knowledge and worship. He is the one specifically mentioned in the supplication of the Messenger

ونسـل المـطهـرة البتول ، لامغـمز فيه في نسب ، ولا يدانـيه ذو حـسب ، في البيت من قرـيش
والذرو من هاشم ، والعتر من الرّسول ﷺ والرّضا من الله عز وجل ، شرف الأشراف ،
والفرع من عبد مناف ، نلمي العلم ، كامل الحلم ، مضطلع بالإمامة ، عالم بالسياسة ، مفروض
الطاعة ، قائم بأمر الله عز وجل ، ناصح لعباد الله ، حافظ لدين الله .

إنّ الأنبياء والأئمة صلوات الله عليهم يوفّقهم الله ويؤتـيهم من مخزون علمه و
حكمه ما لا يؤتـيه غيرهم ، فيكون علمهم فوق علم أهل الزمان في قوله تعالى : « أفمن
يهدي إلى الحق أحق أن يتبع أمّن لا يهدي إلّا أن يهـدى فما لكم كيف تحكمون »^{٦٣} ،

٦٣- يونس ، ١٠/٣٥

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(p.b.u.h.a.h.p.), and he is of the seed of the purified one, the chaste (al-Batūl, Fātimah – p.b.u.h.). Aspersion cannot be cast on him in relation to his parentage, no-one can approach him in honourability (or nobility: *ḥasab*). He is in the noble house of the Quraysh, at the summit of (Banū) Hāshim, of the offspring of the Messenger (p.b.u.h. a.h.p.) and the one accepted by Allāh, to Whom belong Might and Majesty. He is the nobility of the noblest men, and the true branch of ‘Abd Manāf (the father of Hāshim and Umayyah); the one whose knowledge forever grows and whose patience is perfect, who is completely acquainted with the Imāmate, entirely knowledgeable in statesmanship. Obedience to him is obligatory, the one who establishes the affair of Allāh, to Whom belong Might and Majesty. He is the sincere adviser to the slaves of Allāh, the protector of the religion of Allāh.

“Truly, Allāh accomodates the prophets and the Imāms, may Allāh bless them, (to the right path). He gives them of His stored knowledge and wisdom, which He does not give to anyone else. Thus their knowledge is far above the knowledge of the people of their time, as He, the Sublime, says: *He who guides to the truth, is he worthier to be followed, or he who guides not unless he is guided? What then ails you, how you judge?* (Yūnus, 10:35), and as He, the Blessed, the

و قوله تبارك وتعالى : « ومن يؤت الحكمة فقد آتيناها كثيراً » ، وقوله في طالوت : « إن الله اصطفاه عليكم وزاده بسطة في العلم والجسم والله يؤتي ملكه من يشاء والله واسع عليم » ٦٥ ، وقال لنبيه ﷺ : « أنزل عليك الكتاب والحكمة وعلمك ما لم تكن تعلم وكان فضل الله عليك عظيماً » ٦٦ ، وقال في الأئمة من أهل بيت نبيه وعترته وذريته صلوات الله عليهم : « أم يحسدون الناس على ما آتاهم الله من فضله فقد آتينا آل إبراهيم الكتاب والحكمة وآتيناهم ملكاً عظيماً فمنهم من آمن به ومنهم من صد عنه وكفى بجهنم سعيراً » ٦٧ .

وإن العبد إذا اختاره الله عز وجل لأمر عباده ، شرح صدره لذلك ، وأودع

٦٥- البقرة ، ٢٤٧/٢

٦٤- البقرة ، ٢٦٩/٢

٦٧- النساء ، ٥٤/٤ - ٥٥

٦٦- النساء ، ١١٣/٤

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Sublime, says: *and whoso is given the wisdom, has been given much good* (al-Baqarah, 2:269). Also what he says about Tālūt (Saul): *Verily, Allāh has chosen him over you, and has increased him broadly in knowledge and body. Allāh gives the kingship to whom He will. And Allāh is All-embracing, All-knowing* (al-Baqarah, 2:247). And He said to His Prophet (p.b.u.h.a.h.p.): *Allāh has sent down on thee the Book and the Wisdom, and He has taught thee that thou knowest not: Allāh's bounty to thee is very great* (an-Nisā', 4:113). And He says about the Imāms from the Ahlu 'l-bayt of His Prophet, his progeny and his seed, may Allāh bless them: *Or are they jealous of the people for the bounty that Allāh has given them? Yet We gave the progeny of Ibrāhīm the Book and the Wisdom, and We gave them a mighty kingdom. And some of them (i.e., those that were jealous) there are that believe, and some of them that bar from it; Gehenna suffices for a Blaze!* (an-Nisā', 4:54 - 55).

“ ‘Verily, when Allāh, to Whom belong Might and Majesty, selects a slave for the affairs of His slaves, He expands his breast for it; He en-

قلبه ينابيع الحكمة ، وألهمه العلم إلهاماً ، فلم يعي بعده بجواب ، ولا يحير فيه عن الصواب ، فهو معصوم مؤيدٌ ، موفقٌ مسددٌ ، قد أمن من الخطايا والزلل والعتار ، يخصه الله بذلك ليكون حجته على عباده ، وشاهده على خلقه ، وذلك فضل الله يؤتيه من يشاء والله ذو الفضل العظيم^{٦٨} .

فهل يقدرّون على مثل هذا فيختارونه أو يكون مختارهم بهذه الصفة فيقدّمونه ، تعدّوا - وبیت الله - الحقّ ونبذوا كتاب الله وراء ظهورهم كأنّهم لا يعلمون ، وفي كتاب الله الهدى والشفاء ، فنبتوه واتّبعوا أهواءهم ، فذمّهم الله ومقتهم وأتسمهم فقال جلّ وتعالى : «ومن أضلّ ممّن اتّبع هواه بغير هدىّ من الله إنّ الله لا يهدي القوم الظالمين^{٦٩} » وقال :

٥٠/٢٨ ، القصص ، ٦٩-

٦٨- الحديد ، ٥٧/٢١ ، الجمعة ، ٤/٦٢

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trusts to his heart the fountains of wisdom, and profoundly inspires him with knowledge. So, after this, he does not stammer in answers, and he does not deviate from the truth in them. Thus, he is infallible (*ma'sūm*), supported (by Allāh); he is accommodated (to the right path, his steps being) firmly guided; he will be safe from errors, slips and stumblings. Allāh distinguishes him by this, because he is His Proof over his slaves, and His witness over His creatures — *that is the bounty of Allāh, He gives it to whom He will, and Allāh is of bounty abounding* (al-Ḥadīd, 57:21; al-Jumu'ah, 62:4).

“So, do they have the power to do the like of this, so that they can choose him? Or can the one that they choose have this attribution so that they may prefer him? By the House of Allāh, they have transgressed against the truth, they have rejected the Book of Allāh behind their backs as though they did not know, and in the Book of Allāh there is guidance and cure. So they have rejected it, and they have followed their own desires. Therefore, Allāh has found fault with them, detested them and caste them down, as He, to Whom belong Majesty and Sublimeness, has said: *And who is further astray them he who follows his own caprice without guidance from Allāh? Surely Allāh guides not the people of the evil-doers* (al-Qaṣaṣ, 28:50). And He has

«فتعساً لهم وأضلّ أفعالهم»^{٧٠} وقال : «كبر مقتاً عند الله وعند الذين آمنوا كذلك يطبع الله على كل قلب متكبر جبار»^{٧١} ، وصلى الله على النبي محمد وآله وسلم تسليماً كثيراً .

٢/٥٢٤ - محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن الحسن بن محبوب ، عن إسحاق بن غالب ، عن أبي عبد الله عليه السلام في خطبة له يذكر فيها حال الأئمة عليهم السلام و صفاتهم : أن الله عز وجل أوضح بأئمة الهدى من أهل بيت نبينا عن دينه ، وأبلغ بهم عن سبيل مناجاه ، وفتح بهم عن باطن ينابيع علمه ، فمن عرف من أئمة محمد صلى الله عليه وآله واجب حق إمامه ، وجد طعم حلاوة إيمانه ، وعلم فضل طلاوة إسلامه ، لأن الله

٧٠ - محمد ، ٨/٤٧

٧١ - المؤمن (غافر) ٣٥/٤٠

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said: *Ill chance shall befall them; He will send their works astray* (Muhammad, 47:8). And He has said: . . . *Verily, hateful is that in the sight of Allāh and the believers; so Allāh sets a seal on every heart proud, arrogant* (al-Mu'min, 40:35). And may Allāh bless the Prophet, Muḥammad and his progeny, and bestow peace upon them with much bestowing.' "

524 - 2. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) al-Ḥasan ibn Maḥbūb (-) Ishāq ibn Ghālīb that Abū 'Abdillāh (p.b.u.h.), while describing the situation of the Imāms (p.b.u.t.) and their attributes during one of his sermons said:

"Verily, Allāh to Whom belong Might and Majesty, has unveiled His religion through the Imāms of right guidance of the *Ahlu 'l-bayt* of our Prophet (p.b.u.h.a.h.p.), and has made clear through them the direction of His path. He has opened through them the innermost part of the springs of His knowledge. Thus, whoever among the community of Muḥammad (p.b.u.h.a.h.p.) has recognized the rights of his Imām which are obligatory has found the taste of the sweetness of his faith and has known the superiority of the goodness of his Islam, since Allāh, the Blessed, the Sublime, has set up the Imām as a sign for His

بالرحمة على عباده ، عرفنا من عرفنا وجهلنا من جهلنا وإمامة المنتقين .
 ٤/٣٥٦ - الحسين بن محمد الأشعري و محمد بن يحيى جميعاً ، عن أحمد بن إسحاق ، عن
 سعدان بن مسلم ، عن معاوية بن عمار عن أبي عبد الله (عليه السلام) في قول الله عز وجل : «ولله الأسماء
 الحسنى فادعوه بها»^{٥٧} قال : نحن والله الأسماء الحسنى التي لا يقبل الله من العباد عملاً
 إلا بمعرفتنا .

٥/٣٥٧ - محمد بن أبي عبد الله ؛ عن محمد بن إسماعيل ، عن الحسين بن الحسن ، عن بكر بن
 صالح ، عن الحسن بن سعيد ، عن الهيثم بن عبد الله ، عن مروان بن صباح قال : قال
 أبو عبد الله (عليه السلام) : إن الله خلقنا فأحسن خلقنا وصورنا فأحسن صورنا وجعلنا عينه
 في عباده ولسانه الناطق

(٥٧) - الاعراف ، ٧٠ / ١٨٠

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His creation with kindness. Whoever is aware of us knows (what we actually are), and whoever is not aware of us does not know (what our status is). We are the (truthful) Imāms or leaders and guides to those who guard themselves against evil.”

356—4. al-Ḥusayn ibn Muḥammad al-Ash‘arī and Muḥammad ibn Yaḥyā, both of them (—) Aḥmad ibn Is‘hāq (—) Su‘dān ibn Muslim (—) Mu‘āwiyah ibn ‘Ammār (—) Abū ‘Abdillāh (p.b.u.h.) in respect of these words of Allāh, the Almighty, the Great, ‘And to Allāh (alone) belongs the Names Most Beautiful, so call Him by them.’ (*al-A‘rāf*, 7:180). The Imām remarked, “By Allāh, we (the Imāms) are the Beautiful Names (of Allāh). Allāh does not accept any good deed of His creatures without their recognizing us (the Imāms).”

357—5. Muḥammad ibn Abī ‘Abdillāh (—) Muḥammad ibn Ismā‘il (—) al-Ḥusayn ibn al-Ḥasan (—) Bakr ibn Ṣāliḥ (—) al-Ḥasan ibn Sa‘id (—) al-Haytham ibn ‘Abdillāh (—) Marwān ibn Ṣabbāḥ as saying:

“Abū ‘Abdillāh (p.b.u.h.) said, ‘Verily, when Allāh created us (the Holy Prophet and the Imāms), He created us well, and when He shaped us, He shaped us well. So, He made us His eye among mankind, His

﴿ باب ﴾

﴿ أن الأئمة عليهم السلام نور الله عز وجل ﴾

١٥١٤/١ - الحسين بن محمد ، عن معلى بن محمد ، عن علي بن مرداس قال : حدثنا صفوان ابن يحيى والحسن بن محبوب ، عن أبي أيوب ، عن أبي خالد الكابلي قال : سألت أبا جعفر عليه السلام عن قول الله عز وجل : « فآمنوا بالله ورسوله والنور الذي أنزلنا » ٣٧ ، فقال : يا أبا خالد النور والله نور الأئمة من آل محمد ﷺ إلى يوم القيامة ، وهم والله

٣٧ - التفاسير ، ٨/٦٤

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CHAPTER 13

CONCERNING THE FACT THAT THE IMĀMS, PEACE BE
UPON THEM, ARE THE LIGHT OF ALLĀH, TO WHOM
BELONG MIGHT AND MAJESTY

514 - 1. al-Ḥusayn ibn Muḥammad (—) Mu'allā ibn Muḥammad that 'Alī ibn Mirdās said:

"Ṣafwān ibn Yaḥyā and al-Ḥasan ibn Maḥbūb narrated to us (—) Abū Ayyūb Khālīd al-Kabūlī said: 'I asked Abū Ja'far (p.b.u.h.) concerning the words of Allāh, to Whom belong Might and Majesty: *Therefore, believe in Allāh and His Messenger and in the Light which we have sent down* (at-Taghābun, 64:8).' He said: 'O Abū Khālīd! The Light, by Allāh, is the Light of the Imāms from the Household of Muḥammad

- إلى قوله - واتَّبِعُوا النُّورَ الَّذِي نَزَلَ مَعَهُ وَلَئِكَ هُمُ الْمُفْلِحُونَ^{٣٨} قال : النور في هذا الموضع [علي] أمير المؤمنين و الأئمة عليهم السلام .
 ٣/٥١٦ - أحمد بن إدريس ، عن محمد بن عبد الجبار ، عن ابن فضال ، عن ثعلبة بن ميمون ، عن أبي الجارود قال : قلت لأبي جعفر (عليه السلام) : لقد أتى الله أهل الكتاب خيراً كثيراً ، قال : وما ذاك ؟ قلت : قول الله تعالى : « الَّذِينَ آمَنُوا آتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِمْ بِهِ يُؤْمِنُونَ - إلى قوله - وَلَئِكَ يُؤْتُونَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا^{٣٩} » قال : فقال : قد آتاكم الله كما آتاهم ، ثم تلا : « يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمَنُوا بِرُسُولِهِ يُؤْتِكُمْ كَفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُوراً تَمْشُونَ بِهِ^{٤٠} » يعني إماماً تاتَمون به .

٣٩ - القصص ، ٢٨/٥٢-٥٤

٣٨ - الاعراف ، ٧/١٥٧

٤٠ - الحديد ، ٥٧/٢٨

and follow the Light that has been sent down with him, — they are the prosperers (al-A'raf, 7:157): "The Light in this matter is 'All, Amir al-mu'minin and the Imams (p.b.u.t.)."

516 — 3. Ahmad ibn Idris (—) Muhammad ibn 'Abd al-Jabbār (—) Ibn Faḍḍāl (—) Tha'labah ibn Maymūn that Abu 'l-Jārūd said:

"I said to Abū Ja'far (p.b.u.h.): 'Indeed Allāh has given the people of the Book a great good.' He said 'What is that?' I said the words of Allāh, the Sublime: *Those to whom We gave the Book before this believe in it, and, when it is recited to them, they say: "We believe in it; surely it is the truth from our Lord. Indeed, even before it we had surrendered."* They shall be given their wage twice over for that they patiently endured (al-Qaṣaṣ, 28:52 — 54).' " He said: "He said: 'Allāh has given you the same as He has given them.' Then he recited: 'O believers! Fear Allāh, and believe in His Messenger, and He will give you a two-fold portion of His mercy, and He will appoint for you a light whereby you shall walk (al-Ḥadīd, 57:28). This means an Imām who is to be followed.' "

نور الله الذي أنزل ، وهم والله نور الله في السماوات و في الأرض ، والله يا أبا خالد لنور الإمام في قلوب المؤمنين أنور من الشمس المضيئة بالنهار ؛ وهم والله ينورون قلوب المؤمنين ، ويحجب الله عز وجل نورهم عمن يشاء ، فتظلم قلوبهم ؛ والله يا أبا خالد لا يحبنا عبد ويتولانا حتى يطهر الله قلبه ولا يطهر الله قلب عبد حتى يسلم لنا و يكون مسلماً لنا ، فإذا كان مسلماً لنا سلم الله من شديد الحساب وآمنه من فزع يوم القيامة الأكبر .
 ٢/٥١٥ - علي بن إبراهيم بإسناده ، عن أبي عبد الله (عليه السلام) في قول الله تعالى : « الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوباً عَنْدهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ

(p.b.u.h.a.h.p.) till the Day of Resurrection. They, by Allāh, are the Light which Allāh has sent down, and they, by Allāh, are the Light of Allāh in the heavens and on the earth. By Allāh, O Abū Khālid! The Light of the Imām in the hearts of the believers is more brilliant than the sun shining in the day. They, by Allāh, are those who illuminate the hearts of the believers. And Allāh, to Whom belong Might and Majesty, veils their Light from whomsoever He wills; thus their hearts are darkened. By Allāh, O Abū Khālid! No slave loves us and accepts our mastership until Allāh purifies his heart. And Allāh does not purify the heart of a slave until he submits to us, and is at peace with us. And when someone is at peace with us, Allāh protects him from the terrible reckoning, and also makes him secure from the greater terror of the Day of Resurrection.' "

515 — 2. 'Alī ibn Ibrāhīm through his chains of narrators that Abū 'Abdillāh (p.b.u.h.) said, concerning the words of Allāh, the Sublime: *Those who follow the Messenger, the Prophet of the common folk, whom they find written (down) with them in the Torah and the Injīl, bidding them to good, and forbidding them evil, making lawful for them the good things, and making unlawful for them the corrupt things, and relieving them of their loads and the fetters that were upon them. Those who believe in him and succour him and help him,*

« الزجاجة كأنها كوكب دري » فاطمة كوكب دري بين نساء أهل الدنيا
 « يوقد من شجرة مباركة » إبراهيم عليه السلام « زيتونة لشرقية ولاغربية » ليهودية ولا
 نصرانية « يكاد زيتها يضيء » يكاد العلم يتفجر بها « ولولم تمسه نار نور على نور »
 إمام منها بعد إمام « يهدي الله لنوره من يشاء » يهدي الله للأئمة من يشاء « ويضرب
 الله الأمثال للناس » قلت : « أو كظلمات [في بحر لحي] » قال : الأول وصاحبه
 « يغشاها موج » الثالث « من فوقه موج » [من فوقه] ظلمات « الثاني » بعضها فوق بعض
 معاوية لعنه الله وفتن بني أمية « إذا أخرج يده » المؤمن في ظلمة فتنهم « لم يكديرها
 ومن لم يجعل الله له نوراً » إماماً من ولد فاطمة عليها السلام « فما له من نور » إمام يوم القيامة .

٤٢- النور ، ٣٥/٢٤

٤٣- النور ، ٤٠/٢٤

ness of His Light is as a niche, Fāṭiman (p.b.u.h.); wherein is a lamp, al-Ḥasan, the lamp in a glass, al-Ḥusayn, the glass as it were a glittering star, Fāṭimah is the glittering star among the women of this world; kindled from a blessed tree, Ibrāhīm (p.b.u.h.). An olive that is neither of the East nor of the West, neither of Judaism nor of Christianity, whose oil wellnigh would shine, knowledge would burst out by it, even if no fire touched it. Light upon light, Imām from it (the tree), after Imām; Allāh guides to His Light whom He will — Allāh guides to the Imāms whom He will; Allāh strikes similitudes for men (an-Nūr, 24:35).’ I said: ‘Or they are as shadows (upon a sea obscure).’ He said: ‘The first, and his companion. Covered by a billow, the third, above which is a billow (above which are clouds), shadows, the second, piled one upon another, Mu’āwiyah, may Allāh curse him, and the commotions of the Banū Umayyah (the Umayyids); when he puts forth his hand, the believer in the darkness of their commotions, wellnigh he cannot see it. And to whomsoever Allāh assigns no light, an Imām from the children of Fāṭimah (p.b.u.h.), no light has he, (an-Nūr,

٤١٧/٤ - أحمد بن مهران ، عن عبد العظيم بن عبد الله الحسني ، عن علي بن أسباط
 والحسن بن محبوب ، عن أبي أيوب ، عن أبي خالد الكابلي قال : سألت أبا جعفر عليه السلام
 عن قول الله تعالى : « فآمنوا بالله ورسوله والنور الذي أنزلنا »^{٤١} فقال : يا أبا خالد النور
 والله الأئمة عليهم السلام يا أبا خالد لنور الإمام في قلوب المؤمنين أنور من الشمس المضيئة بالنهار
 وهم الذين ينوون قلوب المؤمنين ، ويحجب الله نورهم عن من يشاء ، فتظلم قلوبهم ويغشاهم بها .
 ٥١٨/٥ - علي بن محمد ومحمد بن الحسن ، عن سهل بن زياد ، عن محمد بن الحسن بن
 شمعون ، عن عبد الله بن عبد الرحمن الأصم ، عن عبد الله بن القاسم ، عن صالح بن سهل
 الهمداني قال : قال أبو عبد الله عليه السلام في قول الله تعالى : « الله نور السماوات والأرض مثل
 نوره كمشكاة » فاطمة عليها السلام « فيها مصباح » الحسن « المصباح في زجاجة » الحسين

٤١- التغابن ، ٨/٦٤

517-4. Aḥmad ibn Mihrān (—) ‘Abd al-‘Azīm ibn ‘Abdillāh al-Ḥasanī (—) ‘Alī ibn Asbāṭ and al-Ḥasan ibn Maḥbūb (—) Abi Ayyūb that Abū Khālid al-Kābulī said:

“I asked Abū Ja’far (p.b.u.h.) about the words of Allāh, the Sublime: *Therefore believe in Allāh and His Messenger, and in the Light which We have sent down* (at-Taghābun, 64:8). He said: ‘O Abū Khālid! Verily the Light of the Imām in the hearts of the believers is more brilliant than the sun shining in the day; and they are those who enlighten the hearts of the believers. And Allāh veils their light from whomsoever He wills; thus the hearts of them are darkened, and He covers them with it.’”

518-5. ‘Alī ibn Muḥammad and Muḥammad ibn al-Ḥasan (—) Sahl ibn Ziyād (—) Muḥammad ibn al-Ḥasan ibn Shammūn (—) ‘Abdillāh ibn ‘Abd ar-Raḥmān al-Aṣamm (—) ‘Abdullāh ibn al-Qāsim that Ṣāliḥ ibn Sahl al-Hamadānī said:

“Abū ‘Abdillāh (p.b.u.h.) said, concerning the words of Allāh, the Sublime: *Allāh is the Light of the heavens and the earth: the like-*

والإمامة هي النور وذلك قوله عز وجل: «فأمنوا بالله ورسوله والنور الذي أنزلنا»^{٤٦}
قال: النور هو الإمام.

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باب ان الائمة هم أركان الارض

١/٥٢٠ - أحمد بن مهران، عن محمد بن علي: «محمد بن يحيى، عن أحمد بن محمد جميعاً، عن محمد بن سنان، عن الفضل بن عمر، عن أبي عبد الله عليه السلام قال: ما جاء به علي عليه السلام آخذ به وما نهى

٤٦ - التغابن، ٨/٦٠

‘(And) the words of Him who is Sublime: *But Allāh will perfect His Light* (aṣ-Ṣaff, 61:8)?’ He said: ‘He (Allāh) says: “Allāh will perfect the Imāmate, and the Imāmate is the Light.” These are the words of Him, to Whom belong Might and Majesty: *Therefore believe in Allāh and His Messenger, and in the Light which We have sent down* (at-Taghābun, 64:8).’ He said: ‘The Light is the Imām.’ ”

CHAPTER 14

CONCERNING THE FACT THAT THE IMĀMS ARE THE PILLARS OF THE EARTH

520-1. Aḥmad ibn Mihrān (—) Muḥammad ibn ‘Alī* and Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad, both of them (—) Muḥammad ibn Sinān (—) Mufaḍḍal ibn ‘Umar that Abū ‘Abdillāh (p.b.u.h.) said:

“What ‘Alī (p.b.u.h.) brought, I accept, and what he forbade, I

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وقال في قوله: «يسعى نورهم بين أيديهم وبأيامانهم»^{٤٤}: أئمة المؤمنين يوم القيامة تسعى بين يدي المؤمنين وبأيامانهم حتى ينزلوهم منازل أهل الجنة. علي بن محمد ومحمد بن الحسن، عن سهل بن زياد، عن موسى بن القاسم البجلي. ومحمد بن يحيى، عن العمركي بن علي جميعاً، عن علي بن جعفر عليه السلام، عن أخيه موسى عليه السلام مثله.

٦/٥١٩ - أحمد بن إدريس، عن الحسين بن عبيد الله، عن محمد بن الحسن وموسى بن عمر، عن الحسن بن محبوب، عن محمد بن الفضيل، عن أبي الحسن عليه السلام قال: سألته عن قول الله تبارك وتعالى: «يريدون ليطفؤوا نور الله بأفواههم»^{٤٥} قال يريدون ليطفؤوا ولاية أمير المؤمنين عليه السلام بأفواههم، قلت: قوله تعالى: «والله متم نوره»^{٤٥} قال: يقول: والله متم الإمامة

٤٤ - الحديد، ١٢/٥٧

٤٥ - الصف، ٨/٦١

24:40) an Imām on the Day of Resurrection.’ He said, concerning His words: (*Upon the day when thou seest the believers, men and women, their light running before them, and on their right hands* (al-Ḥadid, 57:12): ‘On the Day of Resurrection the Imāms of the believers run before the believers and on their right hands, till they have set them down in the abodes of the people of Paradise.’ ”

* ‘Alī ibn Muḥammad and Muḥammad ibn al-Ḥasan (—) Sahl ibn Ziyād (—) Mūsā ibn al-Qāsim al-Bajalī* and Muḥammad ibn Yaḥyā (—) al-‘Amrakī ibn ‘Alī, both of them, that ‘Alī ibn Ja‘far (p.b.u.h.) narrated from his brother Mūsā (p.b.u.h.) the same tradition.

519-6. Aḥmad ibn Idris (—) al-Ḥusayn ibn ‘Ubaydillāh (—) Muḥammad ibn al-Ḥasan and Mūsā ibn ‘Umar (—) al-Ḥasan ibn Maḥbūb that Muḥammad ibn al-Fuḍayl said:

“I asked Abu ‘l-Ḥasan (p.b.u.h.) about the words of Allāh, the Blessed, the Sublime: *They desire to extinguish with their mouths the Light of Allāh*. He said: ‘They desire to extinguish with their mouths the mastership (*wilāyah*) of Amir al-mu‘minin (p.b.u.h.).’ I said:

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Then leave aside the opinions of so and so and this and that
And love and follow those people whose narration and *hadith* (runs
as follows):

"Has narrated it our Grandfather from Jibra'il from (Allah) the
Creator".

It is such a holy and blessed link that if it was uttered for some reasons
by our Imams it was treated as a precious treasure of spiritual benefits.

A lot of *muhadditheen* have narrated that when our 8th Imam, Abu 'l-
Hasan 'Ali ar-Riza (peace be on him) was passing from Nishapur on
his way to Marv, two famous *muhadditheen*, Abu Zar'ah ar-Razi and
Muhammad ibn Aslam at-Tusi met him together with innumerable
scholars and students of *fiqh*, *hadith* and *dirayah*. The two *muhadditheen*
said: "O Great Sayyid, son of the Sayyids who were Imams, we request
you by the *haqq* of your purified forefathers and venerated progenitors
that you show us your blessed face and narrate to us a *hadith* through
your fathers from your grandfather, Muhammad (s.a.w.), that we
should remember you by it." The Imam stopped his mule, and ordered
his servants to raise the shade from his howdah; and thus the people
were delighted to see his blessed features; he had two strands reaching
his shoulders. All the people of various categories stood there looking
at him, some were crying, others weeping, yet others putting their
cheeks on the earth and some kissing the hooves of the mule. Then the
scholars and the jurisprudents asked the people to keep quite, saying:
"Hear and listen and remain calm in order that you may hear what
would benefit you, and do not trouble us by excessive crying and
weeping." Thereafter the Imam ('Ali) Ar-Riza said:-

"Narrated to me my father Musa al-Kazim from his father Ja'far as-
Sadiq, from his father Muhammad al-Baqir, from his father 'Ali Zaynu
'l-'Abedein, from his father al-Husayn the martyr of Karbala, from his
father 'Ali ibn Abi Talib that he said: 'Narrated to me my beloved and
the delight of my eye, the Messenger of Allah (s.a.w.) from Jibra'il, that
he said: "I heard the Mighty and Exalted Lord saying: 'The *Kalimah*, *La
Ilaha Illallah*, is My fort, and whoever utters it enters My fort, and

whoever enters My fort becomes safe from my chastisement.'” Then the shade was drawn on the howdah and he proceeded a little, and then he called to them: “(It depends) on its conditions and I am one of its conditions.”

This *hadith* was written on that day in that place by more than twenty thousand scribes. ⁽⁷⁶⁾ It is one of the traditions agreed upon by Sunnis and Shi'as both; and is narrated by scholars of both sects. The famous Sunni *muhaddith* Abu Nu'aym al-Isfihani has narrated it in his well-known book, *Hilyatu 'l-awliya'*; and then he writes: “This *hadith* is confirmed and famous, with these links, by *riwayah* (narration) of the purified ones from their clean fathers.” Then he adds: “Some of our predecessors among the *muhaddithin* used to say after narrating this link of narrators: “If this *asnad* (chain of narrators) were recited on a mad person, he would be cured.” Ibn Hajar al-Haythami al-Makki has said that this belief was expressed by Imam Ahmad ibn Hanbal. ⁽⁷⁷⁾ Incidentally, this *asnad* is known to *muhaddithin* as *silsilatu 'dh-dhahah* (the Golden chain).

Perhaps now this ignorant writer would understand why it was not necessary for our Imams to spell in so many words their links to the Prophet (s.a.w.), for it was understood by everyone that whatever they said was taken from their holy progenitor, the Messenger of Allah (s.a.w.).

It will not be out of place to mention that a *hadith* of the same meaning has been narrated with a longer “Golden chain” starting with our twelfth Imam (a.s.), by none other than the Shah Waliyullah Muhaddith Dehlavi, who writes in his “*Al-Fazl al-Mubeen fi al-Musalsalat min hadith al-Nabi al-Amin*”:-

“I say: Ibn 'Uqlah had given me *ijazah* (permission) to narrate all that he had the authority to narrate. And I have found in his *al-Musalsalat*

(76) Ash-Shaykh As-Saduq, *Uyumu Akhbari 'r-Rida*, Beirut, 1404/1984, vol. 2, pp. 143-145. Hashim Ma'ruf al-Hasani, *Siratu 'l-A'immati 'l-ithna'ashar*, Beirut, 1406/1986, vol. 2, pp. 386-7

(77) *As-Sawa'iqu 'l-muhriqah*

a *musalsal hadith* in which each of its narrators has the distinction of possessing a great virtue uniquely. He (may Allah have mercy on him) has said: ‘Informed me the peerless of this time ash-Shaykh Hasan ibn ‘Ali al-‘Ujaymi; from the Hafiz of his time Jamaluddin al-Babili, from the Relied one of his time Muhammad al-Hijazi al-Wa‘iz, from the Sufi of his time ash-Shakh ‘Abdul Wahhab ash-Sha’rawi, from the Mujtahid of his time Jalaluddin as-Suyuti, from the Hafiz of his time Abu Nu’aym Rizwan al-‘Uqba, from the Reciter of his time ash-Shams Muhammad ibn al-Juzwi from the Imam Jamaluddin Muhammad ibn Muhammad al-Jamal the *Zahid* of his time, from the Imam Muhammad ibn Mas‘ud the *Muhaddith* of the Fars in his time, from our Shaykh Isma‘il ibn Muzaffar ash-Shirazi the Scholar of his time, from ‘Abdus Salaam ibn Abi'r-Rabi' Hanafi the *Muhaddith* of his time, from Abu Bakr ‘Abdullah ibn Muhammad ibn Shapur al-Qalanasi the Shaykh of his time, from ‘Abdu 'l-‘Aziz ibn Muhammad al-Adami the Imam of his times, from Sulayman ibn Ibrahim ibn Muhammad ibn Sulayman the extra-ordinary person of his time, from Ahmed ibn Muhammad ibn Hashim al-Baladhuri the Hafiz of his time, who said that: Narrated to us Muhammad (Al-Mahdi) ibn al-Hasan (Al-‘Askari) ibn ‘Ali (al-Hadi), the Hidden Imam of his time, (who said) narrated to us (my father) al-Hasan (Al-‘Askari) ibn ‘Ali (Al-Hadi), from his father (Imam ‘Ali Al-Hadi) from his grandfather (Imam Muhammad At-Taqi) from his great grand-father ‘Ali ibn Musa ar-Riza, from (his father) Musa Al-Kazim who said: Narrated to us my father (Imam) Ja'far as-Sadiq, (who said) narrated to us my father (Imam) Muhammad al-Baqir, (who said) narrated to us my father ‘Ali ibn al-Husayn Zaynu 'l-‘Abedeen as-Sajjad, (who said) narrated to us my father al-Husayn the Chief of the martyrs, (who said) narrated to us my father ‘Ali ibn Abi Talib the Chief of the *Awliya'*, who said: Informed us the Chief of the prophets Muhammad ibn ‘Abdullah (Allah's blessings and peace be upon him!) who said: Informed me Jibra'il the Chief of the angels who said that Allah the Paramount Lord has said: “Verily I am Allah, there is none to be worshipped except Me; whosoever acknowledges My *Tawheed* (Oneness) enters My fort, and whosoever enters My fort is safe from My chastisement.” ⁽⁷⁸⁾

(78) Shah Waliyullah, *Al-Fazl al-Mubeen*, as quoted in *Istiqsa'u 'l-ifham*.

As it is said by Imam al-Sādiq:

Do you think that the appointer among us (Imams) can make anyone he wants his successor? No, by Allāh, it is rather a covenant [*‘ahd*] from Allāh and His Messenger (p.b.u.h.a.h.p.) for one man after another, until it comes down to the one who is entrusted with it.ⁱ

Again:

The Imamate is a covenant [*‘ahd*] from Allāh, to Whom belong Might and Majesty, which is entrusted to men who are named. It is not for the Imam to withhold it from him who is after him.ⁱⁱ

As Arzina Lalani explains, Imam al-Bāqir holds that the Imams are ‘the protectors and guardians of the believers and obedience to them is an obligatory duty.’ They are ‘the ones firmly rooted in knowledge [...] pure and protected from sin and error and they are the light of God by which people may walk and be guided aright’.ⁱⁱⁱ Imam al-Sādiq says ‘what Allāh delegated to His Messenger (p.b.u.h.a.h.p.), he has delegated to us.’^{iv} And: ‘obedience to us is obligatory on them just as obedience to the Messenger of Allāh (p.b.u.h.a.h.p.).’^v

Imam al-Bāqir says:

The Light of the Imām in the hearts of the believers is more brilliant than the sun shining in the day. They, by Allāh, are those who illuminate the hearts of the believers. And Allāh, to Whom belong Might and Majesty, veils their Light from whomsoever He wills; thus their hearts are darkened. By Allāh, O Abū Khālid! No slave loves us and accepts our mastership until Allāh purifies his heart. And Allāh does not purify the heart of a slave until he submits to us, and is at peace with us.^{vi}

According to Tabataba’i, these blessings are for the *awliyā’* who are granted the permission to ‘join their Imam’.^{vii}

ⁱ Al-Kulaynī, op. cit., Vol. 1, Part 2, p. 320.

ⁱⁱ Ibid.

ⁱⁱⁱ Lalani, op. cit., p.70.

^{iv} Al-Kulaynī, op. cit., Vol. 1, Part Two, p. 290.

^v Ibid., p. 269.

^{vi} Al-Kulaynī, op. cit., Vol. 1, Part Two, p. 80.

^{vii} Ibid., p. 97.

This aspect of *walāya* characterises the Imam (with an upper case 'I') in the cosmic, archetypal, metaphysical sense: the divine Perfect Man, if not Man-God, that is to say *walāya* as the locus of manifestation for the Attributes of God. The last part of the dialogue between Ja'far al-Šādiq and his disciple demonstrates clearly that this concept constitutes a secret that must be kept from the unworthy. It is even *the* ultimate Secret teaching of the imams.⁶⁹

All things have a secret, the secret of Islam is Shi'ism (literally: the Shi'is, *al-shi'a*) and the secret of Shi'ism is the *walāya* of 'Alī.⁷⁰

If we were to apply the technical meaning to these terms we would understand that a secret veiled behind the letter of a religion is the esoteric teaching of its initiated, and the key secret of this teaching is the divinity of the Imam, the divine Guide.

'Something in you resembles Jesus the son of Mary', the Prophet is supposed to have said to 'Alī, 'and had I not feared that some groups

tradition in *A Shi'ite Anthology* (New York, 1981), p. 42, does not point out the '*shaḥ*' that it contains and which constitutes its focal point.

69. Amir-Moezzi, 'Du droit à la théologie', pp. 47–48, 55, 62–63.

70. Ibn 'Ayyāsh al-Jawharī, *Muqtaḍab al-athar* (Tehran, 1346/1927), p. 23 (a tradition attributed to Ja'far); see also a shorter version in al-Kulaynī, *al-Rawḍa*, vol. 2, p. 14. Although each imam in every cycle during mankind's sacred History has been the locus of manifestation for this cosmic Imam, 'Alī remains His supreme vehicle and symbol. Which is why in a number of traditions – apart from the obvious meaning – 'Alī also signifies the cosmic Imam or *walāya*/imamate in general; just as Muḥammad, beyond the obvious meaning may also signify the archetypal Messenger-Prophet or prophethood (*nubuwwa*) in general; see Chapter 5, this volume, *in fine* and note 52 above as well as the relevant text. One may make a similar comment regarding the terms *islām* (strictly referring to the Muslim religion and in a wider sense, the exoteric dimension, the 'letter' of each religion) and *shī'a* (referring to the Shi'is of Islam; and in a wider sense: the initiatic, esoteric dimension 'the spirit' of each religion), see note 95 below. Thus the *ḥadīth* attributed to Ja'far may also be understood as follows: 'All things have a secret; the hidden secret behind the "letter" of every religion is its initiatic, esoteric dimension and the secret of the latter is the *walāya* of the cosmic Man.'

in my community would say what is said of Jesus by the Christians, I would have revealed something about you that would have made people gather the dust beneath your feet to seek blessings.⁷¹

This secret dimension of *walāya* may be considered the esoteric of the esoteric (*bāṭin al-bāṭin*) of the imams' teachings. Thus *ḥadīths* such as:

Our teaching is the truth; truth of the truth; it is the exoteric, esoteric and esoteric of the esoteric; it is the secret and secret of a secret, a well-guarded secret, hidden by a secret.⁷²

Our doctrine [*amr*: cause, order, affair, teaching . . . as we have seen, the term is often identified with *walāya*] is a secret contained within a secret, a well-guarded secret, a secret whose only benefit is a secret, a secret veiled by a secret.⁷³

Our doctrine is hidden, sealed by the original Pact [*al-mīthāq* – I shall return to this matter regarding the pre-existence of *walāya*], God will render he who reveals it contemptible.⁷⁴

One may say that the historical imam/*wālī*, physical, initiating master par excellence is the guardian of a Secret whose content is the metaphysical Imam, throne of the cosmic *walāya*: 'We are the treasure (*khazāna*) and the treasurers (*khuzzān/khazana*)

71. Al-Kulaynī, *al-Rawḍa*, vol. 1, p. 81. See also Sulaym b. Qays (Ps.), *Kitāb Sulaym b. Qays al-Hilālī*, ed. Anṣārī, vol. 2, p. 891, no. 58 and vol. 2, p. 910, no. 62; al-Bahrānī Ḥāshim b. Sulaymān, *al-Lawāmi' al-nūrāniyya* (Isfahan, 1404/1983), pp. 373, 376.

72. Al-Šaffār al-Qummī, *Baṣā'ir al-darajāt*, section 1, ch. 12, p. 28, no. 4 (Ja'far).

73. *Baṣā'ir*, p. 28, no. 1 (Ja'far).

74. *Baṣā'ir*, p. 28, no. 2 (al-Bāqir). On the duty of preserving a secret (*taqiyya*, *kitmān*, *ḥab*'), now see E. Kohlberg, 'Taqiyya in Shi'i Theology and Religion', in H. G. Kippenberg and G. G. Stroumsa (eds), *Secrecy and Concealment. Studies in the History of Mediterranean and Near Eastern Religions* (Leiden, 1995), pp. 345–380; supplementing a previous study by the same author, 'Some Imāmī-Shi'i Views on *taqiyya*', *JAOS*, 95 (1975), pp. 395–402 (now in *Belief and Law in Imāmī Shi'ism* [Aldershot, 1991], article III).